

OXFORD CAMBRIDGE AND RSA EXAMINATIONS
GCSE

LATIN

A405/01(i)

Sources for Latin (Foundation Tier)

A405/02(i)

Sources for Latin (Higher Tier)

INSERT

TUESDAY 26 JUNE 2012: Afternoon

DURATION: 1 hour

plus your additional time allowance

MODIFIED ENLARGED

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Sources A, B and C give information about having a job in the Roman army.

SOURCE A

An extract from the Roman writer Vegetius.

So, at the beginning of training, recruits must be taught the military step. For nothing needs to be preserved more on the march or in the battle line than that all soldiers keep in order as they march. This can only be achieved if they learn by constant practice to walk quickly and in step. For an army with broken lines or lacking formation always faces the most serious danger from the enemy. The pace must be 20 miles at military step in five hours, at least in the summer. ... Faster than that is a run, and the distance for running cannot be defined. But younger recruits must be accustomed above all to running, so that they can charge the enemy with greater momentum, and quickly seize advantageous positions, when this is needed, or seize them before the enemy if they want to do the same...

The recruit must be trained for jumping, by which ditches are jumped over or some high obstacle can be overcome, so that, whenever this sort of difficulty occurs, they can cross over without trouble...

From Vegetius: *Epitoma rei militaris* 1.9–11

SOURCE B

A picture, from Trajan's column, of Roman soldiers building a fort.

There are about twelve soldiers, all with banded uniform to their upper bodies, all busily working. One is holding a large basket, almost to shoulder level; another appears to be about to hammer down, with his arms upraised. Yet another is applying blocks of masonry to the rectangular fort within. A fellow soldier passes material from outside to one within the rising fort's walls.



SOURCE C

An inscription from the Roman fort at Gloucester.

**RVFVS SITA EQVES
C[O]HO[RS] VI T[H]RACVM
ANN[ORVM] XL
STIP XXII
HEREDES
EX TEST[AMENTO]
F[ACIENDVM] CVRAVE[RVNT]
H[IC] S[ITVS] E[ST]**

**RUFUS SITA, CAVALRYMAN
IN THE SIXTH COHORT OF THRACIANS
HE LIVED FOR 40 YEARS
AND SERVED FOR 22 YEARS
HIS HEIRS
ACCORDING TO HIS WILL
HAD THIS SET UP
HERE HE LIES**

Inscription RIB 121 Gloucester

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

SOURCE D

A man describes meeting a freedman, called Trimalchio, at the baths.

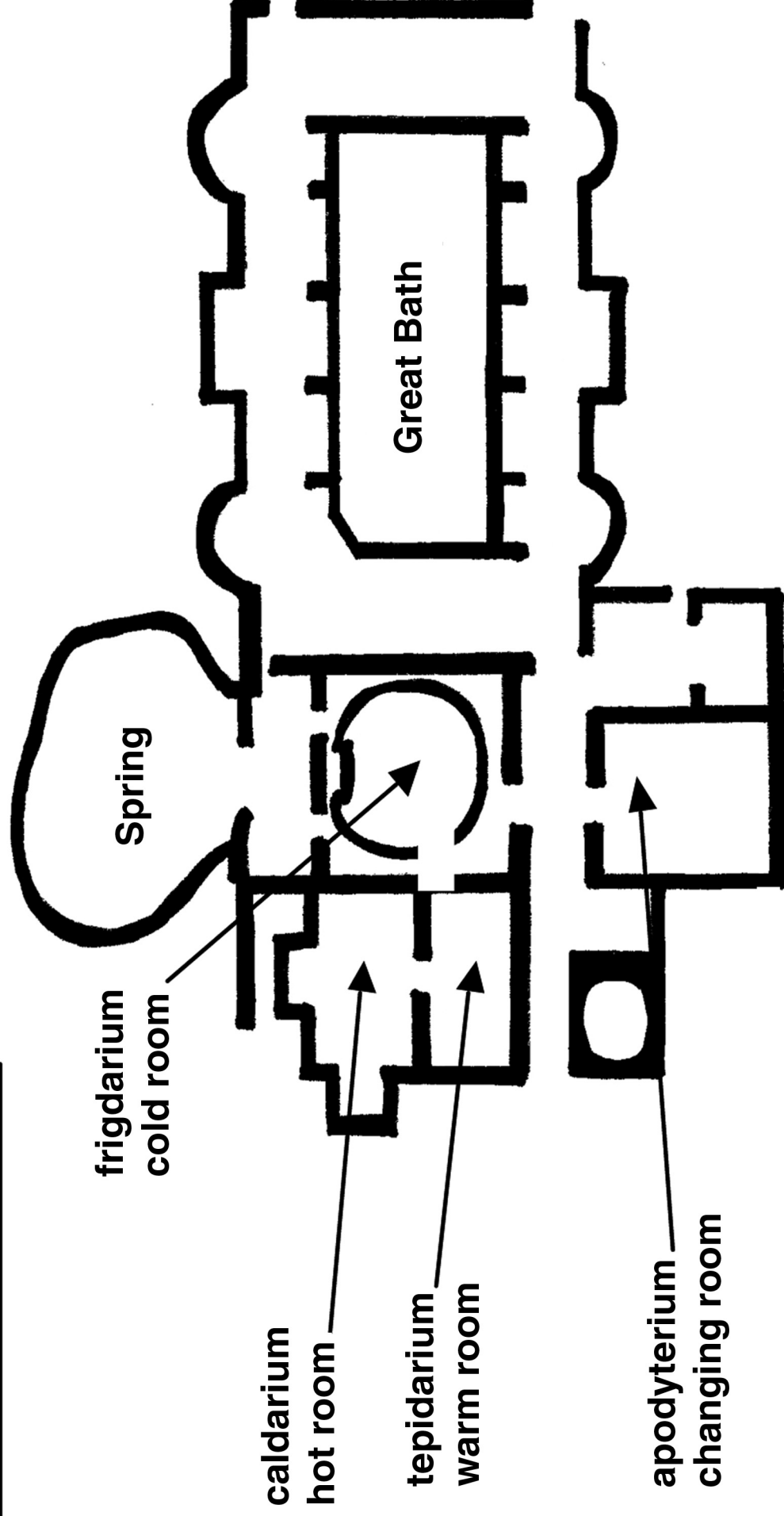
We began wandering about; or rather exchanging jokes while mixing in with the other groups. ... It would take a long time to pick out all the things that happened. And so we went into the hot room and after working up a sweat for a little, we passed on to the cold room. We found Trimalchio already smothered all over with perfumed oil. He was being rubbed down, not with linen towels, but with bath sheets of the softest wool. ... He was then wrapped in a bright red robe, and carried off.

Petronius: Satyricon 27–28

SOURCE E

Plan of the Roman Baths, Bath (simplified)

approx. scale (metres)



SOURCE F

An extract from the Roman writer Seneca.

I am living right above a public bath. Imagine now every sort of voice which can sicken the ears. When strong men train and lift dumb-bells, when they are in pain or pretend they are, I hear groans; whenever they let out their breath I hear whistling and laboured gasping. When I chance upon some lazy fellow who is happy with a cheap rub-down, I hear the slap of a hand laid on his shoulders, which makes different sounds depending on whether it is flat or hollow. If the scorer turns up and begins to count the balls, I am done for. Add now the man kicking up a row and the thief who is caught and the man who thinks he sounds good singing in the bath, add those who jump into the pool with an enormous splash. Besides those whose voices are, if nothing else, at least natural, think of the hair-plucker repeatedly calling out in his thin and high-pitched voice to attract customers, who never shuts up except when he is pulling hairs out of armpits and makes someone else shout out instead of him. Think of the different shouts of the drinks-seller and the sausage-seller and the pastry-seller... each with his own personal cry.

Seneca the Younger: Letters 56.1–2

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