



MARKSCHEME

November 2010

LATIN

Higher Level

Paper 2

8 pages

*This markscheme is **confidential** and for the exclusive use of examiners in this examination session.*

*It is the property of the International Baccalaureate and must **not** be reproduced or distributed to any other person without the authorization of IB Cardiff.*

Elegiac and Lyric poetry

1. (a) The poem opens with a stanza (lines 1–4) in which a particular type of announcement is made: this was the announcement by the priest who officiated at the ceremonies of a mystery religion (such as Orphism or that at Eleusis), warning the uninitiated to remove themselves and those present to avoid ill-omened words *[1 mark]*. What makes this announcement totally different from any conventional example is the emphasis on the personality of the announcer. Then, in line 3 it becomes clear that this is no ordinary priest but a priest of the Muses or a poet *[1 mark]*. This is a proud announcement, in the manner of an announcement at the mysteries, by which the poet declares first those whom he does not address – the general mass of people –, then his chosen audience – boys and girls who are the representatives of a new generation – *[1 mark]*.
- (b) The function of the generalization is to place the most powerful rulers in a subordinate position to Jupiter. It is doubly significant that the poet chooses a non-Roman category of ruler to universalize the statement *[2 marks]*.
- (c) Award *[3 marks]* for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded *[2 marks]*. With two major errors (or the equivalent) award *[1 mark]*. Otherwise, no mark should be awarded.
- (d) Death recognizes no distinction, choosing by lot those from the lowest and highest ends of society alike. It levels men of the Roman world with all other men *[2 marks]*.

[10 marks]

2. (a) Catullus gets an invitation from Sestius, who writes bad speeches but gives good dinners. Catullus knows he is expected to read Sestius' latest speech (of which the author has perhaps given him a copy), but he is tempted to change it and takes the risk. The speech is so chilling from a literary point of view that Catullus contracts a cold and must return to his safe, sound, but simple abode in the country where he can recover **[2 marks]**.
- (b) The Sabino-Tiburine territory was a particularly desirable residence partly for its fertility, and partly for its salubrity **[1 mark]**. Catullus' country house was beyond Tibur in the direction of the *ager Sabinus*, on the fringe of which the old Latin town of Tibur lay. The fertility of the district and its proverbial salubrity made Tibur and its neighbourhood a resort where many Romans of wealth and position had country houses. Catullus takes advantage of his proximity to Tibur to give himself a "fashionable address" but this pretension can be deflated. "A place in the Sabine country" has no aristocratic associations and suggests farming and simple, even primitive, ways of life. Catullus intends to contrast a rustic and unpretentious villa – Sabine – with its opposite, namely a sophisticated and aristocratic villa – Tibur – **[1 mark]**.
- (c) There are two interpretations of this poem according to the way in which *legi* or *legit* is read in line 12 and line 21. *Legit* in line 12 and 21: Catullus was invited to dine with Sestius and, being tempted by the prospect of a good dinner, went through the pain of hearing Sestius read a speech of his own composition. This was followed by a severe influenza from which Catullus recovered by retiring to his house in the Sabino-Tiburine territory. In the poem, Catullus promises never again to have anything to do with Sestius' compositions. It may be said that this interpretation is at variance with lines 18–19 *si nefaria scripta Sesti recepsso*. These words imply that Catullus has taken Sestius' speech in his own hands. Thus, this view could not mean that the poet has merely listened to Sestius' recitation of the composition. In line 10 *dum volo*, followed by *legit* in line 12, has been considered both weak in meaning and as being unlike Catullus' writing style. *Legi* in line 12 and line 21: wanting to be asked to dine at Sestius' house, Catullus consented to read one of his compositions. The badness of the writing acted upon Catullus as a cold wind and threw him into a serious influenza. In order to recuperate from this, he withdrew to his house in the Sabino-Tiburine territory and wrote this poem, promising that he would never allow himself to read any of Sestius' speeches again. On this interpretation, Catullus is not understood to have actually been invited to Sestius' house. This interpretation falls short for the general interpretation of the poem especially lines 8–9 *non inmerenti quam mihi meus venter, dum sumptuosas appeto, dedit, cenas*. It is probable that Catullus was present at Sestius' dinner and read the speech.

[12 marks]

Epic

3. (a) Judge on merits, using three quotations to support the argument made [**3 marks**].
- (b) Award [**3 marks**] for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded [**2 marks**]. With two major errors (or the equivalent) award [**1 mark**]. Otherwise, no mark should be awarded.
- (c) The Sybil succeeds in impressing Charon [**1 mark**] by referring to Aeneas' full credentials [**1 mark**].
- (d) Parenthesis/repetition [**1 mark**]. The poet uses an ingenious parenthesis (technical term not necessary) investing the crucial moment with high drama – the Sybil is showing the bough to Charon to impress him and get permission to get into the boat – [**1 mark**].
- [10 marks]**
4. (a) Award [**2 marks**] for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded [**1 mark**]. Otherwise, no mark should be awarded.
- (b) Mark only for length of syllables. [**1 mark**] per line if all correct, no mark otherwise.
- (c) Judge on merits, using four quotations to support the argument made [**8 marks**].
- [12 marks]**

Historiography

5. (a) When the brothers arrived at Delphi, they carried out their father's instructions *[1 mark]*. Having done that, they felt a strong desire to find out which of them should be king of Rome *[1 mark]*.
- (b) Award *[3 marks]* for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded *[2 marks]*. With two major errors (or the equivalent) award *[1 mark]*. Otherwise, no mark should be awarded.
- (c) The Tarquinius give orders that the incident should be kept strictly secret *[1 mark]*. They were anxious that Sextus who had been left in Rome might know nothing of the Oracle's answer, *[1 mark]* so that he might have no share in the rule *[1 mark]*.
- (d) Brutus thought the Pythian utterance had a meaning different to the one the Tarquinius had given it *[1 mark]*. Pretending to stumble, Brutus fell and touched the Earth with his lips, regarding the Earth as the common mother of all mortals *[1 mark]*.
- [10 marks]*
6. (a) Faustulus was aware both that infants had been exposed by order of the king, *[1 mark]* and that the time when he had taken up the children exactly coincided with that event *[1 mark]*.
- (b) Having Remus in custody and hearing that Remus and Romulus were twins, as well as considering the age and royal nature of the brothers, Numitor was reminded of his grandsons *[1 mark]*. The enquiries made by Numitor led him to the conclusion that Remus was his grandson and he was almost ready to acknowledge him as such *[1 mark]*.
- (c) Judge on merits, using four quotations to support the argument made *[8 marks]*.
- [12 marks]*

Letters

7. (a) This letter is a response from Trajan to Pliny’s letter in which he seeks some guidance on policy from the emperor. For the first time, Pliny has had to deal with people denounced as being Christians. He is unsure as to whether he has been following the right procedure and writes to Trajan for advice, describing what has been done so far *[1 mark]*. On the whole, Trajan approves of the way Pliny has dealt with the Christians *[1 mark]*. Trajan claims that Pliny has followed the right course of procedure because it is impossible to lay down a general rule to a fixed formula *[1 mark]*.
- (b) Trajan forbids hunting down the Christians *[1 mark]*. If Christians are brought before Pliny, and the charge against them is proved, they must be punished *[1 mark]*. But in the case of anyone who denies being a Christian, and makes it clear that he is not by offering prayers to Roman gods, he is to be pardoned as a result of his repentance, however suspect his past conduct may be *[1 mark]*.
- (c) Trajan prohibits Pliny from using anonymous information/pamphlets as evidence for an accusation *[1 mark]*. Anonymous information/pamphlets create the worst sort of precedent and are quite out of keeping with the spirit of the age *[1 mark]*.
- (d) Judge on merits, using quotations to support the argument made *[2 marks]*. *[10 marks]*
8. (a) Pliny is always ready to grant his slaves their freedom *[1 mark]*. Pliny allows those who remain slaves to make a type of will which he treats as legally binding *[1 mark]*.
- (b) Award *[2 marks]* for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded *[1 mark]*. Otherwise, no mark should be awarded.
- (c) Judge on merits, using four quotations to support the argument made *[8 marks]*. *[12 marks]*

Satire

9. (a) The two important occasions envisaged by Umbricius are: witnessing a document and etiquette of the arrangement at a dinner party **[2 marks]**.
- (b) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded **[2 marks]**. With two major errors (or the equivalent) award **[1 mark]**. Otherwise, no mark should be awarded.
- (c) At line 89, Umbricius refers to the story of Hercules' victory over Antaeus, indefatigably strong as long as he remained in contact with the ground (his mother earth), but once lifted into the air he became as weak as other men. Hercules, finding that he could not beat Antaeus by throwing him to the ground, as he would regain his strength and be fortified, discovered the secret of his power. Hercules achieved victory by holding him up in the air. Hercules was generally portrayed with a short, thick neck and his fight with Antaeus featured often as a favourite subject in works of art **[2 marks]**.
- (d) With two contrasting pairs of examples (laughter and tears, cold and heat) Umbricius indicates the Greeks' ability to imitate any behaviour, presenting the examples as conditions: "if the patron does this, the Greek does this." The examples are: "if you laugh, he is shaken with a louder fit of laughter", "if he spots his friend in tears, he weeps without being sad", "if you ask for a bit of warmth in the winter time, he puts on a wrap", "if you say 'I am hot', he breaks out in a sweat" **[3 marks]**.

[10 marks]

10. (a) The claim Juvenal's speaker makes in lines 81–86 is that all human activity and all human experience – whatever humankind has done since the flood – will be his subject matter **[2 marks]**.
- (b) Award **[2 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded **[1 mark]**. Otherwise, no mark should be awarded.
- (c) These lines have two functions: firstly, they give a justification for writing satire now (*nunc* line 95) because human wickedness has never been worse. But they also narrow the focus of the speaker's attack from the broad scope of lines 85–86 to, first, vices in general (*vitiorum copia* line 87), then greed and materialism (*avaritiae* line 88). Moreover, once *avaritia* has been selected as the topic, it is illustrated by brief vignettes (lines 88–95) which give the vice a specific Roman setting. So with a few lines, the speaker's focus has shifted from "all human activity" to "Roman greed" **[8 marks]**.

[12 marks]