



ADVANCED SUBSIDIARY GCE LATIN

Literature 2 (Translation and Essay)

2491

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

**Thursday 15 January 2009
Morning**

Duration: 1 hour



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- Write your answers in the separate Answer Booklet provided.
- **Write your translation on alternate lines.**
- Translate any **two** passages from Section A and answer **one** essay question from Section B.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- Each passage in Section A carries 30 marks. The essay carries 30 marks.
- The total number of marks for this paper is **90**.
- This document consists of **8** pages. Any blank pages are indicated.

Section A: Translation

Each passage carries 30 marks.

Translate any **two** passages. You may, if you wish, translate both passages from the same author.
Please write your translations on alternate lines.

1 (i)

nam cum hic Sex Roscius esset Ameriae, Titus autem iste Roscius Romae, cum hic filius assiduus in praediis esset cumque se voluntate patris rei familiari vitaeque rusticae dedisset, ipse autem frequens Romae esset, occiditur ad balneas Pallacinas rediens a cena Sextus Roscius. spero ex hoc ipso non esse obscurum, ad quem suspicio maleficii pertineat: verum id, quod adhuc est suspiciosum, nisi perspicuum res ipsa fecerit, hunc adfinem culpa*e* iudicatote.

Cicero, *Pro Roscio Amerino* 18

(ii)

causam tu nullam reperiebas in Sexto Roscio: at ego in T. Roscio reperio. tecum enim mihi res est, T. Rosci, quoniam istic sedes ac te palam adversarium esse profiteris. de Capitone post viderimus, si, quem ad modum paratum esse audio, testis prodierit: tum alias quoque suas palmas cognoscet, de quibus me ne audisse quidem suspicatur. Lucius Cassius ille, quem populus Romanus verissimum et sapientissimum iudicem putabat, identidem in causis quaerere solebat, cui bono fuisset.

Cicero, *Pro Roscio Amerino* 84

2 (i)

interea extremo bellator in aequore Turnus
 palantes sequitur paucos iam segnior atque
 iam minus atque minus successu laetus equorum.
 attulit hunc illi caecis terroribus aura
 commixtum clamorem, arrectasque impulit aures
 confusae sonus urbis et inlaetabile murmur.
 'ei mihi! quid tanto turbantur moenia luctu?
 quisve ruit tantus diversa clamor ab urbe?'

Virgil, *Aeneid* XII. 614–621

(ii)

forte sacer Fauno foliis oleaster amaris
 hic steterat, nautis olim venerabile lignum,
 servati ex undis ubi figere dona solebant
 Laurenti divo et votas suspendere vestes;
 sed stirpem Teucris nullo discrimine sacrum
 sustulerant, puro ut possent concurrere campo.
 hic hasta Aeneae stabat, huc impetus illam
 detulerat fixam et lenta radice tenebat.

Virgil, *Aeneid* XII. 766–773

3 (i)

repente lymphati dstrictis gladiis in centuriones invadunt: ea vetustissima militaribus odiis materies et saeviendi principium. prostratos verberibus mulcant, sexagenis singulos, ut numerum centurionum adaequarent: tum convulsos laniatosque et partim exanimos ante vallum aut in amnem Rhenum proiciunt. Septimius cum perfugisset ad tribunal pedibusque Caecinae advolveretur, eo usque flagitatus est donec ad exitium dederetur.

Tacitus, *Annals* I. 32

(ii)

pudor inde et miseratio et patris Agrippae, Augusti avi memoria, socer Drusus, ipsa insigni fecunditate, praeclara pudicitia; iam infans in castris genitus, in contubernio legionum eductus, quem militari vocabulo Caligulam appellabant, quia plerumque ad concilianda vulgi studia eo tegmine pedum induebatur. sed nihil aeque flexit quam invidia in Treviros: orant obsistunt, rediret maneret.

Tacitus, *Annals* I. 41

4 (i)

quid mihi, Livor edax, ignavos obicis annos
ingenique vocas carmen inertis opus,
non me more patrum, dum strenua sustinet aetas,
praemia militiae pulverulenta sequi
nec me verbosas leges ediscere nec me
ingrato vocem prostituisse foro?
mortale est, quod quaeris, opus; mihi fama perennis
quaeritur, in toto semper ut orbe canar.

Ovid, *Amores* I. 15. 1–8

(ii)

si me non veterum commendant magna parentum
nomina, si nostri sanguinis auctor eques,
nec meus innumeris renovatur campus aratris,
temperat et sumptus parcus uterque parens:
at Phoebus comitesque novem vitisque repertor
hac faciunt et me qui tibi donat Amor
et nulli cessura fides, sine crimine mores,
nudaque simplicitas purpureusque pudor.

Ovid, *Amores* I. 3. 7–14

Section B: Essay

Answer **one** question. Each question carries 30 marks.

You are reminded that up to three of the marks will be awarded for the quality of written communication.

In answering the essay question in this section, candidates are expected to be familiar with the following parts of the text, whether read in Latin or in translation:

- 1 Cicero, *Pro Roscio Amerino* 15–27, 62–72, 79–82, 84–88, 92–101, 109–115
- 2 Virgil, *Aeneid* XII
- 3 Tacitus, *Annals* I. 16–49
- 4 Ovid, *Amores* I. 1–7, 9, 11, 12, 14, 15

- 1 How does *Pro Roscio Amerino* show that ‘attack is the best form of defence’?

In your answer you might like to consider:

- how Cicero deals with the Roscii
- how he deals with Chrysogonus
- how he deals with Erucius and his arguments.

- 2 What picture of Turnus does Virgil give us in *Aeneid* XII?

In your answer you might like to consider:

- the way Turnus and Aeneas treat each other
- Turnus’ relationships with his people and Latinus
- the role of the gods.

- 3 ‘*Annals* I suggests that Tacitus had a very pessimistic view of human nature and behaviour.’ How far would you agree with this?

In your answer you might like to consider:

- how Tacitus portrays the Imperial family
- how he portrays the army officers
- how he portrays the ordinary soldiers.

- 4 What picture of the *puella* does Ovid give in *Amores* I?

In your answer you might like to consider:

- the way she treats Ovid
- the way Ovid treats and speaks of her
- the way she treats the other people in her household.

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