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7.a)	In these lines, Ovid is expressing his anger with cupid for he has stolen one of Ovids feet from his poetry, risisse Cupido...surripuisse pedem. This angers Ovid because he was planning on writing Epic Poetry about war, arma gravi numero violentaque bella, but now he has to write in iambic pentametre making his writings Love poetry. This angers Ovid because he doesn't have any previous experience of love so he doesn't have any content for love poetry and he would have rather wrtten with both lines having 6 feet.
7b)	Ovid references the gods in these lines to highlight the point that Cupid shouldn't involve himself in poetry that he does not know anything about it. Ovid exemplifies this point by asking cupid what would happen if Cerem wandered the woods hunting while Diana tended the fields, quis probet ...Virginis arva coli. The point Ovid is making here is that Diana knows how to hunt with a bow but she does not know how to tend to crops and the oppsite is true of Cerem so why should they take up the roles of which they have no ability or knowledge for. Ovid continues this point by asking Cupid if he feels he has the right to go and move the Aonian Lyre from Calliope, aonian Marte movente lyram. Here Ovid asks cupiud if he would go and move or play an instrument with such signifigance knowing that he cannot play it with. This is a rhetorical question as Ovid is trying to show Cupid that Poetry is just as sacred as this instrument so he should not meddle with what he doesn't understand.
7c)	Ovid very effectively uses humour to lighten the tone of this poem and bring another layer of entertainment to the piece. First there is Ovids representation of Cupid as a cheeky little boy who is running around causing mischief. Ovid says that Cupid has literally stolen a foot from his poetry, surripuisse pedem, and this is amusing because it creates an effective image of Cupid just plucking th foot from Ovids poem, leaving him in trouble. Ovid also manages to avoid this poem becoming to overly dramatic by making Cupid refer to him as a bard. This is effective as previously Ovid had been referring to himself as the Muse of poetry, Pierdium vates, and this had made Ovid seem rather pompus and ahead of himself, positioning himself above all others. But this poem is made more entertaining with Cupid referring to him as a simple Bard, canas vates, accipe, for it grounds ovid and makes him more relateable. This description is also somewhat insulting to Ovid and this could also be considered amusing. This poems structure also lends to its over entertainment value. In this poem, the first four lines are in many ways mirrored in the last four however we now see them with a defeated Ovid. This is entertaining as we see the once confident and defiant Ovid, who was stead fast on writing about violentaque bella, now bidding farewell to his ferrea bella as he settles down to write his loathed love poetry. This is also amusing because we see Ovid fall from grace in a comical ways as he is forced to go back on hiw word under the command of a child.
8a)	These lines show us that a women had far less rights in rome than even the lowest man. Ovid states that "If (he) beat up Romes lowest bum, and he was a citizen (he'd) be for it". What this shows us is that as long as a man was a citizen he was better repsected than even the highest of women. This indicates that not only was their injustice in how woman were treated but also that they were also potentially not considered to be Citizens in the same way as men were.
8b)	It does appear that Ovid does feel guilty for his actions, but the reasons for his guilt seem to be unclear. Initially, it does appear that Ovid feels genuinely bad for what he has doen stating "It was then that I first began to feel the enormity of what I had done". This line shows that Ovid realises what a terrible thing he had done and it hits him as being a turly terrible action. Ovid continues by trying to make Corrinna feel better. He asks that she "Scratch (his) face back" for he just wants some kind of reponse from her and he is willing to take the same punishment he delovered to her. Ovid tries to apologise "Three times" but to no avall and this seems to genuinely upset him. But, Ovids final two lines present a much stranger view of his actions. Seeing that he cannot gain forgiveness from Corriina for what he has done, he simply asks that she "remove the sings of his misdemeanour" and "rearrange her hair as it was before". These final lines make Ovid appear much less repentent and I believe this shows his true attitude towards the incidient. He doesn't care about Corrinns pain but rather he just wants her to return to being pretty and remove any sing that he was involved.
8c)i)	Lydia is similar to Corrinna as both appear to have been abused or physichally attacked by their lover, with Horace stating that Lydia has had her "Snowy shoulders" "marked"
8c)ii)	Both men seem to have a similar attitude towards violence to women. Both men appear to dissapprove of it but they seem to find it most difficult to deal with when the womens physichal apperance is damaged, with Ovid focussing on Corrinns "deshevelld hair" while Horace points mostly to Lydias "marked...snowy shoulders" and "injured...delicious mouth". What these

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	opinions show us that Both men believe these actions against womento be wrong, but not because it hurts them but rather because it damages the features that they are attracted to and thus what the men care about.
9a)	These lines show that Catullus values these friends because he is praising them for their consistency and loyalty. Catullus opens by naming the two friends, Furi and Aureli and he states how they have always been there for him,comities Catulli. For a considerable number of lines, Catullus continues to write about how they have stuck by him no matter where he was or what he was doing. Whether Catullus was in India,Indo, Egypt and the sevend mouth Nile,septemgeminus...Nilus, the alps, gradietur Alpes or at Ceasars monument, Caesaris visens monumenta. By listing so many different times and places Ovid is showing his friends loyalty to him and he is showing them how much he appreciates and values their lasting friendship. Ovid concludes this message in line 14 saying omnia haec, quaecumque fere voluntas, explaining how no matter what the tašk, they have always been there to help him.
9b)	This lines tell us that the romans believed the world to be much smaller than we know it to be today. Ovid talks about the terrible seas that lead to Britain and the end of the world,horrible aequor ulti mosque Britannos. This senetence shows us the reader that the Romans knew very little about the world outside of the mediterrainian as they believed that Birtian was as far north as one could go. Also it shows us that the romans were potentially not that experienced as sailors in open seas. Because of their time spent in the mediterrainian, a relatively calm sea, the romans may not have been used to more rougher waters and this evident for they believe the English Channel to be a rough and terrible sea. This is revealing to a modern audience as this can be considered a relatively calm sea compared to others, so calm that people can actually swin across it.
9c)	Cattulus makes use of effective imagery to highlight how he felt about his relationship and what he believed this had done to him. Catullus opens his closing block by telling his friends to not let Lesbia to come looking ofr his love, nec meum respectet...amorem. This openiong line shows just how hurt Catullus is as he can longer bare to be with her. Catullus doesn't even want to speak to lesbia because he feels she may manipulate him and he can do without that. Catullus contiues to illustrate his pain by saying that he feels like a flower cut down by a passing plough,ultimu flos..tactus arato est. This is again a very effective piece of imagery as Catullus is describing both himself and the love he felt for lesbia as a lovely flower, delicate and beautiful to behold. But this description is juxtaposed with his description of Lesbia as a harsh plough that came and cut throught that flower with little remorse or grace. This is effectiv ebecause it shows how hurt Catullus feels along with highlighting how brutish and uncaring Lesbia was in her actions.
10a)	
10b)	Propertius feels as if he "non coglat artes" and this is one of the factos that makes him a poor lover when compared to the likes of Milanion. Propertius also feels that he doesn't "meminit notas" again making him a poor lover.
10c)	Tibullus takes the oppnion that love is very important in life and he holds love above all other things. Stating thigs such as he would rather sleep on the ground in a field with his girl than with riches without her, sedeo duras..ante feros. This shows us that Tibulus is willnig to deal with all manner of hardships as long as he has his gril by his side.
11.	Love Poetry provides an interesting and perosnal insight into how the Roman perceived and felt about a women. These ancient Poems more ofthen than not depict women merely as objects to provide the poets either with her material to write about or toher forms of pleasure. However, once there is a break down in the relationship or the womans use has passed, all niceities are forgotten and the poets depictt their once lovers in a wholly negative manor.  This idea is shown extermely well in the writing of Horace.While Lydia is still a ossible Lover for Horace he rights nothing but good things about her. Shown in Poem 29. Horace describes her "Snowy Shoulders" and "delicious mouth" which has been imbued with the Nectar of Venus". This is a highly complimentary description of her and Horace appears nothing but nice in these earl poems, showing genuine interest in her well being. This shows us that aslong as these women were a possible lover for the Poets, they were willing to say whatever to win them over because their apperances and bodies appear to be all they care about so they will try their best

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to claim it for themselves. But once that girl has either moved on or left the poet, the tides change and the poet goes on an all out offensive against the girl. This is also shown in the works of Horace where in Poem 32 where Horace calls Lydia an "aged crow" with "yellow teeth and wrinkles". These next descriptions vary quite heavily from the ones discussed previously and this is doubtless because of a break down in their relationship. This leads Horace to portray Lydia in a much more negative light because he now wants to make her seem less than him. What's also interesting to note is that again Horace is focussed almost solely on describing features of Lydia's physical appearance. He describes only her ageing body and before he described only her pleasing and attractive features so this tells us that that the Horace, and potentially many other Romans, saw girls only as a culmination of their physical features and not their personalities or other intellectual features.

Ovid is another poet that focuses very strongly on the appearance of a girl above all else. In poem 4, Ovid spends a great deal of time ranting about the physical features of Corinna. He describes in detail her *laticos, form papillarum, castigato plannus and iuvenale femur* just to name a few. Ovid spends most of this poem complimenting the physical features of Corinna stating that he saw nothing on her that was without compliment, *nil non laudabile...usque meum*. What this description tells us is that Roman Poets potentially saw women purely as objects for their sexual gratification and nothing more. This reading is further anchored by Poem 6 where Ovid is describing a terrible attack he had carried out on Corinna. And even at this point, when Ovid should be feeling nothing but guilt he still manages to find time to point out attractive features in Corinna, even while she cries. Ovid comments on how her "now coiffure" now looked "splendidly windswept". This again highlights the fact that Ovid didn't really see her as an individual person but rather just a culmination of features that made an attractive being. So Ovid's descriptions of Corinna show us that he too shows women mostly just to be attractive objects rather than complex people.

This argument that all Ancient Love Poets saw women merely as objects and attractive things is slightly confused by the works of Propertius. In poem 21, he describes how he finds "Elaborate Hair dos" and Coan silk dresses to be a waste of time because he feels they ruin "Natural grace". This is an interesting new take from a love poet as Propertius is starting to look at these girls as being more than their looks but also for what they truly are. Propertius appears to value the skills of a girl above the effort she puts into her looks. He would rather a girl have talents such as the songs of Phoebeus or skills with the Aonian lyre. Propertius would prefer a girl with actual talents rather than one with just nice dresses. And this does contrast with the previously discussed opinion of girls to an extent as Propertius does appear to be able to look past the initial impression of looks and see more of a person. But, Propertius still does hold good looks very highly but he would just rather have a girl with naturally good looks as opposed to one that just wears nice things, stating "Naked Love loves no artificial beauty". So even Propertius upholds the present representation of women in his poems as he too holds beauty as one of the top features of a girl.

However, there are some examples of Poets complimenting girls not just for the beauty but also for their real skills, holding these as a reason to respect them. In poem 8 Ovid addresses Nape as he tries to get her to carry a message to her mistress Corinna and in his persuasion Ovid compliments Nape as being both better at creating hair styles and also smarter than the other slave girls that he has dealt with, *colligere incertos...habenda Nape*. This description is completely lacking in any kind of reference to Nape's material or physical beauty and rather it references and actual skill that she has. This occurs again in Poem 12 where Ovid exclaims "O expert in creating a thousand hairstyles, worthy to have none but goddesses from your clients". This is another of the few times when we can see a woman being complimented for something she can do instead of just her body or appearance. This is one of the few times that we actually see a Roman woman be depicted as something other than the sum of her beauty and it shows us that Roman Poets did possibly think about more than just a woman's attractive features.

Roman Women are also shown to be held in much lesser standing than men in these poems. In Poem 6, Ovid describes how if he had hit even the "Lowest bum" in Rome and he were "a citizen" Ovid would be arrested but because he hit his girl he was let off. What this representation shows us is that Women in Rome didn't have the same rights as men but rather they were objects to be owned and used by Men however they pleased.



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So to Conclude, most of the time Roman women were shown to be little more than objects to be seen and used by men. Most Poems involving descriptions of Women discussed only their physical features and although there are a few isolated cases where the poet discusses the skills of a woman that he appreciates, these are certainly not the majority and most of the time