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91394



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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Classical Studies 2023

91394 Analyse ideas and values of the classical world

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 of the questions in this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

Do not write in any cross-hatched area (DO NOT WRITE). This area will be cut off when the booklet is marked.

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

Excellence

TOTAL 08

Page 1

INSTRUCTIONS

Answer ONE of the questions below with reference to a **classical literary text**.

You must answer using paragraphs.

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

QUESTIONS (Choose ONE)

1. Discuss the extent to which one or more characters used their power* to bring about positive change.
**Power means authority, status, or influence over others.*
2. Discuss the extent to which leadership shown by one or more characters was ineffective.
3. Discuss the extent to which one or more characters were solely responsible for their own decisions and / or actions.
4. Discuss the extent to which one or more relationships between characters might be described as challenging.

SELECTED QUESTION

Copy and paste the question you have chosen into the space below.

Discuss the extent to which one or more characters used their power* to bring about positive change.

CLASSICAL LITERARY TEXT

The Aeneid

PLANNING

Book One

Book Two

Book Six

ANSWER

Type your answer in the space below. You should aim to write a concise answer of no more than 800–900 words. (The counter will change colour when you reach the recommended word count.) The quality of your writing is more important than the length of your answer.

Support your answer with evidence from a classical literary text.

B I U    

In Virgil's *Aeneid*, the character Aeneas is invested with great power, as he is a Trojan prince who survives the sacking of the city of Troy and becomes the leader of the remaining Trojans. He is of even greater status because he is the son of the goddess Venus, which, in the eyes of the pious Trojans, gives him great authority. Aeneas' destiny is to found the Roman people, as well as the city of Lavinium. On his quest to fulfil this divinely-ordained destiny, he uses his power to bring about positive change to a significant extent by doing his duty to the gods, his family, and his men, thereby honouring the Roman ideal of *pietas*. However, there are points, particularly towards the beginning of his journey, at which Aeneas squanders his power and does not bring about positive change. In these moments he is showing *furor*, which is acting based on his passions and whims, the antithesis of *pietas*. Since the Aeneid was commissioned by the Emperor Augustus in order to glorify himself and Rome, but also to provide a model for how a good Roman citizen should act, these moments where Aeneas does not use his power to bring about positive change are crafted for the purpose of displaying his humanity. The message is that, while he has moments of weakness, Aeneas is a good Roman citizen who can realistically be emulated by the Roman people, and is one who, overall, used his power to bring about positive change to a significant extent.

In Book One, Aeneas uses his power and authority over his men to bring about positive change to a significant extent. At the beginning of this book, Aeneas and his crew find themselves in a storm created by the goddess Juno to hinder their journey. Finding himself shipwrecked, Aeneas initially reacts with *furor*, asking "Why did your arm not strike me down... in death on the battlefields." Aeneas is asking the gods why they did not simply kill him on the battlefields at Troy. In this case, he is not using his power to bring about positive change, as he is wallowing in self-

pity. However, he quickly turns this around and uses his power effectively to bring about positive change. First, he "Climbed a rock... in hope of sighting some Trojan ships." This action is important, as he is showing his duty to his men by looking out for them. He is also showing his duty to the gods, as he will need his men to fight in Latium so that he can fulfil his divinely-ordained destiny and found the city of Lavinium and the Roman people on the soil of Latium. Thus, he is bringing about positive change by looking after his crew and simultaneously working towards fulfilling his destiny. Next, Aeneas "Gripped his bow and some arrows swift to fly", killing multiple stags. This is important, because he is demonstrating the Roman idea and value of pietas by looking after his men and his family by providing them with plentiful food. Thus, he is once again effecting positive change. Killing stags is also not an easy task, so this shows the skill that was valued by the Romans, as presented through the model Roman, Aeneas. His ability to hunt also demonstrates his upper class status as a Trojan prince, as only the upper classes were allowed to hunt. The importance of hunting for the upper classes is also demonstrated on the Arch of Constantine, as Constantine is depicted hunting a lion, a boar, and a bear. Thus, this further demonstrates Aeneas' high status and the power that comes with that, and the way in which he is using his power to effect positive change. Next, Aeneas "Shared the meat... apportioned the cargo of wine-casks... with a hero's generosity." The fact that Aeneas' generosity is referred to as that of a hero is indicative of the difference between Greek and Roman heroes. Greek heroes were expected to die gloriously in battle to attain kleos (glory) for themselves, without thinking of how their actions might affect anyone else, whereas Roman heroes were expected to show their duty through embodying the Roman ideal of pietas, which encompassed showing duty to the Emperor, to the gods, to your family, and to your people. Aeneas uses his power here to act with pietas and bring about positive change to a significant extent in that his crew and his family are happy and well-fed. Aeneas once again uses his authority and power to give a speech to his men, stating "The way is the way to Latium." This is important, as he is bringing about positive change by increasing morale amongst his men, and reminding them of his destiny that they must help him to fulfil. He is also once again showing duty to his men, by raising their morale, and the gods, by reminding his men of the divinely-ordained destiny that they must follow. Later in Book One, Aeneas continues to use his power as the leader of the Trojans to achieve positive outcomes. He ventures from the shore to see what lies beyond the shoreline. There he finds Dido, and speaks to her skillfully, flattering her. This is important, as he uses his authority as a Trojan prince and his skill of great oratory to gain shelter for his men, who are allowed to stay in Carthage. This once again reflects a highly-valued skill of the Roman world, as upper class Roman boys were expected to be skilled orators and would have oratory lessons with their tutors. This was so they could become strong leaders wielding great power for positive change just as Aeneas does in the Aeneid. They would do this by using their speaking skills to address legions when they grew to become military leaders, or to address the Senate when they became senators. This is exhibited in the Prima Porta Augustus, a Roman sculpture in which Augustus, in military dress, raises his arm in the rhetoric 'adlocutio' pose, giving an address to his troops. Overall, in Book One Aeneas uses his power and authority as a Trojan prince and leader of the remaining Trojans to bring about positive change to a significant extent. He does this by providing his men and his family with food and shelter, and reminding them of his divine destiny, so that he can continue to work towards it, thus doing his duty to the gods.

In Book Two, Aeneas recounts his experiences during the sacking of Troy to Queen Dido and the Carthaginians. It becomes apparent that at the start of his narrative, Aeneas was squandering his power, and not using it to bring about positive change at all times, thus showing his humanity. Aeneas recounts that the shade of Hector, a prince of Troy, visited him in his sleep while the city was burning. The shade told him to leave Troy, and to take the penates (the household gods) with him. However, initially he does the opposite and enters the futile battle, recounting "Out of my senses, I grasped my arms... frantic in my fury I had no time for decisions; I only remembered that death in battle is glorious." Here, Aeneas is squandering the powers of leadership that he has as a Trojan prince by leading his men out onto the battlefields to fight when the city is burning all around, and they have already effectively lost the war. He is acting with furor and is acting like a Greek hero would. Thus, at the start of his journey he has not developed the Roman values he will require to found the Roman people and the city of Lavinium. In fact, he not only does not use his power to bring about positive change, but actually uses it to bring about negative change at this point in the narrative. This is because all of the men who follow him into battle die needlessly. It is only when he witnesses the brutal death of the King of Troy, Priam, at the hands of Achilles' son Neoptolemus that he states "I pictured... my own dear father." By finally thinking of his family, Aeneas is beginning to show the Roman value of pietas by demonstrating duty to his family. He returns to his family, thus using his power to enact a positive change, as his presence with his family will keep them safe. However, initially his father, Anchises, refuses to leave Troy. Aeneas states that if Anchises will not leave, he will not leave either, falling back into a state of furor which would likely cause the needless deaths of him and his family. However, Jupiter sends three signals to the pious Anchises that they must leave Troy. First, the little cap of Iulus (Aeneas' son) catches on fire but does not burn him. Then, there is a loud crack of thunder, followed by a shooting star. Anchises recognises these as signs from the gods, and agrees to leave Troy. This is important, because Anchises is demonstrating exemplary piety, which was an important Roman value, as he is willing to entirely change his mind based on the wishes of the gods. Aeneas recounts "In resignation I lifted my father and moved towards the mountains." This action is extremely significant, as Aeneas has finally come to use his power as a Trojan prince to set an example to the remaining Trojans by making the practical decision of leaving the city. This use of power enacts positive change in that Trojans leave with him, saving their lives, and he saves the lives of his family as well. This is important in terms of his duty to the gods as well, as he will need the remaining Trojans to travel with him and help him on his way to fulfilling his destiny. He will also need Anchises as a close adviser, and Iulus as his successor, as family legacy was an extremely important value for the Romans. Thus, while Aeneas begins by using his power to bring about negative change, he turns this around by the end of the book and uses his power to bring about positive change by saving lives and acting with fidelity to his divinely-ordained destiny.

By Book Six, Aeneas has cultivated his power and status as leader of the remaining Trojans by aiding them greatly on their journey, and uses this even greater power to bring about a wealth of positive change for himself and for the group. Previously in the narrative, the shade of Anchises had visited Aeneas, asking him to come to the underworld

to see him. Therefore, in Book Six Aeneas consults with the Cumaean sibyl as to how he can fulfil this wish. The sibyl states "permission for descending to the earth's hidden world is never granted to anyone who has not first gathered the golden produce from the tree." Here, the sibyl refers to the Golden Bough, which Aeneas must pluck in order for Charon, the ferryman, to grant him passage across the River Styx to see the shade of Anchises. Previously, only the heroes Theseus, Odysseus, Orpheus, and Heracles had been able to pluck the Golden Bough and enter the underworld while still living. Thus, the fact that Aeneas is able to do this with relative ease demonstrates his power and authority in that he is favoured by the gods, and they have allowed him to complete this quest which not everyone is able to achieve. The sibyl also informs Aeneas that "The body of your friend... is lying lifeless... lay him to rest in a tomb." When Aeneas returns from successfully plucking the Golden Bough, he finds that the body of his friend, the trumpeter Misenus, is in fact lying lifeless. This means that he must use his power as the leader of the group to make sure that all the proper funeral rites are undergone for Misenus, so that he can successfully cross the River Styx into his rightful place in the afterlife. Aeneas begins by gathering "tree-trunks for an altar-pyre, raised high towards the heavens." He must then follow a number of steps with great commitment, exhibiting the Roman value of piety. First, Aeneas must lay dark green leaves around the edges of the pyre and place Misenus' weapons on it. He must then prepare warm water and wash and anoint Misenus' body, placing him on a funeral couch and dressing him in nice clothes. Once the body is burned, it is Aeneas' duty to purify his friends and pronounce the last words. Then, he is required to wash the ashes with wine and collect the bones, enclosing them in an urn of bronze. Finally, Aeneas builds a large mound and places Misenus' oar and trumpet atop it. The fact that Aeneas carries out all these steps with great commitment to religious beliefs is extremely significant, because he has already gone through so many trials, such as leaving a burning Troy, leaving Dido, navigating his way to Latium, and plucking the Golden Bough. Yet he is still willing to use his power as leader of the group to bring about positive change. The positive change here is that he is able to ensure that Misenus is granted access to the afterlife, as the proper rituals had been observed. He is also able to gain access to the shade of his father in the afterlife by showing commitment to these rituals and gaining favour from the gods. When Aeneas uses his power of being favoured by the gods to enter the underworld and visit Anchises, his father exclaims "You have come at last! Your father knew that you would be true. So your faithfulness has overcome the hard journey." This is important, as Anchises himself is acknowledging that his son's journey has been hard, and yet Aeneas has remained "true", using his power to enact positive change. The positive change that is effected by Aeneas visiting Anchises in the underworld is that Anchises is able to reveal the end of his destiny to Aeneas, showing him the Pageant of Heroes. As a result, Aeneas is able to see all the great heroes who will be his descendants once he has founded the Roman people and the city of Lavinium. This is positive, because it allows Aeneas to finally start looking consistently towards the future, rather than constantly looking back, wishing to return to Troy. This is also positive for his men and his family, because he is committed to fulfilling his destiny and providing them with a new kingdom in which they will thrive. The consequent fulfilment of his destiny is also important for his son, Iulus, as Iulus will be able to inherit his father's kingdom and extend it to fulfil his own destiny of founding the new city of Alba Longa. Therefore, in Book Six Aeneas yet again uses his power as leader of the remaining Trojans and as a man favoured by the gods to bring about positive change to a significant extent.

In conclusion, Aeneas uses the great power he holds as a demigod and as leader of the remaining Trojans who is favoured by the gods to bring about positive change to a significant extent. While there are moments, particularly towards the beginning of the narrative, in which Aeneas does not adhere to the Roman ideas and values encompassing the overall ideal of pietas, and thus does not use his power to bring about positive change, he grows his power as a leader throughout the narrative, and overall uses his power to bring about positive change to a significant extent. By showing moments of weakness in which he does not use his power wisely, Aeneas is presented as a realistic role model, and thus the Roman people could recognise that they could be good Roman citizens without being perfect all of the time. The positive change he brings about allows the survival of his family and his men, as well as their eventual privilege of living in a prosperous new kingdom with a fellow Trojan as the founder. Iulus is impacted positively in the sense that he will be able to inherit this new kingdom from his father and expand it, fulfilling his own destiny of founding the city of Alba Longa.

2717 WORDS / 900 RECOMMENDED



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Excellence

Subject: Classical Studies

Standard: 91394

Total score: 08

Q	Grade score	Marker commentary
One	E8	<p>The response shows a sophisticated and complex analysis of the text. From the beginning of the response, relevant concepts are introduced, and explanations provided to how they link to Roman society. The candidate addresses and maintains focus with the selection of keywords from the question throughout the response.</p> <p>Paragraph 1 shows good connection between texts and Roman society. The response identified the power of a nurse and how positive changes are seen.</p> <p>Paragraph 2 addresses the “extent” section of the question. The complete opposite and negative change are successfully argued and supported well with text evidence. While the quote is incorrect, it is only one word, and reinforces piety, which is appropriately discussed in book two of the Aeneid.</p> <p>Paragraph 3, though not as strong as the first 2 paragraphs, explains in detail and with some insight the Roman theme of burial rites. There is a tenuous link to power, but it is an interesting thought of the candidate.</p> <p>The conclusion summarises the character and his power that led to change, whether it be negative or positive. Thought is given to who is effective, positively, in a very well-written response.</p>