



Oxford Cambridge and RSA

Tuesday 21 June 2022 – Afternoon

GCSE (9–1) Latin

J282/06 Literature and Culture

Insert

Time allowed: 1 hour



INSTRUCTIONS

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

INFORMATION

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

Sources A, B and C give information about Roman Myths and Beliefs.

Source A: Jupiter and Mercury visit an old couple, Baucis and Philemon

Jupiter once came here, disguised as a mortal, and with him
His son, the messenger Mercury, wand and wings set aside.
Looking for shelter and rest, they called at a thousand homesteads;
A thousand doors were bolted against them. One house, however,
Did make them welcome, a humble abode with a roof of straw
And marsh reed, one that knew its duty to gods and men.

Ovid, *Metamorphoses* 8 626–631

Source B: An extract from Pliny the Elder

Pliny asks whether the words in prayers have any effect

So, for instance, it is a general belief that without a certain form of prayer it would be useless to sacrifice a victim, and that it would be no good consulting the gods. And then besides, there are different forms of address to the gods, one form for seeking favourable omens, another form for stopping them from being angry, and another for securing help.

We also see that our highest officials use certain set prayers and that not a single word may be omitted or pronounced out of its place. It is the duty of an attendant to precede the dignitary by reading the set prayer in front of him from a written ritual, and the duty of another attendant to keep watch upon every word, and of a third to see that silence is not broken, while a musician, in the meantime, is performing on the flute to prevent any other words being heard. Indeed, there are memorable instances recorded in our Yearly Records of cases where either the sacrifice has been interrupted, and so ruined, by some swearing, or a mistake has been made in the utterance of the prayer. Even today, too, it is a general belief that our Vestal Virgins have the power, by uttering a certain prayer, to stop the escape of runaway slaves.

If then these opinions are accepted as truth, and if it is accepted that the gods do listen to certain prayers, or are influenced by set forms of words, we are bound to conclude that the words in prayers *do* have an effect. Our ancestors, no doubt, always had such a belief, and have even assured us, a thing by far the most difficult of all, that it is possible by such means to bring down lightning from heaven.

Pliny the Elder, *Natural History* 28.3

Source C: A statue from the Capitoline Museum in Rome



Sources D, E and F give information about the Romans in Britain.

Source D: Mosaic floor showing sea horses from the Roman bath complex at Bath (Aquae Sulis)



Source E: Cassius Dio describes Boudicca

A terrible disaster occurred in Britain. Two cities were sacked, 80,000 Romans and their allies perished, and the island was lost to Rome. Moreover, all this ruin was brought upon the Romans by a woman, a fact which in itself caused them the greatest shame.

An excuse for the war was found in the confiscation of the amounts of money that Claudius had given to the most important Britons; these amounts, as Decianus Catus, the procurator of the island, insisted, were to be paid back. This was one reason for the uprising; another was found in the fact that Seneca, in the hope of receiving a good rate of interest, had lent to the islanders 40,000,000 sesterces that they did not want and had afterwards asked for the money back all at once and had resorted to severe measures in getting it back. But the person who was chiefly instrumental in rousing the natives and persuading them to fight the Romans, the person who was thought worthy to be their leader and who directed the conduct of the entire war, was Boudicca, a Briton woman of the royal family and who had greater intelligence than often belongs to women. This woman assembled her army, of some 120,000, and then climbed onto a platform which had been constructed of earth in the Roman fashion. In height she was very tall, in appearance most terrifying, in the glance of her eye most fierce, and her voice was harsh; a great mass of the sandy-coloured hair fell to her hips; around her neck was a large golden necklace; and she wore a tunic of different colours over which a thick cloak was fastened with a brooch. This was her usual way of dressing. She now grasped a spear to aid her in terrifying all who were watching and spoke.

Cassius Dio, *Roman History* 62.1–2

Source F: An extract from Tacitus' *Agricola*

For the Britanni, freed from fear by the absence of the legate, began to discuss the woes of slavery, to compare their wrongs and sharpen their sting in the telling. 'We gain nothing by submission except heavier burdens for shoulders shown to be willing. Once we had one king at a time, now two are clamped on us – the legate to wreak his fury on our lives, the procurator on our property. We subjects are damned in either case, whether our masters quarrel or agree. Their gangs, the centurions of the one and the slaves of the other, mingle violence and insult. Nothing now is safe from their greed, nothing safe from their lust. In battle it is the braver who takes the spoil; as things stand with us, it is mostly cowards and shirkers who rob our homes, kidnap our children and conscript our men, as though it were only for our country that we know not how to die. But what a mere handful our invaders are, if we Britanni reckon up our own numbers! The Germani, reckoning so, threw off the yoke, and they had only a river, not the Ocean, to shield them. We have country, wives and parents to fight for; the Romans have only greed and self-indulgence. They will withdraw, as Divus Julius withdrew, if only we can rival the valour of our fathers. We must not panic at the loss of a battle or two; success may foster a boldness in attack, but suffering gives power to endure. The gods themselves at last show mercy to us Britanni, by keeping the Roman general away and his army exiled in another island. For ourselves, we have already taken the most difficult step – we have begun to plan. And in undertakings like this it is more dangerous to be caught planning than to take the plunge.'

Tacitus, *Agricola* 15

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