

ENTER
NUMBER
OF
QUESTION

Section 1

DO NOT
WRITE IN
THIS
MARGIN

a) Pseudorus is reading a letter from a lover to Calidorus about a Phoenician woman who longs for him and his love, who is deeply upset with his absence "lactumans" "tearful". Pseudorus asks him to say his goodbye to the Phoenician woman and cut off the letter.

b) The passage tells us a lot about the limitations of letter handwriting as Pseudorus makes fun of the inability to read the text "alia aliam scandit" "they are clanking on each other's heels" this would refer to letters handwritten which would be difficult to read especially if the style was close to cursive.

Pseudorus further emphasises the problem of this with a simile "has a uideri pot credo nisi Sibylla legent, interpretari alium posse neminem" "I never do believe

ENTER NUMBER OF QUESTION	<p>unless the sibyl seen heard these, no body can interpret these letters". The Sibyl would interpret messages from the gods, therefore this emphasises the lack of legibility in some peoples handwriting.</p> <p>Moreover there is another metaphor made in the passage: "an opseculo henes, habent quas gallinae mous? num has quidem gallinae scripsit" "How now, have hens, write such letters? For surely a hen has written these letters" This refers to the saying "a mess needs to be made" that is messy and unreadable. This shows that in Roman world hand writing caused a lot of problems with reading letters as entire letters every day is compressed and legible.</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	---	--------------------------------------

ENTER
NUMBER
OF
QUESTIONDO NOT
WRITE IN
THIS
MARGIN

2a). Cicero uses a metaphor of a banquet referring to the assassination of Caesar "quam vellem... haberemus" - "I wish you would have invited me to that most brilliant banquet on the ides of March! We would not left no leftovers". He continues the metaphor to referring to Antony as the leftovers as he was supposed to be killed as well. This is effective in showing Caesar's attitude to the assassination of Caesar and how it was like a feast at a festival, something to be overjoyed about. It also is effective because the way Caesar was killed was by all his friends gathering together similar to a banquet in Roman society. It effectively portrays his wish on being included in the plan of the

ENTER
NUMBER
OF
QUESTION

assassination.

DO NOT
WRITE IN
THIS
MARGIN

5) Cicero refers to the senate as being too much in letting him escape and openly refers to Antony as a pest "seductus est tuque beneficius ad huc vivit haec pestis" "it is only because of your kindness that pest still lives".

Cicero also refers to his escape from the senate as "foedissimum discessum" "ran away cowardly".

Moreover Cicero refers to the senate only being liberated when he had left the city "senatus haberi libere potuit" "the senate liberated from grasp". In the letter Cicero openly states "there is no time, no cowardly that Antony would have failed to commit".

This description of Antony would suggest hostility as he doesn't approve of his character, actions and

ENTER NUMBER OF QUESTION	<p>generally as a person as a whole.</p> <p>3a) Seneca introduces the letter in a friendly tone to show his approval of Lucius' treatment of slaves and therefore to prove a point in how they should be treated "cognovi familiariter te com servis tuis vivere" "I know you treat your slaves with friendly care?" The repetition of speech "servisunt" "they are slaves" is to portray the majority of people's outlook of slaves where a long list of "immo homines, immo contubernales, immo humiles amici, immo consensu" portrays what they are in his eyes. Lucius forcefully points out his attitude of slaves with the climax of word choice "they are men, they are our comrades, they are our friends", "they are our fellow slaves" This climax is friendly word choice</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	--	--------------------------------------

ENTER NUMBER OF QUESTION	<p>emphasises his posture attitude towards slaves. Moreover the word choice of "superbissima" "cervicem" is the signature of the adjective porting a hissing onomatopoeia sound of disgust towards the cruel master who eats in front of his hungry slaves. Moreover the rhetorical question "Msi quia superbissima consuetudo lenanti domino statum servorum turban circumedit?" "So why is it that men find it degrading to eat with these slaves when amongst rich men dine with them surrounding the table?" This question has several word choice of "statum, servorum, circumedito," that porting a constant hissing sound of disgust. This is evident in making his points more dramatic. The last line 11 shows a contrast between</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	--	--------------------------------------

ENTER NUMBER OF QUESTION		DO NOT WRITE IN THIS MARGIN
	<p>master and slave. "nocte tota terra ad riononi motique perstant" "Should the all must long and hungry! This short sentence portrays sympathy towards the slave who is "hungry" compared to the earlier comparison of the man with "et ingenti aviditate onerat disertum ventrem" "belly swollen to as slave it can no longer function"</p>	
b)	<p>Seneca's point here is "tunc tu illum videre ingenium potes quam ille te servum" "it is as just likely you will see a free man as a slave". He is making the point that all men/^{women} could become slaves at any point it is all down to "fortuna" "fortune" and luck. He uses the example of Hecuba, once the Queen of Troy but was defeated and became a slave with nothing.</p>	

ENTER NUMBER OF QUESTION	<p>He makes the point you don't have to be young to become a slave. "bona aetas est" "I am too young". "When Croesus a general was made a slave through defeat of an army. The only illustration ^{he uses examples} here is however of those who free themselves from war who have become a slave. Plato a major philosopher, who came up with communism, a Roman citizen was made a slave. His states that ^{emphasises Seneca's} point that it doesn't matter who you are or what age you are, you can become a slave.</p> <p>c) Lagre with Seneca, we set our own vices which we give into which in terms put is in our own type of slavery. However - unlike the real slavery we have the capability of not being arrogant, greedy, immoral</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	---	--------------------------------------

ENTER NUMBER OF QUESTION	DO NOT WRITE IN THIS MARGIN
	and can break out our chains.
	Therefore I believe we are only slaves to what we choose to be slaves for.
4a)	
	In letter 21 the word choice of "plurimam" "maximam" emphasises the greetings showing an over ^{emotion} to recipient as it is over ^{more} than just a greeting but "very very greetings".
	There must be some emotion for the recipient as he wishes him good health "te in vicem facisse cupio" "as I hope you are in good health too".
	Moreover there is a jest or a joke in the letter about the lack of letters to him "homo inperitissimè me aut mihi ne unam e pistularum misist." "you neglectful man, you have not sent me one letter". This name calling isn't vicious suggesting a

ENTER
NUMBER
OF
QUESTIONDO NOT
WRITE IN
THIS
MARGIN

friendly relationship.

Moreover there is a repetition of "Pater" "brother" showing a close relationship between the ~~father~~ the two individuals.

- B. Cicero has been just exiled and therefore emotionally upset, this letter has a higher intensity of affection due to his situation rather than the previous letter 21, which is simply a word between brothers. In letter 26 "nec mea me musena magis exorant quam tuae vestraeque, ego autem non meum sum quam tu" "it is not my own way that troubles me but yours, your way" This worry for his family life after he goes shows love and affection beyond letter 21. Cicero chooses to talk about his preferences in life and how he chooses politics over his

ENTER NUMBER OF QUESTION	<p> <i>famulus</i> "hoc miseris, turpis, indignis laboribus nititur" "I chose the most misery, self-seeking and unworthy path". "quare cum dolore conficior formidam pudore" "you and our family should of been highest priority" Cicero shows his afflictions through his confession of his bad choices in life. In letter 21 the relationship between the brothers is through jest and how the other doesn't wish to be and jesting calls him a "homo inpietiss;" "neglectful man". Cicero is showing affection through epology whereas letter 21 is more of colloquial conversation between two brothers. Cicero ends the letter ^{keeping hope} ends lists ^{at} talking about himself and "sed tamen quam diu vos eritis in spe" "but remain hopeful and I won't give up" This shows the ultimate </p>	DO NOT WRITE IN THE MARGIN
-----------------------------------	---	-------------------------------------

ENTER
NUMBER
OF
QUESTIONDO NOT
WRITE IN
THIS
MARGIN

dedication to his family and how
 he will fight on to the very end
 whereas letter 21 just demands
 a list of names and doesn't even
 say goodbye - "mitas mihi nomina"
 "send me names". These demands
 are not the warmy affection ~~that~~ that
 Cicero has which I find more appealing
 as he is openly admitting to his wishes
 to his family to negotiate family,
 whereas letter 21 is emotionless
 beyond a brother relationship.

c) It be claimed that Cicero has
 become more feminine "quod ego
 lacrimas prope delvi" "I burst out
 in tears" from the reaction of his
 exile, he does not stand and
 argue his case but cries, which
 stereotypically females are more
 prone to do. Moreover Cicero's

ENTER NUMBER OF QUESTION	<p>open admittance to his faults and mistakes show a more soft and unobtrusively side to him, which could be more feminine ^{as men} as her stereotypically one stubborn and are always "right". "sed culpa mea propria est" "but this is all my fault". Moreover Cicero claims he took the wrong path and that his family should of been the biggest priority "quoniam dolone conficior tum etiam pudore". "when you are the family are most important". This would suggest a change in roles as he is now becoming more involved with the family and children which was usually suggested to be the woman's role. However his last lines suggest Cicero has not changed and will keep on fighting to the</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	---	--------------------------------------

ENTER NUMBER OF QUESTION		DO NOT WRITE IN THIS MARGIN
	<p>end " Sed tamen quam diu vos eritis in spe " "but remain hopeful and I will not give way". This suggests Cicero was ^{is still} fighting to come back and Kenlou not merged. yet his very last words show defeat " mea culpa cunctos videntur " "unless it is my own fault".</p>	
5.	<p>Pliny from letter 19 is shown to be a kind caring man who only wishes for his freedman Zosimus to get better " I have none or long felt for him an affection which has increased. He asks Lucius to give him a place at his state " receive him on the estate and your home". He is scared of losing his freedman " as much as he dreads of losing its object". This would suggest that Pliny would be a caring and devoted husband, who would</p>	

ENTER NUMBER OF QUESTION	<p>the care of his wife in bad health.</p> <p>Letter 20 shows Seneca to be a grounded person who wants to settle and start a family: "to my way of thinking, it is better proof to stop just where he is".</p> <p>Pliny seems to value relationships as an important aspect in these life as he would rather not travel to create a relationship "plenty of places where they can find hospitality but no real relationships". This shows he would be devoted and loving towards his wife. However Pliny from his constant philosophical debate with ^{with} books you should need would be not only annoying but increasingly intimidating to a wife. We can tell he is going to be a good husband though the messages of that result isn't exactly before a good husband as he would not flint any wives.</p>	DO NOT WRITE IN THIS MARGIN
-----------------------------------	--	--------------------------------------

ENTER
NUMBER
OF
QUESTIONDO NOT
WRITE IN
THIS
MARGIN

6. Roman letters are still read and enjoyed today because they give us insight into Roman life. Pliny's letter for example talks about the customs and shows the moral attitudes towards them at the time. "Indeed though contact with this wretched cult" The Romans speak revealed practicing customs for Pliny's letter reply from Trajan confirms it "punieneli sunt" "they are to be punished" but it also shows that they weren't despised for, but praised by other Romans "conquiescenti non sunt" "they are not to be sought out". Pliny's letter 23 also shows the moral attitudes towards dinner parties and how they were planned "I should you choose to go where

ENTER
NUMBER
OF
QUESTIONDO NOT
WRITE IN
THIS
MARGIN

you could have oysters" The letter shows that dinner parties also were about the classes and types of food served portrayed this. Pliny's letter 27 also shows women's lack of choice in Roman life, they were seen as objects and to be quickly named off "you asked me to look out for a husband". However it shows ~~the~~ what the most prized virtue of women was her "virginity" and how Roman men wanted guaranteed legitimate children.

Letter 17 Seneca shows the attitudes of slaves and how some Romans did not actually view slaves as property but in reality infant slaves. However the Urukagina tablet also shows the imitations of Bithelacy putus and the use of

ENTER
NUMBER
OF
QUESTION

military for equipment and to
but the enemies of god. As
would of been said for great
nations; however they are limited
due to change.

DO NOT
WRITE IN
THIS
MARGIN