



## AP Latin Literature 2000 Student Samples

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1. One unusual thing is that Jupiter came in mortal appearance ("Jupiter... specie mortali... venit"), or as a human being. Another thing is that Mercury came without his wings, the wings having been placed aside ("positis... alis").

2. The gods have very bad receptions in the places they visit. They went to a thousand homes ("mille domos adiere") but bolts closed a thousand homes ("mille domos clausere serae"). Finally, they were received by one house, that of Baucis and Philemon. Thus, nevertheless one received them ("tamen una recepit").

3.

parva quidem, stipulis et canna tecta palustri;  
Dactyl - ~~2~~ Dactyl - Spondee - Spondee - Dactyl - Spondee

4. One way in which the house was significant to its inhabitants was that they had been joined in that house in their youthful years ("illa sunt annis iuncti iuvenalibus") and the other ~~is~~ <sup>was</sup> that they had grown old together in that house ("illa consenuere casa").

5. The inhabitants eased the burden of poverty by admitting it. They made poverty light by admitting it ~~and~~ ("paupertatemque fatendo effecere") and by bearing it with a not unequal mind ("nec iniqua <sup>levem</sup> mente ferendo").

1. The gods appearing in mortal guise (specie mortal) and the son of Atlas having put aside his wings (positis alis) are both unusual.

2. The gods came to a thousand homes (mille domos) seeking a place to rest (adiere locum requiemque petentes) and a thousand homes closed their doors to them (mille domos clausere seras). One house received them (una recepit).

3  
pārṡā | q̄uidē | s̄tīp̄ū | s̄lēt | cānā | tēctā | p̄f̄ustī

4. They have lived there joined through youthful years (illa sunt annis iuncti iuvenalibus) illustrating one reason the house is significant to Baucis and Philemon. Another reason the house is significant to them is because they built their house (illa conservare casa).

5. They ease the burden of their poverty by not pretending in their minds to not be poor (paupertatem fatendo effecere levem nec iniqua mente ferendo).

1. Jupiter's ~~its~~ appearance is unusual because he is in the form of a mortal. Atlantiades is in the form of an alis, which I believe means bird.

2. Looking for a place to stop for rest, the characters are shut out by ~~an~~ very many homes. But one home receives them, that of Baucis and Philemon.

3. p̄rvā quidē, stipul̄is et cannā t̄ctā p̄lustr̄i

4. "Annis iuncti iuvenibus" (1.7). The house is described as joined for many youthful years, referring directly to the inhabitants of the house. The house is also described as poor, "paupertatem."

Perenda

5. ~~The~~ "Iniqua mente" (1.9). The inhabitants ease the burden of their poverty ~~with~~ by speaking with their open mind.

When he returned, he sought the likeness of his girl and reclining on the couch, he gave kisses ~~to her~~ : it seemed to grow warm; he again moved her mouth and tries her chest also with his hand: The tried ivory begins to soften, and with stiffness placed aside, it gives way and yields to his fingers, just like Hymettian wax begins to soften in the sun and handled by a thumb is bent into many shapes and is made useful by the use itself

LL 11

Write in the box the number of the question you are answering on this page as it is designated in the examination.

C

As he returned, he seeks the statue of his own girl lying on the bed and he gave kisses (to it). It seemed to become warm; the mouth moved <sup>again</sup> again, and he indeed touched her chest with his hands: the ivory having been touched became soft and it lay under his fingers to the rough place and it fell, ~~as~~ the wax from the Hymettian mountains became soft ~~by~~ by the sun and (the wax) having been shaped much with his thumb is turning into an appearance and by use itself it becomes useful.

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LL11

E

As he returns, he seeks the likeness of the girl and, reclining on the couch, gives her kisses; she seems warm; he moves his mouth again, ~~also~~ and he also tries her chest with his hands: the ivory softens, having been tried, and moves from its rigid position and yields to his fingers, just as Hymethian wax softens in the sun and, touched by a thumb, is bent much and becomes useful by the same use.

In this poem, Ovid has just received word that Corinna will not be able to meet with him. This ~~upsets~~ <sup>upsets</sup> Ovid leading him to believe that the tablets themselves are at fault. He abruptly begins, "Atque hinc, difficiles, funebria ligna, tabellae lingue, negaturis ceras referta notis" (So from here, you difficult writing tablets, funeral wood, wax ~~inscribed~~ <sup>inscribed</sup> with words that are going to say no). He refuses to believe that Corinna does not wish to see him ~~because~~ <sup>because</sup> out of her own will. Therefore, he proceeds to denounce each individual part of the writing tablets as faulty, and not suitable for words of love.

Ovid begins ~~by attacking the wax~~ <sup>his specific attacks on the wax</sup>. He claims that it was ~~inspired~~ <sup>flawed</sup> by nature. He relates his belief that it was wax ~~collected from the stems of the hemlock~~ <sup>"de longae collectione in cicuta"</sup> (collected from the long-stemmed hemlock), which was a source of poison. He then ~~tells~~ <sup>tells</sup> the wax "rubebat" (you were blushing). While this red tint is a sign of love was, Ovid takes it a step further by saying "ille color vere sanguinolentus erat" (that color was only blood red). This not only denounces the quality of the wax, but also plays on the idea of blood and death not being suitable for tablets containing words of love.

Next, Ovid attacks the wood. He addresses it as "inutile" (useless) and hopes that "rotae frangat cicuta" (the weight of a wheel (synecdoche for cart) will crush it) as it lies in a "crivis" (crossroads). Now Ovid turns to the tree from which the wood came. He claims that he will prove that the man "qui vos ex arbore veritit in rami, pice non helveticæ manus" (who turned you (the wood) from a tree

into something useful did not have pure hands). Ovid also claims that the tree must have been associated with death and evil in a few other ways. "proclivis illis arbor misera suspendio arbor" (that tree provided a hanging place ~~for~~ a miserable neck), and it ~~was~~ must have been used by "carnifici" (the executioners) for "crucis" (crosses). Finally, he claims that it housed those loathsome birds and/or their eggs ~~in~~ "in ramis" (on its branches) and that "debetur umbrae" (it gave (them) shade).

Now it is clear how Ovid reacts to Crispus' message. Not only can he expect that he will not be able to meet with her, but he also denounces the writing tablets saying that it was their fault that the meeting was not to be.

Ovid is disgusted by the message and takes his rage out on the tablets it was written on. He calls the tablets evil and likens them to deadly wood, in line 1. That done, he curses the wax by speculating that it came from under a poisonous tree from bees known to make bad honey (lines 3-4). Continuing with the wax he says that its color was indeed blood red (line 6), thus a bad sign. He goes back to cursing the tablets, wishing that the useless wood (*inutile lignum*) would be broken under the burden of passing wheels (line 8). Back at hating the wax, Ovid accuses it of being turned from a tree by unpure hands (line 10). As if to transfer the blame of the message further, Ovid wishes the unseen tree next. He says it was used for hangings, crucifixes and raising nasty birds (lines 11-14). Ovid's reaction to his message blames the tablets and their constituents, rather than himself. Even in his anger, Ovid keeps a hyperbolic human sense of humor.

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D

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The poet describes the writing on the tablets as being "color vere sanguine lentus" "true color of blood." He then describes the tablets as being ~~from a tree~~ ~~in which a man hung by his~~ "præputia" ~~made~~ "arbor misero suspendia collo," "wretched neck." He is implying that the tablets are cursed or bad luck because the messenger/servant girl, Nape, stubbed her toe on the doorway going to deliver them, which was a sign of bad luck. He goes on to further insult the tablets by saying that the tree it came from had "vulturum in ramis et strigis," "vultures and owls in its branches." Vultures and owls were bad omens to the Romans, especially when seen during the day which is implied by the use of words that mean "shadows."