

Surname	Centre Number	Candidate Number
Other Names		0



**GCSE**

C990U20-1



**LATIN – Component 2**  
**Latin Literature and Sources (Themes)**

THURSDAY, 16 MAY 2019 – AFTERNOON

1 hour 15 minutes

For Examiner's use only		
Theme A or Theme B	Maximum Mark	Mark Awarded
	60	

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**ADDITIONAL MATERIALS**

Resource Booklet

**INSTRUCTIONS TO CANDIDATES**

Use black ink or black ball-point pen.

Write your name, centre number and candidate number in the spaces at the top of this page.

You should answer **either** Theme A (*A Day at the Races*) **or** Theme B (*Youth and Education*).

Write your answers in the spaces provided in this booklet. If you need more space for any answer, you can continue on page 20. Please remember to include the question number(s).

**INFORMATION FOR CANDIDATES**

The total number of marks for this paper is **60**.

The number of marks is given in brackets at the end of each question or part-question.

**THEME A: A Day at the Races**

Answer **all** the questions, referring to the Resource Booklet provided.

You should answer in English unless you are asked to quote the Latin.

**1.** Refer to OVID, *A good day at the Circus*.

- (a) Look at **lines 5-6** (*tu ... suos*). In line 6 Ovid says 'let each of us feast our eyes': how does each of them do that? [2]

You (the girl): .....

I (Ovid): .....

- (b) In **lines 7-8** (*o, cuicumque ... tuae*):

- (i) what feeling does Ovid seem to have towards the charioteer? [1]

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- (ii) give **two** ways in which **lines 7-8** show this. [2]

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- (c) Look at **lines 9-12**.

- (i) Give **three** features of a chariot race which Ovid mentions in **lines 9-11** (*hoc mihi ... notabo*). [3]

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(ii) Now look at **Picture 4**.

How does this picture illustrate what Ovid says in **line 12** (*nunc ... rota*)? [2]

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(d) *si mihi ... fluent* (**lines 13-14**): why would Ovid be unlikely to win the race which he describes? [2]

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(e) What did the winner usually receive at the end of a race?

Tick (✓) the box next to your chosen answer. [1]

- (A) a bag of money
- (B) a horse
- (C) a laurel wreath
- (D) a palm branch

2. Refer to PLINY, *Not at the races*.

(a) *omne ... potuisti* (**lines 1-2**): what does Pliny think the recipient of this letter will find surprising? [2]

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(b) In **lines 3-7** (*circenses ... videre*), how does Pliny's style of writing emphasise his dislike of the races? Give **three** examples, quoting the **Latin** for each. [6]

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(c) Now look at **Picture 1**.

How does this picture illustrate what Pliny says in **lines 8-10** of this letter (*nunc ... transibit*)? [2]

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3. Refer to SUETONIUS, *Nero's passion for chariot-racing*, lines 1-7 (*equorum ... commeabat*).

(a) Suetonius says that Nero was passionately keen on horses from an early age. Give **three** ways in which Nero's behaviour showed this. [3]

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(b) *et quondam ... ementitus est* (lines 3-5):

(i) on one occasion a charioteer suffered a nasty accident. To which team did he belong?

Tick (✓) the box next to your chosen answer. [1]

- (A) the blues
- (B) the greens
- (C) the reds
- (D) the whites

(ii) why did Nero mention Hector when talking to his *paedagogus*? [4]

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**THEME B: Youth and Education**

**Do not answer this section if you have answered Theme A.**

Answer **all** the questions, referring to the Resource Booklet provided.

You should answer in English unless you are asked to quote the Latin.

1. Refer to APULEIUS, *The three phases of education*.

(a) Look at **lines 1-3**.

(i) *prima ... insaniam*: according to Apuleius, who spoke these words? [1]

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(ii) On what sort of occasion? [1]

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(b) In the passage as a whole, with what is education compared? [1]

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(c) *prima creterra ... armat* (**lines 5-6**): how do **Pictures 3 and 4** illustrate the different phases of education mentioned in these lines? [4]

Picture 3: .....

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Picture 4: .....

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(d) Do you think the comparison used in the passage works well, or not? Make **two** points. [2]

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2. Refer to MARTIAL, *I'm not a child any more!*

(a) In **lines 7-9** (*ludere ... ducis*), how does the position of words emphasise what Martial is saying? You should discuss **two** examples, referring to the **Latin** for each. [4]

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(b) In **lines 10-14** (*et vix ... tua*), what does Martial dislike about Charidemus' behaviour towards him? Give **three** examples. [3]

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(c) In **line 15** Martial says *non possum libertum ferre Catonem* ('I cannot bear a freedman Cato'): explain how these words sum up Martial's annoyance with Charidemus. [2]

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(d) Apart from what he says in **line 16**, what else does Martial say about his girlfriend in this poem? [2]

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3. Refer to PLINY, *The traditional Roman education*.

- (a) *erat autem ... traderemus* (lines 1-3): in the past, how did young Romans first learn how they ought to behave?

Tick (✓) the box next to your chosen answer. [1]

- (A) from an ancient institution
- (B) from their elders
- (C) only using their ears
- (D) only using their eyes

- (b) According to lines 3-4 (*inde ... imbuebantur*), what was the second stage in the education of young Romans? [1]

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- (c) *ut imperare parendo, ducere dum sequuntur adsuescerent* (lines 4-5): explain what makes this an effective piece of Latin writing. [2]

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- (d) *ei qui ... consortes erant* (lines 5-7):

- (i) what did those seeking public office do? [1]

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- (ii) according to Pliny, what was the advantage of doing this? [2]

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(e) *suus ... parente* (lines 7-8):

(i) who were the teachers in those days? Give **two** examples. [2]

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- .....

(ii) explain what makes these words an effective piece of Latin writing. [2]

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4. Refer to VIRGIL, *Marcellus*.

(a) **Lines 1-3** (*atque ...vultu*) and **6-7** (*qui strepitus ... umbra*) describe the younger Marcellus. According to these lines, which **two** of the following statements are true?

Tick (✓) the boxes next to your chosen answers. [2]

- (A) He is carrying shining weapons.
- (B) He has a happy face.
- (C) His eyes are shining.
- (D) There are only a few people with him.
- (E) There is a dark shadow around his head.

(b) In **lines 16-18** (*nec puer ... alumno*), explain how the following phrases relate to Rome and its people. [2]

(i) *Iliaca gente*:

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(ii) *Romula tellus*:

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