

Start here.

Q2

a) i) Catullus contrasts ~~his~~ the intimate, & trusting friendship he has with Furius and Aurelius, his "comites" with the careless, unmeaningful relationship with his "puella." Catullus asserts that Furius and Aurelius are prepared to go with him to the remotest parts of the known world, and places that are exotic and dangerous; as shown in, "sive in Hyrcanis... aequora Nilus." ~~They are so~~ ~~both~~ Catullus trusts them, in an almost idealistic way, ~~as~~ as they are prepared to "nuntiate... non bene dicta." Catullus contrasts this ideal friendship with the ~~they~~ careless, emotionless kind of his girl, who is described as "nullum amans vere," ~~against~~ contrary to Catullus' ideal of loving one person truly. In addition, the "puella" is said to be with "moechis," ~~or~~ with connotations of adultery, and ~~again almost~~ almost wickedly, like a monster, "identidem omnium inuicem rumpens." As such, Catullus contrasts his good friends "comites" with the ~~or~~ bitterness he feels with <sup>his</sup> "puella!"

ii) ~~The simile as compares~~ Catullus uses the simile to describe himself ~~not~~ as a small flower on the edge of the field which is knocked over by a plough, his girl. In this way, he <sup>refers to</sup> ~~describes~~ himself as innocent and vulnerable, contrasting with the machine-like, emotionless monster of the plough which he describes his "puella" as. The "puella" is referred to as almost a monster, who has no sympathy for the Catullus, who represents himself as a victim of her.

b) i) Horace uses diction in the lines "diffugere rivas... flumina praetereunt," to vividly describe the changes that are brought by the coming of spring and ~~the~~ changes the new life that is introduced. ~~the~~ "vermina" and "comae", ~~the~~ green things, symbolising life, return to the fields and ~~the~~ trees, while waters are ~~not~~ flowing past the banks of the rivers in, "decrescientia... praetereunt." Thus, Horace through representation of Spring as life-giving expresses his delight.

ii) Horace uses imagery and Roman references to contrast the relentless passing of the seasons, which is perpetual, with the ~~the~~ inevitability of death and shortness of life. First, Horace uses the mythological Roman reference, "Livia cum... media choros," implying the life that is brought by the passing of the seasons, and even ~~mythological~~ spirits and gods are enjoying the present. ~~to~~ This also suggests that one must enjoy the present, ~~or else~~ before "one dies. Furthermore, the imagery of the water returning, "vermina comae recurrent iners," contrasts with this ~~Roman~~ mythological reference, as "iners" implies stillness and ~~the~~ symbolises the ~~a~~ imminent death of mortals. ~~the~~ In Roman times, winter was a ~~the~~ season ~~not~~ concerning with death, and was a time that most people died. Finally, the Roman reference to "Aeneas", "Tullus", and "Anceus", juxtaposed with the image of "pulsis et umbrae solis", ~~is representing~~ the inevitability of death, shows that even the wealthiest, most pious ~~or~~ <sup>and</sup> honourable ~~men~~ people will die, ~~and~~ and be subject to destiny.

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The metaphor of ~~the~~ "pulvis et umbra sumus," ~~emphasises~~  
~~how~~ representing death and mortality, emphasises the brevity  
of life and the inevitability of death.

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