

WJEC Level 1 Certificate
in
Latin Language and Roman Civilisation

Prescribed source material
for
Topic 1: Daily Life in Roman Society
Summer 2016 and 2017

This is the official prescribed source material booklet for the
WJEC Level 1 Certificate in Latin Language and Roman Civilisation

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Introduction

This booklet is designed to support teaching and learning for Unit 9512 (Roman Civilisation Topics) of the WJEC Level 1 Certificate in Latin Language and Roman Civilisation.

Two topics are prescribed in each examination and candidates are required to answer the questions on one topic. The topic Daily Life in Roman Society is set for examination in Summer 2016 and 2017.

In the examination, each topic contains two sections. Section A contains several short questions based on one or more sources (stimulus pictures, inscriptions or short passages from Roman authors in translation). Section B will contain four questions, of which candidates should answer two, requiring empathetic responses.

This booklet contains all the sources which may be used in Section A of the Level 1 examination for the topic Daily Life in Roman Society. Following each source is a short list of bullet points. These bullet points fulfil two functions:

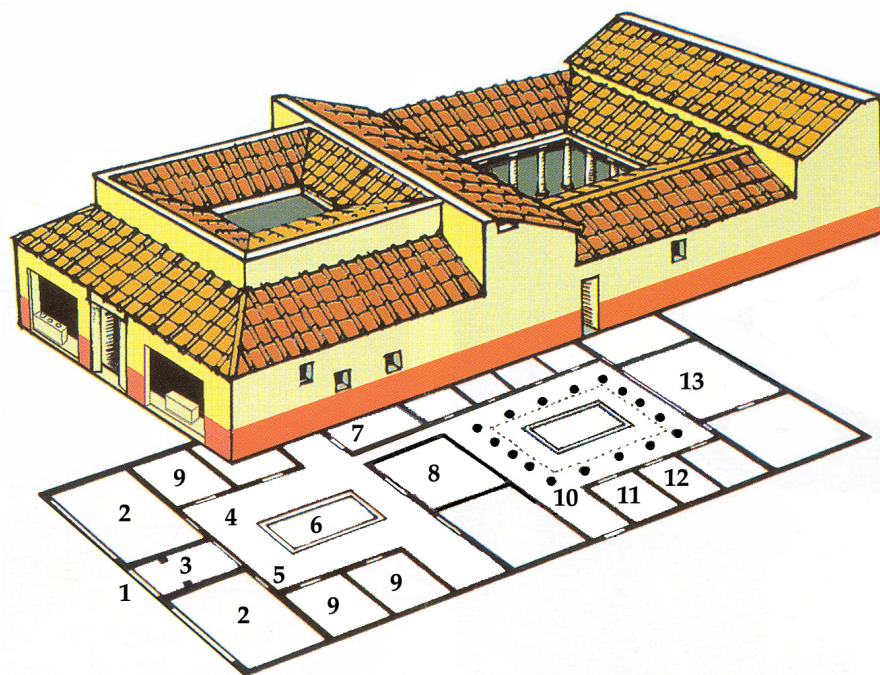
- 1) They give further information about the source which candidates are expected to know;
- 2) They give a flavour of the level of deduction that a candidate may be expected to make from the source.

In each case, candidates need not restrict themselves to the information about, or deductions from, the source given in this booklet. All valid responses will be rewarded.

Should you have any queries regarding the use or status of this booklet, please contact the Subject Officer for Latin at WJEC via latin@wjec.co.uk.

Town houses

Source 1: A plan of a Pompeian house



- 1 *ianua* front door
- 2 *shops*
- 3 *fauces* entrance hall
- 4 *atrium* main room
- 5 *lararium* shrine of the household gods
- 6 *impluvium* pool for rain water
- 7 *triclinium* dining-room
- 8 *tablinum* study
- 9 *cubiculum* bedroom
- 10 *peristylum* garden court
- 11 *latrina* lavatory
- 12 *culina* kitchen
- 13 *summer triclinium*

About this source:

- The main rooms of the house are around the **atrium** (4).
- The main rooms include the dining-room (7), study (8) and bedrooms (9).
- There are other rooms around the garden court (**peristylum**) (10), including the lavatory (11), kitchen (12) and slaves' quarters.
- At the front of the house are two shops (2) which the owner could rent out.

Source 2: The atrium of a Pompeian house



About this source:

- This was the main room of the house, where the family met for social occasions and received guests.
- The walls and floor were elaborately decorated with paintings and mosaics.
- At the centre was an ornamental pool (**impluvium**) which collected rain water.
- The family worshipped at the shrine (**lararium**).

Source 3: The garden of a house in Herculaneum



About this source:

- The garden was laid out with flowers and shrubs.
- The family could relax in the shade of the colonnade and there was a summer dining-room for use in hot weather.
- The garden often contained a fountain and a fishpond or ornamental pool.
- Marble statues of gods and heroes were often placed here.

Source 4: An extract from the writings of the Roman satirist Juvenal

Here in Rome we live in a city that's propped up with matchsticks – most of it anyway. That's the way the landlord stops the building from falling down, papering over the cracks in the old walls, telling us all not to worry, to sleep easy, and all the time the place is about to collapse around us. I think I'd rather live somewhere where there aren't any fires or sudden alarms in the middle of the night. The man on the ground floor is already calling for water and moving his bits and pieces to safety; your third-floor flat is already smoking, but you're blissfully unaware; for if the alarm is sounded at ground level, the last to burn will be the man in the attic, whose neighbours are nesting pigeons, with only the roof tiles between him and the rain.

About this source:

- This is a description of life in a block of flats (**insula**).
- The flats were built cheaply, mainly of brick and timber, and they were liable to catch fire.
- Many families were crammed into very small spaces.
- They had no sanitation or running water.

Daily routine for men and women

Source 5: The palaestra of the Stabian Baths in Pompeii



About this source:

- This is the exercise area of the baths.
- It is a large, grassy, open space surrounded by a colonnade.
- Exercises included wrestling, fencing, weightlifting and throwing a ball or a discus.
- The exercise prepared people for the series of warm, hot and cold baths which followed.

Source 6: A poem by the Roman poet Martial

If I were allowed to enjoy carefree days with you, dear Martial,
if we were allowed to organise our leisure time
and to have time for a real life together,
we wouldn't know the atria and the houses of the powerful,
nor grim law-suits or the sad forum
nor proud statues;
but horse-riding, conversation, books,
the Campus Martius, colonnades, shade, the Aqua Virgo, and baths,
these would always be our haunts, these our pursuits.
At the moment, neither of us lives for himself, but
we notice that the good days fly by and leave us,
days which are charged to us and are gone.
Does anyone hesitate, when he knows how to live?

About this source:

- In this poem the Roman poet Martial gives a friend (also called Martial) a suggestion on how they would spend their time if they could choose.
- They would not as clients visit the houses of the rich and powerful, or spend time in the law courts or the forum.
- They would enjoy reading and conversation with friends, or riding and visiting the baths.
- Now they are too busy. They should get the most out of life while they can.

Source 7: A poem by the Roman poet Martial

The first and second hour wear out clients;
the third keeps hoarse lawyers busy;
Rome continues in her various labours to the end of the fifth hour.
The sixth will be the siesta for the weary, the seventh will be the end of work.
The eighth up to the ninth provides enough time for the glistening exercise grounds.
The ninth orders men to rumple cushions piled high on couches.
The tenth, Euphemus, is the hour for my little books
when you take care of organising the ambrosial feasts
and the Emperor Domitian is relaxed by heavenly nectar
and he holds a small cup in his mighty hand.
Then bring in witty poems: my Muse of comedy is scared to approach Jupiter
in the morning with her cheeky walk.

About this source:

- Martial describes a typical day in Rome.
- The day starts early (just after dawn) when clients call on their patrons.
- After this they conduct business in the law courts and the forum.
- After a siesta they go to the baths, then have dinner, and enjoy the entertainment that follows.

Source 8: An inscription on a Roman tombstone

Here lies Amymone, wife of Marcus, most good and most beautiful, wool-spinner, dutiful, modest, careful, chaste, home-loving.

About this source:

- This is the tombstone of Amymone, wife of Marcus.
- She is praised for her good qualities as a wife.
- The qualities of a good wife are that she is good and beautiful, modest and remains faithful to her husband.
- She carries out her household tasks well and looks after the home carefully.

Slaves and freedmen

Source 9: A carving showing a Roman scribe



About this source:

- This carving shows a Roman scribe or secretary.
- He is writing with a stylus on a wax tablet.
- He probably worked in a private house keeping accounts or taking down letters from dictation.
- He was probably a valued slave or a freedman.

Source 10: An extract from a letter by the Roman author Pliny

Larcus Macedo, a man who had already been praetor, has been killed by his slaves. He was a proud and cruel master. His father had been a slave. Perhaps he remembered that too little or perhaps too much. Anyway he was being bathed in his house in the country. Suddenly the slaves close in on him. One slave goes for his throat, another smashes him in the face, a third slave hits him in his chest, in his stomach and in his crotch. That's a terrible thing to have to say.

You can see how we live in danger from our slaves. You can see how our slaves abuse us. You can see how our slaves play deadly games with us. Even if you are a master who is kind and gentle, you still have to worry. Slaves always have two sides to their nature. They act with reason like men. They also act by instinct like animals. It is when their instincts get the better of them that they kill their masters.

About this source:

- Pliny is commenting on the murder of Macedo by his slaves in the baths at his country house.
- Pliny hints that this may have happened because he was a cruel master.
- He may have behaved like this because his father was a slave.
- Pliny thinks that even kind masters are in danger, because he thinks that slaves could act violently.

Source 11: An extract from a letter by the Roman author Pliny

I have often been worn out by the sickness or death of my slaves, especially when they are young. But I find comfort in two things and they are a real comfort. First of all, it is easy to give some of them their freedom. When I set slaves free, I do not think of them as dying before their time. Secondly I let those who die as slaves make a will. Of course it is not a real 'legal' will. It cannot be, because they are slaves and cannot own anything. I own them. But I treat these 'wills' as if they were real wills. They instruct me and ask me to do what they want. I follow their instructions just as if I really had been told to do so by the law. So they divide out what they have got, they make gifts and leave things. I do not mind so long as it is all kept within my *familia*. The house is a sort of commonwealth and it makes them feel like citizens.

These two things comfort me and give me some peace. But even so, I am weakened and shattered by the very feelings for humanity which have made me act like this in the first place. However I do not want to seem to become more hard-hearted. There are men who do not see the death of a slave as a misfortune. They see it only as good money lost down the drain.

About this source:

- Pliny gets upset when his slaves become ill or die.
- He is comforted if he can set some free before they die.
- If he cannot set them free, he is comforted by allowing them to make wills. Slaves were not normally allowed to do this.
- Pliny does not want to seem so hard-hearted that he sees a slave's death as a waste of good money. Some slaves were expensive, particularly if they were skilled, but Pliny seems only concerned with losing people he cares about.

Source 12: An inscription on a Roman tombstone

To the spirits of the departed.
Titus Flavius Eumolpus
and Flavia Quinta built
this tomb for themselves
and their freedmen
and freedwomen
and their descendents.

About this source:

- Titus Flavius Eumolpus and his wife built this tomb.
- It was for themselves.
- They wanted their freedmen and freedwomen and the children of these freed slaves to be buried with them.
- This shows that they were fond of their slaves and treated them like members of the family.

Cooking and meals, including a dinner party

Source 13: Cooking pots from a Pompeian house



About this source:

- This picture shows the top of a stone stove with metal cooking pots.
- They are placed over hot charcoal rather like a barbecue.
- One pot stands on a trivet to raise it above the heat for boiling or stewing.
- There is also a grill for cooking meat or fish.

Source 14: A reproduction of a Roman carving of a banquet



About this source:

- The guests at a Roman banquet or dinner party recline on three couches.
- The couches are arranged round a small table on which the food was placed.
- The guests eat with their hands.
- Slaves are shown in the kitchen or cellar, preparing to serve wine to the guests.

Source 15: A poem by the Roman poet Martial

You'll have a nice meal, Julius, at my house; do come if you've nothing better to do. Keep the eighth hour (two o'clock) free; we'll go to Stephanus' baths beforehand, just next door. For starters you'll get lettuce, fresh young leeks, then salted tunny-fish a little bigger than a mackerel and garnished with eggs done up with rue; then more eggs, this time baked to a turn in a moderate oven with cheese and olives. For the main course, you can have fish and oysters, sow-belly, chicken and duck. I promise I won't recite anything, but you can read me your poem 'The Giants' again, or recite some of the ones about the countryside.

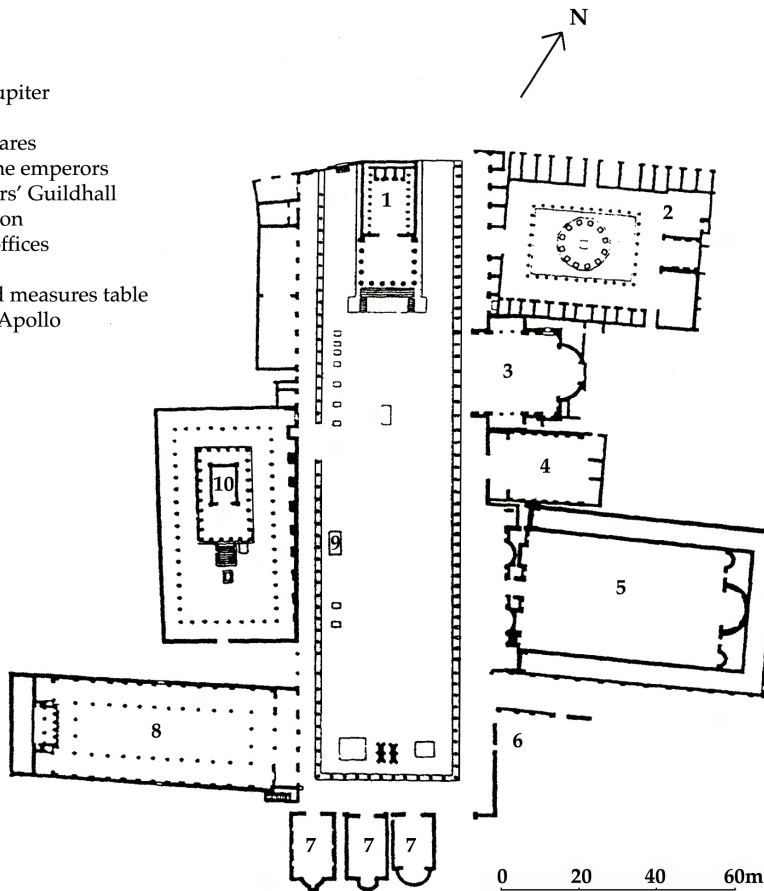
About this source:

- This is an invitation to dinner.
- At two o'clock they plan to go to the baths.
- The main meal or dinner usually followed at about four or five o'clock in the afternoon.
- There were three courses - starters, the main course and dessert - followed by entertainment for the guests, such as a poetry recitation or singing.

The forum

Source 16: A plan of the forum of Pompeii

- 1 Temple of Jupiter
- 2 Market
- 3 Temple of Lares
- 4 Temple of the emperors
- 5 Clothworkers' Guildhall
- 6 Polling station
- 7 Municipal offices
- 8 Basilica
- 9 Weights and measures table
- 10 Temple of Apollo



About this source:

- The forum was the centre of business, religious and social life in a town.
- Some of the most important public buildings were in and around the forum.
- There were covered markets and temporary stalls for traders.
- The law courts, government offices and temples to the most important gods were here.

Source 17: A bar in Pompeii



About this source:

- This shows the counter of a snack bar.
- The storage jars or amphorae at the back of the shop probably held wine.
- The basins in the counter held drink.
- The wall painting shows Mercury, Bacchus and the lares.

Source 18: The centre of the forum in Pompeii



About this source:

- This is the central, open area of the forum.
- It was a paved, pedestrianised area.
- It would have been full of temporary stalls selling a wide variety of goods.
- A colonnade surrounded the area, providing shade for the shoppers and businessmen.

Source 19: A graffito from Pompeii

Macerior requests the aedile to stop people from making a noise and disturbing decent folk who are asleep.

About this source:

- Graffiti like this one were found in the forum.
- People shared views about what was happening in the town through graffiti.
- There were two officials called aediles in towns such as Pompeii.
- They had a large number of jobs including responsibility for keeping the town quiet and orderly, and supervising public entertainment, the baths and markets.

Source 20: A wall-painting of a public notice board

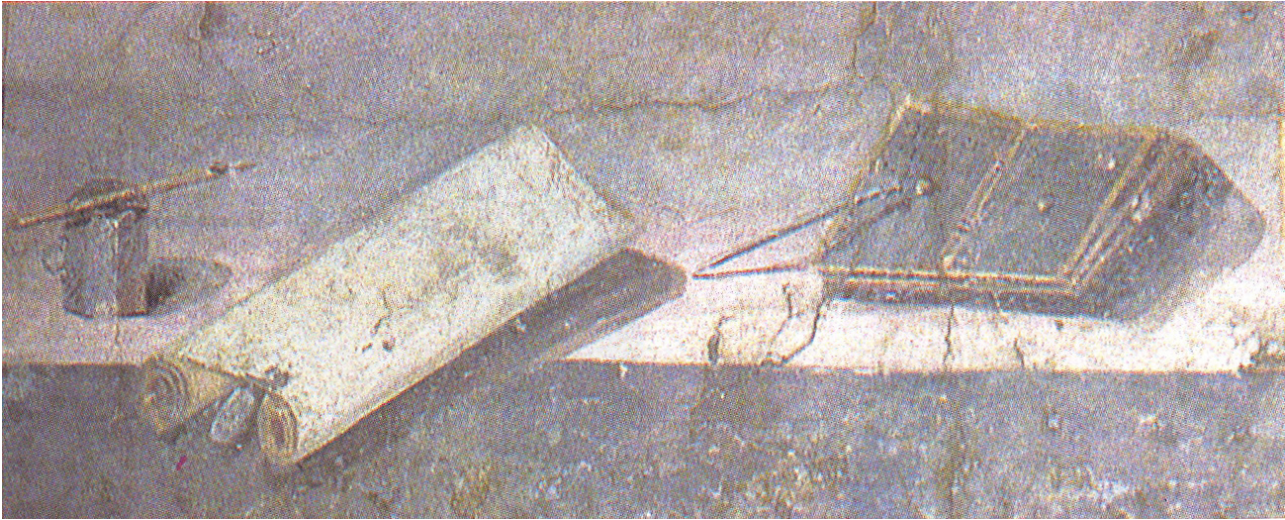


About this source:

- A notice board is fixed across the pedestals of three statues in the forum.
- Notice boards like these were used to publicise official information, such as election results and the dates of processions and shows.
- Traders would also use notice boards to advertise up-coming sales and auctions.

Schools

Source 21: A wall-painting of writing materials



About this source:

- These are Roman writing materials.
- In schools pupils generally wrote with a pointed stylus on wooden tablets coated with a thin film of wax, seen here on the right.
- Several tablets were strung together with strips of leather to form a notebook.
- Older pupils wrote on papyrus rolls with a quill and ink which was stored in an inkwell, seen here on the left.

Source 22: A carving of a school scene



About this source:

- This is a scene from a secondary school.
- The figure second from the left is the teacher.
- The two pupils holding papyrus scrolls, from which they are reading, sit on high backed chairs.
- The figure standing behind the pupils holding a book of wax tablets may either be (i) a slave wearing a tunic or (ii) a pupil who has arrived late and is wearing a type of raincoat that was common in Gaul.

Source 23: A letter by the Roman author Pliny

When I went to my home town the other week, the young son of a citizen came to pay his respects to me. I said to him,

“Do you go to school?”

“Yes.”

“Where?”

“Milan.”

“Why do you not go here?”

His father who was with him said, “Because we don’t have any teachers.” There were many other fathers who happened to be listening as well. “Why don’t you have any?” said I. “You fathers ought to know how important it is that your children should study here rather than anywhere else. Their own town is the most pleasant place for them to be. In their own town they can be properly brought up under the very eyes of their parents. It also costs less. It doesn’t take much to set up a fund and hire teachers. Pay them what you spend on lodgings, fares to and from Milan, and all the other things that children have to buy because they are not at home. When you are not at home you have to buy everything. No, I’ll go further. You know that I do not have any children of my own but I think of our town as a daughter or a parent. I am willing to give you a third of whatever money you raise.”

I would have promised to give them all of it but I was afraid someone one day would take advantage of my generosity. I see this happening everywhere where teachers are hired by towns, and there is only one remedy for it. Parents must be the only ones with the right to hire teachers. If they have to find the money to pay teachers, they will be careful to choose good ones.

About this source:

- Pliny has returned from Rome to Comum, where he was born, in north Italy.
- He has discovered that there is no local school, so children have to travel some distance to Milan where they stay in lodgings.
- This is expensive and also the parents cannot keep an eye on their children.
- Pliny is wealthy and has no children of his own but offers to make a contribution to help set up a school in Comum.

Source 24: A poem by the Roman poet Martial

What have you to do with us, wicked schoolmaster, hated by boys and girls alike? The crested cockerels have not yet broken the silence and you are already thundering on with your cruel continuous roaring and beatings. Bronze echoes just as loudly when the anvil is struck as you, and the shouting rages more gently in the amphitheatre when the supporters cheer on the winning gladiator. We, the neighbours, do not ask to sleep all night. It is a small matter to stay awake, but serious to stay awake all night. Dismiss your pupils. Are you willing to receive as much to be quiet, chatterbox, as you do to shout?

About this source:

- In this poem Martial exaggerates the noise from a teacher in a nearby school.
- He compares the noise to workmen hammering metal or people shouting in the amphitheatre.
- Schools did not have permanent buildings so classes were often held outside.
- School started early and lasted for about six hours.