

Latin
Higher level
Paper 2

Monday 21 November 2016 (morning)

2 hours

Instructions to candidates

- Do not open this examination paper until instructed to do so.
- Section A: Answer all questions on four extracts taken from two options studied.
- Each extract is worth **[10 marks]**.
- Section B: Give a written response based on one prompt **[12 marks]**.
- The maximum mark for this examination paper is **[52 marks]**.

Section A

Answer **all** questions on **four** extracts taken from **two** options studied.

Option A: Vergil

Extract 1 Vergil, *Aeneid* 1.8–22

Musa, mihi causas memora, quo numine laeso,
 quidve dolens, regina deum tot volvere casus
 10 insignem pietate virum, tot adire labores
 impulerit. tantaene animis caelestibus irae?
 urbs antiqua fuit, Tyrii tenuere coloni,
 Karthago, Italiam contra Tiberinaque longe
 ostia, dives opum studiisque asperrima belli;
 15 quam Iuno fertur terris magis omnibus unam
 posthabita coluisse Samo; hic illius arma,
 hic currus fuit; hoc regnum dea gentibus esse,
 si qua fata sinant, iam tum tenditque fovetque.
 progeniem sed enim Troiano a sanguine duci
 20 audierat, Tyrias olim quae verteret arces;
 hinc populum late regem belloque superbum
 venturum excidio Libyae: sic volvere Parcas.

1. (a) Translate *Musa ... impulerit* (lines 8–11). [3]
- (b) Write out and scan *Karthago ... belli* (lines 13–14). Indicate elisions where necessary. [2]
- (c) *Samo* (line 16). Locate this place with **two** precise geographical references. [2]
- (d) Discuss **three** words or expressions in the extract that refer to central themes of the *Aeneid*. Support your answer by quoting the Latin text. [3]

Option A: Vergil**Extract 2 Vergil, *Georgics* 4.516–529**

nulla Venus, non ulli animum flexere hymenaei.
 solus Hyperboreas glacies Tanaimque nivalem
 arvaque Rhipaeis numquam viduata pruinis
 lustrabat raptam Eurydicen atque inrita Ditis
 520 dona querens; spretae Ciconum quo munere matres
 inter sacra deum nocturnique orgia Bacchi
 discerptum latos iuvenem sparsere per agros.
 tum quoque marmorea caput a cervice revulsum
 gurgite cum medio portans Oeagrius Hebrus
 525 volveret, Eurydicen vox ipsa et frigida lingua
 “ah miseram Eurydicen!” anima fugiente vocabat:
 “Eurydicen” toto referebant flumine ripae.”
 haec Proteus, et se iactu dedit aequor in altum,
 quaque dedit, spumantem undam sub vertice torsit.

2. (a) Analyse the reference *inrita Ditis dona* (lines 519–520). [2]
- (b) Describe what Vergil tells us about Orpheus’s head after his death. Support your answer by quoting the Latin text. [2]
- (c) Discuss how Vergil uses his literary art to create pathos in this extract. Support your answer by quoting the Latin text. [6]

Option B: History**Extract 3 Tacitus, *Annals* 2.71**

Caesar paulisper ad spem erectus, dein fesso corpore, ubi finis aderat, adsistentis amicos in hunc modum adloquitur: “si fato concederem, iustus mihi dolor etiam adversus deos esset, quod me parentibus liberis patriae intra iuventam praemature exitu raperent: nunc scelere Pisonis et Plancinae interceptus ultimas preces pectoribus vestris relinquo: referatis patri ac fratri, quibus
 5 acerbitatibus dilaceratus, quibus insidiis circumventus miserrimam vitam pessima morte finierim. si quos spes meae, si quos propinquus sanguis, etiam quos invidia erga viventem movebat, inlacrimabunt quondam florentem et tot bellorum superstitem muliebri fraude cecidisse. erit vobis locus querendi apud senatum, invocandi leges. non hoc praecipuum amicorum munus est, prosequi defunctum ignavo questu, sed quae voluerit meminisse, quae mandaverit exequi. [...]”

3. (a) *si fato ... relinquo* (lines 2–4). Explain why an untimely death might lead to different responses. Support your answer by quoting the Latin text. [3]
- (b) Translate *si quos spes ... cecidisse* (lines 6–7). [3]
- (c) *inlacrimabunt ... cecidisse* (line 7). Identify the dramatic contrast expressed in this comment. [2]
- (d) *non hoc ... exequi* (lines 8–9). Identify the principal duties of friendship. [2]

Option B: History

Extract 4 Suetonius, *Tiberius* 24.1–2

principatum, quamvis neque occupare confestim neque agere dubitasset, et statione militum, hoc est vi et specie dominationis assumpta, diu tamen recusavit, impudentissimo mimo nunc adhortantis amicos increpans ut ignaros, quanta belva esset imperium, nunc precantem senatum et procumbentem sibi ad genua ambiguis responsis et callida cunctatione suspendens, ut quidam
 5 patientiam rumperent atque unus in tumultu proclamaret: “aut agat aut desistat!” alter coram exprobraret ceteros, quod polliciti sint tarde praestare, sed ipsum, quod praestet tarde polliceri. tandem quasi coactus et querens miseram et onerosam iniungi sibi servitutem, recepit imperium; nec tamen aliter, quam ut depositurum se quandoque spem faceret. ipsius verba sunt: “dum veniam ad id tempus, quo vobis aequum possit videri dare vos aliquam senectuti meae requiem.”

4. (a) Identify **and** translate into English the **two** Latin words used in this extract to describe the principate. [2]
- (b) *dum ... requiem* (lines 8–9). State when Tiberius, in his own words, will lay down his power. [2]
- (c) Discuss how Suetonius uses his literary art to present his own understanding of Tiberius’s motives. Support your answer by quoting the Latin text. [6]

Option C: Love poetry

Extract 5 Tibullus, *Elegies* 1.1.1–18

divitias alius fulvo sibi congerat auro
 et teneat culti iugera multa soli,
 quem labor adsiduus vicino terreat hoste,
 Martia cui somnos classica pulsa fugent:
 5 me mea paupertas vita traducat inerti,
 dum meus adsiduo luceat igne focus.
 ipse seram teneras maturo tempore vites
 rusticus et facili grandia poma manu;
 nec spes destituat, sed frugum semper acervos
 10 praebeat et pleno pingua musta lacu.
 nam veneror, seu stipes habet desertus in agris
 seu vetus in trivio florida sarta lapis,
 et quodcumque mihi pomum novus educat annus,
 libatum agricolae ponitur ante deo.
 15 flava Ceres, tibi sit nostro de rure corona
 spicea, quae templi pendeat ante fores,
 pomosisque ruber custos ponatur in hortis,
 terreat ut saeva falce Priapus aves.

5. (a) Contrast the **two** words *paupertas* and *inerti* with the concepts expressed in lines 1–4. [2]
- (b) Write out and scan *et quodcumque ... deo* (lines 13–14). Indicate elisions where necessary. [2]
- (c) List the **three** material things Tibullus wishes for himself. Support your answer by quoting the Latin text. [3]
- (d) Translate *flava ... hortis* (lines 15–17). [3]

Option C: Love poetry

Extract 6 Catullus, *Carmina* 45

Acmen Septimius suos amores
 tenens in gremio “mea,” inquit, “Acme,
 ni te perdit amo atque amare porro
 omnes sum adsidue paratus annos
 5 quantum qui pote plurimum perire,
 solus in Libya Indiaque tosta
 caesio veniam obvius leoni.”
 hoc ut dixit, Amor, sinistra ut ante,
 dextra sternuit adprobationem.
 10 at Acme leviter caput reflectens
 et dulcis pueri ebrios ocellos
 illo purpureo ore saviata
 “sic,” inquit, “mea vita, Septimille,
 huic uni domino usque serviamus,
 15 ut multo mihi maior acriorque
 ignis mollibus ardet in medullis.”
 hoc ut dixit, Amor, sinistra ut ante,
 dextra sternuit adprobationem.
 nunc ab auspicio bono profecti
 20 mutuis animis amant amantur.
 unam Septimius misellus Acmen
 mavult quam Syrias Britanniasque:
 uno in Septimio fidelis Acme
 facit delicias libidinesque.
 25 quis ullos homines beatiores
 vidit, quis Venerem auspiciorem?

6. (a) Analyse the expression *maior acriorque ignis mollibus ardet in medullis* (lines 15–16). [2]
- (b) Explain why the mention of Syria and Britannia (line 22) may refer to contemporary events in Roman history. [2]
- (c) Discuss the tone of the poem by analysing how the language is typical of Catullus’s love poetry. Support your answer by quoting the Latin text. [6]

Option D: Women

Extract 7 Vergil, *Aeneid* 11.705–724

705 “quid tam egregium, si femina forti
fidis equo? dimitte fugam et te comminus aequo
mecum crede solo pugnaeque adcinge pedestri:
iam nosces, ventosa ferat cui gloria fraudem.”
dixit, at illa furens acrique adcensa dolore
710 tradit equum comiti paribusque resistit in armis,
ense pedes nudo puraue interrta parma.
at iuvenis, vicisse dolo ratus, avolat ipse,
haud mora, conversisque fugax aufertur habenis
quadrupedemque citum ferrata calce fatigat.
715 “vane Ligus frustraue animis elate superbis,
nequiquam patrias temptasti lubricus artis,
nec fraus te incolumem fallaci perferet Auno,”
haec fatur virgo et pernicibus ignea plantis
transit equum cursu frenisque adversa prehensis
720 concreditur poenasque inimico ex sanguine sumit:
quam facile accipiter saxo sacer ales ab alto
consequitur pennis sublimem in nube columbam
comprehensamque tenet pedibusque eviscerat uncis;
tum cruor et vulsae labuntur ab aethere plumae.

7. (a) Illustrate Camilla’s sense of honour in fighting. Support your answer by quoting the Latin text. [2]
- (b) Analyse the meaning of *vicisse dolo* (line 712) in this context. [2]
- (c) Translate *at iuvenis ... fatigat* (lines 712–714) [3]
- (d) Identify **three** words or expressions from the simile in lines 721–724 that express similarities between the fights of Camilla and the hawk, **and** explain why they are relevant. [3]

Option D: Women

Extract 8 Catullus, *Carmina* 64.50–70

50 haec vestis priscis hominum variata figuris
heroum mira virtutes indicat arte.
namque fluentisono prospectans litore Diae
Thesea cedentem celeri cum classe tuetur
indomitos in corde gerens Ariadna furores,
55 necdum etiam sese quae visit visere credit,
ut pote fallaci quae tunc primum excita somno
desertam in sola miseram se cernat harena.
immemor at iuvenis fugiens pellit vada remis,
irrita ventosae linquens promissa procellae.
60 quem procul ex alga maestis Minois ocellis
saxea ut effigies bacchantis prospicit, eheu,
prospicit et magnis curarum fluctuat undis,
non flavo retinens subtilem vertice mitram,
non contacta levi velatum pectus amictu,
65 non tereti strophio lactentis vincta papillas,
omnia quae toto delapsa e corpore passim
ipsius ante pedes fluctus salis adludebant.
sic neque tum mitrae neque tum fluitantis amictus
illa vicem curans toto ex te pectore, Theseu,
70 toto animo, tota pendebat perdita mente.

8. (a) *haec vestis* (line 50). Outline how this episode fits within the poem **and** state its literary purpose. [2]
- (b) Write out and scan *indomitos ... credit* (lines 54–55). Indicate elisions where necessary. [2]
- (c) Discuss how Catullus depicts Ariadne's anguish as both mental and physical distress. Support your answer by quoting the Latin text. [6]

Option F: Good living**Extract 9 Seneca, *De Tranquillitate Animi* 3.6–8**

si te ad studia revocaveris, omne vitae fastidium effugeris nec noctem fieri optabis taedio lucis, nec tibi gravis eris nec aliis supervacuum; multos in amicitiam adtrahes adfluetque ad te optumus quisque. numquam enim quamvis obscura virtus latet, sed mittit sui signa; quisquis dignus fuerit, vestigiis illam colliget. nam si omnem conversationem tollimus et generi humano
 5 renuntiamus vivimusque in nos tantum conversi, sequetur hanc solitudinem omni studio carentem inopia rerum agendarum. incipiemus aedificia alia ponere, alia subvertere et mare summovere et aquas contra difficultatem locorum educere et male dispensare tempus, quod nobis natura consumendum dedit. alii parce illo utimur, alii prodige; alii sic impendimus, ut possimus rationem reddere, alii, ut nullas habeamus reliquias, qua re nihil turpius est. saepe grandis natu
 10 senex nullum aliud habet argumentum, quo se probet diu vixisse, praeter aetatem.

9. (a) List **two** positive effects that result from living a philosophical life. Support your answer by quoting the Latin text. [2]
- (b) Explain why devoting oneself to a life of study (*studia*) will not prevent a person from having a social life. Support your answer by quoting the Latin text. [2]
- (c) *incipiemus ... dedit* (lines 6–8). Compare the examples mentioned in these lines, **and** explain why the conditions given in the previous sentence cause this situation. [3]
- (d) Translate *alii parce ... turpius est* (lines 8–9). [3]

Option F: Good living

Extract 10 Lucretius, *De Rerum Natura* 1.80–101

80 illud in his rebus vereor, ne forte rearis
 impia te rationis inire elementa viamque
 indugredi sceleris. quod contra saepius illa
 religio peperit scelerosa atque impia facta:
 Aulide quo pacto Triviai virginis aram
 85 Iphianassai turparunt sanguine foede
 ductores Danaum delecti, prima virorum.
 cui simul infula virgineos circumdata comptus
 ex utraque pari malarum parte profusast,
 et maestum simul ante aras adstare parentem
 90 sensit et hunc propter ferrum celare ministros
 aspectuque suo lacrimas effundere civis,
 muta metu terram genibus summissa petebat.
 nec miserae prodesse in tali tempore quibat,
 quod patrio princeps donarat nomine regem;
 95 nam sublata virum manibus tremibundaque ad aras
 deductast, non ut sollemni more sacrorum
 perfecto posset claro comitari Hymenaeo,
 sed casta incestu nubendi tempore in ipso
 hostia concideret mactatu maesta parentis,
 100 exitus ut classi felix faustusque daretur.
 tantum religio potuit suadere malorum.

10. (a) Define the **two** senses of the word *scelus* in this extract. [2]
- (b) Write out and scan *sed casta ... parentis* (lines 98–99). Indicate elisions where necessary. [2]
- (c) Discuss how Lucretius's poetic style creates a sense of pathos in describing the evil effects of religious superstition. Support your answer by quoting the Latin text. [6]

Section B

Give a written response of **indicatively** no more than 300 words based on any one of the following prompts. Your answer should demonstrate your understanding of the prescribed authors, knowledge of broader contexts, and critical analysis.

[12]

Option A: Vergil

11. The notion of *pietas* is no less relevant for the *Georgics* than it is for the *Aeneid*.

Option B: History

12. Our knowledge of the Roman imperial period is distorted by the political views of its ancient historians.

Option C: Love poetry

13. In Latin poetry, love is primarily a destructive force.

Option D: Women

14. The understanding we can gain from literary sources about the condition of women in the ancient world is extremely limited.

Option F: Good living

15. For the ancient authors, peace of mind can only be found in one's own self.
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