

Friday 21 June 2013 – Afternoon

GCSE LATIN

A405/01(i) Sources for Latin (Foundation Tier)

A405/02(i) Sources for Latin (Higher Tier)

INSERT

Duration: 1 hour



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Sources A, B and C give information about Roman religion.

Source A

A sculpture from Rome

The emperor, Marcus Aurelius, prepares to make a sacrifice.

Marcus Aurelius



Source B

An extract from the Roman writer Ovid about Parental Days

The dead want only small gifts, sense of duty pleases them more than a rich gift: the gods in the depths of the Styx are not greedy. A tile, wreathed in garlands, you offer is enough, along with sprinkled corn and a few grains of salt, and bread softened in wine and loose violets. Put these in a jar and leave in the middle of the road. I do not forbid larger gifts, but a ghost can be made happy even by these. Add prayers and appropriate words at the hearths you have set up. This was the custom which Aeneas [...] brought to your lands [...]. He used to bring solemn gifts to the spirit of his father; from this the peoples learned the pious rites. But once upon a time, while they waged long wars with fighting weapons, they abandoned the Parental Days. This did not go unpunished; for it is said that it was from that omen that Rome grew hot with the funeral fires of the dead outside the city. In fact I scarcely believe this: they say that our ancestors came out of their graves and uttered groans during the silent night, and they say that through the city streets and the wide fields howled ugly spirits, a ghostly crowd. After that, the honours they had neglected were given to the tombs, and the prodigies and funerals came to an end.

Ovid: *Fasti* 2.533–556 (adapted)

Source C

An extract from the Roman writer Ovid

On the Ides of March is the joyous festival of Anna Perenna, not far from your banks, Tiber, as you flow in. Ordinary folk come and spread themselves all over the green grass to drink, and every man reclines with his wife. Some tough it out under the open sky, a few pitch tents, some make a leafy hut out of branches. Some, after setting up reeds to act as columns, put on them their togas after stretching them out. But they grow warm with the sun and the wine and pray for as many years as the cups they take, and they count as they drink. [...] There they sing whatever they have learned in the theatres, and wave their nimble hands in time with their words. They set down the wine-mixing bowl and perform rough dances, while the smart girlfriend dances with her hair streaming. When they return, they stagger, they are a sight for the public, and they are called blest by the crowd that meets them.

Ovid: *Fasti* 3.523–540

Sources D, E and F give information about Roman women.

Source D

Two wall paintings from different houses in Pompeii



Source E

An extract from the Roman writer Juvenal

But what was the beauty which inflamed Eppia, what was the youthfulness which captivated her? What did she see in him so that she put up with being called a gladiator's mistress? For her pretty Sergius had already begun to shave and to look forward to a rest thanks to the wound in his arm. Besides, many things about his face were ugly, such as a place rubbed sore by his helmet, a huge growth right on his nose, and a nasty discharge from a constantly running eye. But he was a gladiator. This turns them into Hyacinthuses. This she preferred to her children and her country, this to her sister and her husband. It's steel that they love. This same Sergius, once he retired, would have begun to look like Veiento.

Juvenal: *Satires* 6.103–113

Source F

An extract from the Roman writer Columella

The housekeeper will have to be concerned not just with locking up and guarding things which have been brought into the house and put in her care; but from time to time she should take account of them and inspect them, so that no item of furniture or of clothing that has been hidden away should rot from decay, or that produce or useful things are spoiled by her negligence or laziness. [...]

The housekeeper should stay in one place as little as possible (for her job is not to stay sitting down). Now she should visit the loom and teach whatever skill she has; if she has little, she should learn from one who knows more; now she should go to see those who prepare food for the family; now she will have to make sure that the kitchen and the cow sheds are cleaned, and the food troughs too; she should open the sick bays from time to time, even if there are no sick people there, and keep them clean, so that when they are needed they should provide well-ordered and hygienic surroundings for the sick.

[...] Then she should insist to the hall slaves that they should take the furniture outside for airing, that metal objects are rubbed and polished and free from rust, and that other things which need mending should be given to the craftsmen to repair.

Columella: *On Agriculture* 12.3.5–6;8–9 (adapted)

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