

Tuesday 7 June 2016 – 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 baths.

Source A

Photographs of the inside of public baths.

Image 1: Pompeii, Italy.



Image 2: Bath, England.



Source B

A poem by Martial.

To escape Menogenes in the public baths and around the private baths is impossible, however clever you are. He will try to catch the ball with right and left hand, so that he can more than once give you the points for the balls he catches. He will pick up and bring back from the dust the loose punch-ball, even though he has already bathed, and already put on his slippers. If you pick up your towels, he will say they are whiter than snow, even if they are more filthy than a baby's bib. When you are combing your few hairs, he will say that the locks you have arranged are like those of Achilles. He will bring you a drink from the dregs of a smoky flagon and will continually mop the sweat from your forehead. He will praise everything, he will express amazement at everything, until after suffering a thousand irritations you say 'Come to dinner!'

Martial: *Epigrams* 12.82

Source C

An extract from the Roman writer Seneca, who describes a simple private bath suite which belonged to Scipio, a famous Roman general.

Who now would put up with bathing like this? A man thinks himself poor or cheap if his walls don't sparkle with large expensive stonework, if his Alexandrian marbles aren't picked out by Numidian veneers, if the intricately worked and shaded marbles aren't spread with a protective varnish, if his vaulted ceiling isn't topped with glass, if stone from Thasos which used to be an amazing rarity in some temple doesn't line our bathing pools into which we lower bodies filthy with sweat, if silver taps don't pour out water. [...]

In this bath of Scipio's the windows are actually slits cut in the stone walls, rather than windows, designed to let light in without reducing the strength of the building. But now they call a bath fit only for cockroaches if it is not fitted out to let in sun all day long through generous windows so they can get a tan at the same time as a bath, and see fields and sea from their seat as well.

Baths that were admired and crowded when they were first dedicated are avoided and rejected as old fashioned as soon as luxury surpasses herself with some new discovery. Once upon a time there were only a few baths in existence, and these not decorated at all. Why should one decorate a thing which cost a penny and was intended for use, not pleasure? Water was not piped in, nor was it always fresh or from a hot spring – nor did they believe it mattered how clear the water was in which one washed off dirt.

Seneca: *Letters* 86. 6–9 (with omissions)

Sources D, E and F give information about the occupation of slaves.

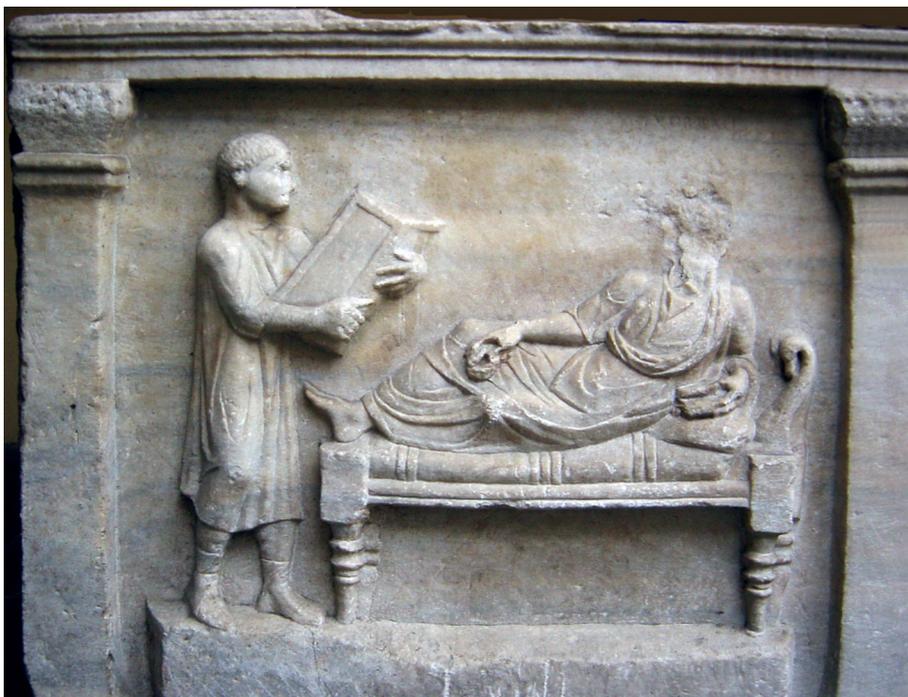
Source D

Sculptures showing the work of slaves.

Image 1: Hairdressers



Image 2: A slave reading



Source E

An extract from a story by Apuleius, about Lucius.

Lucius has been turned into a donkey by magic. He is put to work in a flour mill and bakery.

Even so, I was struck by my usual curiosity and took care to observe, with a kind of fascination, the way this unpleasant workplace was run – and so I put off eating the generous supply of food in front of me.

Good gods! What wretched creatures were there, their skin picked out all over with dark bruises, and their backs scarred where they had been whipped, shaded rather than covered by torn and patchwork clothing, some with just a scanty loin cloth to make them decent, but all were so ragged that you could see their bodies through the tears. There were foreheads branded with letters, hair half shaved off, ankles in shackles; their faces were yellow, their eyes damaged by the thick smoke and the clouds of steam from the ovens, so that they were barely able to see. A layer of flour, like ash, made them a dirty white colour, so that they looked like boxers who fight after being sprinkled with dust.

Apuleius: *The Golden Ass* 9.12

Source F

Columella offers advice on keeping slaves.

In looking after and clothing the household slaves the foreman should think in terms of utility rather than appearance. They should be carefully protected from the wind, cold and rain, all of which are kept off by skins with long sleeves, or by patchwork or by hooded cloaks. If he does this, no day is so unbearable that some work at least cannot be done in the open air. He should not be skilled only in farm-work, but should also be equipped with mental qualities, as far as his slave's nature allows, so that he gives orders neither casually nor brutally... This will happen if he prefers to guard those set under him against doing wrong rather than by his own negligence be obliged to punish them for offending. There is no greater way of watching over even the worst man than demanding work of him...

All careful landowners should adopt the custom of checking up on the slaves in the prison and finding out whether they are properly chained, whether the places of custody are safe enough and properly guarded, whether the foreman has chained anyone or loosed anyone from chains without the owner's knowledge....

The careful owner tests the quality of his slaves' bread and drink by tasting it, and he checks their clothing, their mittens and their foot coverings. Often he gives them the opportunity to complain about those who are either cruel to them or cheat them. Sometimes I compensate those who have a just grievance, as I punish those who stir the household to revolt or slander their masters. On the other hand, I reward those who show energy and industry.

Columella: *On Agriculture* 1.8.9–11, 16, 18–19

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