



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IB
Paper 6

MODERN AND MEDIEVAL LANGUAGES Part IB
Paper GL 15

Tuesday 6 June 2006 9 to 12

LATIN LITERATURE

Classics candidates who are offering Paper 3 (Passages for translation from Latin authors) must answer two questions from Section A and two questions from Section C.

Classics candidates who are offering Paper 4 (Alternative passages for translation from Latin authors) must answer two questions from Section B and two questions from Section C.

MML candidates offering non-Intensive Latin (i.e. who offered Option B in Latin in Part IA) must answer two questions from Section A and two questions from Section C.

MML candidates offering Intensive Latin (i.e. who offered Option A in Latin in Part IA) must answer two questions from Section B and two questions from Section C.

Use a separate booklet for each Section.

Write your number (not your name) on the cover-sheet of each section booklet.

Irrelevance will be penalised.

All questions carry equal marks.

Candidates who do not write legibly may find themselves at a grave disadvantage.

STATIONERY REQUIREMENTS

20 Page Booklets x 2

Rough Work Pad x 1

Tags

SPECIAL REQUIREMENTS

None

You may not start to read the questions printed on the subsequent pages of this question paper until instructed that you may do so by the Invigilator

SECTION A

Discuss two of the following passages:

- A1** Tu quod saepe soles, nostro laetabere casu,
 Galle, quod abrepto solus amore uacem.
 at non ipse tuas imitabor, perfide, uoces:
 fallere te numquam, Galle, puella uelit.
 dum te deceptis augetur fama puellis, 5
 certus et in nullo quaeris amore moram,
 perditus in quadam tardis pallescere curis
 incipis, et primo lapsus abire gradu.
 haec erit illarum contempti poena doloris:
 multarum miseras exiget una uices. 10
 haec tibi uulgaris istos compescet amores,
 nec noua quaerendo semper amicus eris.
 haec ego non rumore malo, non augure doctus;
 uidi ego: me quaeso teste negare potes?
 uidi ego te toto uinctum languescere collo 15
 et flere inectis, Galle, diu manibus,
 et cupere optatis animam deponere uerbis,
 et quae deinde meus celat, amice, pudor.
 non ego complexus potui diducere uestros:
 tantus erat demens inter utrasque furor. 20
 PROPERTIUS 1.13.1-20

- A3** ATREVS: Nunc meas laudo manus,
 nunc parta uera est palma. perdideram scelus,
 nisi sic doleres. liberos nasci mihi
 nunc credo, castis nunc fidem reddi toris.
 THYESTES: Quid liberi meruere? ATREVS: Quod fuerant tui 1100
 THYESTES: Natos parenti - ATREVS: Fateor, et, quod me iuuat,
 certos. THYESTES: Piorum praesides testor deos.
 ATREVS: Quin coniugales? THYESTES: Scelere quis pensat scelus?
 ATREVS: Scio quid queraris: scelere praerepto doles,
 nec quod nefandas hauseris angit dapes;
 quod non pararis. fuerat hic animus tibi
 instruere similes inscio fratri cibos
 et adiuuante liberos matre aggredi
 similique leto sternere - hoc unum obstitit -
 tuos putasti. THYESTES: Vindices aderunt dei; 1110
 his puniendum uota te tradunt mea.
 ATREVS: Te puniendum liberis trado tuis.
 SENECA *Thyestes* 1096-1112

A4 Quamquam quid ego plura de uiro quo mihi frui non licet? an ut magis angar quod non licet? nam dstringor officio, ut maximo sic molestissimo: sedeo pro tribunali, subnoto libellos, conficio tabulas, scribo plurimas sed inlitteratissimas litteras. soleo non numquam (nam id ipsum quando contingit!) de his occupationibus apud Euphraten queri. ille me consolatur, adfirmat etiam esse hanc philosophiae et quidem pulcherrimam partem, agere negotium publicum, cognoscere iudicare, promere et exercere iustitiam, quaeque ipsi doceant in usu habere. mihi tamen hoc unum non persuadet, satius esse ista facere quam cum illo totos dies audiendo discendoque consumere. quo magis te hortor, cum in urbem proxime ueneris (uenias autem ob hoc maturius), illi te expoliendum limandumque permittas. neque enim ego ut multi inuideo aliis bono quo ipse careo, sed contra: sensum quondam uoluptatemque percipio, si ea quae mihi denegantur amicis uideo superesse. uale.

PLINY *Epistles* 1.10.9-12

[TURN OVER

SECTION B

Discuss two of the following passages:

- B1** Tu quod saepe soles, nostro laetabere casu,
 Galle, quod abrepto solus amore uacem.
 at non ipse tuas imitabor, perfide, uoces:
 fallere te numquam, Galle, puella uelit.
 dum te deceptis augetur fama puellis, 5
 certus et in nullo quaeris amore moram,
 perditus in quadam tardis pallescere curis
 incipis, et primo lapsus abire gradu.
 haec erit illarum contempti poena doloris:
 multarum miseras exiget una uices. 10
 haec tibi uulgaris istos compescet amores,
 nec noua quaerendo semper amicus eris.
 haec ego non rumore malo, non augure doctus;
 uidi ego: me quaeso teste negare potes?
 uidi ego te toto uinctum languescere collo 15
 et flere inectis, Galle, diu manibus,
 et cupere optatis animam deponere uerbis,
 et quae deinde meus celat, amice, pudor.
 non ego complexus potui diducere uestros:
 tantus erat demens inter utrasque furor. 20

PROPERTIUS 1.13.1-20

- B3** ATREVS: Nunc meas laudo manus,
 nunc parta uera est palma. perdideram scelus,
 nisi sic doleres. liberos nasci mihi
 nunc credo, castis nunc fidem reddi toris.
 THYESTES: Quid liberi meruere? ATREVS: Quod fuerant tui 1100
 THYESTES: Natos parenti - ATREVS: Fateor, et, quod me iuuat,
 certos. THYESTES: Piorum praesides testor deos.
 ATREVS: Quin coniugales? THYESTES: Scelere quis pensat scelus?
 ATREVS: Scio quid queraris: scelere praerepto doles,
 nec quod nefandas hauseris angit dapes;
 quod non pararis. fuerat hic animus tibi 1105
 instruere similes inscio fratri cibos
 et adiuuante liberos matre aggredi
 similique leto sternere - hoc unum obstitit -
 tuos putasti. THYESTES: Vindices aderunt dei; 1110
 his puniendum uota te tradunt mea.
 ATREVS: Te puniendum liberis trado tuis.

SENECA *Thyestes* 1096-1112

- B4** Septimius, Claudi, nimirum intellegit unus,
 quanti me facias; nam cum rogat et prece cogit
 scilicet ut tibi se laudare et tradere coner
 dignum mente domoque legentis honesta Neronis,
 munere cum fungi propioris censet amici, 5
 quid possim uidet ac nouit me ualdius ipso.
 multa quidem dixi, cur excusatus abirem,
 sed timui, mea ne finxisse minora putarer,
 dissimulator opis propriae, mihi commodus uni.
 sic ego maioris fugiens opprobria culpae 10
 frontis ad urbanae descendi praemia. quodsi
 depositum laudas ob amici iussa pudorem,
 scribe tui gregis hunc et fortem crede bonumque.

HORACE *Epistles* 1.9

[TURN OVER

SECTION C

Answer **two** of the following questions:

- C1 Either** (a) To what extent does love elegy put gender roles in question?
or (b) Are the individual books of the elegists more than the sum of their parts? Answer with reference to **one** book of elegies.
or (c) What is the role of the patron in love elegy?
or (d) Discuss the role of **either** violence **or** death in love elegy.
or (e) Discuss the following passage:

Siqua recordanti benefacta priora uoluptas
 est homini, cum se cogitat esse pium,
 nec sanctam uiolasse fidem, nec foedere in ullo
 diuum ad fallendos numine abusum homines,
 multa parata manent in longa aetate, Catulle, 5
 ex hoc ingrato gaudia amore tibi.
 nam quaecumque homines bene cuiquam aut dicere possunt
 aut facere, haec a te dictaque factaque sunt.
 omnia quae ingratae perierunt credita menti.
 quare iam te cur amplius excrucies? 10
 quin tu animo offirmas atque istinc te ipse reduces,
 et dis inuitis desinis esse miser?
 difficile est longum subito deponere amorem.
 difficile est, uerum hoc qua lubet efficias:
 una salus haec est, hoc est tibi peruincendum, 15
 hoc facias, siue id non pote siue pote.
 O di, si uestrum est misereri, aut si quibus umquam
 extremam iam ipsa in morte tulistis opem,
 me miserum aspicate et, si uitam puriter egi,
 eripite hanc pestem perniciemque mihi, 20
 quae mihi subrepens imos ut torpor in artus
 expulit ex omni pectore laetitas.
 non iam illud quaero, contra me ut diligat illa,
 aut quod non potis est, esse pudica uelit.
 ipse ualere opto et taetrum hunc deponere morbum. 25
 o di, reddite mi hoc pro pietate mea.

CATULLUS Poem 76

If a man derives pleasure from recalling his acts of kindness, from the thought that he's kept good faith, never broken his sworn word, nor in any agreement exploited the gods' favour to deceive mortals, then many delights still wait for you, Catullus, through the long years, from this most thankless love; for whatever generous things men can say or do to their fellows, these you have both said and done. Yet the sum of them, entrusted to an ungrateful spirit, is lost. Then why torment yourself any more? Why not make a firm resolve, regain your freedom, reject this misery that the gods themselves oppose? It's hard abruptly to shrug off love long established: hard, but this you must somehow do. Here lies your only hope, you must win this struggle: this, possible or not must be your goal. O gods, if it's in you to pity, or if you've ever rendered help at the last to those on the verge of death, look down upon my misery and if I've lived life cleanly, pluck out of me this destruction, this plague, which, creeping torpor-like into my inmost being has emptied my heart of joy. I no longer ask that she should return my love, or—an impossibility—agree to be chaste. What I long for is health, to cast off this unclean sickness. O gods, if I have kept faith, please grant me this!

Translated by Peter Green

C2 This option is not offered in 2006.

[TURN OVER

C3 Either (a) Discuss the role of rhetoric in Neronian literature.

or (b) “Emancipating himself from the illusory greatness of his past, Lucan’s Pompeius achieves true greatness by and in death.” Do you agree?

or (c) “Neronian literature presents us with characters engaged in an impossible quest for absolute control of their environment.” Discuss with reference to one or more works.

or (d) Discuss the role of the past in Neronian literature.

or (e) O curas hominum! o quantum est in rebus inane!
 'quis leget haec?' min tu istud ais? nemo hercule. 'nemo?'
 uel duo uel nemo. 'turpe et miserabile.' quare?
 ne mihi Polydamas et Troiades Labeonem
 praetulerint? nugae. non, si quid turbida Roma 5
 eleuet, accedas examenu inprobum in illa
 castigas trutina nec te quaesiueris extra.
 nam Romae quis non—a, si fas dicere—sed fas
 tum cum ad canitiem et nostrum istud uiuere triste
 aspexi ac nucibus facimus quaecumque relictis, 10
 cum sapimus patruos. tunc tunc—ignoscite (nolo,
 quid faciam?) sed sum petulanti splene—cachinno.
 scribimus inclusi, numeros ille, hic pede liber,
 grande aliquid quod pulmo animae praelargus anhelet.
 scilicet haec populo pexusque togaque recenti 15
 et natalicia tandem cum sardonyche albus
 sede leges celsa, liquido cum plasmate guttur
 mobile conlueris, patranti fractus ocello.
 tunc neque more probo uideas nec uoce serena
 ingentis trepidare Titos, cum carmina lumbum 20
 intrans et tremulo scalpuntur ubi intima uersu.

PERSIUS *Satires* 1.1-22

Poet "How troubled is humanity! How very empty is life!"

Interlocutor *Who'll read that?*

P Are you talking to me? No one, for god's sake.

I No one?

P Perhaps one or two.

I That's disgraceful and pathetic.

P Why's that? Because Polydamas and the Trojan dames might prefer Labeo to me? Rubbish! If muddled Rome disparages something, don't step in to correct the faulty balance in those scales and don't search outside yourself. The reason? Is there anyone at Rome who doesn't—oh if only I could say it—but I may, when I look at our grey heads and that gloomy life of ours and everything we've been doing since we gave up our toys, since we started sounding like strict uncles. Then, then, excuse me (I don't want to, I can't help it), but I've got a cheeky temper—I cackle.

We shut ourselves away and write some grand stuff, one in verse another in prose, stuff which only a generous lung of breath can gasp out. And of course that's what you will finally read to the public from your seat on the platform, neatly combed and in your fresh toga, all dressed in white and wearing your birthday ring of sardonyx, after you have rinsed your supple throat with a liquid warble, in a state of enervation with your orgasmic eye. Then, as the poetry enters their backsides and as their inmost parts are tickled by verse vibrations, you can see huge Tituses quivering, both their respectable manner and their calm voice gone.

Translated by Susanna Morton Braund

[TURN OVER

C4 Either (a) How do Roman letter-writers present the relation between public and private life?

or (b) Are Cicero's letters mirrors of the soul or masks of the self?

or (c) Discuss the strategies of **either** recommendation **or** consolation in Roman letters.

or (d) Discuss the role of humour in Roman letters.

or (e) Discuss the following passage:

In familiaribus litteris primo breuitas obseruanda; ipsarum quoque sententiarum ne diu circumferatur, quod Cato ait ambitio, sed ita recidantur, ut numquam uerbi aliquid deesse uideatur: unum 'te' scilicet, quod intelligentia suppleatur, in epistolis Tullianis ad Atticum et Axium frequentissimum est. lucem uero epistolis praefulgere oportet, nisi cum consulto clandestinae literae fiant, quae tamen ita ceteris occultae esse debent, ut his, ad quos mittantur, clarae perspicuaeque sint. solent etiam notas inter se secretiores pacisci, quod et Caesar et Augustus et Cicero et alii plerique fecerunt. caeterum cum abscondito nihil opus est, cauenda obscuritas magis quam in oratione aut in sermocinando; pote enim parum plane loquentem rogare, ut id planius dicat, quod in absentium epistolis non datur. et ideo nec historia occultior adducenda nec prouerbum ignotius aut uerbum curiosius aut figura putidior; neque dum amputatae breuitati studes, dimidiatae sententiae sit intelligentia requirenda, nec dilatione uerborum et anxio struendi labore lux obruenda. Epistola, si superiori scribas, ne iocularis sit; si pari, ne inhumana; si inferiori, ne superba; neque docto incuriose, nec coniunctissimo translatitiae nec minus familiari non amice.

C. JULIUS VICTOR *Ars Rhetorica* 27

In private letters the first rule to follow is brevity: even the individual sentences should not be allowed, in Cato's phrase, to cast their net too wide or carry on too long, but equally they should be cut back only in such a way that there never seem to be any words missing; for example, in Cicero's letters to Atticus and Axius, one very often finds just one 'you', which has to be supplemented from the sense of the sentence.

Letters ought to be crystal clear, except when the writing is secret by design, and such writing, even though cryptic to everyone else, should nevertheless be clear as day to its recipients. It is a common practice for correspondents to agree a special secret code between them, as Caesar and Augustus and Cicero and many others did. But when there is no need for secrecy, then obscurity is to be avoided even more than it is in oratory or in conversation: you can always ask someone who is not speaking clearly to 'say that more clearly', but the same possibility is not available with letters from people who are not physically present. For the same reason, you should not include obscure stories from history or less well known proverbs or recondite vocabulary or pedantic figures of speech; nor, as you strive for brevity and conciseness, should the sense of an abbreviated sentence need to be sought for, nor should clarity be overwhelmed by the delayed positioning of words or by the anxious effort to be expended on construing.

If you are writing to a superior, your letter should not be droll; if to an equal, it should not be cold; if to an inferior, it should not be haughty; nor carelessly written to a learned correspondent, nor cursorily written to a close friend, nor lacking warmth if to someone not so close.

Translated by Michael Trapp

END OF PAPER