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3

91394



913940



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
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SUPERVISOR'S USE ONLY

Level 3 Classical Studies, 2015

91394 Analyse ideas and values of the classical world

9.30 a.m. Tuesday 17 November 2015
Credits: Four

Achievement	Achievement with Merit	Achievement with Excellence
Analyse ideas and values of the classical world.	Analyse, in-depth, ideas and values of the classical world.	Analyse, with perception, ideas and values of the classical world.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ONE question in this booklet.

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL

07

ASSESSOR'S USE ONLY

INSTRUCTIONS

Answer ONE of the four questions below.

Make sure the question you choose suits a classical text that you have studied.

You may answer using short and/or extended paragraphs, and may support your answer with bullet points, diagrams, and/or annotated sketches.

You must support your answer with relevant evidence from the named classical literary text, and other primary sources as appropriate.

Space for planning has been provided on page 3. Begin your answer on page 4.

***EITHER:* QUESTION ONE**

With reference to a named classical text:

- analyse the ways in which the **beliefs** of a character(s)* affected his or her actions
- discuss the extent to which these actions helped the character(s) achieve his or her aim.

** Characters in classical literary texts may be mythical, fictional, or historical.*

OR: QUESTION TWO

With reference to a named classical text:

- analyse the personal and/or cultural **identity** of a character(s)*
- discuss how the identity of the character(s) affected his or her actions.

** Identity may refer to the social, political, religious, environmental, philosophical, and/or military characteristics of people. It includes how people view themselves, and how they are viewed by others. Characters in classical literary texts may be mythical, fictional, or historical.*

OR: QUESTION THREE

With reference to a named classical text:

- analyse the ways in which the author used a range of **literary conventions***
- discuss the ideas and values the author aimed to communicate using these literary conventions.

** Literary conventions should be appropriate to the genre, and may include language techniques and/or features, both verbal and non-verbal.*

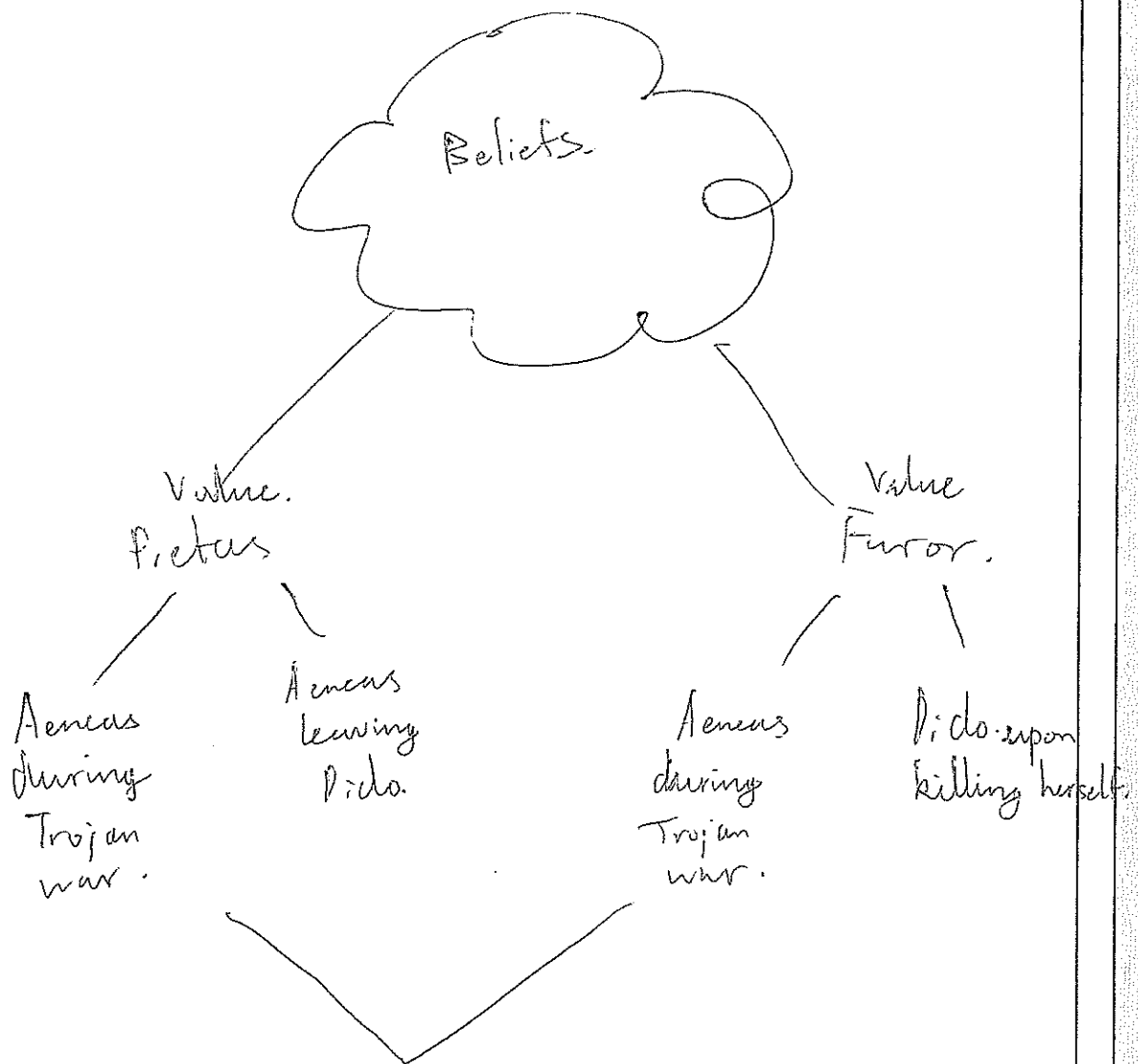
OR: QUESTION FOUR

With reference to a named classical text:

- analyse a **relationship(s)** between characters*
- discuss the positive and/or negative effects this relationship(s) had on the lives of the characters.

** Characters in classical literary texts may be mythical, fictional, or historical.*

PLANNING

ASSESSOR'S
USE ONLY

Remember, you must support your answer with relevant evidence from the named classical text.

Question number: 1

Classical text: The Aeneid

Begin your answer here:

between 29-19BC

The Aeneid written by Virgil¹ is an Epic poem which depicted^{linked} the history and lineage of the Romans to that of the glorious Trojan race. The Aeneid was written during the Augustan era, under Emperor Augustus, which was an era of timeless peace and prosperity for the Roman populace. Augustus, the main protagonist, Aeneas the Trojan, serves the propagandistic purpose of reminding the populace of Augustus who's values were aligned and paralleled with Aeneas. Within the Aeneid the belief of reverence and duty to the family^{and g} and gods, pietas and the opposite belief of furor^{he} have affected the actions of the characters Aeneas and Dido. In Aeneas, his reinforced belief in pious actions has facilitated his aim of establishing an empire in Latium whilst Dido's belief in furor and actions in furor have lead to her downfall and death.

Initially, Aeneas ~~does~~ in book 2 during the Trojan war, Aeneas displays ~~the~~ does not display a belief in family duty and ~~piet~~ pietas. When Aeneas wakes from the destruction of Troy, he is overcome by "anger and frenzy" and proceeds to

"mindlessly put on his armour:" in order to rush into battle. Here ~~he~~ Aeneas at this stage is overcome filled with ~~furor~~ and dominated with furor.

When he sees Helen of Troy, one of the people attributed to ~~cause~~ the start of the ^{Trojan} war, he is infuriated and wants to "exact her punishment for her crimes".

Aeneas is stopped by his mother, Goddess Venus. Venus reminds Aeneas of his family, Anchises, Iulus and Creusa and Aeneas is rationalised, restoring his belief in pietas ~~as the~~ ^{and in his} ~~base~~ ^{mind} "... came

my house and the ~~long~~ fate of young Iulus". Aeneas is brought to his senses and acts ^{based} on his restored belief by heading towards his home to retrieve and escape with his family members and his "household gods and sacraments" the Penates.

The rationalisation of Aeneas and restoration of his belief in pietas have facilitated his escape from Troy to fulfill his fate in Latium. Had Aeneas rushed into ~~be~~ the war, he might have delayed his fate (but not prevent it) of building a kingdom in Latium and may have even suffered injury. Virgil conveys to the Roman audience that when one is overcome with adversity, they should rationalise and think in a pious manner like Aeneas and that the value of family and pietas should be upheld in these circumstances. The Virgil may have also indirectly justified Augustus' acts of war such as in the battle of Actium as he conveys that even the Trojan leader exhibits and

acts in furor and rage at times. So Augustus was ~~some~~ justified in his civil wars against the republicans who assassinated Julius Caesar. Aeneas is not perfect, and ~~not~~ neither is Augustus. \Rightarrow back ~~from~~

Aeneas' belief in his duty for family and pietas is once again reiterated in Book 4 during his affair with Dido. Aeneas had formed ~~an~~ lustful affair with Dido, the Queen of Carthage, and slumbered in the comfort of Carthage, delaying his aim ^{and fate} of reaching Latium. His aim ~~was~~ and belief in pietas and duty for ^{his} family and people of Troy was clouded by his ^{long} stay at Carthage. However, once Mercury, the messenger god, ^{flew down to Earth to} remind Aeneas of his fate at Latium. Aeneas is immediately prepared to "leave the land he found so sweet". He was stubborn in his decision and was compared to a "mighty oak" whose roots were entrenched in the Earth. "unmoved by the wind". This is all despite Dido's verbal assault ~~on~~ on Aeneas, labelling him as a "traitor". Here Aeneas' belief in pietas and his duty and fate have once again facilitated him to leave Carthage to achieve his aim. The Roman audience would once again be reminded of the "Pious Aeneas" who's "first concern was to the people ~~and the~~ city of Troy and its people". In this section Virgil encourages the Roman audience to act in pietas ~~re~~ and

their duties like Aeneas. If Aeneas was able to give up his comfort, believe in his fate and uphold *pietas*, the Roman citizens should strive to do the same. On a civilian level this could mean attending more or not missing any prayers, or acting to the gods.

- ~~The concept of fate to the Rom~~

On the contrary, Dido who does not act with a belief in *pietas* but rather a belief in *furor* and selfish actions does not have her aims of establishing ^{and improving} Carthage, achieved. Near the end of book 4 Dido acts in rage and *furor*, she "raged and ravaged like a Bacchant" (a Bacchant was a term derived from the god of Alcohol Bacchus) as "the inward fire ate consumed slowly the marrow of her bone" because Aeneas was leaving her. Their affair had been set up by Aeneas's mother Venus who ordered cupid to make her fall in love with Aeneas. Dido had suffered humiliation from the affair, the princes of neighbouring countries ridiculed her and in order to save face and resolute her feelings of ~~corrosion~~ ^{rage} and humiliation, her belief in *furor* makes her so she commits suicide by thrusting Aeneas' "sword upon herself." This is a hedonistic action with no respect or to the belief of *pietas*. Dido serves as the antithesis of Aeneas in terms of this belief. Her hedonistic act of suicide ultimately leads

the downfall of Carthage. The city that she once ruled that was "drawing up laws", "electing magistrates" whose workers were "like bees in a meadow in summer" had ~~now~~ has come to a halt in development due to her selfish action. Pido kills herself at the expense of her city and this ~~believe~~ belief of furor which caused her to kill herself hindered her in achieving her aim. Virgil may have also implied to the Augustan audience the dangers of an unjustified affair and relationship like Pido's one with Aeneas. He hints at the flamboyant ~~nature~~ and depraved nature of such relationships which would coincide with Augustus' moral reforms which ~~were~~ sought to outlaw adultery and affairs. Augustus ~~has~~ enforced these reforms and exiled even his own daughter for not abiding to the law. Virgil's perpetuation of this idea would show the audience the dangers that Augustus was trying to protect them from in his reforms.

- Although the beliefs of pietas and furor could hinder or delay a character achieving his/her aim, they could not help the character achieve an aim that is not ordained in their destiny. fate. To the Romans, fate was a rigid timeline of a person's life events and was ordained by Jupiter. Fate cannot be changed only delayed, even with divine intervention. So although Pido's belief may have hindered Pido from improving her city, it may have never been in her fate to do so in the first place.

Extra space if required.
Write the question number(s) if applicable.

QUESTION
NUMBER

fl. - Aeneas belief in ~~pietas~~ pious actions would also remind the populace of Augustus' acts of piety towards his family such as building dedicating temples to them e.g. the Maison Carree which was dedicated to Augustus' son

7.

In the Aeneid written by Virgil, the characters of Aeneas and Dido display different beliefs. Aeneas has consistently upheld his belief in pietas and which has helped him reach his aim of establishing his kingdom in Latium which Twifles imposes "no limits of time or space upon" He is ^{a metaphor for the} idealised Roman citizen that Virgil and Augustus were trying to perpetuate. Dido's belief in hedonism and furor have lead to the downfall of her city, Carthage, and serves as Aeneas' antithesis. Virgil conveys to the Roman audience that pietas should be upheld, reminds them of the pious actions of Augustus and implies to the dangerous nature of unjust love affairs to the society it was produced in. It ~~is~~ ^{is} the Roman society.

The Aeneid serves as a great tool of imperial propaganda.

Excellence exemplar for 91394 2015			Total score	07
Q	Grade score	Annotation		
1	E7	<p>The candidate has analysed the ideas and values of ancient Rome evident in Virgil's Aeneid with insight. The ideas (such as pietas) are carefully discussed and relevance to the wider context is provided to show the purpose of their inclusion. Textual references are used throughout in order to support points made; the candidate analyses these to skilfully show insight. Reference to the historic and political context is appropriately developed but the focus of the candidate response is on the ideas and values. If the candidate has shown originality or sophistication of argument, they could have gained an E8.</p>		