

Candidate 1 evidence

The Aeneid focuses on the journey Aeneas takes to find a new Troy for people who survived the breaking of the Trojan walls by the Greeks. The Iliad focuses on the Trojan war itself and introduces a vast number of heroes compared to that of the Aeneid which solely focuses on Aeneas. Aeneas is shown to be the most moral hero in the text which we read; he is kind to his people and takes on the responsibility of finding a new Troy, as well as protecting his family by carrying his father on his back to safety after trying to protect the city. However, Aeneas is flawed in how moral of a hero he is by book 12 he has murderous intent and gives into Furor, anger. The Iliad we are introduced to Achilles' character which is flawed in his moral capability by letting his broken honour get in the way of being a moral hero. However, Achilles too shows morality in some instances throughout the books. This essay will explore if heroism in the Aeneid shows a greater focus on morality than heroism in the Iliad.

Aeneas shows morality upon the first moment we are introduced to him; he tries to help save the city once the Greeks have sieged the city. After this is shown to be powerless, he listens to his mother Venus and accepts his fate and accepts the responsibility he must take which is to find a home for those he can save before the city is forever the Greeks. Aeneas not only save his family but everyone he can from Troy by even carrying his own father on his back to safety, showing the Piety he has to his family by ensuring his father will not be left behind. However, a member of his family is left behind in Troy, Aeneas's wife dies while trying to escape but he only knows this once outside the city; proving that he has failed to protect his whole family and even forgot about someone he cared about to be left to die, however Aeneas grieves her death showing that there was no malicious intent behind her forgottenness but the gods knew she couldn't be alive in order for Aeneas to succeed. Aeneas ensures the safety of every Trojan on the journey to find a new Troy and even when coming to Carthage he offers to go alone to check out the island and make sure it is safe before they can truly rest there. Proving that Aeneas values the safety of all his people and shows morality by putting himself in danger for the safety of his people.

However, it can be argued that Aeneas admits that he only takes on the responsibility of finding a new Troy for the benefit of his son apart from the benefit of everyone, showing that he only cares about the welfare of his son apart from the welfare of the people who consider him their leader. During the first scenes in Troy, Aeneas failed to listen to the ghost of Hector who warned him early about the city being sieged by the Greeks and told him to take as many people to safety as he could. Instead of listening Aeneas runs into the streets and tries to fight the Greeks, wearing Greek armour to try to infiltrate to the Greeks army only leads to the death of his friends. If Aeneas only listened to Hector instead of trying to have glory by fighting the Greeks he could have saved more people by the time the Greeks had completely taken over showing that this was not a moral approach as because of this more people in the city died. During Aeneas fighting he tried to help the royal family but arrives at the palace too late, during this he sees Helen and gives into Furor by giving in to the urge to kill her and has to be stopped by his mother Venus so it would not be too late to free his family; showing he had a murderous intent and it overcame him to the point nothing else mattered but Helen's death and would not show Aeneas as a Roman hero

should do. This is also seen when Aeneas faces Turnus during their duel and Aeneas wins after Turnus failure to defend himself by throwing the rock and when this doesn't work he sees no other option but to give up. Aeneas almost shows mercy to Turnus who is begging at his feet, but when he sees Pallas' belt Aeneas turns vicious and kills Turnus, giving into Furor even when Turnus was begging for mercy for the sake of his father, Aeneas does not give this. This shows the lack of focus on morality the hero Aeneas shows present in the book as he shows he fails to give *Clementia* to those most vulnerable to him at the time and could be finding a new Troy for the benefit of his own son and not for all those who put their faith and trust into him, showing he can be a selfish leader.

Achilles is a hero in the Iliad who shows how the Iliad heroism does not focus on morality as much as that in the Aeneid. During the assembly to discuss what can be done about the plague affecting the Greek army in their camp, Achilles' honour is wounded by Agamemnon who as well shows the Iliad's lack of focus on morality in heroism as he is a hero who fails to show any morality as he does not partake in any helping of the fighting and yet gains most of the wealth made from the war as well as fails to show leadership by not being the one to come up with the meeting to figure out a solution for the plague and yet Achilles does this. Achilles' honour is hurt by Agamemnon demanding that if he has to give up his slave girl to stop the plague by bringing peace to Apollo then he should receive Achilles' slave girl, Briseis, as compensation. After this Achilles refuses to take part in any battles with the Greeks and even asks his mother Thetis to go to Zeus and ask for the death of the Greeks. Showing that honour and *kleos* is the only thing which matters to Achilles and when it is wounded he even wishes death upon those who do him wrong, showing a lack of moral. Death does happen and Patroclus, Achilles' very good friend is killed in battle after wearing Achilles' armour to make it look like Achilles was still fighting so he would not receive a bad rep from those in the camp. This makes Achilles go on a rampage and confronts Hector. Before their fight Hector asks if Achilles could grant a wish once he is dead as he knows he will not make it out alive and it is to return his body to his family. Achilles does not do this and instead of partaking in the proper burial rite for Hector's body he ties it to the back of his chariot and drags the body around the wall of Troy every day and leaves it outside. Showing a lack of morality as he does not give Hector the proper burial rite and defiles the body even more by trying to bring even more harm to it all in a furious rage.

However Achilles is seen to show morality, showing that the Iliad does give some focus to morality in heroes as he is the one to call for the assembly as he does worry about the effect the plague is having on others when he is the not a role of leadership and it should have been done by Agamemnon; showing that caring side of Achilles who wants a democratic approach to think of solutions. Along with this when Calchas says he knows what to do and why it is happening but will only say it if Achilles promises to protect him afterward, Achilles agrees as he wants the issue to be resolved. Later on when Priam comes all the way into enemy territory to ask for the body of Hector back, even though Priam is the enemy Achilles shows all the proper rights of *Xenia* Priam washes and eats before discussing the retrieval of Hector's body. Not only does Achilles give the body back but also grants 2 weeks of *moronion* without fighting. This shows that the Iliad does focus on morality in its heroes and Achilles shows this morality when respecting Priam and caring about the benefit of the soldiers.

In conclusion both the Aeneid and Iliad focus on morality in heroism, however I do agree with the question that it is heroism in the Aeneid which has a greater focus on morality than heroism in the Iliad. This is seen by Aeneas' piety displayed throughout the entirety of the books to his family and the people of the state going to great lengths to ensure their safety and wellbeing. Achilles, a hero from the Iliad, does show morality but is overtaken by the lack of it shown by his overbearing need for kleos which leads to a murderous intent by giving into furor and as well taking his rage and embarrassment out on the Greeks by wishing for their death.

Candidate 2 evidence

Within the Odessey, revenge is a clear motivator for his heroic action, however it is not the only motivator. Revenge powers him to defeat hundreds of suitors and motivated him to begin the original plans of tricking the suitors into believing that he is a beggar. Revenge also powers him to blind the cyclops, his need for revenge and honour ensuring that it was known that he did it. However, It can be discussed that another motivator for his heroic action is his desire to be home and alongside his family. He endures many rough nights in the Oceaon and uses his strength to cling onto dangerous rocks in order to save himself for the possibility that he may return to his homeland. Furthermore, he turns down Calypso's immorality in persuit of his family showing a heroic action of displaying heroic values.

Within the Odessey, the most prominent example of Odessyu's being driven to act out of revenge is shown within his actions with the suitors. He begins by tricking the suitors into believing he is a beggar. The suitors immediately began to start treating him poorly – which for Odyssues would make the action of revenge even more sweet. There is a series of comptitions that are set to win Penelope's hand in marriage. Odeyssues wins them all. Once the suitors become enraged with him he reveals his true identity. Odessye's desire is to gain his glory back over the suitors. This heroic action is not directly heroic, however can be seen as truly cunning. He shows that he desires revenge so much that he would create a elaborate roose just to disrespect the suitors and shame them. This shows a heroic action, because a central part of Odyessus heroism is that he is known for his intelligence. His ability to use his intelligence to trick the suitors shows that he will use his entire heroic ability to enact revenge. His motivation that is fueled by revenge can be further highlighted when he first reveals his identity. He tells the suitors that they can either run or fight, but either way he will kill them. He starts by kills Antinoious, followed by torturing Melanthinius. The then proceeded to kill the remaining suitors. This heroic action by defending his families honour is clearly motivated by revenge. He shows a brutal amount of violence and shows that he is willing to do anything to gain back his families reputation. This demonstrates that his actions are fueled by revenge, because he belives the only way to gain back his families repuatation is to kill the suitors.

Another way that revenge fuels Odysseus into heroic action is when he defeats the cyclops. The cyclops had captured may of Odysseus's men, threatening to kill them and eat them. He had trapped them which meant that Odysseus that the men that he cared about were about to be dead. A few of his men had already been murdered by the cyclops making Odysseus truly enraged. Quickly he formatles a plan to kill the cyclops, enacts it in the same day. He blinds the cyclops and allows for his own men to be free. Whilst he is doing this he makes sure that the Cyclops knows that it was Odyessus that blinded him. This shows that his heroic actions are made out motivated by spite. He shows that wants to gain revenge to badly that he will put himself in trouble – the Cyclops being Posidons son. In order to fix his ego and elevate some of the pain of losing his men. This shows that he is driven out of

revenge because he is unwilling to give up the cyclops life without leaving a lasting mark of bodily harm that he will never forget. If he was to simply act out of the desire to live, he may have just wounded his leg. However, Odysseus's wants revenge so badly that he will inflict pain -that will last forever.

However, there are some instances where Odysseus heroic actions were not out of the desire for revenge, but the desire to respect familial values and return home. When Odysseus' is on Calypso's Island where he has remained for 7 years he shows a sense of remorse for his family and yearns to go home. Although he does sleep with her, he does not turn down her offer of immortality. If he was to accept this offer it would place him in the position amongst the gods and would mean that he would be a truly great hero. This action of declining the offer is a heroic action because it proves that his love for his family and his desire for his return home is greater than receiving this gift of becoming godlike in the classical world. His heroism towards his family can be further shown when he is leaving the island, he admits that Calypso's beauty is far more than Penelope's', however, turns down her offering of staying peacefully on the island forever in search of his homelands. This shows that Odysseus heroic acts are rooted in the desire to respect his family values and return to the ones that love him. This heroic action could not be rooted in the desire for revenge, as it is purely based on the desire to go back to his family.

Odysseus' heroic actions can also be seen to be motivated not only by family values but by the necessity to survive. When he has left Calypso's island, he is struck by a storm sent down from Poseidon – because of his actions with the cyclops. The sea quickly becomes very treacherous and he loses his raft. He soon begins to wish that he died in Troy, however realigns himself with the thoughts of home and the need to live and gives his best attempt to survive. This shows that despite his desire to have died a truly heroic death in Troy, the chance that he may be able to see his family again inspires him to try and cling onto his life. This action of wanting to survive through such a rough environment is truly heroic. His endurance when faced with such a momentous and dangerous circumstances marking him as a truly heroic hero. This action cannot be discussed to be motivated by revenge, as he was not aware of the suitors. This shows that his actions were purely motivated by his desire to make it back to Ithaca and the necessity to survive. Furthermore, his ability to endure through extreme hardship can be seen later when Odysseus has been floating through the rough ocean for up to 3 days without a raft. When he finally sees land, he realises that there is no where that he can successfully land. This is when Poseidon tries for the final time to punish Odysseus – he sends a massive surge of water which forces Odysseus to cling to a dangerous and craggy rock out of fear of being killed. This is a truly heroic action and is purely motivated out of the need to survive. His body would have been severely malnourished and would have physical and mental strain from withstanding such a powerful storm. This shows that Odysseus is sometimes motivated by revenge, however in this circumstance uses all his heroic strength for the necessity to survive.

In conclusion, some of Odysseus heroic actions are purely motivated by the desire to seek revenge – his actions with the suitors and pretending to be a beggar in order to seek true fulfilled revenge alongside his actions with the Cyclops wanting to enact revenge in order to gain some of his pride back. However, it cannot be disputed that some of his actions were

motivated by other desires. He turns down Calypos' immortality in order to respect family values, and tries his best to live through a deadly storm in order to see his family again. He was also seen to be driven by the desire to live – clinging onto deadly rocks in order to ensure his survival. In evaluation his actions were not purely motivated by revenge, strong familial values and the necessity to live powering him to put into action his most heroic deeds.

Candidate 3 evidence

21

The Greek and Roman heroic codes vary slightly in terms of their expectations of heroes and their actions. This is reflected in the most important texts of Greek and Roman classical literature, the Iliad and the Aeneid. Both texts feature moral and immoral actions, and by studying four forms of morality present in both texts, it will become clear in which text the heroism focuses more on morality. The four key forms of morality present in both texts are:

morality to do with violence, morality and the family, morality in relation their men, and morality and fate. This essay will argue that heroism in the Aeneid does show a greater focus on morality than heroism in the Iliad. This is because while the heroes of both texts commit immoral acts and cause unnecessary suffering and death, the actions of the hero Aeneas in the Aeneid are more morally acceptable than the actions of the heroes Achilles and Hector in the Iliad.

The first form of morality which must be investigated is morality and violence. Achilles clearly shows himself to be immoral when he mutilates Hector's body by dragging him needlessly around the walls of Troy by his ankles, in direct violation of the heroic code, which dictates that he can take Hector's armour but his body must be returned. Achilles' refusal to do this is clearly immoral and he is not focused on morality but rather revenge when he does so. Aeneas in contrast is typically more restrained in his use of violence, such as when he leads his men in disguise to attack the Greeks during the sacking of Troy, but he does also have moments of madness of his own, such as during his one-on-one duel with Turnus, which closely mirrors the duel between Hector and Achilles. During the duel, Aeneas has a clear advantage as he is fated to achieve the goal of conquering Latium and Turnus cannot stop him despite his most valiant efforts. Therefore, when Aeneas sees Turnus wearing Pallas' belt just as he was about to offer him mercy, and he instead therefore kills him brutally, this is clearly immoral and in a similar fashion to Achilles, he is not focusing on morality when he does so. Overall, it is fair to conclude that morality is not a particular concern of either man when it comes to their violent actions. However, Aeneas' more calculating nature and lack of unabated violent sprees such as Hector and Achilles' brutal aristeias, leads to the conclusion that it is Aeneas who is more morally influenced when it comes to violence.

Another form of morality which must be explored is morality and the family.

Another form of morality which must be explored to answer this question is morality and the hero's men whom they fight alongside.

A final form of morality which shows which text features more morally responsible characters is morality and fate.

In conclusion, Aeneas clearly shows himself to be more focused on morality than either Hector or Achilles. In terms of violence, Achilles' actions are clearly shown to be immoral as he mutilates Hector's body even after killing him which shows him to be motivated by revenge rather than the confines of the heroic code. On the other hand, Aeneas is much more reserved and calculating in his use of violence, except when he is facing Turnus. In terms of the family, Hector ignores the concerns of his wife and parents when he goes out to fight Achilles, showing he values heroic glory over staying with his family. Aeneas does cause the death of Dido, however he also saves his family from the ruins of Troy so he has a much more controversial record in terms of family morality. When it comes to morality and respect for their men, Hector shows himself to be a responsible leader when he volunteers himself to save his men, however Aeneas also shows that he cares for his men so in this regard the heroes are equally morally sound. Finally, Achilles, Hector and Aeneas all clearly demonstrate a respect for the fates and attempt to be moral in their attempts to achieve their specific fates however it is not always successful. Therefore, Aeneas is shown to be more moral than Hector or Achilles in terms

	<p>of his only individual morality and how much he is focused on morality within the text.</p>
22	<p>In Homer's epic poem the <i>Odyssey</i>, Odysseus attempts to complete his ten year journey home from war, and reclaim his house which was overrun by suitors attempting to claim his wife Penelope. Heroic actions in the <i>Odyssey</i> have various motivations behind them, and by investigating each individually across the books of the <i>Odyssey</i>, it becomes clear what the predominant motivating factor for heroes of the <i>Odyssey</i> is. Four main motivations will be examined: revenge, Odysseus' desire to return home, romance and Telemachus' desire to prove himself as a hero. This essay will argue that the motivations behind characters' actions are complex and very few actions have one sole motivation behind them, however the most compelling motivator of heroic actions in the <i>Odyssey</i> is Odysseus' desire to return home, as he is the main heroic character and this is what predominantly motivates him.</p> <p>The first motive for heroic actions in the <i>Odyssey</i> is revenge. Revenge is a prominent feature of Book 22 of the <i>Odyssey</i>, when Odysseus arrives in disguise and with the help of his loyal servants, fights back against the suitors in an attempt to take back his home and kingdom. One prominent example of revenge comes after the conclusion of the battle, when all of Odysseus' disloyal servants who either fought with or enabled the suitors, are rounded up and executed, including the servant who was captured and tied up against the ceiling for leaving the door to the armoury open in an attempt to allow the suitors to capture Odysseus while he was rearming himself. Controversially, the executions also include all the women of his household who slept with the suitors, which is controversial as it may not have been entirely consensual but they are executed nonetheless. As Odysseus has already taken back control of his house at this point, he is clearly solely motivated by revenge when he chooses to execute his disloyal staff members and keep his loyal ones alive. While it is arguable that he is worried about them rising up against him again despite the suitors being driven out, it is important to remember that the servants became disloyal only after the suitors moved in, so their only motivation for aligning themselves with the suitors was to gain favour should one of them become the next ruler of Ithaca. Therefore, revenge is not a constant theme of heroic action throughout the <i>Odyssey</i> and only features significantly in Book 22 so it is difficult to justify it being the predominant reason for heroic action throughout the text, meaning that something else must be more motivational for the heroes of the <i>Odyssey</i>.</p> <p>The second motive for heroic actions in the <i>Odyssey</i> is exclusive to Odysseus, and it is his desire to return home to his wife and home and kingdom. This is an omnipresent motivator for Odysseus throughout the <i>Odyssey</i> and is the main motivation for all his actions. This is established from his first appearance in Book 5, where it is demonstrated that despite Calypso spending many years on the island attempting to persuade him to marry her, Odysseus continues to desire a return to his wife, as he is introduced as crying alone on a beach on Calypso's island as he has been unable to escape and return home. The fact that a strong, valiant hero such as Odysseus, is crying due to an inability to achieve his goal, demonstrates how important this goal of reaching home is to him. Odysseus reinforces the importance of returning home when he declines Calypso's offer of immortality if he agrees to be with her. This would give him the equivalent of god-like status, which would be the ultimate sign of recognition for a hero. The Greek heroic code valued both support from gods</p>

and symbols of victory, and being given immortal status would demonstrate that Odysseus has achieved both these categories. However, he is so motivated to return to his family that he refuses. This demonstrates clearly the importance he places on returning home. Odysseus also demonstrates the importance of returning home in Book 6 when he ignores the advances of Nausicaa who tells her waiting women how she will marry him, and instead remains focused on the task of returning home. He asks to speak to her father the King of the Phaeicians, as he can help him return home, and any interest which she shows in his stories and in him is ignored. This level of focus and determination once again reinforces the importance Odysseus places on returning to his family. Odysseus also demonstrates the importance of retaking his home when he engages in the Battle in the Hall in Book 22 to drive the suitors out, and he once again refuses to bargain with anyone or accept any stories from the suitors that Antinous whom he had just killed, was their leader and they all beared no responsibility. He is determined to drive all the suitors out of his home and gain control of his city state back. Therefore, while revenge does have some relevance to the heroic actions of the Odyssey, ultimately the main motivation for heroic action is Odysseus' desire to return home, as he is the most significant hero of the Odyssey, and this is the omnipresent reason for his actions whether it be rejecting the god-like status offered to him by Calypso, or ignoring the advances of the noted beauty Nausicaa and instead focusing on how her father can help him to return to Ithaca.

Another motivation for heroic actions in the Odyssey is romance. As much as he is motivated by a desire to return to his home and city and regain control of his life, Odysseus is also motivated by a desire to return home to Penelope whom he clearly loves deeply and who still loves him, as shown through her letter in Ovid's *Heroides I*, where she confesses her continued love and deep desire to see him again. Odysseus clearly desires that no one else should marry his wife, and certainly not one of the suitors which explains why once he arrives to the palace he immediately begins killing all those who have been attempting to flirt with his wife first. This demonstrates the importance of romance to heroic actions in the Odyssey because Odysseus' love for his wife is genuine and he has a desire to save her and protect her from the suitors. While romance may initially seem like an important motivating factor for Odysseus, it is closely related to his desire to return home and his desire to return to retake his home and city is just as important as his will to return to Penelope, which would indicate that his desire to return home is overall a more convincing explanation for the heroic actions of Odysseus. Telemachus is another hero in the Odyssey who is potentially influenced by romance as he is of marriageable age, being in his early 20s, however this is not the main reason for Telemachus' heroic actions as he is more compelled by a desire to prove his heroic status. Therefore, neither Telemachus nor Odysseus are overwhelmingly influenced by romance so it is not a significant motivator of heroic actions in the Odyssey.

Another motivation for heroic actions in the Odyssey is Telemachus' desire to prove his status as a hero. Heroic status in Greek tradition was hereditary but a hero could only prove his status by killing another hero, and this required significant training which was normally given by fathers. However, Telemachus' father has obviously been absent and so he has been given his heroic training by other heroes who knew his father instead. Throughout the Odyssey he attempts to prove himself as a hero in various ways. During Book 1, he shows

that he is aware of the superiority of men over women in Greek society when he orders his mother around, and shows that he is able to recognise he is speaking to one of the Gods, which was a skill only possessed by heroes, when he recognises Athene dressed as Mentor when he shows up at the door of Odysseus' palace. This demonstrates his desire to prove his heroic status as he is showing that he possesses the unique skills of a hero and has been following the advice he has been given by other heroes. He provides proper hospitality, which demonstrates his knowledge of the heroic code, specifically xenia, and he takes the advice of Mentor to hold an assembly of the suitors to demand their departure. While this does not amount to anything as the suitors are too insolent and rude to listen, he clearly demonstrates heroic status by standing up to them and ordering them out of his house. Telemachus has an inherent desire to prove himself as a hero and prove himself worthy of his heroic father, and this, while unique to him, is a significant motivator of his heroic actions. Therefore, while it may be a motivation unique to Telemachus, it nonetheless constitutes a prominent motivation for heroic actions. However, it is not as important as Odysseus' desire to return home as Odysseus is a more prominent hero than Telemachus within the Odyssey and his desire to return home is absolute, which makes it the most important heroic motivation in the Odyssey.

In conclusion, there are many different motivations for the different heroes of the Odyssey and their heroic actions. Odysseus is motivated by romance, but his desire to return home is more important to him, and as the main character of the Odyssey, it is most convincing to say that this therefore is the main motivation for heroic characters in the Odyssey. While it is unique to Odysseus, it motivates every decision he makes, and his desire to return to Penelope and Ithaca is constantly in his thoughts. Telemachus is motivated by his desire to prove himself as a hero but as he is less important to the text than Odysseus, it is fair to say that this is less important. Finally, while revenge does motivate Odysseus and Telemachus at certain times, including in Book 22 when they kill the disloyal servants and slave-girls, and the massacre of the rest of the suitors, this is all accomplished with the goal of reinforcing Odysseus' reestablished control over his home and city, showing that once again his desire to retake control of his home is more important.

Candidate 4 evidence

'Ovid's heroines in *Heroides* reveal the powerlessness of women in the ancient world.' How valid is this statement?

Ovid's *Heroides* focuses on the effects of heroism upon the women who exist in relation to the hero. As a Roman writer, the characterisation and the criticizing of each hero is done under the lens of the values of a Roman society. The letters in discussion here will be I, III, and VII, focusing on Penelope to Ulysses (who will be referred to as Odysseus henceforth), Briseis to Achilles, and Dido to Aeneas. These letters highlight the position of women in relation to the hero and the position they hold in society as women. This essay will argue that Ovid's *Heroides* reveals the powerlessness of women in the ancient world to a certain extent, but taking into account that there are also descriptions of the power women could have in the ancient world through connection and influence.

Firstly we come to Penelope. In her letter to Odysseus she criticises his absence from Ithaca, and for his neglect of both her and their son. As a woman, alone, in a society that is so dependent on the presence of men, her position of vulnerability is immediately highlighted. Without Odysseus, her position as queen has become less powerful than it had been before - she is now at the mercy of the suitors and cannot make decisions regarding her own life, as her autonomy is almost non-existent in this model of society. Women in ancient society were subject to the rules, laws, and attitudes of the men in their lives. It doesn't matter really, if Penelope wants to take a new husband or not, eventually, the decision will be made for her and any chances of protest remain unavailable due to the expectations her society has for her. However, we can see that Penelope does have some form of power over the suitors as she has been able to keep them at bay up until this point, refusing to make a decision, deliberately waiting for the return of Odysseus.

Furthermore, although we are aware of the influence that women can have over men, for example - Penelope's attempts to make Odysseus jealous by mentioning the suitors or to anger him by telling him that other men are raising his son, which should be his duty - we are also made aware here that women have, ultimately, little power over the actions of the hero. As is seen when Penelope criticises her husband for leading a 'cowardly' night attack on sleeping enemy soldiers. Penelope writes to Odysseus out of frustration and pain. Although she experiences connection power due to her marriage with Odysseus, ultimately, when it comes to making decisions even in her own life, she is rendered powerless.

Coming secondly to Ovid's third letter, Briseis to Achilles, we see possibly the most tragic example of the powerlessness of women. Briseis, once a high-society princess, had been taken as a prize by Achilles then later taken by Agamemnon as a replacement for Chryseis. She writes to Achilles to question why he has not taken her back from Agamemnon; she describes her fearfulness of her abandonment. Even though Achilles was the murderer of her entire family, she cannot bear to be without him. Briseis' overall helplessness and powerlessness is seen by the fact that she cannot come to hate Achilles. She knows that she is a prisoner to him, a slave, and will never be his wife - this is perhaps what makes the tragedy of Briseis so moving to the reader. She is aware of her own position, yet still tries to persuade Achilles to come back to the battle and fight for Greece. Briseis believes that she has at least some power or influence over the actions of Achilles, but in reality, he is no longer concerned about her in any way. In an ancient society such as this, such as we

see with Penelope's letter to Odysseus, the wife of the hero had a little leeway when it came to influence over them. They would be able to voice their opinions and criticize the hero (just as Penelope does in her letter), with relative knowledge that her husband would at least listen to her if not taking the advice. For Briseis however, she is a captive. Her position as a royal entity has been stripped from her and she no longer has any influence, regally or otherwise. Through her letter we see how powerless women could be in a society such as this, Briseis has no autonomy, no influence, and no one to turn to. Without a man in her life caring for her, her existence becomes grim, defenceless, and incredibly difficult and bleak.

However, it is in Ovid's seventh letter that we see the idea of the powerlessness of women begin to turn. In the Aeneid specifically, Virgil presents us with an image of Dido that encompasses heroic values, and has managed to create a kingdom for herself and her people without the need of anyone else. This is emphasised in *Heroides* 7, when in anger and grief, Dido recounts to Aeneas all her successes that she has achieved on her own and without the need of even a man. She has already done what Aeneas is trying to do for himself and his people. However, it should be taken into account the previous position of Dido in Tyre, being of royal blood, she already had a loyal following of people that were willing to go with her to escape the wrath of her murderous brother. Although, in saying this, Dido exhibits power nonetheless. However, although before the addition of Aeneas to Carthage Dido was doing well in the name of power and success, she, like any other mortal, falls victim to the gods. As it stands, Dido is powerless against the gods, although she doesn't know that she has been the subject of divine manipulation to aid Aeneas. Because of this, and because of the arrival of Aeneas, Dido tells her fall from her former glory. She was once a great leader, compared by Virgil to the goddess Diana, to someone who cannot see through the rage that has been placed upon her. In her letter, we see how she becomes enveloped with suffering, which has caused her to lose her power - for which she blames Aeneas. She, like Penelope, criticises the motivations of Aeneas. She begs for him to stay longer with her in Carthage, if not as her husband then as a companion/friend. However, she is powerless against fate. Powerless against divine intervention. Powerless against the tragic outcomes of another's actions. Through this, Dido shows that it was possible to be a woman in society and to hold some degree of power, but overall, women, like men, were subject to fate and divine intervention - and as mortals, there was nothing that could be done. Eventually, the experience of Dido's powerlessness as a result of Aeneas and divine intervention caused her to come to the resolution of suicide.

In conclusion, Ovid's *Heroides* does partially reveal to us the powerlessness of women in the ancient world. The experiences of Penelope and Briseis coincide with what we understand of the position of women in Greek and Roman society. They held degrees of influence, but only over men with whom they were in direct connection with - and even so, they did not have the power to make him change his mind nor did they have the power to alter the course of events. From Dido's letter, we see the downfall of a woman who cannot compete against divine powers with her own. Where it is true that Dido did have power to an extent, it is also true that even a woman of royal descent could not hold more power than perhaps a man - she couldn't make Aeneas stay, both she and him are subject to fate.

Candidate 5 evidence

Both the Aeneid and the Iliad focus primarily on the journeys and deeds of ancient heroes described in these works. Throughout these works we do see themes Beginning to arise, glory, reputation and duty. However in the Aeneid we see the morality becoming a characteristic that is introduced often, through the likes of w. throughout the aeneid we see Aeneas carrying the ideals of a roman hero, one whom is true to his gods and his people, who displays little emotion and always has his peoples interests at heart, this may seem to many as a stark contrast from the more influential heroes in the Iliad who could be considered to be self interested, and out to gain their own glory, something which Roman heroes such as Aeneas would not have followed. In this essay I aim to address the differences in morality between Hector, Achilles and Aeneas and their own respective approaches and beliefs.

Throughout the Aeneid, we see Aeneas as a man of strong virtue, he is dedicated to his people and family as well as his gods, all signs that his morals are primarily shifted towards that of helping others, a typical characteristic for Ancient Roman heroes. On many occasions we see Aeneas having to pursue his goal of re-instating the Trojan gods in their new home in Rome, the determination Aeneas shows in achieving this goal, highlights the dedication he has to his people as on the journey Aeneas is nearly killed at sea, yet he does not give up and maintains his course to provide his people a new home. Aeneas morals throughout the Aeneid are shown to be the perfect example of what Romans would have seen to be morally correct, with Aeneas dedication to his family and people as well as his gods showing a great example for the Roman people to follow. It is clear that the Aeneid is based primarily on the moral of Aeneas and heavily focusses on the impacts which these have on his life. Aeneas in sticking to his morals has suffered greatly at the hands of fate, as we can see in book one of the Aeneid where Aeneas, caught up in the sacking of Troy attempts to rescue his father, wife and son from being destroyed within the walls of Troy, however in the attempt, Aeneas wife is lost and upon returning to search for her Aeneas is greeted by her ghost showing how, despite Aeneas being driven by morals and displaying good morals, he is often left suffering by the loss created by them. However, despite Aeneas showing good morals throughout the Aeneid, there are times where his morals falter and contradict themselves, by following another one he destroys others lives, as we can see with Dido in Carthage. As Aeneas becomes involved with Dido, their love grows until Aeneas is called by the gods to continue on his journey, following his morals Aeneas leaves Carthage and Dido and causes her to commit suicide, showing that despite following his morals they are sometimes lost and lead to a tragedy such as that of Dido. Upon evaluating the focus on Morals within the Aeneid it is clear that despite morals being lost at certain times, the story of Aeneas is heavily based on having good morals and behaving like a hero would, much unlike the Iliad where heroes were often out for self interest rather than their own morals.

In the Iliad we can see Hector as a hero who follows the morals of an ancient Greek hero. Hector in the Iliad characterises exactly how a hero in the ancient world should behave, strong, handsome, and aptitude for battle but also Hector does hold a duty to his people and family much like Aeneas, Hector aims to protect his homeland from the Greek invaders and does indeed do so, fighting for the deliverance of his people, showing a strong set of morals on its own. Hector continues to exhibit good morals when he kills Patroclus, Hector allows for the dead Patroclus body to be

returned to the Greek camp where he is given a proper burial, showing that despite being his enemy, Hector did follow the Heroic code and granted a fallen hero his burial rights, which again shows Hector as having good morals as following the heroic code in ancient times was seen to be morally correct. However, whilst Hector does follow the heroic code, showing his good morals, he does abandon some of them towards the end of his life. Hector upon being challenged by Achilles leaves both his wife and family to maintain his reputation as a hero and achieve kleos, eternal glory. This can be seen as a fault in Hector's morality as he had put his reputation as a hero above his ability to look after his family and provide and protect them, something which Aeneas would have prioritised over everything else, thus showing how despite having some morals involved in the story, it is clear that the Iliad does not focus on morality, so much as the Aeneid. In evaluating the Iliad's contribution of morality, it is clear that whilst a focus is there on morality, it is more definitely based on the following of the heroic code and heroes achieving kleos, rather than providing and caring for their family, showing thus how the Iliad shifts its focus moreover to the gains made by heroes rather than the morals they follow.

In conclusion, it is clear that in the two works there are some similarities between Hector and Aeneas in the aspects of their morals, yet it is clear that Aeneas' emphasis is primarily to achieve the goal that would spare his people, family and gods. The differences in character between Hector and Aeneas highlight the two different aspects of each work, the Iliad mainly serves as a way for the heroes of Troy and Greece to be remembered in all their glory, whereas the Aeneid serves to remind the Roman people what strong virtues and leadership looked like, this alone shows that despite similarities, the Aeneid does have a higher focus on morality and the code of a hero than the Iliad.