



AP[®] Latin Literature 2001 Sample Student Responses

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LL7

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

1. a) No one knows how long he will live and whether he will live to see tomorrow.
b) By using your possessions now instead of saving them up, you can appreciate life; otherwise a greedy heir will one day own them.
2. He judges the dead in the underworld: "when once you die and Minos makes a splendid judgement about you," "cum... arbitria," 5-6.
3. Tricolon: "non...genus, non... facundia, non... pietas"
4. After Torquatus dies, nothing—not lineage, eloquence, or devotion—will bring him back to life.
~~5.~~
5. a) No one, not even gods and heroes, can bring the dead back to life.
b) Hippolytus, a chaste and devoted follower of Diana, was killed after his stepmother claimed he raped her; in spite of his purity and devotion to his goddess, Diana could not restore him to life.

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LL 7

1. a) No one knows what is going on tomorrow, today or how long they have to live.
b) It talks about what remains after a person leaves.
2. Minos will make agreements (splendida... arbitria).
3. Anaphora appears with the noun in: non, Torquate, genus, non te facundia, non te restituet pietas;
4. He ~~is~~ ^{warned not to stop} ~~is~~ ~~being~~ loyal.
5. a) No one can leave the underworld.
b) Hippolytus could not be saved from the underworld even with the help of a goddess, Diana.

LL8

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

Order the servants to bring here wine and perfume and the too much short-lived flowers of the lovely rose, while the situation (literally "thing") and the age and the black thread of the three sisters allow. You will depart from your witty companions and from your house and farm which the blue Tiber washes; you will depart, and your heir will become master of your riches piled on high.

In Horace's "carpe diem" poem, he espouses his belief that one should seize the day. However, he does this not so much didactically as with illustrative examples. These images explain why we must all live in the present and leave the future to ~~the~~ the unknown.

~~First~~

First, Horace alludes to "Babylonios numeros" (Babylonian numbers), an image which represents superstition. Horace denies this, because the Babylonian numbers represent an unknown future, not the present. To continue his time theme, Horace then evokes the winters ("hiemes"), only another way of keeping time. He says that only the present should be contemplated and enjoyed, so that it should not be discussed whether there are "Plures hiemes" (many winters) or whether Jupiter has given his "ultimam" (last winter).

Thus, instead of counting through the years by means of tracking the winters, we should not count on the succession of winters, but on the immediacy of the moment. Thirdly, Horace evokes a backwards image which forces the reader to re-evaluate his/her thinking. ~~He~~ He says that the rocks' "pumicibus", knock down and wear away ("destruat") at the sea, certainly the opposite of the expected image. Thus we are tripped up by this image and we are ready for the ending lines. Three words in the ending line surround the motif of vines: "spiras", "vina", and "carpe". Thus, there is a continuity towards the end of the poem which reinforces the image in the last line: "carpe diem".

④ ~~Horace implies that just as the sea is worn down by the rocks, we should not wear us down~~

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LL9

Thus, whether he alludes to Babylonian numbers, to the many or-lait winters, to the rough rock against the sea, or the motif of vines, Horace clearly delineates his message of "carpe diem" to the reader. ~~Repeats just like the previous one~~

Horace's advice is that life is short (*vita brevis*) and that Leuconoe should "seize the day" (*carpe diem*) without worrying about the length of her life.

Horace supports his advice with various images. That of the Babylonians highlights the "religious impropriety" (*nefas*) of Leuconoe's ways; she "attempts Babylonian numerologies" (*Babylonios/temptaris numeros*) to find her life span, using foreigners who would later be ~~forced~~ evicted from Rome for causing trouble.

He lends credence to his advice by invoking the gods, especially Jupiter, who "brings winters" (*hiemes tribuit*) but may decide in his omnipotence that this is Leuconoe's last.

In a geographical metaphor, he describes Jupiter "eroding cliffs" (*debilitat pumicibus*) - that is, slowly diminishing the life spans of all.

Finally, he implores her in a more personal metaphor to "strain her wine" (*vina liques*), making the most of her life and "being trusting as little as possible to the future" (" *quam minimum ~~post~~ credula postero* ").

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LL9

Elements of style bolster the vivid images. The use of polysyllabic words throughout lend a seriousness of discussion to the poem.

Constant metaphors exemplify the situations he discusses, e.g.

~~hateful age flees~~ "hateful age flees" (fugerit invida aetas); leaving

one with limited time. ~~longer~~ longer verses slow the pace and bolster the solemnity.