

Supplementary material: lesson 1 worksheet and exit ticket

This is a part of a poem called *the Aeneid*, which described a myth about the history of Roman people. The story tells how the hero Aeneas escaped from Troy when it was destroyed and became a founder of the Roman race. In this passage, on the night when Troy is destroyed a ghost of the Trojan hero, Hector, appears to Aeneas to give him important instructions. What does this passage tell us about Hestia/Vesta?

Like in the passage above, highlight phrases that you think are important.

He does not reply, nor does he wait on my idle questions,
but dragging heavy sighs from the depths of his heart, he says:
“Ah! Son of the goddess, escape, tear yourself from the flames.
The enemy has taken the walls: Troy falls from her high place.
Enough has been given to Priam and your country: if Troy
could be saved by any hand, it would have been saved by this.
Troy entrusts her sacred relics and household gods to you:
take them as friends of your fate, seek mighty walls for them,
those you will find at last when you have wandered the seas.”
So he speaks, and brings the sacred headbands in his hands
from the innermost shrine, potent Vesta, and the undying flame.

- What phrases in this passage tell us information about Vesta/Hestia?
- What phrases in this passage tell us how Aeneas is heroic?
- What instructions are given to Aeneas?
- Why do you think Aeneas has to take Vesta with him when he leaves Troy?

The myth of Aeneas bringing Vesta from Troy explains why and how she was worshipped at Rome. People didn't just worship Vesta in their own homes; Vesta had an important temple with special priestesses and a fire that was never allowed to go out. It was believed that if the fire went out, Rome would be destroyed.

This image is also relevant to how Vesta was worshipped in Rome:

In a pair, think of some questions that you would like to ask about this image to find out more about it.

Think about starting your questions with different question words (e.g. who, what, why, how, where).

This is a passage you might have read before about Vesta and Roman history:

Then came the reign of Silvius, the son of Ascanius, born in the forest. He fathered Aeneas Silvius, and he in turn fathered Latinus Silvius. He established several colonies, where the people were known as the Ancient Latins; the family name 'Silvius' was retained by all those who ruled at Alba. From Latinus came Alba; from Alba, Atys; from Atys, Capys; from Capys, Capetus; and from Capetus, Tiberinus. Tiberinus was drowned when crossing the River Albula, and so gave it the name, 'Tiber', which is well-known by later generations. Then came the reign of Tiberinus' son Agrippa, and after Agrippa, Romulus Silvius, who inherited the throne from his father. After Romulus was struck by lightning and killed, power was passed down from him to Aventinus. This king was buried on the hill which is now part of the city of Rome, and bears his name. Proca's reign came next; he fathered Numitor and Amulius, and left the ancient kingdom of the Silvian race to Numitor, who was the eldest. Force, however, proved stronger than their father's wishes or respect for elders: Amulius drove out his brother and seized the throne. He piled crime upon crime and murdered his

brother's son, then he appointed his brother's daughter, Rhea Silvia, a Vestal as an apparent act of honour. In fact, by designating her for permanent virginity, he was depriving her of ever having children.

I believe, however, that the fates were intent on founding this great city, and aiding the beginnings of an empire second only to the heavens. The Vestal was abducted, and when she had given birth to twin boys, claimed that Mars was the father of her uncertain children; whether she believed it, or because it seemed more honourable if a god was responsible for her misdeed. But neither gods nor men protected her or her offspring from the king's cruelty: he called for the priestess to be fettered and imprisoned, and the boys to be thrown into the river. By some divine providence, the Tiber had burst its banks into stagnant pools, and gave no access whatsoever to its regular course. Despite the river's unusually gentle flow, the men who had taken the twins were given some hope they would drown, as they were only babies.

So, they went to carry out the king's command and threw the boys into the closest overflow pool, where the fig tree Ruminalis (formerly Romularis, so they say) now stands. At this time, the area was an unoccupied wilderness. The story goes that when the floating basket, in which the twins had been abandoned, was left in the dry by the receding water, a thirsty she-wolf came down from the mountains and turned her path toward their cries. She offered the babies her teat to suckle so gently that the king's herdsman came across her licking them with her tongue; tradition names this man Faustulus, and says that he took them to his home and gave them to his wife, Larentia, to raise. Some believe that Larentia was nicknamed "she-wolf" amongst the shepherds and from this, the marvellous story emerged. So the twins, born and raised in this way, began to roam the mountain glens as soon as they had passed the threshold of adolescence, hunting game (they neglected neither the homestead nor the flocks). From doing this, they grew strong in body and soul, and would not only take on wild beasts, but attack robbers laden with plunder. They would divide up what they took amongst the shepherds, with whom they shared their troubles and jokes, and their gang of young men grew bigger each day.

Read through the story as you listen to it and highlight important phrases.

Then discuss in your pair/three what questions you would still like to ask about this story.

Think about things you really want to know and understand, and choose the question that you think would be most helpful for the class to discuss.

Write the question that we chose to discuss as a class down here:

Take notes or draw a mind map/spider diagram of new things that you learn as we have this discussion:

Reflective Questions:

1. What did you enjoy most about the Socratic seminar activity?
2. How did your idea offer a new perspective on the topic?
3. What part of the discussion did you find most interesting?
4. What part of the discussion did you find least interesting?

5. List one new fact that you learned about Hestia/Vesta:

6. Is there anything you would like to do differently if we tried this activity again?