

NZQA Approved

This task requires students to access a range of resources, including primary sources. This is most easily achieved through use of the internet. Students without reliable internet connectivity may still complete the task, provided they can access the resources by some other means.

Remote Internal Assessment Resource

Latin Level 3

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| This resource supports assessment against:  Achievement Standard 91508  Analyse studied Latin literary text(s) |
| Resource title: Was Ovid an atheist? |
| 6 credits |
| This resource:   * Clarifies the requirements of the standard when assessed remotely * Supports good remote assessment practice * Should be subjected to the school’s usual assessment quality assurance process * Should be modified to make the context relevant to students in their school environment and ensure that submitted evidence is authentic |

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| Date version published by Ministry of Education | April 2020  To support remote internal assessment during the COVID-19 pandemic. |
| Quality assurance status | These materials have been quality assured by NZQA. NZQA Approved number A-A-5-2020-91508-01-6461 |
| Authenticity of evidence | Teachers must manage authenticity for any assessment from a public source, because students may have access to the assessment schedule or student exemplar material.  Using this assessment resource without modification may mean that students’ work is not authentic. The teacher may need to change figures, measurements or data sources or set a different context or topic to be investigated or a different text to read or perform. |

**Internal Assessment Resource**

Achievement Standard Latin 91508: Analyse studied Latin literary text(s)

Resource reference: Latin 3.3A

Resource title: Was Ovid an atheist?

Credits: 6

Teacher guidelines

The following guidelines are supplied to enable teachers to carry out valid and consistent assessment using this internal assessment resource.

Teachers need to be very familiar with the outcome being assessed by Achievement Standard Latin 91508. The achievement criteria and the explanatory notes contain information, definitions, and requirements that are crucial when interpreting the standard and assessing students against it.

Context/setting

This activity requires students to read and analyse selected lines in Latin (see Resource requirements) from Ovid’s *Metamorphoses* Book I. They should also read the remainder of Book I in translation and are welcome to read more of the *Metamorphoses* in translation to enhance their understanding of the context.

You can adapt the task to use lines from a different book from the *Metamorphoses*.

There are two parts to the task. In the first part, students will identify ten to twelve literary devices from the prescribed lines and analyse each device thoroughly.

To prepare students for the task, you may discuss some similar passages in class beforehand to demonstrate the kind of devices students should look for, the depth of comment required, and how to link the devices to overall characterisation, imagery, themes, and plot.

Remind students of the definitions of various literary devices, along with simple English and/or Latin examples.

In the second part, students are to use the evidence they have discovered to present an argument to answer the question “Was Ovid an atheist?” They may present their evaluation in the form of an essay or an oral or computer-projected presentation. They should choose the best means of communication to showcase their ability to use linguistic and cultural knowledge to extract and discuss the significance and meaning of ideas and textual features, and to draw conclusions.

Conditions

The assessment task will take place over three weeks of remote direct instruction and individual study time time, after the class has read the prescribed lines of *Metamorphoses* Book I in Latin and other parts of the work in translation.

The task will be assessed holistically. Record digitally any oral or computer-projected presentations for moderation purposes.

Resource requirements

* Lines 177–273 and 452–746 from Ovid’s *Metamorphoses* Book I (Latin) and the rest of the work in English.
* Findlay, Marion. (1998). *Roman Religion*. Auckland: Addison Wesley Longman.
* Any classroom notes and material from libraries and the Internet.

Additional information

If students do not have access to their own published copies of Ovid’s *Metamorphoses Book I,* at home, relevant excerpts will need to be disseminated in digital or hard copy format as appropriate to individual teacher and student situations. Other necessary resources will equally need to be provided to students via such means available. These could include online learning platforms, through subscriptions to digital libraries, via email or delivered through the post.

**Internal Assessment Resource**

Achievement Standard Latin 91508: Analyse studied Latin literary text(s)

Resource reference: Latin 3.3A

Resource title: Was Ovid an atheist?

Credits: 6

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| Achievement | Achievement with Merit | Achievement with Excellence |
| Analyse studied Latin literary text(s). | Analyse, clearly, studied Latin literary text(s). | Analyse, thoroughly, studied Latin literary text(s). |

Student instructions

Introduction

This assessment activity requires you to analyse how Ovid uses literary devices in Book I of the *Metamorphoses* to portray divine characters and to draw conclusions about Ovid’s attitude to gods and goddesses based on this evidence.

You will have three weeks to complete this assessment activity.

You will be assessed on the thoroughness of your analysis and the perceptiveness of your conclusions.

Task

Identify and analyse literary devices

You are required to read in class, in Latin, lines 177–273 and 452–746 from Ovid’s *Metamorphoses* Book I and the remainder of Book I in translation. You are welcome to read other parts of the *Metamorphoses* in translation if you wish to enhance your understanding of the wider context.

You must then identify ten to twelve literary devices from the prescribed lines and analyse each device thoroughly, considering how the device links to characterisation, imagery, themes and/or plot.

You should analyse a range of literary devices, covering at least three different episodes/myths from Book I.

No type of literary device should be used more than twice, and all specific examples must only be used once. Examples of literary devices are listed in Resource A.

For each example, complete the following steps:

* Quote and translate the relevant Latin text. Your quotations must be appropriate and unambiguous.
* Identify the literary device being used and briefly describe it.
* Consider the effect of the literary device and expand fully on aspects such as:
* the effect that the literary device has on an audience
* how the author has achieved the effect
* how the device links to characterisation, imagery, themes, and/or plot
* the author’s possible intent in using the device.

Expand fully on several of these points. You should relate the devices to the key themes of change and divine intervention and specifically discuss the effect these devices have on the portrayal of divine characters.

Note that one literary device may be made up of a combination of two or more minor literary devices. If this is the case, be sure to quote and translate all the relevant Latin text.

Present an argument based on the literary evidence

Use the evidence you have found to present a reasoned argument in answer to the question “Was Ovid an atheist?” Pay particular attention to the effect of Ovid’s literary devices in characterising gods and mortals in Book I. Draw your own conclusions and inferences as to Ovid’s views and intentions, based on the behaviour and motivations he ascribes to his divine characters. You may draw on evidence from elsewhere in Book I and the rest of the *Metamorphoses*. Consider historical attitudes of the time to belief, religion, and atheism.

In your argument, ensure that you:

* expand particular points fully
* give appropriate and unambiguous Latin evidence with English translations or explanations
* give line references for Latin quoted from the text
* explain any Latin reference or quotation
* draw perceptive conclusions.

You may produce your presentation in the form of a written essay or an oral presentation with or without computer projection. If your presentation is not written, it will need to be digitally recorded for marking and/or moderation purposes.

Resource A

Literary devices include:

* diction, including technical or specific vocabulary, archaic or foreign language, and word length
* figures of speech, including rhetorical devices, repetition (including anaphora and tricolon), simile and metaphor, alliteration and/or assonance
* word placement, including juxtaposition, chiasmus, enjambment, sentence and line position, parallelism and balance, and line-framing
* allusion
* style
* metrical effects (where appropriate for the text), including significant use of elision, line endings, ictus and accent, use of metre to convey meaning, and significant use of caesura or diaeresis.

Assessment schedule: Latin 91508 Was Ovid an atheist?

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| Evidence/Judgements for Achievement | Evidence/Judgements for Achievement with Merit | Evidence/Judgements for Achievement with Excellence |
| The student has analysed studied Latin literary texts.  To do this, the student has:   * used linguistic and cultural knowledge to extract the significance and meaning of ideas and textual features * identified relevant literary devices and considered some or all of the following: * the effectiveness of the device * how the author has achieved this effect * how the use of the device links to characterisation, imagery, theme(s), and/or plot * the author’s possible intention in using the device * drawn conclusions to the question “Was Ovid an atheist?”   For example, a student gives an answer that includes the following:  “protinus alter amat, fugit altera nomen amantis” Ovid Met. I 474  “Now the one loves, but the other flees Love’s name”.  This literary device is chiasmus, where the word order is reversed. This heightens the contrast between the two characters’ different behaviour. It is relevant to one of the main themes of the Metamorphoses, which is divine interference. By describing Apollo (a god) and Daphne (a nymph) with the same word (alter, altera), he brings the god down to the same status as the nymph.  Ovid was very likely an atheist. He portrays the gods and goddesses as being greedy, cruel, unkind, and no better than the mortals and minor deities they influence or pursue. This shows that he doesn’t really believe They are worthy of respect and worship. However, the fact that he does write about them and their actions in detail suggests that at least in his writings Ovid upholds the traditional Roman beliefs in the gods and to that extent he can hardly be called an atheist.  *The examples above relate to only part of what is required, and are just indicative.* | The student has analysed, clearly, studied Latin literary texts.  To do this, the student has:   * used linguistic and cultural knowledge to extract the significance and meaning of ideas and textual features * expanded on particular points * identified relevant literary devices and considered some or all of the following: * the effectiveness of the device * how the author has achieved this effect * how the use of the device links to characterisation, imagery, theme(s), and/or plot * the author’s possible intention in using the device * drawn reasoned conclusions to the question “Was Ovid an atheist?”   For example, a student gives an answer that includes the following:  “protinus alter amat, fugit altera nomen amantis” Ovid Met. I 474  “Now the one loves, but the other flees Love’s name”.  This is an example of chiasmus, where the word order in two similar, adjacent phrases is reversed. Here, Ovid uses it to emphasise the contrast between Apollo’s mood and Daphne’s. It also has the effect of lessening Apollo’s divine power and importance because Ovid has brought him down to Daphne’s level by describing each with the same word (alter … altera), as well as making him seem as helpless as Daphne, thanks to Cupid’s interference in making him fall madly in love with her.  The gods and goddesses in Ovid’s Metamorphoses are frequently portrayed in a very negative light, sometimes comically so. Through a variety of literary devices, he elicits greater sympathy for the minor deities and mortals who suffer at their hands. For example, Daphne is an unwitting pawn in a battle of egos between Apollo and Cupid as to who is the more powerful, whereas Io suffers at the hands of both Jupiter and Juno on account of the former’s lust and the latter’s jealousy. Such behaviour seems hardly worthy of respect or worship, but in his writings Ovid does seem to acknowledge the traditional Roman view that the gods did exist and their actions contributed much to the natural world e.g. the Daphne bush.  There is also an inconsistency and harshness in the gods’ attitude, which seems unjustified, particularly in the example of the harsh punishment meted out on humankind because of Lycaon’s bad deeds. However, this could equally suggest that Ovid did believe in a form of divine justice as the good and faithful Deucalion and his wife are spared from the flood.  *The examples above relate to only part of what is required, and are just indicative.* | The student has analysed, thoroughly, studied Latin literary texts.  To do this, the student has:   * used linguistic and cultural knowledge to extract the significance and meaning of ideas and textual features * expanded fully on particular points * identified relevant literary devices and considered most or all of the following: * the effectiveness of the device * how the author has achieved this effect * how the use of the device links to characterisation, imagery, theme(s), and/or plot * the author’s possible intention in using the device * drawn perceptive conclusions as to whether Ovid was an atheist, giving unambiguous Latin sources and providing an appropriate English translation or explanation.   For example, a student gives an answer that includes the following:  “protinus alter amat, fugit altera nomen amantis” Ovid Met. I 474  “Now the one loves, but the other flees Love’s name”.  Here, Ovid uses chiasmus – the reversal of word order in similar, parallel phrases – to emphasise the contrast between Apollo, who is hopelessly in love, and Daphne, who is equally as determined to avoid love. By using the same word to describe each (alter … altera), he appears to reduce Apollo to being the equal of a nymph and just as powerless. It also mocks Apollo by reducing him to a desperate lover who cannot help himself and perhaps suggests that Ovid is painting the gods in a negative and embarrassing light.  Ovid’s portrayal of gods and goddesses in the Metamorphoses not only tends to emphasise their negative attributes (for example, lines 187–188: nunc mihi perdendum est mortale genus: “now I must destroy the human race”), when Jupiter’s rage seems disproportionate and unfair in punishing all of mankind for Lycaon’s sins – but even seems to poke fun at them, such as when he portrays Phoebus Apollo as a hopeless and desperate lover who has been bewitched by Daphne (and Cupid’s wiles), rendering him weak and powerless. In lines 492–496, an extended simile compares Apollo’s love to an easily started wildfire (sic deus in flammas abiit, sic pectore toto uritur: “so the god was lost in the flames and so his whole heart was on fire”). By associating the god with fire imagery, Ovid portrays the god as being full of ‘furor’ rather than ‘pietas’, which questions whether he is worthy of the Romans’ respect and devotion.  Furthermore, by making mortals and lesser deities unwitting pawns in a battle of divine egos (for example, Apollo and Cupid’s power struggle, and Jupiter’s lust fuelling Juno’s jealousy), we are made to feel more sympathy for and empathy with the victims of their interference. Indeed, in suggesting that abstract concepts are more powerful than the gods and actually control them and make them indecisive (lines 619–620: Pudor est, qui suadeat illinc, hinc dissuadet Amor: “Shame tried to persuade him one way, and Love the other” – the chiasmus neatly capturing the king of the gods being pulled this way and that by greater forces than himself), Ovid is making a mockery of the established pantheon.  However, by making the gods responsible for so many of the natural phenomena and events that an atheist might ascribe to other causes, Ovid may well be supporting the traditional Roman view of divine explanations for the world as they saw it (for example, lines 283–284: ipse tridente suo terram percussit, at illa intremuit motuque vias patefacit aquarum: “Neptune himself struck the ground with his trident, so that it trembled, and with that blow opened up channels for the waters”). By ascribing to capricious divine will the source of a major natural disaster, Ovid is perhaps suggesting that appeasement and prayer is vital to help mankind avoid or minimise such catastrophes – hardly the position of an atheist.  *The examples above relate to only part of what is required, and are just indicative.* |

Final grades will be decided using professional judgement based on a holistic examination of the evidence provided against the criteria in the Achievement Standard.