

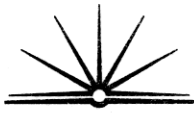
2a) (i) Juvenal is addressing a complaint against the infidelity ^{of the Greeks} and their untrustworthiness. He describes this by first mentioning the traitorous teacher killing his follower, "discipulumque [occidit] senex". His complaint also is that despite long service, the Greeks have no sense of loyalty or connection with their "clients".

(ii) A key Roman value ^{held in} Juvenal's context is the underlying xenophobia which ^{explains} the resentment felt towards immigrants, in this case towards Greeks. The real resentment lies ~~in~~ in the first half, in the fact that Juvenal feels that the Greeks rule Rome: "ubi regnat / Protogenes..." and that there is no place for a Roman, even in Rome.

Juvenal also exploits ^{the} racist attitudes felt by many Romans towards the Greeks. In this extract it is the resentment towards the apparent Greek trait of betrayal - ^{especially} in the first

two lines. This is especially relevant to Roman values because faithfulness and piety are some of the key traits that Romans uphold: those of "fides" and "pietas". So by describing the Greeks in Rome as betrayers ~~of~~ (like students being killed by their teachers) Juvenal not only exploits the ~~the~~ racist Roman ~~to~~ attitudes but emphasises the severely anti-Roman values, of not respecting "tempora prius ~~for~~ servitii", ~~is~~ apparently inherent in the Greeks.

The racism shown here, which is appealing to many native Romans, is the ~~phrase~~ clause "qui gentis vitio numquam partiter amicum", by fault of the race Here he even goes so far as to state that by some racial ~~issue~~ background, all in that group exhibit the un-Roman traits of betrayal and unfaithfulness described here.



b(i) Horace does this to create a tone of ^{comic} desperation. By including this ^{his own} prophesy of death by a ~~fake~~ 'garrulus' Horace emphasizes the ~~the~~ feeling of desperation ^{at no escape} and even a sense that he feels this 'Boor' will talk him to death.

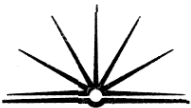
(ii) From line 29 to 35, Horace is creating a mock-epic prophesy. This contrasts with the informal, matter-of-fact, description (directly following) of time and place. Why does he do this? Well one conjectures that it is to achieve a ~~a~~ comic effect by use of pathos - building up the ~~action~~ prophesy (Sibyll-like) and then deflating it with the banal description of where they have arrived, and some ~~basic~~ plot development.

Horace creates the mock-epic tone



by a variety of epic techniques ~~one~~ would more closely ~~associate~~ associate with works such as The Aeneid. Firstly the "fatum triste" harkens back to Virgil's description of a heroine in the Aeneid IV, Dido. Then he uses "cecum", a very elevated word, most often used in epic poetry. ^{Another obvious} ~~The second~~ technique is the anaphora of "neque... nec... nec..." The final obvious technique indicating this elevated mock-epic style is the tonesis of "quando consumet ~~et~~ cumque." All these mock-epic techniques create a sense of comic building-up, almost like reductio ad absurdum, emphasizing the comic and desperate nature of Horace's situation.

Then Horace deflates this build-up with very simple, everyday phrases like "quarta iam parva diei" and "ni fecisset, perdere vitam." Again this emphasizes the comic nature of



Morace's situation.