



# **MARKSCHEME**

**November 2013**

**LATIN**

**Higher Level**

**Paper 2**

8 pages

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General notes:

- The following are to be considered suggestions rather than prescriptions, that is, all points made by candidates to be marked on their merits.
- Any attempt to answer should be acknowledged as such; that should be followed especially in translation, when some candidates depart from literal in favour of a more poetic rendition, faithful, of course, to the original idea.
- The second use of the same figure of speech to answer a style question should be penalized, by not being taken into account: for example, double mention of alliteration.

**Elegiac and Lyric poetry**

1. (a) The rhetorical question introduced by *quid* [**1 mark**]; the anaphora of *ut* [**1 mark**]. Accept other substantiated answers.  
  
(b) Refer to lines 124–129 accepting a wide range of answers (*eg* burning with fury; pouring out cries; scaling the mounts; running into the waves; tear-stained face; chilly sobs). Award [**1 mark**] up to three for each sign.  
  
(c) Mark only for length of syllables. Award [**1 mark**] per line if all correct, no mark otherwise.  
  
(d) The answer should highlight Theseus's perfidy, impiety and cruelty. Award [**1 mark**] each up to three for any reference such as the following (no mark for terms just listed without any explanation, translation, or Latin):
  - perfidious/traitor (*perfide*)
  - unmindful of gods (*neglecto numine divum*)
  - heedless (*immemor*)
  - perjuring (*devota ... periuria*)
  - of ruthless/cruel mind (*crudelis mentis*)
  - without clemency/mercy (*nulla clementia*)
  - pitiless (*immitis*).

[10 marks]

2. (a) From mount Massicum **[1 mark]**, in Campania **[1 mark]**.
- (b) rude/churlish/*etc*/despises sensual pleasure **[1 mark]** because he is a follower of the Socratic/Stoic philosophy **[1 mark]**.
- (c) Accept a range of substantiated answers, awarding **[1 mark]** each up to six for any point supporting the argument. Points may include:
- personification of amphora (*o nata ... descende*)
  - tension between solemn form (hymn) and humble status of addressee (*testa*)
  - amphora repeatedly addressed in the second person (with anaphora of *tu, te*)
  - *seu* clauses, lines 2–4
  - technical “insurance” language *quoquomque nomine*
  - prayer/request *descende*, line 7
  - allusive tone: wine is explicitly mentioned only once in line 12
  - oxymoron *lene tormentum*
  - list of powers of wine, lines 13 ff. (in tricolon crescendo)
  - juxtaposition(s) *sapientium curas ... arcanum consilium ... iocosus Lyaeo*
  - metaphor *addis cornua*.

Award up to two marks for the coherence and clarity of the argument; **[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

**[12 marks]**

**Epic**

3. (a) Refer to lines 166–170 accepting a range of answers, *eg* signs from the gods (*prima et Tellus et pronuba Iuno dant signum*); sky is lit by lightning (*fulsere ignes et conscius aether conubiis*); nymphs give mourning cry (*summoque ulularunt vertice nymphae*); other quotations on their merits. Award **[1 mark]** up to three for each sign with quotation.
- (b) Mark only for length of syllables. Award **[1 mark]** per line if all correct, no mark otherwise.
- (c) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (d) Award **[1 mark]** each up to two for any of the following: alliteration (lines 178 or 180); anaphora of *tot*; asyndeton; other answers on their own merit.

**[10 marks]**

4. (a) Sychaeus **[1 mark]**; any other detail from Sychaeus's mythological background, *ie* killed by brother of Dido, Pygmalion; wealthy/kingly Phoenecian; appears to Dido in a dream; Dido vowed after his death not to remarry; any other relevant detail **[1 mark]**.
- (b) Guarantors of blood vengeance or similar statement concerning vengeance **[1 mark]**; any other relevant detail, *eg* also called the Furies; chthonic deities; renamed under Zeus's rule to reflect changed role; fertility goddesses; repulsive appearance, *etc* **[1 mark]**.
- (c) Accept a range of substantiated answers, awarding **[1 mark]** each up to six for any point supporting the argument. Points may include:
- fate and gods
  - Dido's sorrow
  - Dido's love for Aeneas
  - vengeance for wrongs done
  - consequences of the Trojan War
  - Dido as tragic figure.

Award up to two marks for the coherence and clarity of the argument; **[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

**[12 marks]**

### Historiography

5. (a) The core of the force was the fourteenth legion **[1 mark]**; supplemented by other legionary troops and auxiliaries; about ten thousand soldiers **[1 mark]**.
- (b) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (c) They brought their families with them to battle **[1 mark]**; they were confident of victory **[1 mark]**.
- (d) Accept a range of valid answers referring to lines 7–10, *eg* Boudicca as warrior-leader addressing troops; contrasted with Boudicca as mother; using indirect speech of character/figure for self-description; asyndeton and/or tricolon at end of passage; portrayal of Boudicca in Roman political and social terms such as *libertas* and *pudicitia*, *etc.* Award **[1 mark]** for each feature, up to a maximum of three.

**[10 marks]**

6. (a) Julius Classicanus let private animosities interfere **[1 mark]**; Julius also suggested delay **[1 mark]**. Other answers on their own merits.
- (b) Polyclitus is an imperial freedman of Nero **[1 mark]** sent to survey Britain **[1 mark]**.
- (c) Accept a range of substantiated answers, awarding **[1 mark]** each up to six for any point supporting the argument. Points may include:
- Polyclitus as an object of derision to the Britons and fear to the Romans
  - Polyclitus seen by Britons as a slave and a power to be feared by the Romans
  - reversals of liberty and slavery
  - ignorance of Britons about freedmen as instruments of the Emperor's power.

Award up to two marks for the coherence and clarity of the argument; **[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

**[12 marks]**

**Letters**

7. (a) Award **[1 mark]** each up to two, for any of the following: Lucius Calpurnius *Piso* Frugi Licinianus, Galba's official heir and successor; died in 69 CE during transition to Otho's reign; a young man of very noble birth; any other answer on its own merits.
- (b) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc.*); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (c) Regulus offers to consult a haruspex about her fate/illness **[1 mark]**. Award **[1 mark]** each up to two, for any of the following: Pliny finds it scandalous because Regulus was *Piso*'s enemy; because Regulus seems to have been looking for a legacy; because he swore a false oath; any other valid point.
- (d) Award **[1 mark]** each for any two of the following: *variatio*, *asyndeton*, *alliteration*, *etc.*  
**[10 marks]**
8. (a) That he would return to Rome and hold office **[1 mark]**; that he would return to Africa and die there **[1 mark]**.
- (b) Award **[1 mark]** each up to two for any of the following supported by a reference to the Latin text: sounds of chains; figure of an old man; sleeplessness caused by fear; any other detail about the ghost's description or burial.
- (c) Accept a range of substantiated answers, awarding **[1 mark]** each up to six for any point supporting the argument. Points may include:
- *asyndeton*
  - vivid use of the imperfect tense
  - *hendiadys*
  - verbal effects (*alliteration* on “s” or “c”, *assonance* on “a”)
  - *anaphora* (*eg* of *timor*)
  - vivid description of ghost (*imago*), *etc.*

Award up to two marks for the coherence and clarity of the argument; **[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

**[12 marks]**

## Philosophy

9. (a) *Mens*: the rational part of the soul, or intellect [1 mark]. *Animus*: the soul, mind or intellectual principle (located in the chest) [1 mark]. *Anima*: the spirit or vital principle (distributed throughout the body) [1 mark]. The question is open to various interpretations: do not assess rigidly the translation of the terms, but rather the logic of the answer.
- (b) Award [3 marks] for a correct answer, or for an answer with no more than one minor error (tense, number, etc.); [2 marks] for answers with two or three minor errors or one major error; [1 mark] for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (c) Mark only for length of syllables. Award [1 mark] per line if all correct, no mark otherwise.
- (d) The globe/sphere/ball of the eye (*luminis orbem*) [1 mark]; the pupil/the central part of the eye (*pupula/pars oculi media*) [1 mark].

[10 marks]

10. (a) The soul is mortal [1 mark]; the agony/loss of sensibility of the body implies mortality of the soul [1 mark].
- (b) The soul withdrawing within the body [1 mark]; the soul being dispersed outside the body [1 mark].
- (c) Accept a range of substantiated answers, awarding [1 mark] each up to six for any point supporting the argument. Points may include:
- vivid description of tearing up of soul (*membratim, scinditur, dilaniata, dispargitur, dispersa*)
  - characterisation of death as “chilly” (*gelidi leti*)
  - heavy spondaic rhythm of line 527
  - adverbs indicting slowness and gradualness of agony (*paulatim, membratim, tractim, particulatim; primum...inde...post*)
  - figures of repetition (*magis et magis undique ... minus et minus undique*)
  - progression of process, from footnails to other limbs
  - ‘reductio ad absurdum’ (*quod si forte putas, etc; quin etiam si iam libeat, etc*).

Award up to two marks for the coherence and clarity of the argument; [2 marks] if very coherent and well-argued; [1 mark] if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

[12 marks]