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12 Pages

1. Please give the information requested in the boxes below.
2. Enter your name in the space **provided** to the right, fold over and seal down (using the label **provided**) to hide your name.
3. The answers must be legibly written. The Examiners can either ignore illegible script and the expense of typing charged to the candidate.
4. Write your answers in ink.
5. Begin each answer on a fresh page. Do all rough work in the answer book and cross it through.
6. No part of this book is to be torn out; it must be handed in complete.
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1	Student Number	1502302	List the numbers of the questions you have attempted	Office Use
2	Title of Examination Paper	HIGHER ADVANCED LATIN PROSE	1a	
			c	
			2b	
			c	
3	Module Code	CLLA 7035	3a	
4	Date and Time of Examination	16/1/18 9.30		
5	Examination Venue	THE HEATH SCHOOL		
6	Seat Number			
7	Number of Answer Books handed in	1		
			Office Use	

1a) In the year of the consulship of Fullus Antoninus and Fabius Africanus, on the day before the 17th day of the Kalends of April, the community of Bocchoritanus accepted as patron. Marcus Crassus of Frugus, from the Island of greater Balia, his freedmen and his descendants. Marcus Crassus of Frugi ~~accepted~~ received them into his patronage and that of his descendants. Caius Coelius, son of Caius and Caius Caecilius, son of ~~Titus~~ Titus the legate arranged this.

c) The council of Biturigis has given [.... sesterces] for Isis, Serapis, Vesta, Diana, Somnus, six thousand sesterces and two drinking vessels of ? and two silver ~~the~~ images from the camp, which were in the temple. ~~Also 5 denarii for a dedication to the temple of Isis and Serapis~~

also, it has ordered that 5 denarii be distributed for a dedication to the temple of Isis and Serapis, from the counsellors of Nemausus, so that they may

and for individual adornments.

PTO

be seen in public and has
left 10 thousand sesterces for
safe keeping in the temple and
a silver image of Mars for
the Samnagentes.

2b This is a curse tablet, or defixio, from Uley near Bath in South West Britain. They were written by someone seeking retribution for a perceived wrong. They were written to a particular deity, in this case to Mercury, and were written in semi-formal Kyle, ~~or~~ and using quasi-legal language, as if entering into a contract with the god. One assumes that if retribution were obtained the supplicant would ~~offer~~ make some offering to the god as thanks afterwards, perhaps a votive offering.

line 1 ~~is~~ "deo sancto Mercurio", acknowledging the holiness and power of Mercury encloses the petition with line 17 which again acknowledges his status as a major god "a maiestate tua". This sets out a very reverential tone. The lines in between, 2-5

set out ~~or~~ in a more mundane fashion the reason for the curse.

Honoratus has had two wheels and four cows stolen. The diminutive "hospitulum" also lends a personal tone in contrast to the deferential tone of lines 1 & 17.

In lines 8-10 the writer uses the usual format of asking for some bodily or physical function to be harmed. To ask for ill-health was common practice. In this case it is not to lie, sit, drink or eat. The use of "buro" (blockhead) is another familiar, personal touch. The use of anaphora (lines 9-10) nec...nec...nec and sic... (five times) in lines 11-12 strengthens this. From line 12 onwards the tone reverts to the more formal + legalistic with "meam meam" (my case) "petitio mea" (my petition - L15) "vindictum esse" to be vindicated - L16/17)

In Uley & Batt were found many curse tablets as there were springs there. A natural feature, especially a spring would be considered divine and would denote the presence of a deity. The Celtic goddess Sulis in Batt, was particularly revered and was assimilated with Minerva under the Roman occupation.

c) This is a letter from Niger ~~to~~ and Brocchus to Flavius Cerialis, the commander of the fort of Vindolanda on the Northern frontier of the Empire. around 75-112 AD

The use of "frater" L3 + L13 does not necessarily imply a family relationship. It was used by comrades & fellow-soldiers to other military men. ~~Niger~~ Brocchus ~~might have~~ is thought to be a fellow officers and commands of another garrison. The opening (line 2) is standard - suo salutem (best wishes)

The Vindolanda tablets were written in ink on leaf or ~~larch~~ wood, often from the larch tree. The anaerobic conditions in the wet, peaty soil ensured ~~their~~ their survival. There is a mixture of official records, such as a roll-call of soldiers on duty or off sick, accounts of provisions, foodstuffs and equipment, as well as some personal letters of which this is an example. There is no indication of what Cerialis is about to do (line 3/4 acturus es) but the warmth of the good wishes is clear in L 4/5

felicissimum (most happy)

L 6/8 votis nostris conveniat (fulfills our hopes/prayer)

The ending to the letter is also formulaic, L 14 "bene valeat" (best wishes from).

3a There are many examples of the gradual assimilation of indigenous languages into Latin. Its non-Roman areas realised the benefits of association with Rome & its growing empire. They gradually, in public at least demonstrated in all their epigraphy a move towards ~~accept~~ accepting Latin as the primary language.

Early inscriptions in Greek transcribe Latin words into their own alphabet, for example ~~legatus~~ - ~~legatos~~ and ~~praefectus~~ - ~~praefectos~~, Augustus - Sebastos, Quintus Legatus - Kvintos' Lekatos.

In ~~the~~ Celtic votive ~~offerings~~ epigraphy we also see that gods being assimilated with ~~the~~ ~~Latin~~ Roman ones. Sulis - Minerva. Similarly in ~~the~~ Libya - Jupiter is assimilated into Mammmon. This, however is no proof that Latin was spoken amongst themselves. On the public stage it was advantageous to be allied with Rome, and public notices would be in Latin.

* Being able to speak the language was considered a pre-requisite for citizenship, but, as is demonstrated by the roof-tile on which a tombstone was made, with an inscription in Latin and in Oscan, ~~citizens~~ individuals could, at the same time, accept Latin as lingua franca, but still cling to their own language & culture. Rome did not seek to impose itself or its language on potential provinces. Assimilation would be a natural process.

It is probable that with mobility and immigration around the empire Latin would become the prime language of communication. It is interesting that graffiti discovered in Pompeii or Herculaneum is in Latin.

To sum up. Epigraphic evidence shows a gradual move from indigenous languages to Latin, but there is some evidence of the maintenance of ~~local~~ indigenous language on a local level.