

AP[®] LATIN: VERGIL

2009 SCORING GUIDELINES

Question V3

- 6** This is an excellent, well-organized essay. It makes liberal use of specific, appropriate references from the Latin text throughout the passages, properly cited. These references support an analysis of the arguments Aeneas uses to justify both his departure from Carthage and his request to visit his father in the underworld. Occasional mistakes need not spoil the general impression of the essay. More important than the number of Latin citations are the quality and completeness of the discussion and the general coherence of the argument.
- 5** This is a good, strong essay with a discerning analysis of the arguments Aeneas uses to justify both his departure from Carthage and his request to visit his father in the underworld. The analysis is either not as sophisticated or not as well developed as a 6 or not quite as well supported with textual references from throughout the passages. The references from the Latin, properly cited, appear confident, and the essay reflects more than casual familiarity with the passage.
- 4** This is an adequate essay with some accurate analysis of the arguments Aeneas uses to justify both his departure from Carthage and his request to visit his father in the underworld. The discussion may be uneven with emphasis on only one of Aeneas' justifications; or it may be more descriptive than analytical. The Latin references may be scanty but are specific, accurate, and relevant.
- 3** This is a limited response that lacks an adequate discussion of the arguments Aeneas uses to justify both his departure from Carthage and his request to visit his father in the underworld or that discusses only one of Aeneas' justifications. The answer tends to rely on description. In general, the Latin support is weak, possibly misconstrued, inappropriate, and/or not properly cited. Alternately, the student may write a good essay reflecting knowledge of the passage but fail to cite any Latin to support the answer.
- 2** The student recognizes the passage but presents a vague or weak discussion. Statements may be very general or irrelevant to the question. The student may recall general information about Aeneas' departure from Carthage or about his journey to the underworld but demonstrates only limited comprehension of the Latin cited; or the student may fail to cite any Latin at all.
- 1** The student understands the question but presents no meaningful discussion derived from the passage. Although no substantive argument is presented, the response does contain some correct information relevant to the question. The student demonstrates no understanding of the Latin in context or demonstrates a complete misunderstanding. The answer may contain no Latin or only individual Latin words randomly selected.
- 0** The student gives a response that is totally irrelevant, is totally incorrect, or merely restates the question. The student demonstrates no understanding of the Latin in context.
- This is a blank space or off-task answer (e.g., drawing, personal letter).

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In passage A, Aeneas justifies his departure from Carthage based on the power of the fates, the order of the Gods, and on what he knows he needs to do ~~and~~ ^{as} being what is right.

Aeneas knows the power of the fates. "me si fata meis paterentur ducere vitam auspiciis" (if the fates were allowing me to lead (my) life ~~am~~ by my wishes) however, they are not. He realizes he is not in control. He must leave Carthage because ~~because he cannot do things on his own accord.~~ he cannot do things on his own accord. He basically is not living for himself but for a greater purpose the fates are in control of.

Also, the Gods themselves are needing this from him, "Gryneus Apollo, [...] Lyciae iussere sortes" (Grynean Apollo and the Lycian lots ordered). Apollo, being the main god Aeneas prays to

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is also Ordering him to depart Carthage. Aeneas knows to respect and trust any of Apollo's Orders as well as needing to stay favored by the gods.

Aeneas has realized that this is what he ~~needs~~ needs to do. "hic amor, haec patria est" (This is his love, this is his country).

This is his ~~destiny~~ destiny: settle in Italy, ~~and~~ leaving a kingdom for his son to rule. Ultimately, this is what he wants. This is a very ~~fab~~ favorable outcome. So although he may not want to leave Carthage and mostly Dido now, he looks toward the future and ~~is~~ wants that even more.

With the fates in control, the orders of the gods, and his need, "fas extera quaere regna" (it is right to seek outer regions), to leave Carthage, and

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finally settle in Italy.

In passage B, Aeneas very humbly ~~asks~~ requests to visit his father in the Underworld by trying to gain sympathy and pointing out how Orpheus and Pollux ~~have~~ done it so surely he, even having ~~the~~ divine blood, should be able to do it to.

"Very gratefully, ~~et te~~ ^{ut te} supplex petere[m]" (As a suppliant ~~et~~ ^{et} ~~ask~~ ask you). Aeneas is very respectful in his approach, ~~and~~ perhaps hoping this would help, ^{so} as opposed to demanding, he is begging. Aeneas tries to get some sympathy by saying, "Inatque patrisque alma, precor, miserere" (Nurturing one, ~~et~~ pray, pity a son and a father).

Aeneas ~~also~~ also prays that ~~et~~ "si potuit ~~et~~ manes

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accersere coniugis Orpheus"
 (elf Orpheus was able to
~~visit~~ visit the ^{dead} souls ~~of his wife~~ of
 his wife) and "si Pollux[...]
 reditque totiens" (elf Pollux
 goes and returns so many
 times) surely its only fair
 that he ~~should~~ should be
 allowed to do the same.

Aeneas trying to gain sympathy
 for not only him but his dead
 father and ~~saying~~ saying
 how Orpheus and Pollux
 were able to do it, are ~~two~~ two
 reasons he tries to justify his request
~~to~~ to visit the Underworld

In both passages, Aeneas begins by offering his own background leading up to this situation and closes by ~~letting~~ letting the person he addresses know that she has experienced a similar situation. However, in the first passage Aeneas ~~looks to~~ appeals to Dido's ^{reason and logic} ~~pathos~~, ^{while} and in the second passage Aeneas appeals to the Sibyl's pathos.

In his speech to Dido, Aeneas convincingly argues the validity of his departure by first offering background, using logic, and using Dido's personality as justification. In lines 1-3 of the first passage, he tells Dido that he ~~never~~ didn't hope to leave secretly and that he was never technically married to Dido. This background saves Aeneas from being blamed ~~from~~ for ^{secretly} walking out on a marriage. He refutes these accusations and moves on by offering more background, saying that if he lead his own life, "me... auspiciis," and he would

have never left Troy ^{and its sweet relics} ~~and would have~~
~~pe~~ and he would have remained under
 Priam's roof, "urbem... manerunt." This
^{argument} ~~appeals to Dido's logic~~ This background
 information essentially tells Dido that
 they would never have ~~met~~ met if
 Troy was not destroyed, and that
~~because of this~~ ^{their lives} would have been just
 fine had they not met. Then, Aeneas
 attempts to free himself from all
 blame by saying that ~~the~~ ^{Apollo} gods and
 an oracle tell him that he must
 go to Italy (9-10). ~~As~~ By using this
 logic, Aeneas tells Dido to blame the
 gods and that it's not his fault.
~~Aeneas appeals further to logic~~
 Finally, Aeneas appeals to the type
 of person Dido is by saying, "this is
 love, this is country" ("hic... est" 11). Aeneas
 knows Dido is a leader ~~and~~ who knows
 about duty, so he utilizes this aspect
 of her to justify his departure. Lastly,
 Aeneas appeals to Dido's logic and position
 as a leader, when he ^{essentially} asks if the city

~~the~~ of Carthage fell, ~~what~~ ^{wouldn't} you settle in Italy? ("Si... est?" 11-14).

^{Aeneas} He knows that Dido has already uprooted her people and will do it again if they aren't safe. Aeneas finally ends his justification by saying it is right that they ^(the Trojans) seek new kingdoms, "Et... regna" (14).

Similarly, in his plea to the Sibyl, Aeneas tells her why he should be allowed to see his ~~father~~ father by ~~appealing to her past~~ giving background that appeals to her pathos and by telling her that she has done ~~this before~~ this favor previously. In lines 1 and 2, Aeneas tells how he dragged his father out of fire, weapons, and enemy by literally putting his father on his shoulders. Then in lines 3-5, Aeneas ^{explains} says that his father endured all the struggles of the journey through ~~sea~~ sea and sky, even though his father was too weak and old. Aeneas evokes pathos

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In in the Sibyl by expressing how close he and his father were.

Aeneas tries to tap into her emotional side by revealing how they had endured so much for each other, and implying that they deserved to see each other because of their great pious love. Finally, Aeneas begs the Sibyl to let him see his dad by pointing out that she has helped Orpheus bring back ~~the~~ Threicia from the dead (10-11) and she has also helped Pollux redeem his brother from death (12), so he should help ^{Aeneas} ~~him~~ see visit his father.

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Aeneas justifies his actions ~~various~~ numerous times in the Aeneid. In these two passages he justifies leaving Carthage and then he justifies wanting to see his father in the underworld. He pleads that he ~~is~~ ~~was~~ endured so much already. In the second passage, He ~~says~~ ^{tells} the Sibyl that he has gone through flames and captured the ~~enemy~~ ^{weapon} on his shoulders, "ego per flammam... (line 2) tela eripui his umeris". In the first passage he says he is fleeing, "fugam" (line 2), and did not join ~~her~~ ^{Dido} in marriage, "nec conivaris." He justifies to the Sibyl his weakness and to Dido that has no obligation to stay with her.

The middle of the passages get juicy ~~not~~ because Aeneas proves his actions even further. He ~~text~~ says in the first passage that it is his fate to lead his people, "fata meis...ducere..." (line 4). He also says he must first find a city for the Trojan people, "urbem Troianam primum" (line 6). ~~He explains that~~ He explains ^{that} his reasons for leaving Carthage are he has a duty to ~~keep~~ ~~up~~ his people. In the second passage Aeneas prays that he will be able to see his father, "orans" (line 7). He also admires ~~the~~ ^{her} light and as a suppliant gives a request, "iungam adirem", ... "mandata dabit" (line 6-7). He gives an example of a successful trip down to the Underworld based on Ixetate & Avernis. He wants to be father & son "Gnatique patrique" (line 7) Aeneas is successful in justifying his reasons for leaving Carthage and seeing his father because he brings personal desires into his explanations.

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Aeneas ends both of the passages on a desperate note. In the first passage he asks Why so serious Dido? He tells her he has his armor and fatherland, "hic armor, haec patria est" (line 11). He tells her if he remains in Carthage then what would Teucros consider their city, "Si te Karthaginis Teucros considere terra" (line 11-13). He ends his speech with the notion that he must find a kingdom, "fas extera quaerere regna" (line 14). In the second passage Aeneas asks the sibyl yet again why so serious? but also if Orpheus was able to join Thracia than why wouldn't he be able to join his father, (line 10-11). In line 12 he says Pollex was able to return from the underworld so he should be able to do the ~~same~~ ^{same}. He ends his speech with a plea for the Sibyl to show him the way, "redite viam totiens" (line 19) Aeneas makes his justifications with such heart because he is considered a hero therefore he does not want to shatter his image with unheroic behavior.

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2009 SCORING COMMENTARY

Question V3

Overview

The intent of this question was to test students' ability to analyze Aeneas' arguments used to justify both his departure from Carthage (*Aeneid* 4. 337–350) and his request to visit his father in the underworld (*Aeneid* 6. 110–122). Students were required to support their arguments with accurate Latin citations from **throughout** the passages.

Sample: 3A

Score: 5

This is a very fine essay dealing with how Aeneas justifies both his departure from Carthage (passage A) and his request to visit the underworld (passage B). The citations from both passages are well translated, and each is followed by a convincing analysis of why that citation works as a justification. For example, on page 1, after the Latin and the translation in the second paragraph, the student says that Aeneas “basically is not living for himself but for a greater purpose the fates are in control of.” Likewise, on page 3 the student explains both citations as showing that here Aeneas' approach to the Sibyl “is very respectful . . . as opposed to demanding” and “he is begging” trying “to get some sympathy.” The only thing that kept this essay from receiving a score of 6 is the fact that it does not deal with the Latin from throughout both passages, omitting lines 1–3 in passage A and 1–5 in passage B.

Sample: 3B

Score: 4

Although the essay presents a fairly accurate paraphrase for two of the citations from passage A with a good analysis following each, the other citations from that passage are misconstrued. For example, the student suggests that the citation from line 11 proves that “Dido is a leader who knows about duty.” Likewise in passage B, the paraphrases are rather loose, though analyses are sound. Since much of each passage is not dealt with successfully (or at all), and since the discussion is uneven, this essay did not reach the level of the good, strong essay that would have earned a score of 5.

Sample: 3C

Score: 2

This essay appears to be a jumble of randomly chosen bits of Latin, generally misconstrued and leading to guesses rather than serious analysis. The student demonstrates familiarity with the passages but not in such a way as to convince the reader that the statements are built on a clear understanding of the Latin in context. The essay earned a score of 2 (as opposed to a 1) because it cites material found in each passage, but it did not earn a 3 because it does not clearly demonstrate that these citations are based on more than memory of the story and recognition of odd words or phrases.