



**Classical Studies (Advanced
Higher): question paper – Part A**

Candidate evidence

Workshop 3

Candidate 1 evidence

19.

Source C says "Hector's head was all covered with dust. Hecuba, his mother, tore her hair and flung her gleaming veil far off; and she uttered a cry exceedingly loud at the sight of her son". This is similar to what is said in source D "These Greeks have killed thousands of people!". Similarly in both when experiencing the pain of loss, especially Hecuba being faced with the body of her son, both women show their grief through emotional outburst. Cassandra starts with being angry, she shows this anger through yelling the loss the Trojan people have had to suffer at the hands of the Greeks and how they have killed many Trojans. Euripides shows grief through anger as is indicated by Cassandra whereas Homer uses Hecuba to present grief in a more intimate way as she loses her veil, the one thing women must wear when being in the presence of people outside the household and in the streets to protect themselves and in the flood of emotion Hecuba forgets this important rule and loses herself in an emotional outburst of tears as she grieves the loss of her son Hector who was taken from her by the hero Achilles who wanted to avenge the death of his loved one Patroclus. Each source shows a different present of grief which has both been caused by heroism, Hector by Achilles and Cassandra grieving the loss of all Trojans taken by the sacked heroes of the Greek army.

The two sources show the differences in which each father of their child who has experienced their death because of heroism grieves for it. In source C Priam is shown to be in distress over his son's death "Priam, his father, uttered a piteous groan". Homer presents grief through Priam as he mourns the loss of his son in another emotional outburst along with his wife, however in source D, Agamemnon does not seem to care as much about the loss of his child as Priam does for his as it says "He killed his own daughter! He sacrificed his little Iphigeneia! That leader of theirs has destroyed the joy of his own house!". Euripides presents grief in a different way when referring to Agamemnon's grief. Agamemnon was the one to kill his own daughter as a sacrifice to Artemis so the winds could come back and they would not be stranded anymore on the beach and could continue their journey to Troy. This was caused by heroism to fight at Troy and Agamemnon seems to show not grief about what he has done compared to Priam who is truly upset over the loss of his son.

The source C says "And among the women of Troy Hecuba led the passionate mourning" this is similar to what is said in source D "dresses and prepared for the underworld by the hands of their wives". Both sources say how the Trojan women are given one thing by the

war and that is that they are able to mourn and grieve the death of their loved ones by undertaking the proper burial rights for their loved ones. They can do this and bury them correctly but for the Greek women they are not granted this as their loved ones remain in Troy. Much like how Penelope when Odysseus is suspected to be dead she cannot perform the proper burial rights on her husband as his body would still be at Troy, meaning he would never be able to experience the proper burial rights and Penelope would never be able to perform them.

In conclusion both the sources present the two others different ways in presenting grief which was caused by heroism. Homer shows how the grieving parent of Hector partakes in an emotional outburst of grief as they both cry and groan over the body of their son. However Euripides shows grief in a different way as Cassandra presents her grief through anger at the Greeks for killing so many Trojans. Similar in both sources, Homer and Euripides bring attention to how it is the Trojan women who are able to perform the proper burial rights to their loved ones while the Greek men must lie in the foreign land of Troy forever and the Greek women never able to give them a proper burial.

Candidate 2 evidence

In source B, we learn about Queen Dido's story and her hardships through an excerpt of a letter written to Aeneas "exiled from Tyre, I left my country, my husband's ashes". In the ancient Roman heroic values, Queen Dido would have been an excellent role model after surviving as a woman despite having no experience in travel outside of her homeland Tyre and having had her husband Sychaeus pass away. She had nowhere to go and yet she is now writing to the great Roman hero Aeneas to say that he missed a perfect chance to be King of Carthage to her Queen. If we compare Dido from Ovid's *Heroides* to Virgil's *Aeneid*, we know that this is all true. She was exiled from her homeplace with nothing and she only left her family and her passed away husband.

In source B, Dido talks about how difficult it was for her before she found her feet "endured harsh journeys, pursued by enemies". In the ancient world, it was seen as incredibly heroic to ensure long, difficult journeys and to make it out alive. Here, Dido is confirming to Aeneas that she managed to make it despite having enemies coming her way. Dido would have been a good Roman role model for facing such hardships and coming out alive and with a strong newly made city. If we compare Dido from Ovid's *Heroides* to Virgil's *Aeneid*, we hear about her story from a young Spartan girl who was actually the god Venus in disguise telling Aeneas about her life.

In source B, she reminds Aeneas in the letter that she found her way herself "I founded Carthage". In *Heroides* 7, Dido is trying to reach out to Aeneas after he abruptly leaves her city to go on a journey. Dido is angry with him and in anger she reminds him of how strong and powerful she is as a woman and that that would be a good asset for him. Founding a city is impressive in itself however Queen Dido had founded Carthage alone and had a great and lengthy journey with extreme risk in order to get where she is now at the time of the letter.

In source B, Dido tells Aeneas how great the city of Carthage is "laid out wide walls on every side, a cause of envy to the neighbouring peoples.". Here, Dido is trying to convince Aeneas to return to Carthage as it is so safe and well-built for her people. Aeneas's goal was initially to found a new city for his people and Dido believed that it would be a good idea to join forces and make Carthage a city for them both. She is telling Aeneas in the letter just how strong Carthage is already and how the nearby townsfolk are jealous of such a city. If we compare Dido from Ovid's *Heroides* to Virgil's *Aeneid*, we know this to be true from the story that Venus disguised as a Spartan girl tells.

Question 19.

In both source C and D, both excerpts understand that there has been a great amount of loss during the course of the Trojan war. In source C, a section of *The Iliad*, the man in discussion is none other than Greek hero Achilles "that ruthless man, that worker of violence.". Achilles is taking all the blame here as King Priam of Troy says that he wants to go after him to make him pay. Elsewhere in *The Iliad*, Achilles fights Hector and kills him. At the time, Prince Hector of Troy is considered to be the greatest Trojan hero and is the only chance against Greek hero Achilles and so once he dies, the living Trojans are concerned for what comes next for them. In source D, a section of *Trojan Women*, Princess Cassandra is entirely blaming Queen Helen of Sparta for the losses in the war "Because of one woman and her unrestrained lust!". Cassandra's brother, Prince Paris of Troy, chose Aphrodite in the golden

apple contest, meaning he won the most beautiful woman as his prize. His prize happened to be Queen Helen of Sparta who was married to King Menelaus of Sparta. Trojan Prince Paris takes Spartan Queen Helen back to Troy and so King Menelaus starts arguing with Paris and eventually this marks the start of the Trojan War.

In both source C and D, we understand how much the mothers have grieved during and after the Trojan war. In source C, a section of *The Iliad*, Queen Hecuba has seen that the greatest Trojan hero, her son Hector, has died at the hands of the greatest Greek hero, Achilles "she uttered a cry exceedingly loud at the sight of her son". Not only has Queen Hecuba of Troy lost the greatest fighting chance against the Greeks, but she has also lost her son: Elsewhere in *The Iliad*, Queen Hecuba of Troy loses her husband and protector, King Priam. She has suffered great loss including the loss of her city Troy during the Trojan war. In source D, a section of *Trojan Women*, we see that it was not only Queen Hecuba of Troy who suffered great loss but many other mothers "Women were made widows! They lost their brave husbands! Many mothers lost their children.". Here, Princess and priestess Cassandra is exclaiming about how many women have suffered in different ways during and after the course of the Trojan War. Elsewhere in *Trojan Women*, after Prince Hector's wife Andromache begs him to stay and protect her and their baby Astyanax, he leaves and ends up being killed by Greek hero Achilles. Andromache is made slave to Achilles's son named Neoptolemus and her baby Astyanax is thrown off the walls of Troy as per orders by Greek general Odysseus in fear that Astyanax may grow up to destroy the Greeks.

In both source C and D, it is understood families and households were broken. In source C, a section of *The Iliad*, King Priam of Troy says to the townfolk of Troy "he has slaughtered so many sons of mine in their prime." As a leader and King of Troy, Priam understands that he is too old and weak to fight as well as his lost sons such as Prince Hector. He uses the word "slaughtered" to show just how ruthless warriors of war are and how there was no mercy for Hector. In source D, a section of *Trojan Women*, Princess Cassandra talks about how the proper ways are not carried through like they should be after a death "Ares deprived them of ever seeing their children again and of being dressed and prepared for the underworld by the hands of their wives". In the ancient world, there was a certain way to pass on their loved ones to the underworld. This involved preparing the body with fresh clothing and being buried in the ground. Cassandra is upset and angry that so many warriors and heroes that partook in the war did not receive this treatment to pass nicely to the underworld.

In both source C and D, it is understood that several warriors, heroes and folks have been killed as a cause of the Trojan War. In source C, a section of *The Iliad*, there is a description of the Trojan townfolk reacting to the death of their one true last hope, Prince Hector, being killed by Greek hero Achilles "folk wailed and there was a groaning throughout the city". The very fact that their mourning is heard throughout the whole of Troy just accentuates the volume of people upset. In source D, a section of *Trojan Women*, Princess Cassandra exclaims "These Greeks have killed thousands of people!" to illustrate how many people have died for the cause of the war. She is showing anger towards the Greek army for having killed so many Trojans.

In conclusion, both excerpts from *The Iliad* and *Trojan Women* express the deep sorrow felt for the loss of warriors, heroes and loved ones as a cause of the Trojan War. When

comparing the two pieces of literature, it is important to note that *The Iliad* takes place during the Trojan War whereas *Trojan Women* takes place post Trojan War. This helps give some insight and understanding that not only did the suffering and loss last throughout the Trojan War, but also for several women in particular after the war. Both pieces of literature mostly take place in the city of Troy and both sections are on the side of the Trojans which enables us to view the Greeks as the full cause of the suffering just so as Prince Hector was killed by Greek hero Achilles and Cassandra comments on the killings of Spartan King Menelaus among other Greek warriors.

Candidate 3 evidence

17 One way that source A shows the role of women for ancient Greek expectations is when it says 'I remember longing my dear husband, whose fame was widely known in Greece.' This shows that the Greek expectation for women was to value their husband dearly. In the Greek world a husband was meant to be the centre of a woman's world – serving as her authority figure and protector. The word choice in 'longing' shows that a woman is meant to yearn and miss their husbands when they are gone. Furthermore it shows that a woman must respect her husband, not only mentioning that she misses him dearly, but that he is a great Greek hero that should be known by all. This highlights that it was an expectation for Greek women to love and miss their husbands as a main priority in the Greek world. It also shows that they had to show respect to them, highlighting their great achievements even when they are sad.

One way that the source highlights the Greek expectations for heroes is when it says 'Let your heart and soul endure to listen; for in Troy, not only Odysseus lost the day of his home return, but also many likewise perish' This shows that there was an expectation for Greek heroes to calm down and give perspective on issues that may upset other people. It also highlights that an expectation of heroes was to respect all people that may have died. This shows that heroes must be resilient and strong, not showing their pain for those that have died and those that they care about, but also those who were their comrades. This ability to stay stoic in Greek heroism can be seen in the Odyssey when Odysseus continues his journey back to his homeland of Ithaca despite losing all his comrades to the gods. This shows that an important expectation of Greek heroes was to stay stoic and strong despite death to calm others or themselves down.

Another way that the source highlights the Greek expectation for women is when it says 'Now, go to your chamber, and busy yourself with the loom and the distaff, and tell your handmaids to do their tasks' This shows that Greek women were expected to do loom work and work on the household. There was an expectation that a woman's morality was directly connected to her ability to work the loom, thus making it essential for a woman to be effective at wool working. Furthermore it also shows that Greek women were expected to have authority over their servants and commanding the house. This means that women could manage the household and the slaves. This shows that Greek women were expected to have a great ability for domestic activities. This expectation can be seen throughout the classical world, in the Odyssey, Nausica's women is seen to be working the loom, whilst Andromache is seen also to work the loom and be head of the domestic household. This shows that women were universally expected to take care of the household. The classical world entirely relying on women for domestic activities not just the Greeks

Finally one way that the source highlights the Greek expectation for heroes is when it says 'Speech shall be for all men, but all for me, since I have authority in this house' This shows that Greek heroes are expected to have the overall authority and should be respected in the household. This expectation means that they have to be dominant over anyone else in the household and be confident and outshine any other man. Furthermore, it highlights that heroes must believe that their word is worth more than any one else to assert their dominance. This shows that Greek heroes had to be dominant and be confident in order to be

classed as true heroes in the Greek world. This can be shown in the Odessey when Odyessues makes his return back to his home. When he reveals his true identity to the suitors he takes command of the room, stating that he is the owner of the house and that he has overriding authority which means that he decides the fate of anyone in his domestic household. This shows that the Greek expectation for heroes was for them to be leaders of the household and be authoritve over anyone that may cross or try to undermin their power.

In conclusion the source outlines many different expectations of Greek heroes and women. It shows that women were expected to be the head of the household and in charge of domestic tasks such as loom work and shows that an expectation for women was to be feel greif and show respect to their husbands without falter. The source also outlines that a Greek hero must give perspective and take a leadership role in order to protect the ones that you love and respect the dead, it also shows that a Greek hero must take a leadership role without the household and dominate anyone that tries to outspk them.

18

One way that dido can be seen as a heroic role model for the Romans is when it says 'Exhiled from Tyre, I left my country and my husbands ashes, and endured harsh journeys, persued by enemines.' This makes dido the perfect role model for the Romans as it shows that she has resillance and strength. This makes Dido a true hero as it shows that she has the ability to live through a tough circumstance with strength and be able to make it through as a stronger women. This is in important in the Roman world as a true Roman hero must show strength and the ability to persevere through hardship in order to reach safety and their ending goal. Furthermore, the ability to leave her dead husbands legacy further highlights her strength, being able to let go of those that you love in order to gain a new life. This type of heroism which is perfect for the Roman world can be seen in the Aneiad, from the ashes of Troy, Aeneas leaves his wife Crusea and all those that he has loved previously in order to start afreash. He also endures a harsh journey when a storm is sent and kills many of his men sent by Juno to kill the remaining Trojans. This shows that heroism is the ability to let go of the ones that you have loved and endure hardship in order to start new.

Another way that dido can be seen as the heroic role model for the Romans is when it says 'Escaping my brother and the sea, I was brought to unknown lands, and I won this shore, that I granted you, faithless man.' This shows that Dido is innovative and has a fighting spirit. All Roman men are not willing to give up and show a certain amount of resilliance that means that they will reap the benefits. It also shows her true strength as a women, despite her cirumstances that would not normally allow her to be respected she overcomes this and is able to found her own city. This shows that she is a true Roman role model as she is able to innovate and use her own circumstances to her advance, winning territory and becoming a true hero using her own abilities to gain power. The fact that she owns land and is the leader of a country also shows that she is a Roman hero. Her ability to give her lands up very easily to a man, however does not show that she is a role model for a roman hero. This means that she is helpless to someone else and leaving her own power up to the chance of a man that she knows may bring ruin to her. This shows weakness, making her not the

perfect hero for the Roman world. This can be shown later in the Aeneid, with Aeneas's ability to win Lavinium. This shows that despite very rough circumstances Aeneas had the ability to gain power and territory making him a role model for the Roman people as he could make treacherous and unknown lands his own.

The source also says 'I founded Carthage, and laid out wide walls on every side' This shows that Dido is a role model for the Roman people as it shows that she has the ability to create a strong and powerful nation from nothing. She shows the attributes of a strong powerful leader that can guide a nation. This is important to the Romans as it shows that she is an intelligent leader who the population respects. It also shows that she can plan and execute the building of a city from nothing into a prosperous town. The extent of her power, and her role model for the Roman people can be truly seen when Aeneas first arrives in Carthage. They describe the large walls, theatres, alongside the gifts that she gives the men – 100 boars and oxen as a gift to the Romans. This shows that she has made the perfect city from nothing making her the perfect role model for the Romans.

The source also says 'I was flattered by a thousand suitors, who gathered together to complain that I had preferred a nobody like you rather than marrying them' This shows that Dido has strong family values. This makes her a perfect role model for the Romans as it shows that she will show loyalty to the ones that she loves no matter the circumstances. She could have not married Aeneas and lived a prosperous life without him, however chooses a man who is unknown to her people, showing her strong family values that would have been respected by the Romans. Furthermore, her ability to turn down the suitors also shows her strength, choosing to follow her heart and putting herself in danger by marrying a less powerful man. This idea of strong family values and following your heart can also be shown in the Aeneid. This can be seen when Aeneas goes back into the city of Troy whilst it is being sacked by the Greeks in order to find his wife Creusa. He shouts her name and puts himself in danger for the ones he loves. Almost refusing not to leave until he finds her. This shows that strong family values make the perfect Roman hero.

In conclusion Dido is almost the perfect role model for the Romans. She shows strength and endurance by leaving her native lands and surviving through harsh journeys, she also shows the ability to have authority and strength to win over lands for her people and herself, furthermore she created a powerful city out of nothing making her a powerful leader who has gained respect from her people and shows her strong family values by sticking by Aeneas no matter the circumstances. However, she does show weakness to Aeneas, transferring her power to him without true thought making her not a true role model to the Romans. However, in evaluation it can be discussed that Dido would make an effective role model for the Romans.

Candidate 4 evidence

Source E's modern view of heroism contrasts slightly with Aeneas' heroism in the Aeneid.

Source E states that "courage leaps to mind first when we think of heroism". This partially complements and partially contrasts with the heroism of Aeneas in the Aeneid. Aeneas is shown to be courageous when he comes up with a plan to trick the Greek soldiers storming Troy by taking up the shields and uniforms of the dead Greeks, and then when he leads his men on this attack himself, before escaping. He is also shown to be courageous when he runs to his father's house to collect his father, and when he returns to the burning city in the hope of finding his wife alive having previously lost her, only to be met with her ghost. Both these actions demonstrate his courage and lack of concern for his own safety. However, there is a slight contrast between the modern view and Aeneas as Aeneas is seen as more heroic due to his resilience

and perseverance to continue on his journey to found Latium and allow Ascanius to have a kingdom to rule. He even neglects his heroic duty for many years when he first meets and falls in love with Dido. This shows a contrast between Source E's interpretation of heroism and Aeneas' heroic actions.

Source E states that "it's difficult to achieve anything truly heroic unless you're up against daunting odds." Aeneas demonstrates this in many ways. Most notably, throughout his heroic journey to reach Latium, Aeneas is opposed by several gods, especially Juno who does not want Aeneas to reach Latium and found his city, but even she cannot do anything to stop him despite her best efforts as it is made clear that Aeneas is fated to achieve his destiny and in fact once he has been in Carthage for a number of years, he is pushed to leave by Mercury, who was sent from Jupiter to remind him of his fate. This agrees with the modern source as opposition from certain gods does constitute daunting odds in terms of his ability to complete his journey, and the fact that he is fated to complete his journey regardless of what disagreeable gods throw at him means that he is just being caused unnecessary suffering, which shows he does indeed face daunting odds and overcome them.

Source E states that "true leaders always put others first." Aeneas demonstrates this frequently throughout the early stages of the Aeneid, but also shows himself to be selfish. Aeneas shows his willingness to put others before himself when he goes out of his way to rescue the members of his family and bring all three generations of the family away with him when escaping the burning Troy. In Roman heroism, family is of paramount importance so he is fulfilling a key tenet of the Roman heroic code as well as proving that Source E has merit when it says that heroes put others before themselves. However, Aeneas also proves himself to be selfish when he is reminded by Mercury that he must continue on his quest, and then decides on the spot to leave Carthage without saying goodbye to Dido, disregarding their many years of connection. This has a deep emotional impact on Dido as she then kills herself out of grief, blaming Aeneas for her death. Aeneas' selfishness in this part of the Aeneid contrasts significantly with Source E as he is clearly being selfish and putting himself and his own glory before others, which further goes against the Roman heroic code.

Source E finally states that "heroic leaders display a sense of concern and kindness for others." Aeneas' behaviour contrasts significantly with this element of Source E, as he is shown to have little empathy and is often influenced by rage and revenge. This is demonstrated not only when he leaves Dido with little warning to carry on his journey to Latium, but also when he engages in his final battle with Turnus for control of the area of Latium. He is about to show Turnus mercy, but once he sees Turnus wearing the armour of a dead friend, Aeneas drives his sword through him, killing him instantly and painfully. This demonstrates a significant difference from Source E as according to Source E heroes are kind but Aeneas frequently shows himself to be unempathetic to others' needs and in certain moments he loses his typical rational nature in favour of an enraged, vengeful demeanour.

Candidate 5 evidence

17 . source A states "Now, go to your chamber, and busy yourself with your own tasks , the loom and the distaff, and tell your handmaids to do their tasks . " This arguably shows that despite Telemachus being her son , Penelope is still classed as almost beneath him , taking his word as she would her husband's , this is due to women in the ancient world being viewed as inferior to men as we can clearly see here with Telemachus taking up the role as man of the house and commanding his mother around the house .

Source A also states " Speech shall be for all men but most of all me , since I have authority in the house ." This source clearly shows Telemachus to be in charge of the household , this would have been expected of Telemachus as his father being absent makes him the head of the house and it would now be his job to look after his mother much like his father did , jobs such as finding her a new husband were also expected of the son , or the man of the house .

Source A yet again states " she then , struck with amazement , went back to her chamber . for she took to heart the wise saying of her son . " This quote arguably shows Penelope to be shown as a typical Greek woman , Penelope here is seen to be listening to anything her son says and is almost commanded by him , as she leaves for her room where her son had commanded her to do , showing that the woman in the Greek household was depicted as weak and obedient to whomever was in charge of her .

Source A also states " It is not the singers to blame , but Zeus , I suppose , is to blame , who deals out the fate he chooses to each man . " This quote arguably shows Telemachus to be an ancient Greek hero as in the ancient world heroes were expected to be good with words , and able to give

speeches to rouse people , this is exactly what we can see here as Telemachus convinces his mother to stop grieving through his use of speech .

Candidate 6 evidence

<p>20.</p>	<p>The modern view of heroism and Aeneas' heroism in Virgil's Aeneid is similar to a large extent.</p> <p>Firstly, both modern and Virgilic heroism agree on the idea of a hero having courage. Aeneas must have a lot of courage to face the daunting task of leading the remaining Trojans in exile to Italy to keep the Trojan life alive. Aeneas also has to endure many obstacles such as fighting Turnus and leaving Dido which take courage. This is similar when Dido takes the courage to run away from her brother and found Carthage for her people. Therefore, courage is an idea shared between both Virgilic and a modern view.</p> <p>Secondly, both modern and Virgilic heroism agree on the idea that a hero must put others first. Aeneas could have stayed with Dido and had a happy life however he put others' needs (especially his sons) above his own and continues his journey to Italy. By leaving Dido he is making sure that his son can live out the future that is fated for him and become a hero. This is similar to Odysseus in the Odyssey when he puts the fact that his son needs him to guide him in front of his own life as it would be a dangerous journey so could have just stayed with Calypso and led a happy life but instead gave it up for his son. Therefore, the idea of selflessness and putting others before your self is an idea which both Virgilic and modern day share.</p> <p>One difference between modern day and Virgilic heroism is a sense of concern and kindness. Everything Aeneas does is because he is fated to do it so he has no other choice. He could have given Dido some kindness by telling her in the first place that he would have to leave eventually or by telling her he was leaving before getting the ships ready. Instead he didn't do this and therefore Dido was so heartbroken she killed herself. Some could argue that Aeneas was going to tell Dido but she found out first so he is not unkind just bad at dealing with the emotions of others.</p> <p>One similarity between both modern and Virgilic heroism is patience, decisiveness and quick thinking. Aeneas displays both decisiveness and quick</p>	
	<p>thinking at parts during the Aeneid especially during the fight with Turnus however he also displays patience when dealing with his fate as a whole and with Dido. When dealing with his fate as a whole he must have patience and belief that it will happen eventually and that it just takes time for such events to progress. Similarly when Dido finds out Aeneas is leaving he is patient while she rants about her feelings and heartbreak instead of just walking away when she started getting emotional. The idea of patience is also displayed in many characters in the Odyssey as they are just waiting for Odysseus to return and this therefore requires a lot of patience.</p> <p>In conclusion Virgilic heroism and the modern day view of heroism is similar to a moderate extent. Both views of heroism agree on many things such as selflessness of the hero, patience and courage. However some could argue that Virgilic heroism is different as the hero isn't as kind as the modern day belief is. However it is very hard to compare Virgilic and modern day heroism as the circumstances are different. All heroic acts are done due to a different incident and context therefore we can't compare both heroisms as a society we have moved on from ancient Rome a lot.</p>	