



2007

**HIGHER SCHOOL CERTIFICATE
EXAMINATION**

Latin Extension

General Instructions

- Reading time – 10 minutes
- Working time – 1 hour and 50 minutes
- Write using black or blue pen

Total marks – 50

Section I Pages 2–6

35 marks

- Attempt Questions 1–3
- Allow about 1 hour and 10 minutes for this section

Section II Pages 8–10

15 marks

- Attempt either Question 4 or Question 5
- Allow about 40 minutes for this section

Section I — Prescribed Text

35 marks

Attempt Questions 1–3

Allow about 1 hour and 10 minutes for this section

Answer each question in a SEPARATE writing booklet. Extra writing booklets are available.

In Question 1 you will be assessed on how well you:

- demonstrate your understanding of the text by translating into idiomatic and fluent English
- demonstrate your understanding of the content and style of the author

Marks

Question 1 (15 marks)

Translate BOTH extracts into ENGLISH. The translations should be written on alternate lines.

- | | | | |
|-----|--|---|---|
| (a) | Huc accedit uti uideamus, corpus ut ipsum
suscipere immanis morbos durumque dolorem,
sic animum curas acris luctumque metumque;
quare participem leti quoque conuenit esse.
quin etiam morbis in corporis auius errat
saepe animus; dementit enim deliraque fatur
interdumque graui lethargo fertur in altum
aeternumque soporem oculis nutuque cadenti,
unde neque exaudit uoces nec noscere uultus
illorum potis est, ad uitam qui reuocantes
circumstant lacrimis rorantes ora genasque.
quare animum quoque dissolui fateare necessest,
quandoquidem penetrant in eum contagia morbi.
nam dolor ac morbus leti fabricator uterquest,
multorum exitio perdocti quod sumus ante. | 460

465

470 | 7 |
|-----|--|---|---|

Lucretius, *Book III*, 459–473

Question 1 continues on page 3

Question 1 (continued)

(b)

Divinare autem morientes illo etiam exemplo confirmat Posidonius, quod affert, Rhodium quendam morientem sex aequales nominasse et dixisse, qui primus eorum, qui secundus, qui deinde deinceps moriturus esset. Sed tribus modis censet deorum appulsu homines somniare, uno, quod provideat animus ipse per sese, quippe qui deorum cognatione teneatur, altero, quod plenus aer sit immortalium animorum, in quibus tamquam insignitae notae veritatis appareant, tertio, quod ipsi di cum dormientibus colloquantur. Idque, ut modo dixi, facilius evenit appropinquante morte, ut animi futura augurentur. Ex quo et illud Homerici Hectoris, qui moriens propinquam Achilli mortem denuntiat.

8

Cicero, *De Divinatione I*, 64

End of Question 1

Please turn over

In Question 2 you will be assessed on how well you:

- demonstrate your understanding of the significance of the content of the text
 - analyse and evaluate the author's use of literary features
-

Marks

Question 2 (10 marks) Use a SEPARATE writing booklet.

Read the extracts, and then answer the questions that follow.

- (a) Nam cum animus, cognitis perceptisque virtutibus, a corporis obsequio indulgentiaque discesserit, voluptatemque, sicut labem aliquam dedecoris, oppresserit, omnemque mortis dolorisque timorem effugerit, societatemque caritatis coierit cum suis, omnesque natura coniunctos suos duxerit, cultumque deorum et puram religionem susceperit, et exacuerit illam, ut oculorum, sic ingenii aciem, ad bona seligenda et reicienda contraria—quae virtus ex providendo est appellata *prudentia*—quid eo dici aut cogitari poterit beatius?

Cicero, *De Legibus I*, 60

- | | | |
|------|---|----------|
| (i) | According to Cicero in this extract, what would <i>prudentia</i> enable a person to do? | 1 |
| (ii) | Explain how Cicero presents a convincing argument in this extract. | 4 |

Question 2 continues on page 5

Question 2 (continued)

- (b) Nunc ea quo pacto inter sese mixta quibusque
 compta modis uigeant rationem reddere audentem
 abstrahit inuitum *patrii sermonis egestas*; 260
 sed tamen, ut potero summatim attingere, tangam.
 inter enim cursant primordia principiorum
 motibus inter se, nil ut secernier unum
 possit nec spatio fieri diuisa potestas,
 sed quasi multae uis unius corporis exstant. 265
 quod genus in quouis animantium uiscere uulgo
 est odor et quidam color et sapor et tamen ex his
 omnibus est unum perfectum corporis augmen,
 sic calor atque aer et uenti caeca potestas
 mixta creant unam naturam et mobilis illa 270
 uis, inuitum motus ab se quae diuidit ollis,
 sensifer unde oritur primum per uiscera motus.

Lucretius, *Book III*, 258–272

- (i) What do the words *patrii sermonis egestas* refer to in this context? 1
- (ii) Analyse Lucretius's use of specific vocabulary in describing the elements of the soul in this extract. 4

End of Question 2

In Question 3 you will be assessed on how well you:

- analyse and evaluate Latin philosophical writing
 - present a structured response supported with references to the text
-

Marks

Question 3 (10 marks) Use a SEPARATE writing booklet.

Read the extract, and then answer the question that follows.

Explodatur haec quoque somniorum divinatio pariter cum ceteris. Nam, ut vere loquamur, superstitio fusa per gentes oppressit omnium fere animos atque hominum imbecillitatem occupavit. Quod et in iis libris dictum est, qui sunt de natura deorum, et hac disputatione id maxime egimus. Multum enim et nobismet ipsis et nostris profuturi videbamus, si eam funditus sustulissemus. Nec vero (id enim diligenter intellegi volo) superstitione tollenda religio tollitur. Nam et maiorum instituta tueri sacris caerimoniisque retinendis sapientis est, et esse praestantem aliquam aeternamque naturam, et eam suspiciendam admirandamque hominum generi pulchritudo mundi ordoque rerum caelestium cogit confiteri. Quam ob rem, ut religio propaganda etiam est, quae est iuncta cum cognitione naturae, sic superstitionis stirpes omnes eligendae.

Cicero, *De Divinatione II*, 148–149

Analyse the development of Cicero's argument in this extract, evaluating his use of language and imagery, as well as features typical of Latin philosophical writing.

10

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Section II — Non-prescribed Text

15 marks

Attempt either Question 4 or Question 5

Allow about 40 minutes for this section

Answer the question in a SEPARATE writing booklet. Extra writing booklets are available.

In Question 4 you will be assessed on how well you:

- demonstrate your understanding of the meaning and style of an extract of text
 - use vocabulary appropriate to the context
 - demonstrate your understanding of Latin philosophical writing
-

Question 4 (15 marks)

Read the extract, and then answer the questions that follow. The words in bold are translated on page 9.

The existence of the gods is merely a product of visions and dreams.

**Nunc quae causa deum per magnas numina gentis
pervulgarit et ararum compleverit urbis
susciendaque curarit sollemnia sacra,
quae nunc in magnis florent sacra rebu' locisque,
unde etiam nunc est mortalibus insitus horror** 5
**qui delubra deum nova toto suscitatur orbi
terrarum et festis cogit celebrare diebus,
non ita difficilest rationem reddere verbis.**
quippe etenim iam tum divum mortalia saecula
egregias animo facies vigilante videbant 10
et magis in somnis mirando corporis auctu.
his igitur sensum tribuebant propterea quod
membra movere videbantur vocesque superbas
mittere pro facie praeclara et viribus amplis.
aeternamque dabant vitam, quia semper eorum 15
suppeditabatur facies et forma manebat,
et tamen omnino quod tantis viribus auctos
non temere ulla vi convinci posse putabant.

Lucretius, *Book V*, 1161–1178

Question 4 continues on page 9

Question 4 (continued)

Vocabulary

<i>auctus, -a, -um</i>	rich, endowed, supplied, loaded
<i>convinco, -ere, -vici, -victum</i>	overwhelm, conquer
<i>facies, -iei (f)</i>	shape, appearance, figure, face, build
<i>mirando corporis auctu</i>	of marvellous physical stature
<i>saeculum, -i (n)</i>	race, generation, age
<i>superbus, -a, -um</i>	proud, arrogant
<i>suppeditabatur</i>	was in evidence, was constant
<i>tribuo, -ere, tribui, tributum</i>	assign, attribute, confer, give

Translation of lines 1–8.

‘Now, what reason has caused reverence for the gods to spread throughout great nations, and has filled cities with altars, and ensured that these solemn rites should be adopted which now flourish in great states and regions? From this arises the religious terror now implanted in mortals, which raises new shrines to the gods across the whole face of the earth, and fills them with crowds on holy days. This reason is not so difficult to establish.’

- | | | |
|-----|--|-----------|
| (a) | Complete the translation of the extract (lines 9–18), starting with the words <i>quippe etenim</i> and ending at the words <i>posse putabant</i> . | 10 |
| (b) | Give ONE example of antithesis from this passage. | 1 |
| (c) | Give ONE example of chiasmus from this passage. | 1 |
| (d) | Show how vocabulary typical of Lucretian style contributes to the presentation of the argument in this extract. | 3 |

End of Question 4

OR

In Question 5 you will be assessed on how well you:

- convey the essential meaning of the passage in a Latin composition
 - use vocabulary appropriate to the context
 - adopt the style and structure of Latin authors
-

Question 5 (15 marks)

Translate the passage into LATIN prose.

Some say that, just as the mind is the guiding principle of the body, so likewise some immortal presence rules and governs the courses of the stars in the heavens. Others maintain that the universe and the gods are mortal. Philosophy teaches us all these things. Whose help are we to utilise, if not that of Philosophy, who has offered peace in life and removed the fear of death? Reason can expel all traces, no matter how small, of our inborn faults, so that nothing should prevent us from living a life worthy of the gods.

End of paper

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