

93404R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

Scholarship 2013 Classical Studies

2.00 pm Monday 2 December 2013

RESOURCE BOOKLET

This booklet contains the resources for Section B of Scholarship Classical Studies 93404.

Check that this booklet has pages 2–17 in the correct order and that none of these pages is blank.

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QUESTION FIFTEEN: RELIGION AND IDEOLOGY

EITHER: ANCIENT GREECE

RESOURCE A: Diogenes Laertius, *Lives of Eminent Philosophers*

Diogenes describes the life of the philosopher Protagoras (c. 490–420 BCE), and the reaction in Athens to his publication (by reading aloud) of his first book, *On the Gods*.

Protagoras was the first to maintain that there are two sides to every question, ...

... after sending round a herald to collect them from all of those who had copies in their possession.

RESOURCE B: Xenophon, *Anabasis*

Xenophon was a general on a military expedition into Persia. On his return, a part of the booty from the expedition was set aside to honour the gods. Xenophon uses his treasure to make a shrine to Artemis.

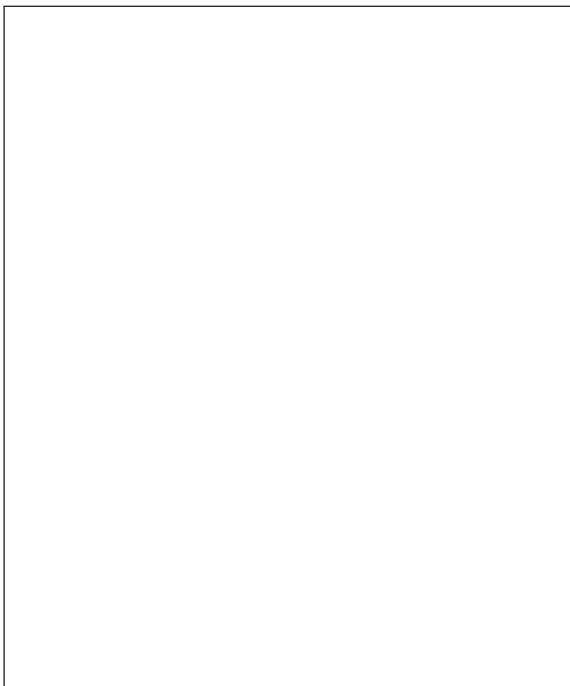
Xenophon bought a plot of ground for the goddess in a place which Apollo's oracle appointed ...

... If anyone leaves these things undone, the goddess will take it into account.'

1. *Tithe* the portion due to the god or goddess.

RESOURCE C: Attic black-figure amphora by the Painter of Berlin 1686, c. 550 BCE**Resource C(i): Side A**

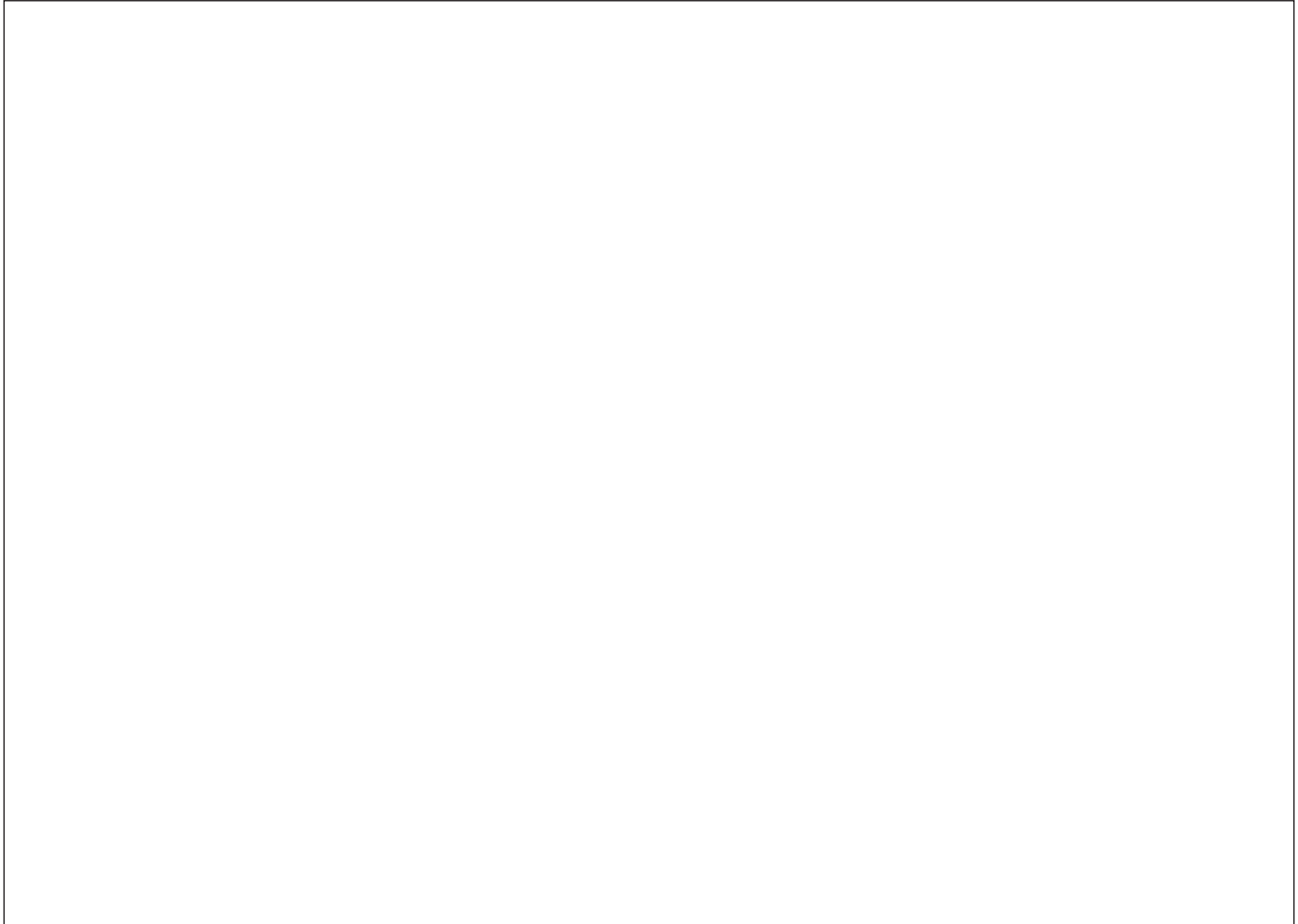
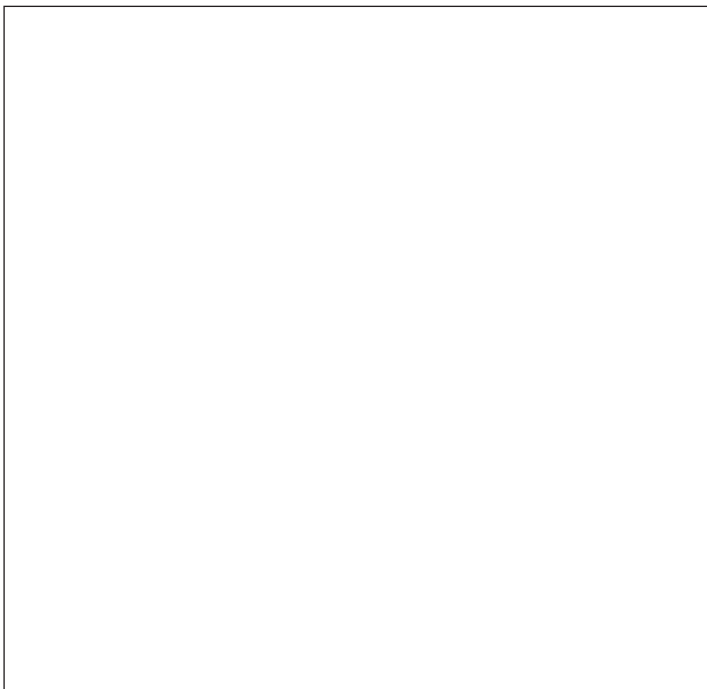
A priestess purifies the altar while behind her, men lead a bull to be sacrificed. Behind the altar stands either a statue of the goddess Athena, or the goddess herself.

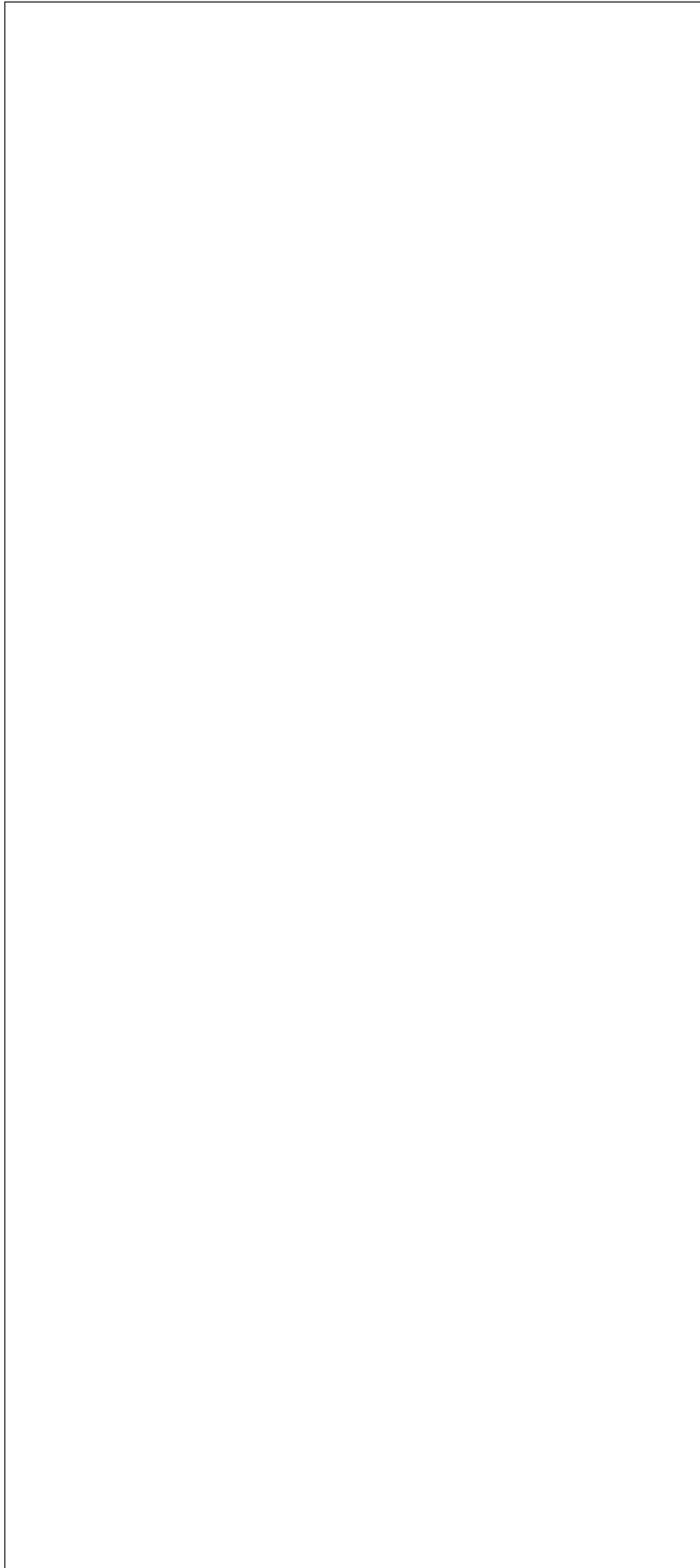
**Resource C(ii): Side B (detail)**

The procession continues with musicians (only two are shown).

RESOURCE D: Temple of Apollo, Bassae, Peloponnese, c. 425–400 BCE

Like many of Apollo's temples, the temple at Bassae in the Peloponnese had several odd aspects. Most notably the *adyton* had an east door, making the placement of the cult statue uncertain. The single column in the centre between the *naos* and the *adyton* was a new design, with a Corinthian capital (marked A on the reconstruction and plan). The temple faced north, instead of the usual east.

Resource D(i): View of the temple looking from the north-west**Resource D(ii): Temple of Apollo, reconstruction showing the *naos***

Resource D(iii): Temple of Apollo, plan

OR: ANCIENT ROME**RESOURCE E: Polybius, *The Histories***

The historian Polybius discusses the motives that lead people to believe in the gods, and the state to encourage that belief.

I believe that it is the very thing which among other peoples is an object of reproach, ...

... among the Romans one rarely comes across a man who has been detected in such conduct.

RESOURCE F: Dionysius of Halicarnassus, *The Roman Antiquities*

Dionysius praises the Romans' restrained and calm approach to their religion.

Romulus accustomed people both to think and to speak the best of the gods and to attribute to them no conduct unworthy of their blessed nature ...

... So cautious are they about admitting any foreign religious customs and so great is their aversion to all pompous display that is lacking in decorum.

1. *Corybantic frenzies* wild and ecstatic revelry, in the manner of a worshipper of the Phrygian goddess Cybele.

RESOURCE G: *Lararium*, House of the Vettii, Pompeii, 63–79 CE

Most houses had these shrines for the *Lares* (household gods); this one has images of them painted on it. Between them is the *genius* with *patera* (libation dish) and incense-box; below is a serpent and an altar. In the *tympanum* at the top are symbols of sacrifice.



RESOURCE H: Column of Antoninus Pius, Rome, c. 161 CE**Resource H(i): Base of column showing the deification of the emperor Antoninus Pius and his wife Faustina**

On the base of the column, Antoninus Pius and Faustina are shown together at centre top, even though Faustina died twenty years earlier. On the lower left is the personification of the Campus Martius; on the lower right, Roma. The central winged figure (identification uncertain) carries a snake, and a globe with a zodiac showing the month of Antoninus' death and deification.

**Resource H(ii): Detail of Roma's shield**

The design on Roma's shield depicts Romulus and Remus being nursed by the she-wolf.

QUESTION SIXTEEN: POLITICAL AND MILITARY CONFLICT

EITHER: ANCIENT GREECE

RESOURCE I: Thucydides, *The History of the Peloponnesian War*

Thucydides describes a debate between the Athenians and the inhabitants of the island of Melos. Athens tried to persuade the Melians to become subject to them and pay them tribute; the Melians asked to remain neutral, and said that the gods would support them against Athenian tyranny. This is the Athenian response.

‘When you speak of the favour of the gods, we may as fairly hope for that as yourselves; ...

... we have no fear and no reason to fear that we shall be at a disadvantage.’

At the end of the debate, the Athenians lay siege to Melos.

Reinforcements afterwards arriving from Athens ...

... and subsequently sent out five hundred colonists and inhabited the place themselves.

RESOURCE J: Plutarch, *Life of Aristides*

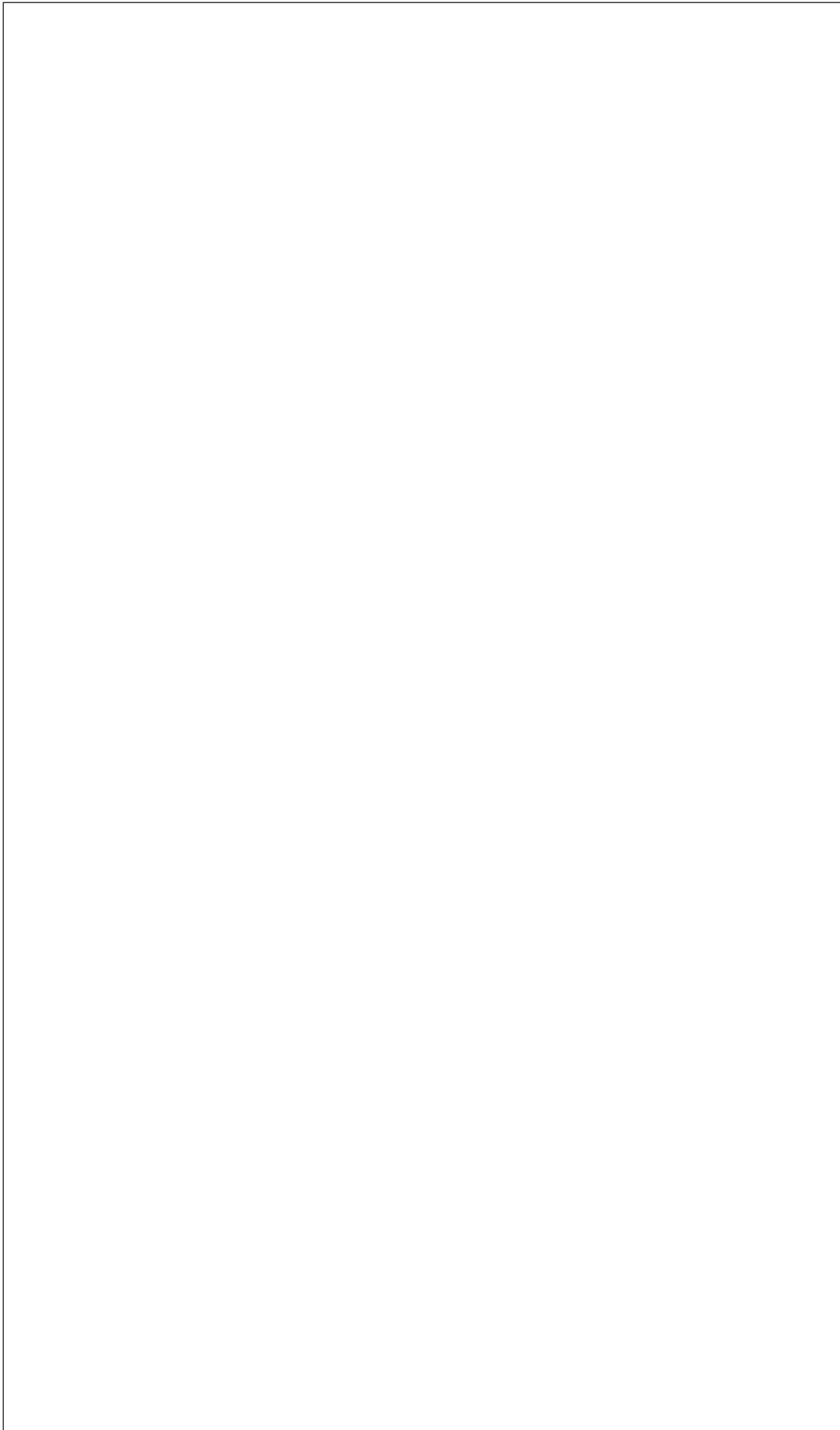
Ostracism was a system whereby an Athenian politician could be voted into exile for ten years, as the Athenians did to Aristides, at the instigation of his political enemy, Themistocles. However, in the face of the threat from the invading Persians led by their king, Xerxes, the Athenians recall Aristides from exile.

But in the third year thereafter, when Xerxes was marching through Thessaly and Boeotia against Attica, ...

... although he thereby, for the sake of the general safety, made his chiefest foe the most famous of men.

RESOURCE K: Relief pithos from Mykonos, 7th century BCE**Resource K(i): View of one side of pithos, showing the sack of Troy**

On the neck of the vase, the Greeks are shown emerging from the Trojan Horse; on the body of the vase are scenes of Greek warriors killing Trojan women and children.



Resource K(ii): Relief pithos, detail of the neck**Resource K(iii): Relief pithos, detail of two panels from the body of the vase**

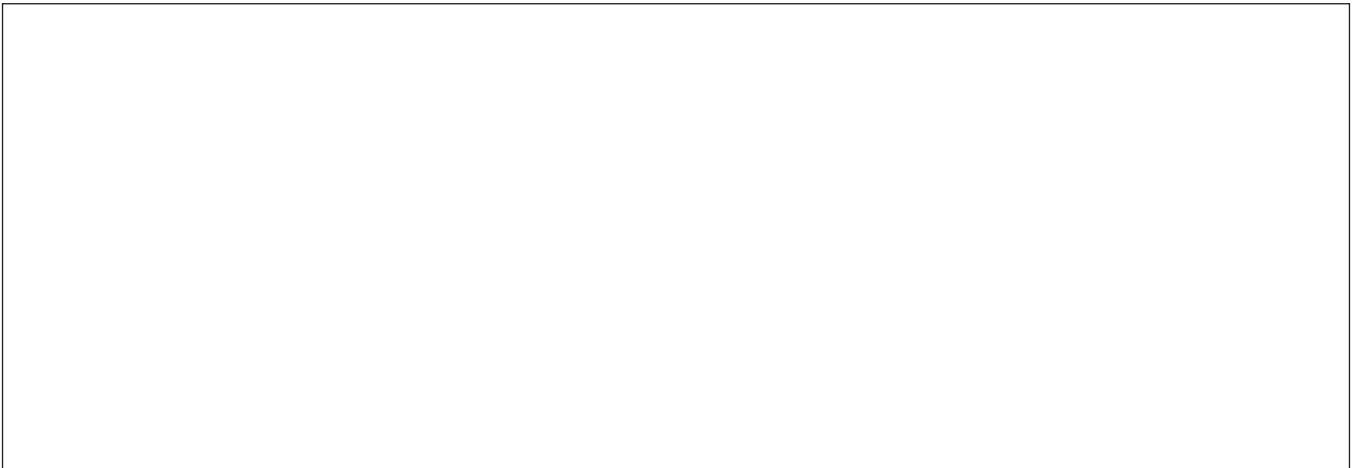
RESOURCE L: Temple of Apollo, Bassae, Peloponnese, c. 425–400 BCE, frieze showing Greeks fighting Amazons

One of Herakles' twelve Labours, fetching the girdle of the Amazon queen, Hippolyte, developed into an extended battle between the Greeks and the Amazons.

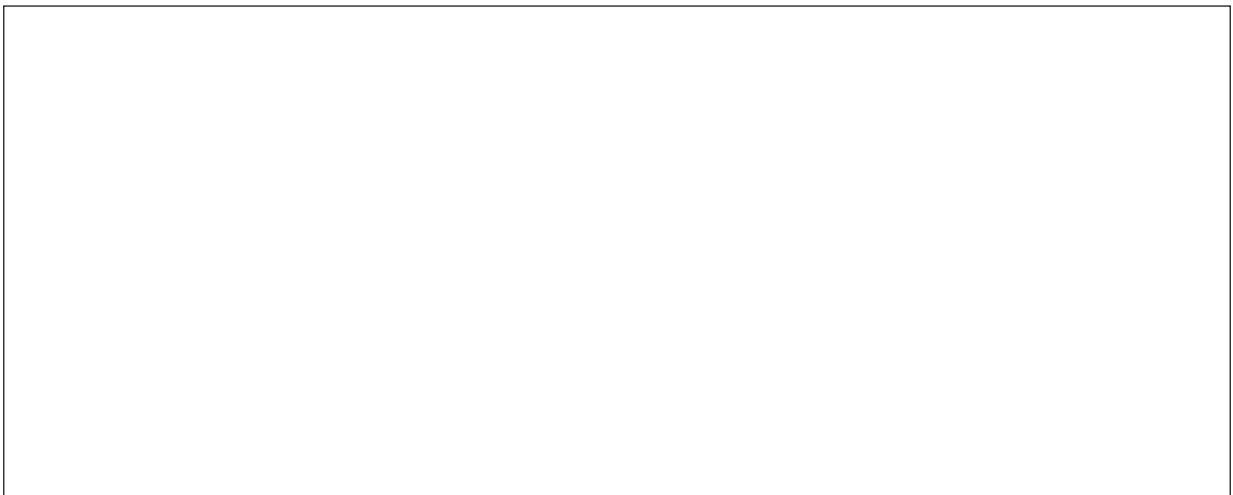
The Temple of Apollo had a frieze showing this labour paired with one showing the battle between the Lapiths and Centaurs.

Resource L(i): Relief detail

In the centre, Herakles and Hippolyte fight. On the left, a mounted Amazon is about to kill a fallen Greek; on the right, a Greek pulls an Amazon off her horse.

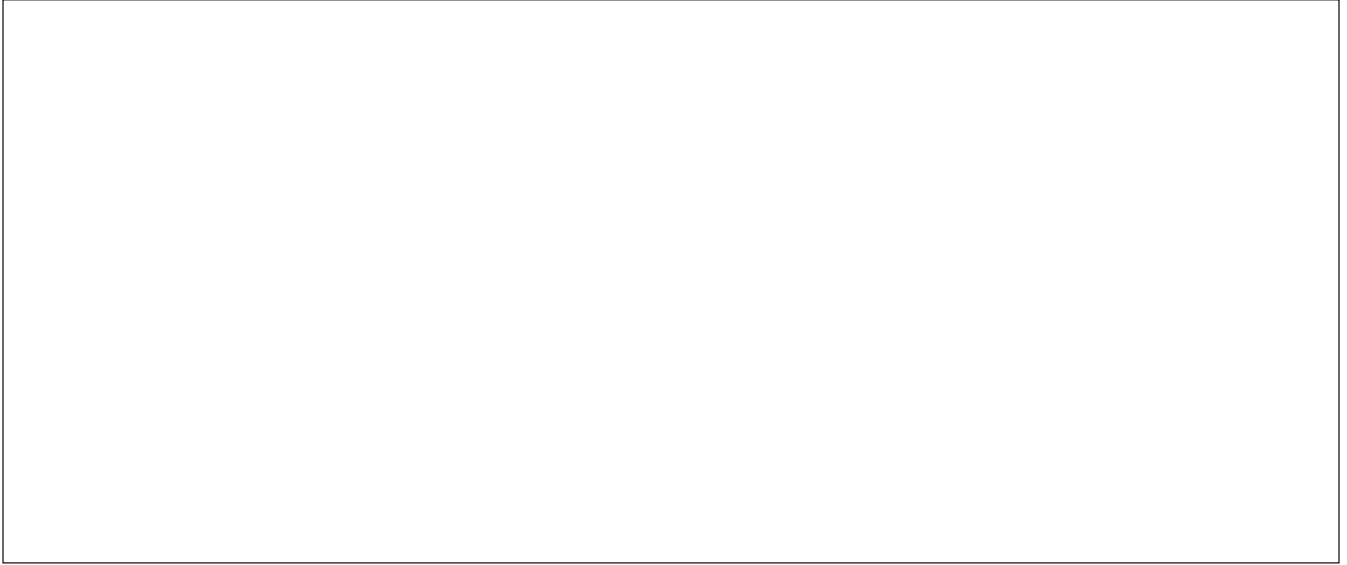
**Resource L(ii): Relief detail**

At either side, wounded Greeks are helped by their companions. In the centre a triumphant Amazon seizes a Greek shield as a trophy.



Resource L(iii): Relief detail

At left, an Amazon is torn from sanctuary at an altar by a Greek. On the right, another Amazon lunges at a Greek.



OR: ANCIENT ROME**RESOURCE M: Polybius, *The Histories***

Polybius, a military historian, compares the expertise of the Roman army on land to the naval expertise of their great enemies, the Carthaginians, and judges that skill is useless without courage.

In regard to military service on land, the Romans train themselves to a much higher pitch than the Carthaginians. ...

... still their customs also do much to inspire the youth with enthusiasm for such exploits.

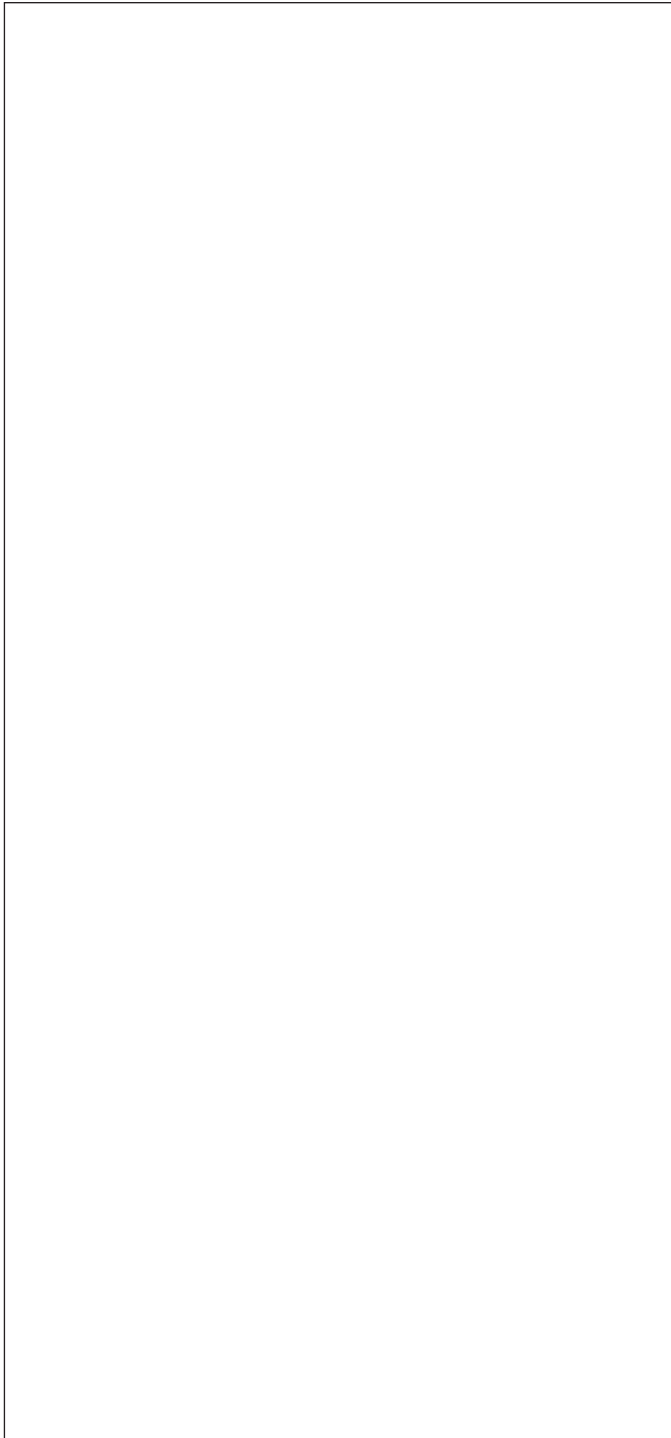
RESOURCE N: Plutarch, *Life of Aemilius Paullus*

Aemilius Paullus was a general during the Roman Republic. Charged with the task of subjugating Greece, he secured money for his soldiers by letting them sack Epirus. The action was in obedience to the Senate's decree, but against his own wishes. Epirus was a region near Macedonia, and some of its cities had sided with Aemilius' enemy, Perseus.

After he had put affairs in good order, Aemilius said farewell to the Greeks, ...

... in which an entire nation was carved to bits so that each Roman soldier could receive so meagre a profit.

RESOURCE O: Statue of the Emperor Hadrian as *imperator*, Hierapytna, Greece, c. 120–125 CE

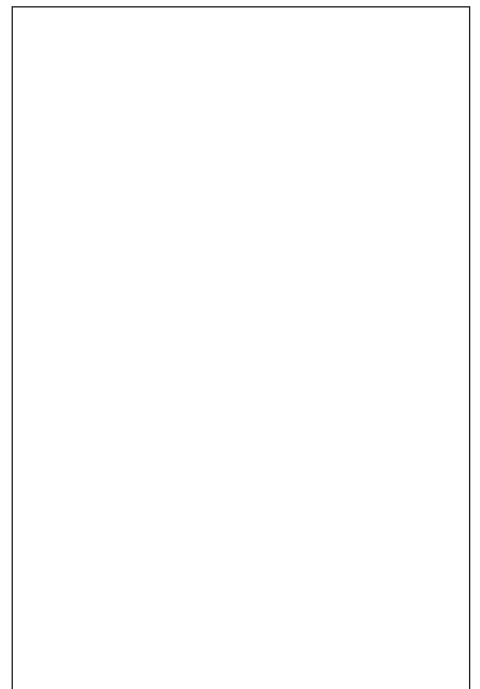


Resource O(i):

Hadrian wears a *paludamentum* (general's cloak), cuirass, boots, and wreath, and has his foot on a miniature enemy.

Resource O(ii): Detail of cuirass

Two Victories crown the goddess Minerva, who stands on the back of a she-wolf nursing Romulus and Remus.



RESOURCE P: Gemma Augustea, sardonyx cameo, c. 15 CE

On the upper register, Tiberius steps down from a chariot driven by Victory and turns towards Augustus, who is seated next to Roma. Oikoumene (the personification of the civilised world) holds out a wreath; also present are Oceanus and Tellus. Below, Roman soldiers set up a *tropaeum* (a monument to victory in the form of a pole with captured armour) in the presence of barbarian prisoners.



Acknowledgements

- Resource A** Diogenes Laertius, *Lives of Eminent Philosophers*, trans. R. D. Hicks (Cambridge, Mass.: Harvard University Press, 1979), vol. 2, pp 463–465 (adapted).
- Resource B** Xenophon, *Anabasis*, trans. C. L. Brownson and J. Dillery (Cambridge, Mass.: Harvard University Press, 1998), pp 403–405.
- Resources C(i) and C(ii)**
A. Backe-Dahmen, U. Kästner, A. Schwarzmaier, *Greek Vases: Gods, Heroes and Mortals* (London: Scala, 2010), pp 104–105.
- Resource D(i)** <http://classconnection.s3.amazonaws.com/1711/flashcards/273361/jpg/bassae.jpg>
- Resources D(ii) and D(iii)**
<http://upload.wikimedia.org/wikipedia/commons/1/1c/Bassae.jpg>
- Resource E** Polybius, *The Histories*, trans. W. R. Paton (London: William Heinemann, 1923), pp 395–397 (adapted).
- Resource F** Dionysius of Halicarnassus, *The Roman Antiquities*, trans. E. Cary (Cambridge, Mass.: Harvard University Press, 1937), vol. 1, pp 363–367.
- Resource G** <http://upload.wikimedia.org/wikipedia/commons/a/af/Vettii.jpg>
- Resource H(i)** N. H. Ramage, A. Ramage, *Roman Art*, 5th ed. (New Jersey: Prentice Hall, 2009), p 268, fig. 8.18.
- Resource H(ii)** http://www.dartmouth.edu/~rogerulrich/antpiusbase/antpius_base0007_72.jpg
- Resource I** Thucydides, *The History of the Peloponnesian War* (London: J. M. Dent, 1910), downloaded from <http://www.perseus.tufts.edu>
- Resource J** Plutarch, *Life of Aristides*, trans. B. Perrin (Cambridge, Mass.: Harvard University Press, 1914), downloaded from <http://www.perseus.tufts.edu>
- Resource K(i)** N. Spivey, *Greek Art* (London: Phaidon Press, 1997), p 94, fig. 53.
- Resource K(ii) and K(iii)**
G. Ahlberg-Cornell, *Myth and Epos in Early Greek Art: Representation and Interpretation* (Jonsered: Paul Åströms Förlag, 1992), pp 330–331, figs 127, 129.
- Resource L(i)–(iii)**
Bassae images courtesy of the British Museum Free Image Service, © Trustees of the British Museum.
- Resource M** Polybius, *The Histories*, trans. E. S. Shuckburgh (London, New York: Macmillan and Co., 1889), downloaded from <http://www.perseus.tufts.edu>
- Resource N** Plutarch, *Life of Aemilius Paullus* in *Plutarch: The Rise of Rome*, trans. I. Scott-Kilvert, W. J. Tatum, C. Pelling (London: Penguin, 2013), p 573.
- Resource O(i)** <http://classconnection.s3.amazonaws.com/247/flashcards/271247/jpg/picture1261320190992616.jpg>
- Resource O(ii)** <http://www.pbases.com/image/114374803>
- Resource P** http://upload.wikimedia.org/wikipedia/commons/d/df/Gemma_Augustea_KHM_2010.jpg

