



Oxford Cambridge and RSA

Friday 13 June 2025 – Afternoon

GCSE (9–1) Latin

J282/06 Literature and Culture

Insert

Time allowed: 1 hour



INFORMATION

- The questions tell you which source you need to use.
- This document has **8** pages.

INSTRUCTIONS

- Do **not** send this Insert for marking. Keep it in the centre or recycle it.

Source A: An inscription from the tombstone of a charioteer

D[IS] M[ANIBVS]
 EPAPHRODITVS
 AGITATOR F[ACTIONIS] R[VSSATAE]
 VIC[IT] CLXXVIII ET
 APVD PVRPVREAM [FACTIONEM]
 LIBER[TVS] VIC[IT] VIII
 BEIA FELICVLA
 F[ECIT] CONIVGI SVO
 B[ENE] MERENTI

To the spirits of the departed. Epaphroditus, charioteer of the Red faction, won 178 times and with the Purples as a freedman he won 8 times. Beia Felicula made this for her well-deserving husband.

ILS 5282, Rome

Source B: Ovid explains his reasons for attending a chariot race

I am not sitting here because I am interested in thoroughbred horses (though I hope that the one you support will win): I came to talk with you and to sit with you, so that the love you cause should not be unknown to you. You look at the races, I look at you: let's each of us look at what we like and each feast our eyes. O lucky horse rider, whoever it is you support! So has he had the good luck to interest you? If only I could have that luck, if only they were my horses released from the gate! Now I shall press on eagerly, now I shall slacken the reins, now I shall mark their backs with the whip, now I shall graze the turning-post with my inner wheel: if I catch sight of you as I speed by, I shall slow down, and the reins will go slack and drop from my hands...

Why do you edge away from me? It's no good, the seat boundary forces us together – a great advantage this in the rules of the Circus. But you, whoever you are, on her right, get away from my girl: she doesn't like you pressing against her. You too, behind us, pull in your legs, if you have any manners, and stop digging your knobbly knees into her back.

Ovid, *Amores* 3.2

Source C: A wall painting from Pompeii showing a dinner party



Source D: A *suovetaurilia* – the sacrifice of a sheep, pig and bull



Source E: Livy describes Aeneas arriving in Italy and building a town

In this dangerous situation Aeneas conferred the native name of Latins upon his own people; the sharing of a common name as well as a common polity would, he felt, strengthen the bond between the two peoples. As a result of this step the original settlers were no less loyal to their king Aeneas than were the Trojans themselves. Trojans and Latins were rapidly becoming one people, and this gave Aeneas confidence to make an active move against the Etruscans, in spite of their great strength. Etruria, indeed, had at this time both by sea and land filled the whole length of Italy from the Alps to the Sicilian strait with the noise of her name; none the less Aeneas refused to act on the defensive and marched out to meet the enemy. The Latins were victorious, and for Aeneas the battle was the last of his labours in this world. He lies buried on the river Numicus. Was he man or god? However it be, men call him Jupiter Indiges – the local Jove.

Extract from Livy, *History of Rome*, 1.4–6

Source F: A *columbarium* (burial area) in Ancient Ostia with spaces for chests containing ashes



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