



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TĀEA

Exemplar for Internal Achievement Standard Latin Level 3

This exemplar supports assessment against:

Achievement Standard 91510

Analyse the influence of Latin text(s) on subsequent culture(s)

An annotated exemplar is an extract of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade boundaries.

New Zealand Qualifications Authority

To support internal assessment

	Grade Boundary: Low Excellence
1.	<p>For Excellence, the student needs to analyse thoroughly the influence of Latin text(s) on subsequent culture(s).</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • fully expanding on particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • supporting the analysis with Latin references and/or quotations from resources • using unambiguous Latin evidence with an English explanation. <p>This student has used linguistic and cultural knowledge to break down the Latin texts of the trial of Saint Joan of Arc, <i>Procès et Condamnacion</i>, and <i>The Life of Joan of Arc</i> by Aeneas Silvius. The student expands fully on selected particular points in these texts, and demonstrates how they link to a subsequent culture.</p> <p>The student notes, for example, Joan's spiritual beliefs described by Aeneas Silvius (5) and makes a clear link between them and the power of the amulet used in the modern Playstation game <i>Jeanne d'Arc</i> (4).</p> <p>Particular points have been fully expanded on, for example, that Joan heard voices and followed their instructions (1) (2).</p> <p>Another link is made between the Latin text and a subsequent culture by analysing an extract and showing how it has been interpreted in a modern game (6) (7).</p> <p>The analysis is supported by Latin quotations from the resources (5) (7).</p> <p>Unambiguous Latin evidence with an English explanation is supplied: '<i>divino spiritu adflata est. She was filled with the divine spirit</i>' (5).</p> <p>For a more secure Excellence, the student could supply the Latin quotation for '<i>When she was asked what was the voice that first came to her when she was 13 or thereabouts she replied that it was Saint Michael</i>' (3), and an English translation for '<i>eius nuntia veni. si parueris tibi tuum solium, Remisque propediem tuo capite coronam imponam</i>' (7).</p>

Jeanne d'Arc –Playstation Portable Game

In the game Jeanne d'Arc religion and belief in a higher power is a strong theme. The first stage of this game is called "A Voice from Heaven", implying that the first part of the story will be heavy on the religious side. Joan acquires an armlet from a dead soldier and it clasps itself to her wrist (with her being unwilling to accept it). After the armlet has moulded itself to her arm and presumably cannot be removed, a pack of orcs (demonic creatures) attack her and her friend Lianne. Joan hears a disembodied voice talking to her, encouraging her to defeat them. It tells her "You must fight. Take the sword." It instructs Joan how to defeat

① these orcs. Via the coaching Joan manages to defeat her enemy. This voice is the game's interpretation of the Voices Joan heard as a child, the ones she claimed were of Saint Michael, Saint Katherine and Saint Margaret, telling her God's orders.

② "When she was asked what was the voice that first came to her when she was 13 or thereabouts she replied that it was Saint Michael" (Procès et Condamnación.)

③ After the first battle the Voice instructs her to awaken the armlet's power to save the village of Domremy and its inhabitants. The power is triggered by "soul power" and "pious hearts" showing how Joan's spiritual beliefs are the source of her power in this game. This could reference when Joan was still a peasant girl. " *divino spiritu adflata est.*" "she was filled with

④ the divine spirit" (The Life of Joan of Arc by Aeneas Silvius I.) In the Latin version Joan was

⑤ led to the Dauphin but in this case her divine power is used to power a weapon. In the game the armlet transforms Joan from her usual peasant attire to warrior's armour. This could be signifying Joan's transformation from the villager into La Pucelle the Maid of Orleans brought about through the guidance of the voices. It is implied throughout the game that Joan's power and strategic genius come from the advice of the armlet itself. Then Joan follows the

⑥ Voice's instructions and travels to Chinon to see the Dauphin, telling him it is God's will for him to be King of France. This is just like the Latin version "*eius nuntia veni. si parueris tibi tuum solium, Remisque propediem tuo capite coronam imponam.*" (The Life of Joan of Arc

⑦ by Aeneas Silvius III.)

In the game her next mission from the Voice is to save Orleans. After she saves Orleans (just like in the Latin version) Joan starts to hear the Voice less frequently, indicating that her mission is almost over with Orleans free and the Dauphin crowned.

	Grade Boundary: High Merit
2.	<p>For Merit, the student needs to analyse clearly the influence of Latin text(s) on subsequent culture(s)</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • expanding unambiguously in English on particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • using resources to support the analysis. <p>This student has used linguistic and cultural knowledge to break down the Latin texts of the trial of Saint Joan of Arc, <i>Procès et Condamnacion</i>, and <i>The Life of Joan of Arc</i> by Aeneas Silvius. The student expands on particular selected points in these texts, showing how they link to a subsequent culture.</p> <p>The student notes, for example, how Joan’s leadership skills, described by Aeneas Silvius (2), are portrayed in the modern film <i>The Messenger</i> (1).</p> <p>The student has fully expanded on particular selected points such as Joan’s leadership skills (2) and her devotion to God (5).</p> <p>Additional links from the Latin texts to the subsequent culture have been made by referring to their inclusion in the film <i>The Messenger</i> (3) (5).</p> <p>The analysis has been supported by the use of resources (2) (4).</p> <p>To reach Excellence, in addition to the full expansion of points noted above, the student could supply the Latin text for the English translations. Passages could be translated as ‘<i>The maiden, having led out the battalion, as soon as she caught sight of the enemy, raised a huge shout and made a horrible attack to go through the English standards, among whom nobody was found who dared to stand firm or show their face</i>’ (2) and ‘<i>She, entering the city and receiving the highest praise from the citizens, brought in supplies of every kind for those who were now perishing of starvation</i>’ (4).</p>

In the film *The Messenger: The Story of Joan of Arc* Joan is shown to be a good strategist with strong leadership skills. Joan requested to have an army given to her by the Dauphin without having any knowledge of how to command or lead one. But when Joan was put in charge of the French army they found her to be such a great leader that she led them to victory against the English. She played a part in helping to plan their strategy for the battle and the French soldiers listened to her and followed her orders even though they were not entirely convinced that her plan would work. The only assurance she could give them was that God was on their side.

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In the Latin text it tells of how good a leader she was. "The maiden, having led out the battalion, as soon as she caught sight of the enemy, raised a huge shout and made a horrible attack to go through the English standards, among whom nobody was found who dared to stand firm or show their face." Aeneas Silvius VII.

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Not only did Joan manage to plan a successful attack, but she also brought supplies to the starving people of Orleans. In the film it is shown clearly how much the citizens appreciated that, just like it says in the Latin version. "She, entering the city and receiving the highest praise from the citizens, brought in supplies of every kind for those who were now perishing of starvation." Aeneas Silvius VI.

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God was a huge part of Joan's life even as a young girl. She received religious instruction from her mother who taught her to recite the Pater Noster, Ave Maria and Credo. In the film adaptation Joan is seen at church as a child but her mother is not seen at all which contradicts the Latin text. The minister tells Joan she does not need to be confessed several times a day. To this Joan replies "I feel safe here. It's where I can talk to him." This is a reference to what Joan wrote about seeing saints and angels. She also said she had seen St Michael himself and other saints ..." (Proces et Condamnacion de Jeanne d'Arc).

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	Grade Boundary: Low Merit
3.	<p>For Merit, the student needs to analyse clearly the influence of Latin text(s) on subsequent culture(s)</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • expanding unambiguously in English on particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • using resources to support the analysis. <p>This student has used linguistic and cultural knowledge to break down selected lines from the Latin text of Ovid's <i>Metamorphoses</i>. The student expands on themes and ideas in this text and how they link to a subsequent culture. The student notes, for example, that Ovid's theme of the consequences of not following advice (8) is portrayed in the modern television programme <i>My Little Pony</i> (9).</p> <p>The idea of Icarus' desire for flight (2) (4) and the theme of the consequences of not following advice (6) (9) are expanded on unambiguously in English.</p> <p>Ovid's poem is linked to subsequent cultures by analysing the similarities to it in a song (1) and a television programme (7).</p> <p>Resources are used to support the analysis (3) (8).</p> <p>For a more secure Merit, the student could further expand on the idea of '<i>the old man standing on the hill</i>' (5) by comparing him with Daedalus looking out from the tower in Crete. It could also be stated that Ovid's Icarus dies because he ignores his father's warnings and the wax binding his wings melts (6).</p>

Low Merit

- 1 An artistic medium through which the story of Daedalus and Icarus has been preserved and reinterpreted is the song by Iron Maiden called Flight of Icarus. The song takes the plot of Daedalus and Icarus as depicted by Ovid and alters it to give a different message and a different take on their actions. Where Ovid's original is more of a representation of a father and his son escaping terror together, Flight of Icarus follows the idea that Icarus is a teenager struggling to get away from his father whereas Icarus was just a boy who thought he knew better.
- 2 Certain lyrics such as "his eyes seem so glazed, as he flies on the wings of a dream" relates back to Ovid's "drawn by a desire of the sky he flew higher" line 225 as both lines represent Icarus' desire for the freedom of flight. The song reveals Daedalus as "the old man" standing "on the hill" and Icarus is his son who "flies on the wings of a dream." Flight of Icarus ends with "Now he knows his father betrayed, now his wings burn to ashes to ashes his grave."
- 3 And Ovid's ends with Icarus "vanished into the deep blue sea."
- 4 In an episode of My Little Pony called Sonic Rainboom some of the ponies go up to a magic land where Pegasus style ponies live, using a magic spell. One of them enters a flying competition by getting magic wings made for her, but is warned that they are fragile and she shouldn't fly too close to the sun. This is what Daedalus told his son. "... If you go too high the sun scorches them." (line205) The pony starts showing off and flies too close to the sun, the wings melt and she falls to the earth mirroring the legend apart from the happy ending required for a children's programme. There was no such happy ending in Ovid's story.
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	Grade Boundary: High Achieved
4.	<p>For Achieved, the student needs to analyse the influence of Latin text(s) on subsequent culture(s).</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • identifying and exploring particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • using resources to support the analysis. <p>This student has used linguistic and cultural knowledge to break down the Latin text of the trial of Saint Joan of Arc, <i>Procès et Condamnacion</i>. The student identifies and explores ideas in this text and how they link to a subsequent culture. The student notes, for example, how the idea of Joan's wearing of men's clothing described in the Latin text (7) is mocked in a modern video rap (8).</p> <p>The ideas of Joan's belief in God (2) and her leadership (4) are also identified and explored.</p> <p>The Latin text about Joan of Arc is linked to a subsequent culture by analysing how it is used in a modern rap song (1) (2) (4) (8).</p> <p>Resources are used to support the analysis (3) (7).</p> <p>To reach Merit, the student could expand unambiguously on the fact that Joan of Arc was burned at the stake (5), and on how the French sold Joan to the English (9).</p>

- 1 There are more humorous takes on Joan's life. Epic Battle of History: Joan of Arc versus Miley Cyrus by Nice Peter and Epiclloyd is a short video in which Joan of Arc (Jessi Smiles) confronts Miley Cyrus (Michelle Glavan) in a rap battle.
- 2 Miley/Joan's very first line "Lord forgive me for the words I speak, I know the voices of the angels tell me turn the other cheek." which is of course referencing the fact that Joan lived
- 3 her life under the orders of God and the angels. Joan of Arc did say "all that I did was on the orders of God." (Proces et Condamnacion).
- 4 The rap also speaks of Joan's leadership. She was inspired to lead the French army against the English. A parallel is drawn between her and modern-day book character Katniss
- 5 Everdeen. "Je suis la fille en feu I am the girl on fire, call me Katniss Everdeen." This line refers to the character from The Hunger Games who is nicknamed "the girl on fire."
- 6 Joan was also known for wearing men's clothing which she began to do when she started
- 7 her journey to save France. *virgo vestibus virilibus induta*. This is referred to in the rap
- 8 "You're a cross-dressing peasant, betrayed by those you defended." The last bit refers to the
- 9 actions of the French.

	Grade Boundary: Low Achieved
5.	<p>For Achieved, the student needs to analyse the influence of Latin text(s) on subsequent culture(s).</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • identifying and exploring particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • using resources to support the analysis. <p>This student has used linguistic and cultural knowledge to break down a Latin text by Aeneas Silvius. The student identifies and explores ideas in this text and how they link to a subsequent culture</p> <p>The student identifies, for example, the idea of Joan’s wearing of men’s clothing (2), and links it to her wearing men’s clothing in the film <i>The Messenger</i> (1).</p> <p>The idea of Joan’s wearing of men’s clothing is explored further (3) (4) (5), and her hearing of voices is identified and explored (6).</p> <p>Links from the past to a subsequent culture are established by describing events in the film <i>The Messenger</i> (1) (8) and referring them back to the Latin version of Joan’s story.</p> <p>Resources (3) (7) have been used to support the analysis.</p> <p>For a more secure Achieved, the student could give more examples of hearing voices, and provide a quote in either English or Latin from the account of Aeneas Silvius (8).</p>

Low Achieved

- ① In the film *The Messenger* Joan wears men's clothing.
- ② Joan of Arc was a maiden and she believed that she was allowed to wear men's clothing.
- ③ *rogata cur vestes viriles mulieri prohibitos induisset ait sese virginem.* "When asked why she had put on men's clothing which was forbidden to a woman she said she was a maiden and either style of dress was fitting for a maiden." When she appeared in court she was asked repeatedly about why she would wear men's clothing.
- ④ Joan's appearance also ties in with her belief that she heard God's and angel's voices because when she was asked if God had ordered her to wear men's clothing she replied "He said little about clothing and it was a minor matter." In the film she tells the Dauphin that she had come to him "on the orders of God" and this is exactly what was recorded at her original trial *Dei iussu*.
- ⑤ She tells him that she had a mission to save France from the English and if he follows her
- ⑥ she will see that he is crowned King of France. This is also what Aeneas Silvius recorded.
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	Grade Boundary: High Not Achieved
6.	<p>For Achieved, the student needs to analyse the influence of Latin text(s) on subsequent culture(s).</p> <p>This involves:</p> <ul style="list-style-type: none"> • using linguistic and cultural knowledge to break down the Latin text(s) • identifying and exploring particular selected points, connections, inferences, themes, ideas and/or attitudes and how they link from the past to subsequent cultures • using resources to support the analysis. <p>This student has used linguistic and cultural knowledge to break down the Latin texts of the Trial of Saint Joan of Arc, <i>Procès et Condamnacion</i>, and <i>The Life of Joan of Arc</i> by Aeneas Silvius.</p> <p>The student identifies and explores, for example, the particular selected points of Joan's religious convictions (1) and her leadership (6).</p> <p>The particular selected points of Joan's religious convictions (2) (3) (4) and leadership (9) have been further identified and explored.</p> <p>Resources have been used to support the analysis (5) (7) (8).</p> <p>To reach Achieved, the student could link the particular selected points to the subsequent culture.</p> <p>For example the quoted Murduk lyrics (6) could be replaced with the lines '<i>Afraid to die you are. Don't believe. Don't believe. The saints are dead people</i>' which would present a clearer link with the previous statement that she will be killed.</p> <p>A reference to the French eventually betraying Joan to the English, whom she defeated at Orleans, would make a relevant link between the modern lyrics (10) and the Latin text.</p>

Student 6: High Not Achieved

NZQA Intended for teacher use only

- 1 Joan of Arc was allegedly visited by Saint Michael, Saint Katherine and Saint Margaret when she was 13 years old
- 2 "When she was asked what was the voice that first came to her when she was 13 or thereabouts, she replied that it was Saint Michael."
- 3 When she went to the Dauphin she said she was God's messenger and if he obeyed she would put the crown on his head."
- 4 Joan said she did everything she did because of what the saints told her. *neque*
- 5 *aliquid fecit, nisi per Dei praeceptum et angelorum*. The song lyrics of Everything Bleeds by
- 6 Marduk tell her not to listen to the voices or she will be killed. "They will throw your ashes over the Seine".
- 7 Joan was made a warrior and a leader of an army on God's orders *femina dux belli facta est*.
- 8 She took up armour and a sword to fight for France. *adlata sunt arma*. This shows her transformation from the peasant girl of Domremy into the Maid of Orleans. She was given
- 9 control of the French army to raise the siege of Orleans. The lyrics say "All the blood all the
- 10 blood. Yes you will be betrayed" and she was.