

Candidate evidence

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1-a	<p>- Aeneas is urging Troilus to set aside those follies and the longing for the city and city life and to pursue with single-mindedness ^{and courage} that task is that he sets out into</p>
b)	<p>- One way in which this is an appropriate comparison is that - like the Medea who was far from her homeland ^{due to following Jason} for Jason Troilus was also far from ^{home} home making it an appropriate comparison</p> <p>- the Medea also had to beg for forgiveness and although Troilus</p> <p>- By contrast the Medea is said to have had to beg for forgiveness with with white-plastered hands which Troilus doesn't have to do, making the the comparison less appropriate.</p> <p>- Furthermore Medea was someone who betrayed her family and killed her brother and father which is an act of treason which isn't something Troilus committed further showing the comparison is very inappropriate</p>

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C.)	<p>- One way in which Trebatius may not find these words as encouraging is because lies in telling him he would be undervalued if he stayed at home and he would have ended up like this if it weren't for Cato's help, which isn't encouraging.</p>
	<p>- Telling Trebatius that those who are far from home can still conduct their own affairs and that of their country's may be ^{be} encouraging as Trebatius as it implies he can ^{also} do all through far from home</p>
	<p>- ^{Furthermore} By Plato Hobbes, by telling Trebatius that those who - on that account - remain at home are undervalued also encourages him as it implies he would have been letted down upon if he remained at home and leaving ^{was} was a correct choice</p>
	<p>- However by telling Trebatius 'he who</p>

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	<p>in his wisdom to can not help himself is wise in vain' doesn't appear to encourage Brutus as it implies that his wisdom isn't helping him and that there's no use in him being smart.</p>
2.	<p>- The letter appears friendly as Caesar mentions a mutual friend Furnius. This implies that one Caesar's words may make Cicer feel as if he's in Caesar's inner circle & ^{this gives} making the letter to a friendly tone.</p>
	<p>- Furthermore Caesar calls Cicer "so great are your services to me". This suggests that Caesar values Cicer's efforts and is therefore a hinting that he values Cicer as a friend thus making the letter sound friendly</p>
	<p>- Caesar also asks to meet Cicer at the city and to avail himself to Cicer's advice, position, influence and support of every kind. This shows that Caesar</p>

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	is willing to see Cicero on his own list and thus creating a friendly tone.
	- However at the end Caesar the tells Cicero 'Ipse enim cum nihil aliud sciret quam quod Furio dicitur, non potest non esse laetatus.' This provides a direct dismissive tone to Caesar's letter giving a less friendly tone ^{tone} as it implies that Caesar doesn't want to explain everything to Cicero himself.
3a	- Cicero appears as a snob when he tells Marius that he can see Oscan faces in that ^{his (Marius')} Senate house and then hinting he's looking down on the Oscans.
	- Cicero also tells Marius that he (Marius) is so far from liking the Greeks that he generally won't go down a Greek street in his villa. This shows Cicero's snobbish attitude as it shows that he's also discriminatory.

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	to the Greeks.
b).	- balanced ^{presumptio} quote ^{and} epithetio ^{piece} of 3
	<p>- Seneca uses a balanced sentence to show his low opinion on people who attend a midday show by using a balanced sentence "maius uisus homines, mendacis spectantibus suis obiciuntur" (in the morning the ox shown to the lion and bears, in the afternoon to spectators of their own kind). This balanced sentence compares the spectators of the midday show to the fierce lions and bears who kill fighters. This implies that the spectators are just as untamed and murderous as animals thus showing Seneca's low opinion on people who attend shows.</p>
	<p>- Seneca ^{further} Furthermore Seneca uses ^{presumptio} to further show his opinion "sed latrocinium fecit aliquis, occidit hominem." quid ego? (He was a highway</p>

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	<p>robber he killed a man" what of it? ...)</p> <p>By predicting what people might argue against him Seneca shows that he has low opinion of the spectators as he can quickly dismiss their argument with one question and further counter their argument by telling them that they are ^{of} "inflex" (poor fellows ^{fellow}) who decided to punish themselves by watching the show. Thus Seneca shows conveys his opinion by using prolepsis to show the st the stupidity of the spectators</p>
	<p>- Finally Seneca uses the power of three to use illustrate his opinion "quare cum trucidat...? quare panem audacter occidit? quare panem libenter vorat?" (Why does he meet the sword in so cowardly a way? Why does he kill so half-heartedly? Why does he die so unenthusiastically?) By repeating 'quare' (why).</p>

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	<p>Seneca shows how unsatisfied the crowd is with the violence and how much more violence they want to see as the repetition and power of their coming the amount of violence and gore ^{gore} the crowd wants to see. This conveys Seneca's low opinion on those who attend a middling show as it implies he also thinks they are violent and blood-hungry.</p>
5.	<p>- Pliny first starts the letter by stating 'a truly terrible thing worthy of more than a letter'. This grabs the attention of the reader as the dramatic opening makes them instantly curious.</p>
	<p>- He also uses a short sentence of "they suddenly surround him." This short sentence grabs the reader's attention as it highlights the suddenness of the situation.</p>

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	<p>- The <i>poena</i> of three is also used to grab the readers' attention when he says one grabs his neck another struck his face, another pounded his chest and stomachs... This emphasises the amount of violent attacks that occurred to Maccus making the letter engaging as it leaves the reader wondering what happened to Maccus after the violent attacks.</p>
	<p>Finally by saying 'whether because he was ^{pretending to be} unconscious or because he was unconscious... This grabs the reader's attention as it leaves them wondering what became of Maccus and if he's actually dead.</p>
6a)	<p>- Cicus calls Tio "mi Tio" (my dear Tio) which is an affectionate address suggesting the two were close</p> <p>- Cicus also knows how Tio ties his</p>

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	<p>life by saying 'as the catalogue as it pleases Metrodorus since you live by his will'. This is probably personal info information as, thus showing the two were friends.</p>
	<p>Finally Cicero signs off by telling Tiro 'take great care of yourself if you love me' which is an affectionate sign off showing their close relationship.</p>
	<p>(b) - Pliny might value Zosimus as a friend as he states that his "heart is softened by the illness of my freedman Zosimus" implying he cares of Zosimus as a friend as he's concerned for his health.</p> <p>- But Pliny starts listing Zosimus' traits such as "his delirium is clear, ^{he} plays the lyre well" which sounds like he's too trying to sell Zosimus and market him as an object than making</p>

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	Pliny seem as if he treats Zosimus as an object rather than friend.
	- Finally Pliny states "poised the fear of losing an object in his case". This implies that Pliny is sees Zosimus as an object as if he he is comparing losing an object to losing Zosimus.
7.	- In letter 21, we learn that letter writing helps people stay in contact with family when they might be at war (or at least away). This can be seen when Sallustianus exiled in Paris for not writing back (you can include men who have written to me not even one letter). This shows that letters keep families in contact with each other.
	- Furthermore, in letter 21, the letters are also seen as a way to keep in contact with an inner circle.

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	of friends which can be seen when Solemnis tells Pius to greet Pilius, Ceciliatus and Cornutus for him.
	- In letter 2.22 we learn that letters were a way to keep in contact with friends and to explain gifts that they brought for their friends "I have sent (2) you pairs of socks from Sallua ..."
	- Furthermore letters can be seen to play ^{play} the role of keeping oneself in the in tight community of friends which is seen when the writer wishes the recipient's messmates ^{"live in the} "greatest good" fortunes"
8.	These lines tell us that in it was men that arranged marriages in the Roman world as it's Junius Mauricus (a man) asking Pliny (a man) to find his brother's daughter a wife. It also tells us that it is the ^{not always} family members that arrange marriages but trusted friends as Pliny is not

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	related to Maevius but seems to be admire his brother hinting he's a close friend of theirs.
9.	
	<p>Roman letters have greatly contributed to our understanding of the personal lives of the recipients and their political and philosophical views. This is These insights have been provided by showing us what ^{personal} marriages were like, what Romans did in their personal free time, their philosophical views and political relationships. Letters are There are a variety of different types of letters - some more formal than others - so which ones are more interesting to read?</p>
	<p>One type of personal letters is ^{marriages.} about An example of one would be that of Cicero's to his friend Atticus describing the other rule over of Atticus' sister to</p>

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	<p>Cicero's brother (her husband). "sic absorde et aspee verbis vultuque respondeat" (she had so responded with such gratefulness and address in both her choice of words and expression). These sort of letters might be more interesting to read because they sometimes contain contents that may not be documented in historical accounts because of how personal they are - like Cicero's conflict with his brother's wife Pompeia - which make personal letters more interesting to read. Furthermore, in letter 29 he can see how how the sender perceives his relationship with his wife by saying: "sed magis ad desiderium tui accedo." (but I burn all the more with love for you). This sort of romantic language from Pliny not only provides us with new information about how his relationship with his wife was (very loving due to the use of love language) which might make personal letters more interesting.</p>

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	<p>to read as they contain information that historical accounts don't. Overall, personal letters about marriages provide us with new information about scenarios when the marriage is falling apart and how loving a marriage can be.</p>	
	<p>Another form of personal letters is those writing to friends about what they're doing ^{doing} in their free time. This can be seen in Cicero's letter to Marius when he says "quod si tu per eos dies operam desisteris Protogenis tuo". (but if during those days you listened to your reader Protogenes...) Here we obviously learn that Marius and probably upper-class Romans were liked to listen to their readers in their free time providing us with more information about how the wealthy spent their time. edit Additionally in letter 24 we also learn that more ordinary people</p>	

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	<p>did in their free time "iii idus Septembres surer ad diem sollemnes natus meum rogo libenter facias ..." (On the to the eleventh of the September, sister, I am ask you to come to us ---). This is an invitation to a birthday celebration from Aemilia Sura. This clearly shows the us what when there's a special occasion, ^{ordinary} Romans Romans liked to invite friends over for a celebration during their leisure time. From these two letters we have learnt that the what both wealthy and ordinary Romans liked to do in their free leisure time which is are insightful pieces of information that can't be provided in historical texts as those from Tacitus' 'The Annals', which might make personal letters more an interesting to read than</p>
	<p>Another type of letter is this formal ones that discuss topics such as philosophy the An example would be those</p>

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	<p> from Seneca. In letter 12, he tells Lucilius "quid tibi vitandum praeceptum existimes, quae quaeris? curam." (Do you ask me about you should as regard as to especially to be avoided? I say a word.) Although this ^{clearly} presents to us Seneca's philosophical views about words and per pressure, these letters are known to be more like poet philosophical essays rather than ^{personal} letters. This might make these letters less so interesting to read ^{as letters} as they don't ^{lack} feel like authentic ^{since} letters ^{the} authenticity of actual personal letters. By contrast in letter 16 Seneca employs the ^{use} use of more descriptive language when he says "est illi plus quam capit..." (the master eats more than he can hold). The vivid description of the scenes of slave-masters eating night makes his philosophical letters more interesting to read as it's ^{more} earier ^{more} entertaining for the reader to </p>

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	<p>read. Overall philosophical letters might not be interesting to read due to the polished essay styles of them^{them}, but due to descriptive language readers might ^{actually} want to read them.</p> <p>Finally, political letter relationship is another topic that letters contain in letters of the Trajans and writes to Pliny "actum quam dubitasti, mi Secunde, in excubiis carnis:--" (You have acted as you should ^{my dear secunde} in conducting the case.)</p> <p>This ^{This} letter ^{is} considered political as it^{it} deals with how people viewed the Christians and how they conducted their trials. But because they also contain personal relationships (as seen here, we learn that Pliny writes to Trajan as he's gaining approval to Pliny) they might be more interesting to read because not only do they contain political ideas of the writer but also the relationship dynamic between</p>

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	<p> The letter writer and recipient. We further see in Caesar's letter to Cicero the relationship dynamic between him and Cicero when he writes "ita de me meum" (so great are your services to me). Here ^{we} can immediately ^{be seen} that Caesar values Cicero's work ^{carefully} ^{suggesting} they have a more working relationship in the realm of politics. This indicates that political letters might be quite interesting to read because some of them not only contain the political views of the letter writer but also the personal relationship between letter sender and recipient. </p>
	<p> ^{agree with the statement, that} Overall I think personal letters are more interesting to read than philosophical and political ones. This is because not only ^{they} provide insights into personal matters such as how well a marriage is going and what the healthy and ordinary ^{Romans} Romans do in their leisure time which can't be learnt through historical accounts (such as Suetonius' 'The Twelve Caesars' or </p>

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	<p>those texts they are from a third person's perspective.</p> <p>Although philosophical letters might be interesting to read as they contain vivid descriptions that ^{engage} engage the reader, because they those letters might be perceived as published essays, they're less interesting to read in terms of letters.</p> <p>Personal political letters are more interesting to read, but because they're also ^{considered} personal letters letters are well as political ones, it is again personal letters that are more interesting interesting to read than ^{philosophical} philosophical and political letters letters.</p>