



B O A R D O F S T U D I E S
NEW SOUTH WALES

2006

**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 2–5

35 marks

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

Section II Pages 6–8

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) 5
- Cum ergo est somno sevocatus animus a societate et a contagione corporis, tum meminit praeteritorum, praesentia cernit, futura providet; iacet enim corpus dormientis ut mortui, viget autem et vivit animus. Quod multo magis faciet post mortem, cum omnino corpore excesserit. Itaque appropinquante morte multo est divinius. Nam et id ipsum vident, qui sunt morbo gravi et mortifero affecti, instare mortem; itaque iis occurrunt plerumque imagines mortuorum, tumque vel maxime laudi student, eosque, qui secus quam decuit vixerunt, peccatorum suorum tum maxime paenitet.

Cicero, *De Divinatione I*, 63

Question 1 continues on page 3

Question 1 (continued)

(b)	cetera pars animae per totum dissita corpus paret et ad numen mentis momenque mouetur. idque sibi solum per se sapit, id sibi gaudet,	145	10
	cum neque res animam neque corpus commouet una. et quasi, cum caput aut oculus temptante dolore laeditur in nobis, non omni conruciamur corpore, sic animus nonnumquam laeditur ipse laetitiaque uiget, cum cetera pars animai	150	
	per membra atque artus nulla nouitate cietur. uerum ubi uementi magis est commota metu mens, consentire animam totam per membra uidemus sudoresque ita palloremque exsistere toto corpore et infringi linguam uocemque aboriri,	155	
	caligare oculos, sonere auris, succidere artus, denique concidere ex animi terrore uidemus saepe homines, facile ut quiuis hinc noscere possit esse animam cum animo coniunctam, quae cum animi ui percussast, exim corpus propellit et icit.	160	

Lucretius, *Book III*, 143–160

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, then answer the questions that follow.

- (a) *Quae* contuens animus accedit ad cognitionem deorum, e qua oritur pietas, cui coniuncta iustitia est reliquaeque virtutes, e quibus vita beata existit par et similis deorum, nulla alia re nisi immortalitate, quae nihil ad bene vivendum pertinet, cedens caelestibus. Quibus rebus expositis satis docuisse videor, hominis natura quanto omnes anteiret animantes.

Cicero, *De Natura Deorum II*, 153

- (i) To what does the word *quae* refer? **1**
- (ii) Describe the philosophical view of man's place in the universe which Cicero presents in this extract. **3**

- (b) Et quoniam mentem sanari, corpus ut aegrum, 510
cernimus et flecti medicina posse videmus,
id quoque praesagit mortalem uiuere mentem.
addere enim partis aut ordine traiecere aequumst
aut aliquid prorsum de summa detrahere hilum,
commutare animum quicumque adoritur et infit 515
aut aliam quamuis naturam flectere quaerit.
at neque transferri sibi partis nec tribui uult
immortale quod est quicquam neque defluere hilum.
nam quodcumque suis mutatum finibus exit,
continuo hoc mors est illius quod fuit ante. 520
ergo animus siue aegrescit, mortalia signa
mittit, uti docui, seu flectitur a medicina:

Lucretius, *Book III*, 510–522

- (i) Identify ONE example of an oxymoron in this extract. **1**
- (ii) Analyse Lucretius' use of analogy in his argument in this extract. **5**

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 extracts, then answer the question that follows.

Praeterea gigni pariter cum corpore et una 445
crescere sentimus pariterque senescere mentem.
nam uelut infirmo pueri teneroque uagantur
corpore, sic animi sequitur sententia tenuis.
inde ubi robustis adoleuit uiribus aetas,
consilium quoque maius et auctior est animi uis. 450
post ubi iam ualidis quassatum est uiribus aeu
corpus et obtusis ceciderunt uiribus artus,
claudicat ingenium, delirat lingua, labat mens;
omnia deficiunt atque uno tempore desunt.
ergo dissolui quoque conuenit omnem animai 455
naturam, ceu fumus, in altas aeris auras,
quandoquidem gigni pariter pariterque uidemus
crescere et, ut docui, simul aeuo fessa fatisci.

Lucretius, *Book III*, 445–458

O vitae philosophia dux, o virtutis indagatrix expultrixque vitiorum! Quid non modo nos, sed omnino vita hominum sine te esse potuisset? Tu urbes peperisti, tu dissipatos in societatum vitae convocasti, tu eos inter se primo domiciliis, deinde coniugiis, tum litterarum et uocum communione iunxisti, tu inventrix legum, tu magistra morum et disciplinae fuisti; ad te confugimus, a te opem petimus, tibi nos, ut antea magna ex parte, sic nunc penitus tososque tradimus. Est autem unus dies bene et ex praeceptis tuis actus peccanti immortalitati anteponendus. Cuius igitur potius opibus utamur quam tuis, quae et vitae tranquillitatem largita nobis es et terrorem mortis sustulisti?

Cicero, *Disputationes Tusculanae V*, 5

Contrast and evaluate the literary methods the two authors use to present their philosophical material in these extracts.

10

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, then answer the questions that follow. The words in bold are translated on page 7.

The Epicurean theory of vision disproves the existence of ghosts.

**Sed quoniam docui cunctarum exordia rerum
qualia sint et quam variis distantia formis
sponte sua volitent aeterno percita motu,
nunc agere incipiam tibi, quod vehementer ad has res
attinet, esse ea quae rerum simulacra vocamus;** 5
quae, quasi membranae summo de corpore rerum
dereptae, volitant ultroque citroque per auras,
atque eadem nobis vigilantibus obvia mentes
terrificant atque in somnis, cum saepe figuras
contuimur miras simulacraque luce carentum, 10
quae nos horrifice languentes saepe sopore
excierunt, ne forte animas Acherunte reamur
effugere aut umbras inter vivos volitare
neve aliquid nostri post mortem posse relinqui,
cum corpus simul atque animi natura perempta 15
in sua discessum dederint primordia quaeque.

Lucretius, *Book IV*, 26–8, 33–45

Question 4 continues on page 7

Question 4 (continued)

Vocabulary

<i>deripio, -ere, deripui, dereptum</i>	tear off, tear away, strip
<i>excio, -ire, excivi, excitum</i>	1. call out, bring out 2. rouse, excite 3. frighten, terrify
<i>horrifico</i>	in an awe-inspiring or frightening manner
<i>languo, -ere</i>	1. be faint, weary, languid, weak 2. be heavy, listless
<i>membrana, -ae (f)</i>	skin, membrane, film
<i>obvius, -a, -um</i>	1. in the way, so as to meet, meeting, to meet 2. at hand, easy, ready, obvious 3. in constant use, common 4. lying open, exposed
<i>terrifico, -are</i>	to make afraid, frighten, alarm, terrify
<i>ultraque citroque</i>	this way and that, backwards and forwards

Translation of lines 1–5.

‘But since I have taught the nature of the beginnings of all things, and how, differing in their diverse forms, of their own accord they fly on, spurred by everlasting motion, now I will begin to tell you what is of very great importance to this theme, that there are what we call images of things;’

Translation of lines 15–16.

‘when the body and the mind are destroyed at the same time and both disperse into their primary particles.’

- | | |
|---|-----------|
| (a) Complete the translation of the extract (lines 6–14) into ENGLISH, starting with the words <i>quae, quasi</i> and ending at the words <i>posse relinqui</i> . | 10 |
| (b) Explain ONE example of mockery of beliefs about the afterlife in this extract. | 2 |
| (c) Giving an example from the extract, show how Lucretius refers to common personal experience to make his argument persuasive. | 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.

Now I will teach you the precepts of divine Epicurus. In order to understand these things, you must believe that the spirit leaves the body at the time of death. When the spirit has dissolved into its original particles, the body itself will remain on the ground. Moreover, Epicurus was the first man who dared to oppose the gods. If you believe that the soul is immortal and that the gods watch over us, you will be miserable, but if you trust the precepts of Epicurus, you will be happy. So wise was he that many very learned men studied his ideas.

End of paper