

93404R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

Scholarship 2014 Classical Studies

2.00 pm Wednesday 12 November 2014

RESOURCE BOOKLET

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

Check that this booklet has pages 2–22 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

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QUESTION FIFTEEN: RELIGIOUS RITUAL***EITHER:* ANCIENT GREECE****RESOURCE A: A description of the Athenian *Pyanepsia* festival**

Pausanias (2nd century CE) describes the rites of an Athenian festival, the *Pyanepsia*, and speculates on its origins and purposes.

The *eiresione* is a branch of olive wrapped in wool, on which various fruits of the earth are hung.

and that they poured libations of sauces and a cup of mixed wine on that day, and sang the foregoing song.

RESOURCE B: Demosthenes, *Against Neaira*

Demosthenes (384–322 BCE) is prosecuting Neaira, a woman who is accused of becoming the wife of the King Archon* although she is not Athenian and has been a prostitute.

And the Athenians passed a law that the King Archon's wife should be an Athenian who had

alone for such a woman and one who has perpetrated such acts?

* *the King Archon* the magistrate in Athens responsible for all dealings with the gods.

† *stele* upright stone slab.

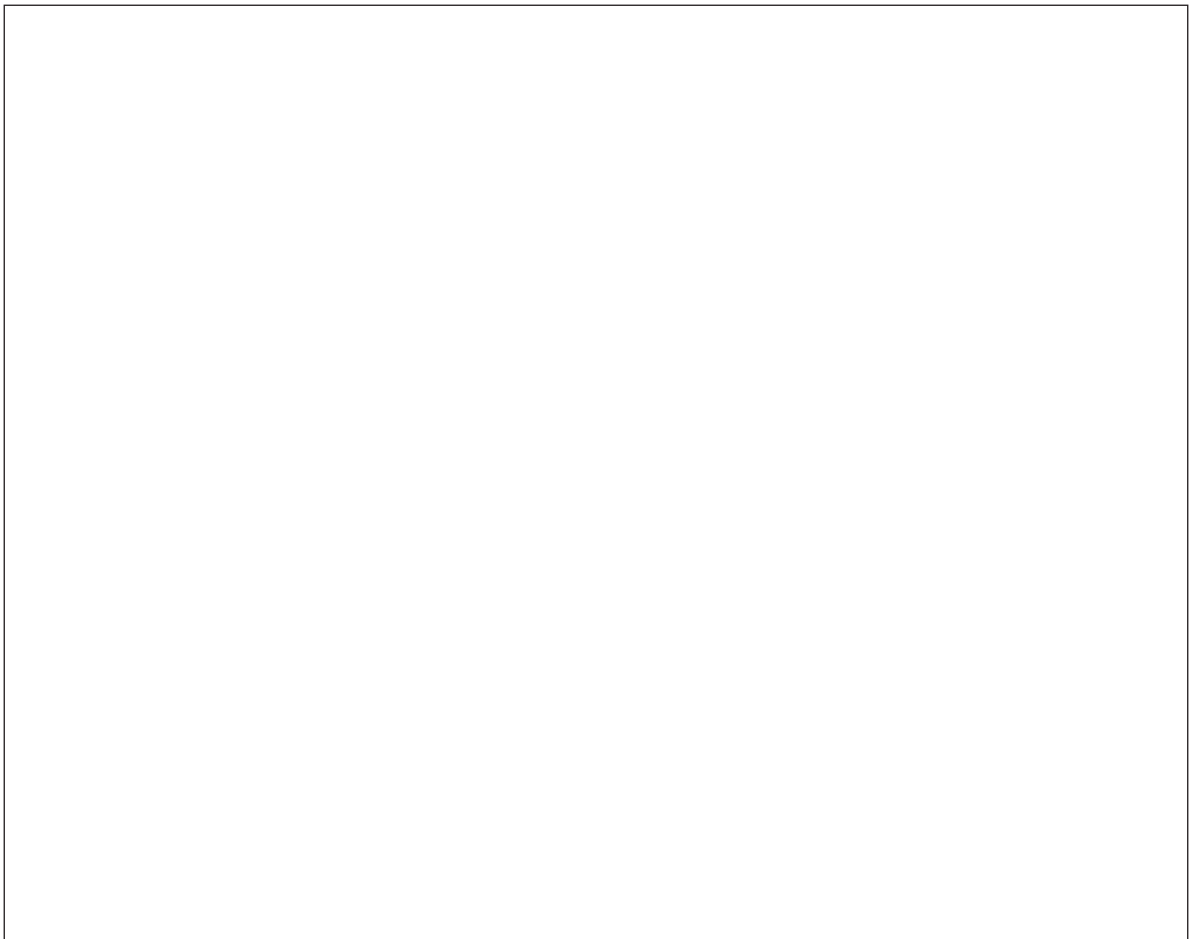
RESOURCE C: The Temple of Zeus at Olympia

The Temple of Zeus at Olympia was one of the largest on the Greek mainland. It stood in a sanctuary surrounded by shrines and temples to other deities, such as the Heraion (temple of Hera) and Pelopion (shrine to Pelops, the founder of the cult and the Olympic Games). As well, there were gifts to Zeus, ranging from treasuries dedicated to the god by various Greek *poleis* to statues placed there by athletes victorious in the Olympic Games. The *stadion* (racetrack) extended out on the east side; the *palaestra* (wrestling ground) was on the west (it is not shown on the plan).

Resource C(i): Plan of the main buildings of the sanctuary, with some of the dedications marked

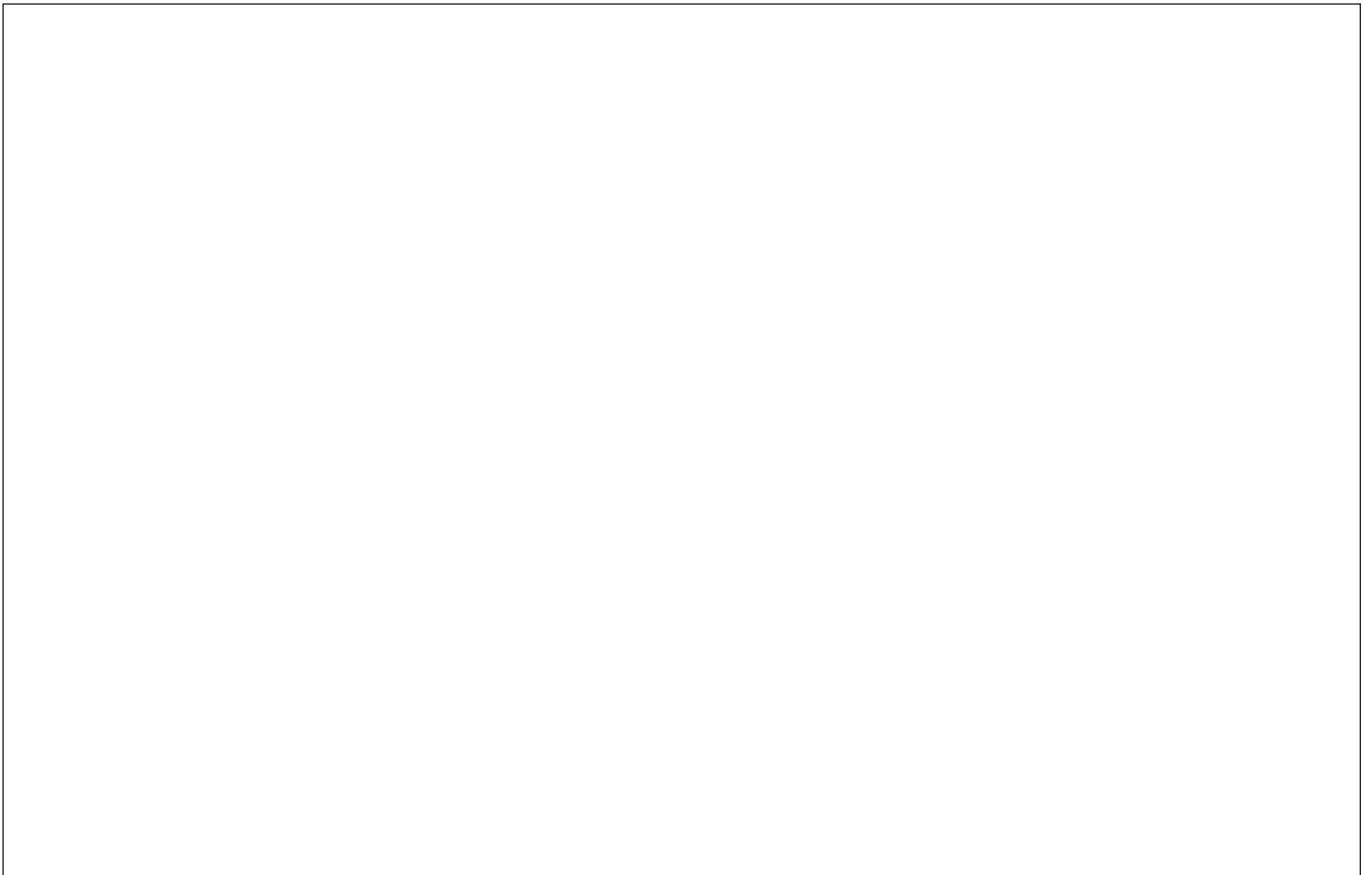
Resource C(ii): Reconstruction of the sanctuary**Resource C(iii): Cross-section of the Temple of Zeus**

This cross-section shows a reconstruction of Pheidias' colossal chryselephantine statue of Zeus. Chryselephantine statues had a wooden base, with ivory veneer (for the skin) and gold (for clothing and ornament).



RESOURCE D: Votive reliefs to Artemis, late 4th century BCE

Worshippers bring gifts to Artemis in her role as protector of children.

Resource D(i)**Resource D(ii)**

OR: ANCIENT ROME**RESOURCE E: Plutarch on the festival of the *Lupercalia***

Plutarch, the ancient Greek historian, biographer, and essayist (c. 46–120 CE), describes the rites of the *Lupercalia*, one of Rome's most ancient festivals.

I have already discussed the Parilia. As for the Lupercalia, judging from the time of its celebration,

An oddity of this festival is that the Luperci also sacrifice a dog.

* *Evander* Greek founder of a settlement on the future site of Rome, at the time of the Trojan War.

RESOURCE F: Cicero, *On Divination*

Roman statesman and philosopher Cicero (106–43 BCE) discusses the importance of omens.

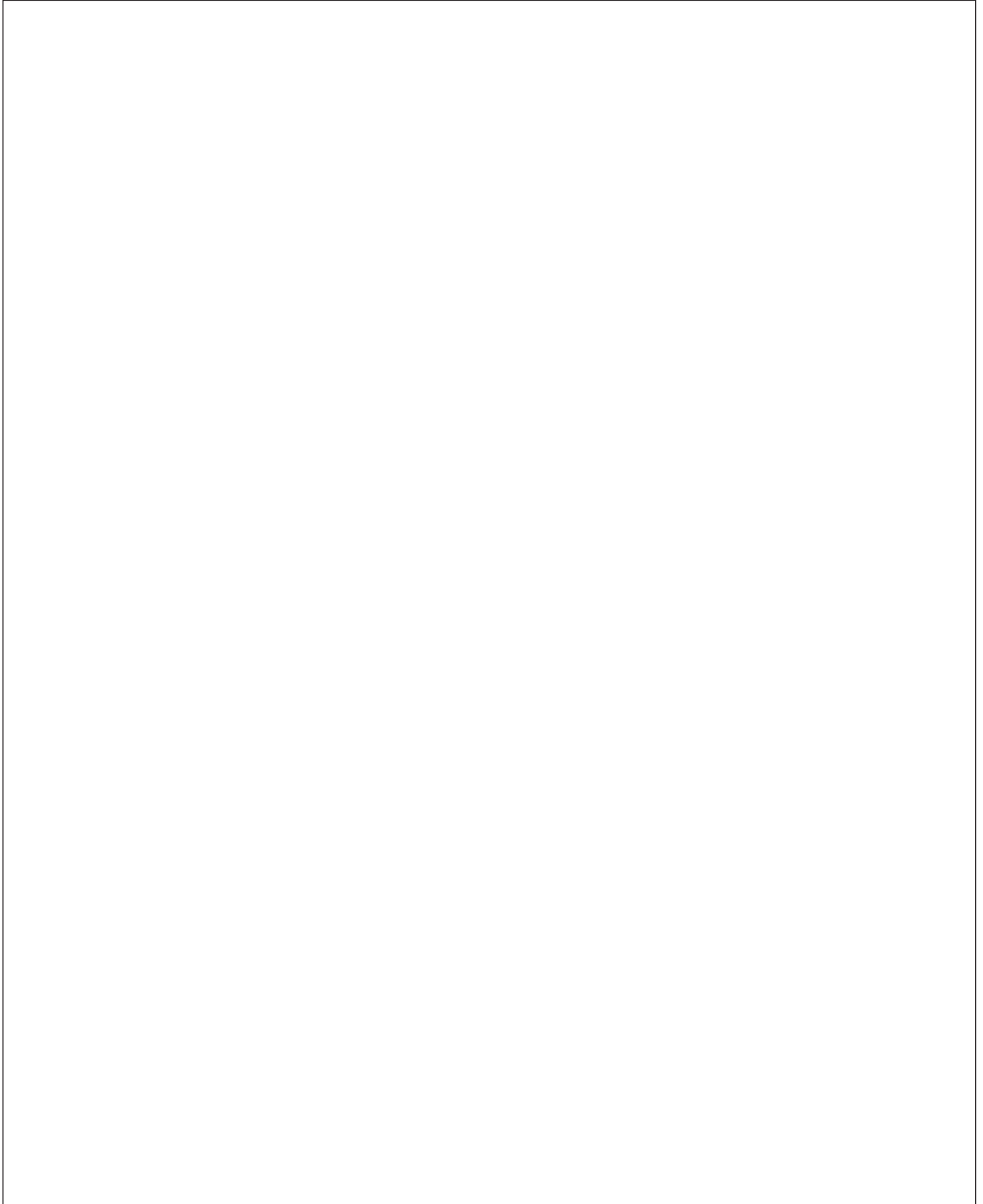
Didn't the consul C. Flaminius neglect the signs of future happenings and so bring great disaster on the state in the Second Punic War?

And so, within three hours, his army was cut to pieces and he himself slain.

* *tripudium* ritual feeding of the sacred chickens.

RESOURCE G: The Temple of Portunus, Rome

Portunus was the Roman god of keys, doors, and livestock. He also protected the warehouses where grain was stored. His main temple was in the Forum Boarium, a cattle market near the Tiber River. On his festival day, the *Portumnalia*, keys were thrown into a fire for good luck.

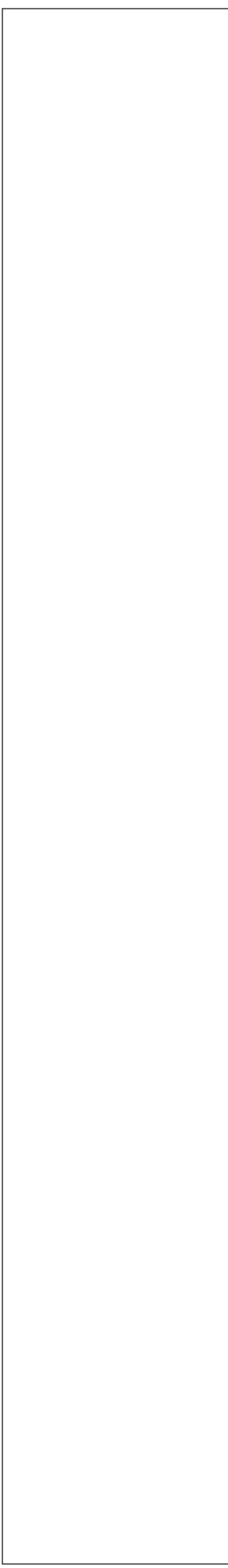
Resource G(i): Plans of the Temple of Portunus

Resource G(ii): The Temple of Portunus today

RESOURCE H: Frieze from the monument of Domitius Ahenobarbus, Rome, 2nd century BCE

Resource H(i)

The frieze from this monument – once thought to be an altar – shows the taking of the census on the left and the procession of the *suovetaurilia*. The *suovetaurilia* was an ancient purification ceremony involving the sacrifice of a bull, sheep, and pig. The tall warrior standing at the altar is sometimes identified as the god Mars.



Resource H(ii): Detail of the frieze



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The resources continue on the following page.**

QUESTION SIXTEEN: POLITICAL AND MILITARY LEADERSHIP***EITHER: ANCIENT GREECE*****RESOURCE I: Herodotus, *The Histories***

The ancient Greek historian Herodotus (c. 484–425 BCE) describes how Periander, son of Cypselus, consolidated his rule over Corinth. Periander lived in the 7th–6th century BCE.

To begin with, Periander was less violent than his father, but soon surpassed him in bloody-mindedness and savagery.

anything that Cypselus had left undone in the way of killing or banishing, Periander completed for him.

RESOURCE J: Plutarch, *Life of Cimon*

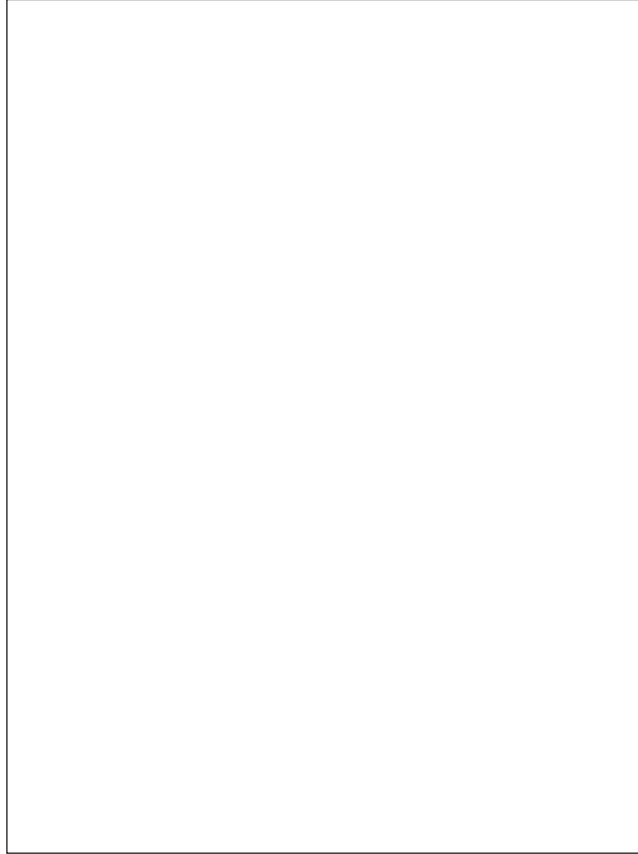
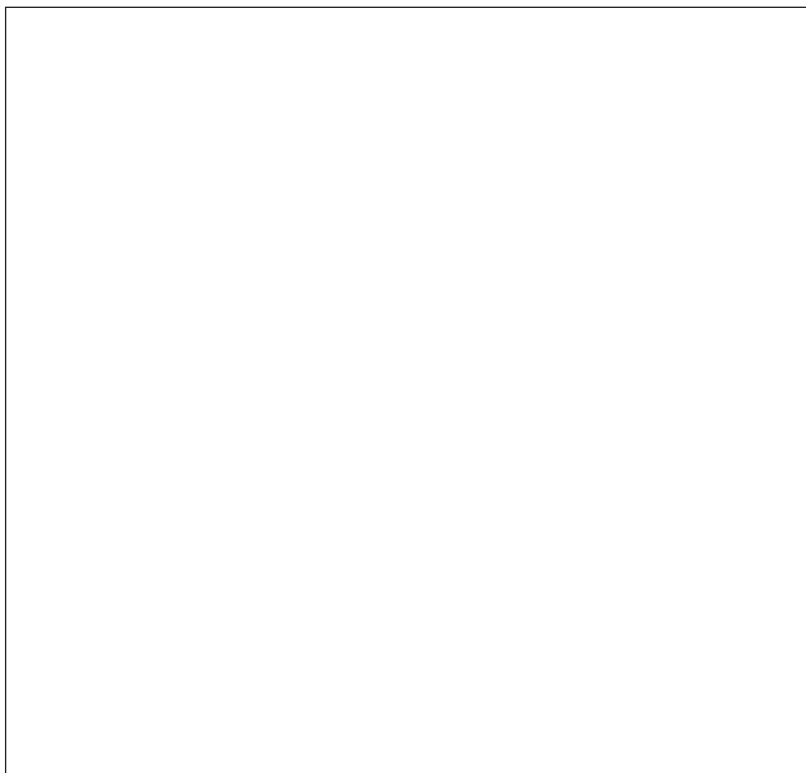
Plutarch (c. 46–120 CE) was an ancient Greek historian, biographer and essayist. In this passage he explains how the Athenian statesman Cimon found a subtle way to weaken Athens' allies and increase her hold over her empire in the years following the failure of the Persian invasion of Greece by Xerxes.

The Athenian generals tried to force them into fulfilling their duties,

they had sunk into the position of tributaries and subjects instead of allies.

RESOURCE K: Mithridates VI

Mithridates VI of Pontus, also known as Mithridates the Great, claimed descent from royal families of Greece and Persia. He was territorially ambitious and during his rule (c. 120–63 BCE), he expanded his kingdom across Anatolia (modern Turkey) and around the Black Sea, challenging Roman power in the East.

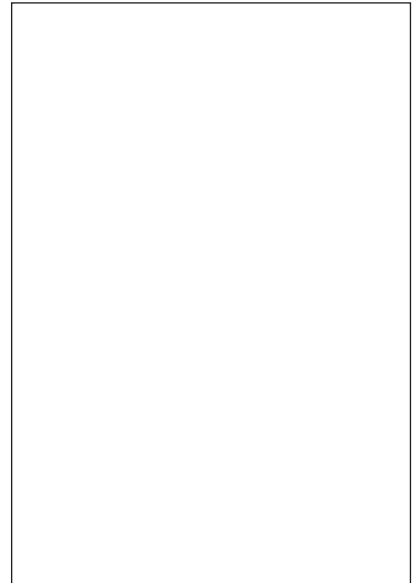
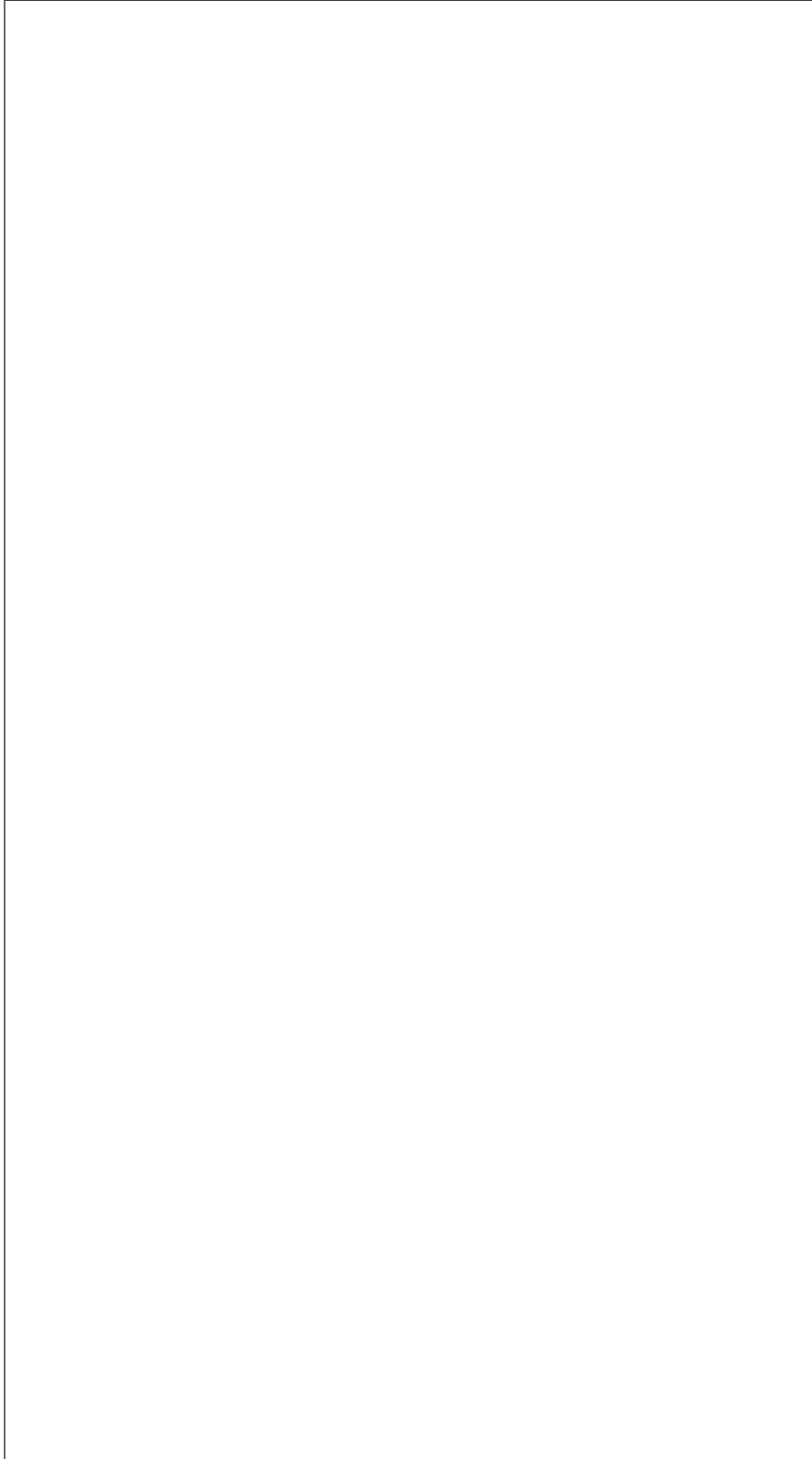
Resource K(i): Head of Mithridates VI**Resource K(ii): Coin showing head of Mithridates VI**

RESOURCE L: Portrait statues of Greek statesmen

Publicly displayed portrait statues were an exceptional honour in the Greek world. They were not faithful copies of their subjects; instead, they were designed to show character.

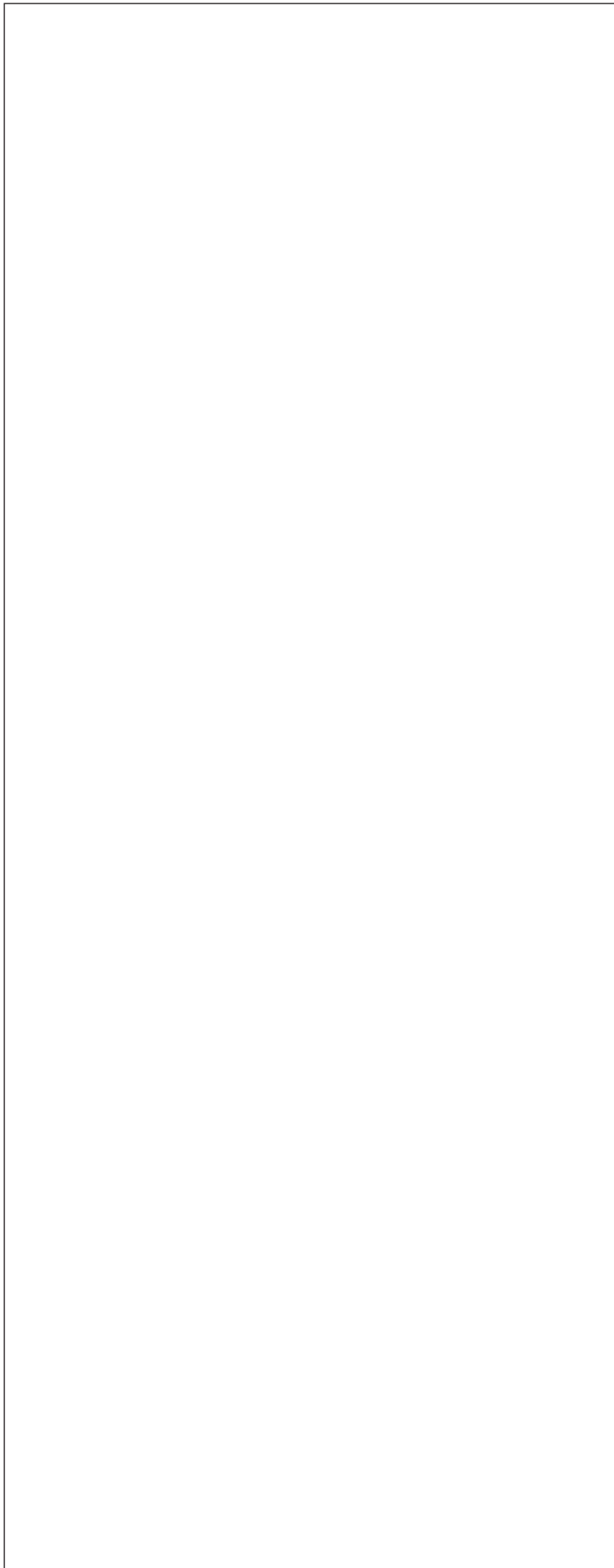
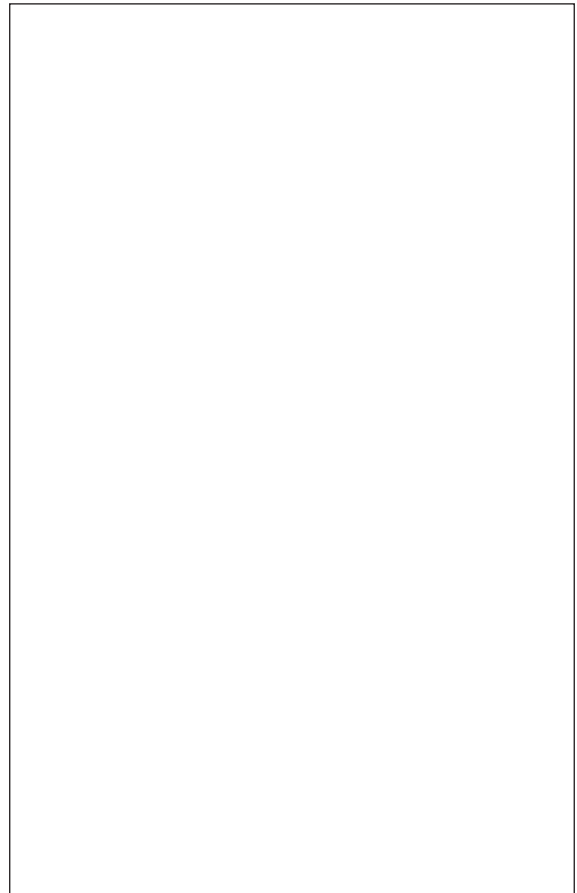
Resource L(i): Demosthenes

Demosthenes was a statesman in democratic Athens in the 4th century BCE. Although physically weak, he was a powerful orator, who spent his whole career fighting against the rising power of Macedonia – which eventually had him assassinated.

Detail of head

Resource L(ii)

This statue depicts a Hellenistic ruler leaning on his spear – circa 1st century BCE.

**Detail of head**

OR: ANCIENT ROME**RESOURCE M: Plutarch, *Life of Cato the Elder***

Plutarch (c. 46–120 CE) was a Greek historian, biographer, and essayist. In this passage he discusses the political ideals championed by Cato the Elder in response to a visit to Rome by three Athenian philosophers, among them Carneades, in 155 BCE.

Carneades expressed himself. He was the ablest of the Greeks and his performance did not belie his reputation.

but leave the youth of Rome to give their attention to the laws and the magistrates, as they have done in the past.”

* *Gaius Acilius* senator who wrote a history of Rome (in Greek).

RESOURCE N: Cicero, *Against Verres*

Cicero is prosecuting Verres for theft, embezzlement, murder, and brutality during his term as governor of Sicily. Cicero must not only show that Verres is guilty (which is easy) but also, since Verres has many senatorial friends, convince the jury of senators to convict him. Verres' trial took place in 70 BCE.

Let me tell you of the impudent and insane plan that is now in his mind.

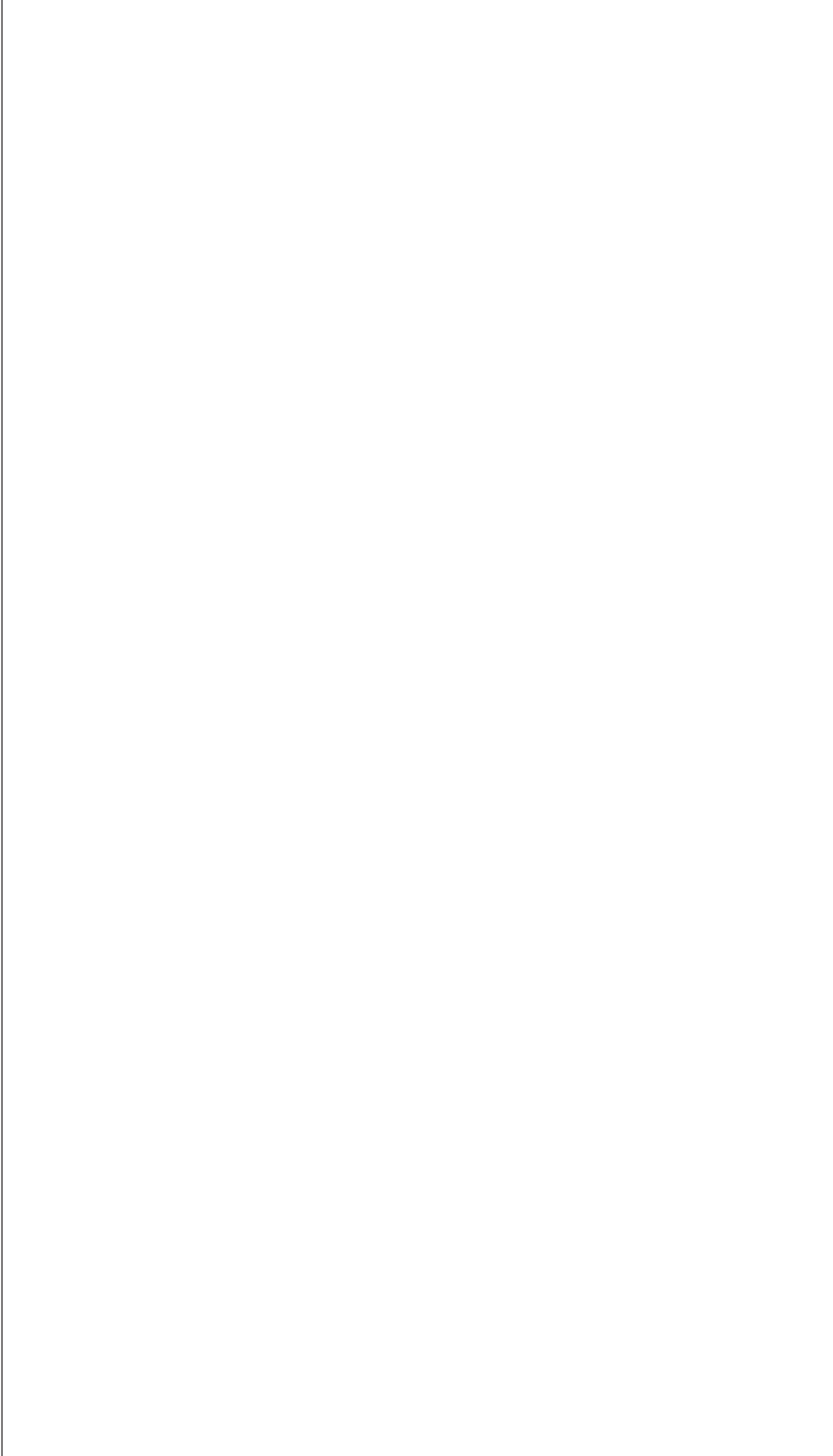
and since he could not possibly escape the rough waters of prosecution, might at least avoid the gales of the stormy season.

RESOURCE O: Vespasian

Vespasian, founder of the Flavian dynasty, was emperor of Rome from 69 CE to 79 CE.

Resource O(i): Statue of Vespasian

Marble statue of the Emperor Vespasian, possibly for display in a shrine to the imperial cult.

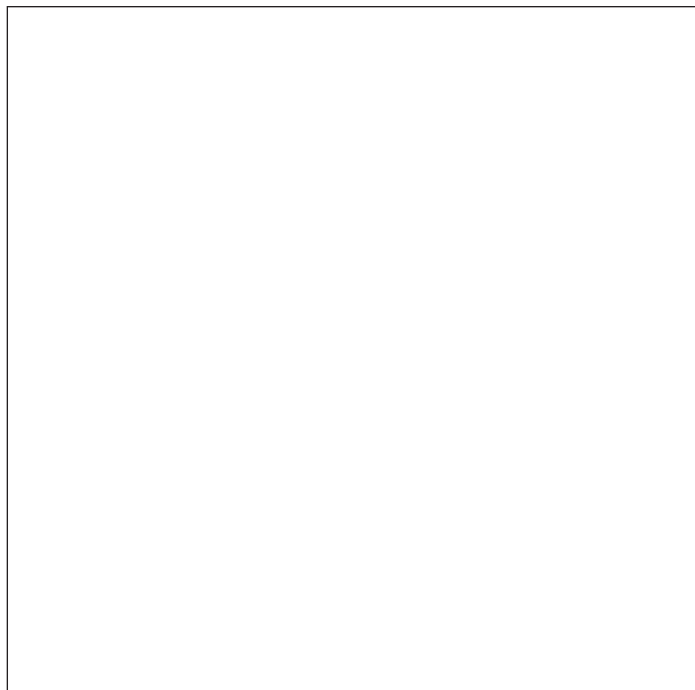
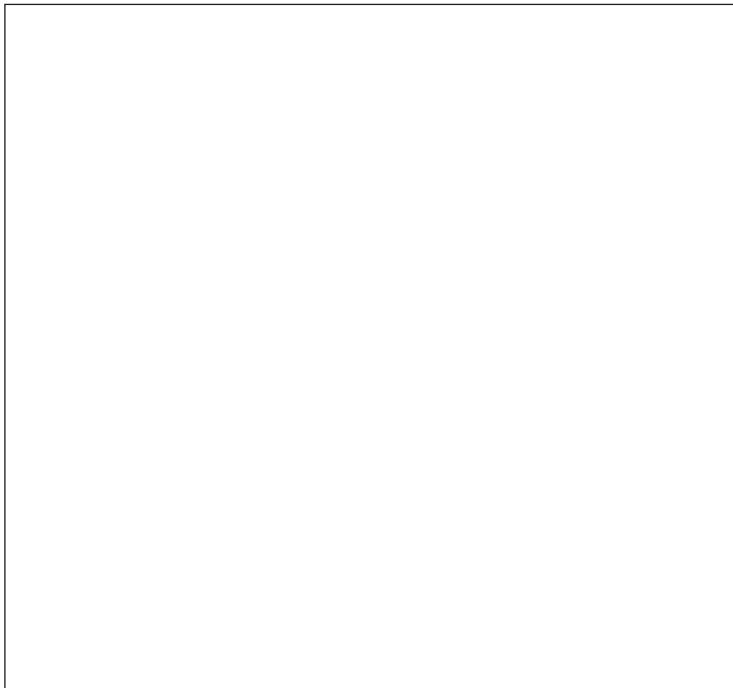


Resource O(ii): Sestertius coin, minted under Vespasian in 71 CE

The inscription on the **obverse** of this coin details Vespasian's titles:

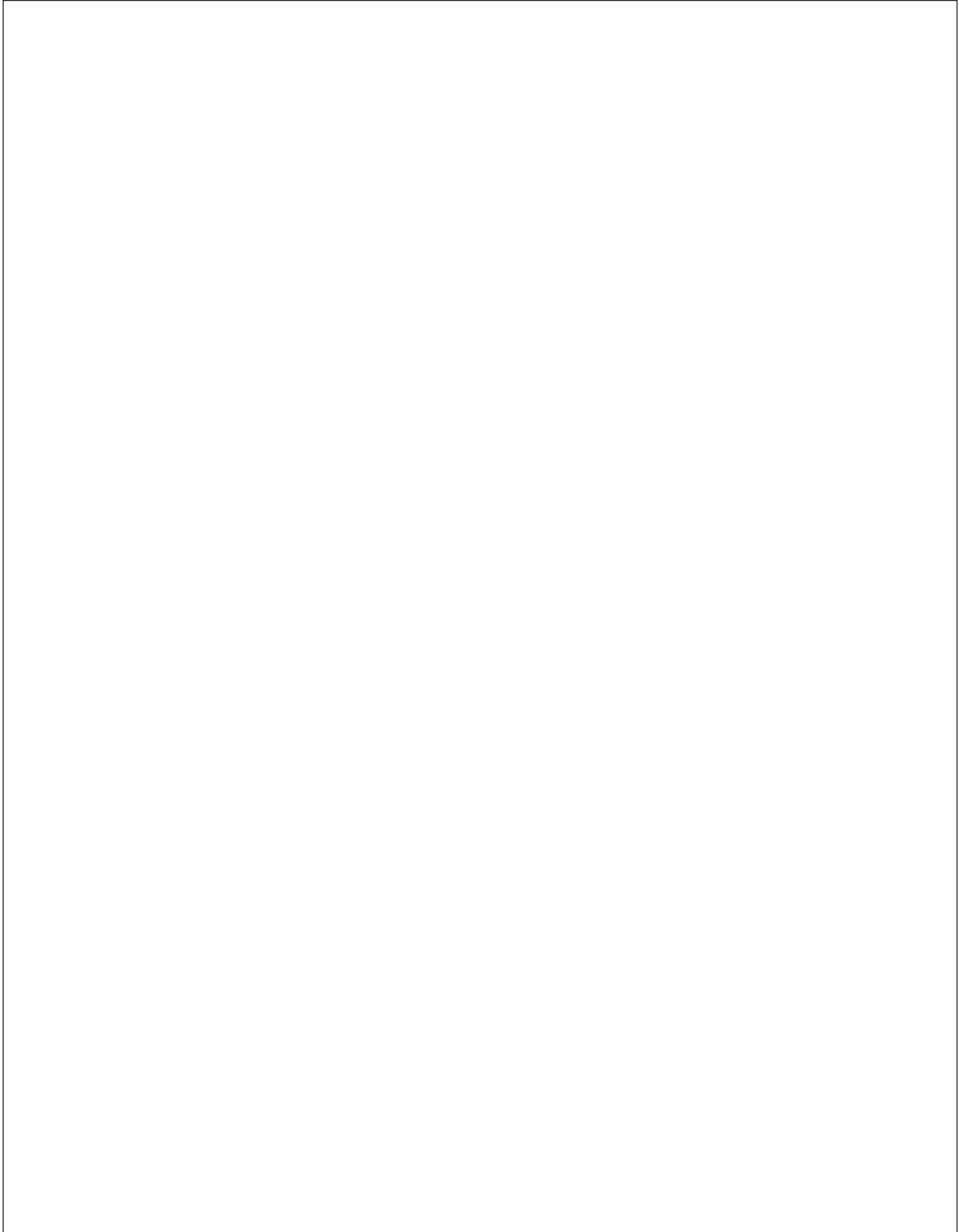
- IMP[ERATOR] CAES[AR] VESPASIAN[US] AUG[USTUS],
- P[ONTIFEX] M[AXIMUS]
- TR[IBUNICIA] P[OTESTAS] – holding tribunician power
- P[ATER] P[ATRIAE] – father of the country
- COS – consul.

On the **reverse** there are Jewish captives and the words IUDEA CAPTA, commemorating the capture of Judea.



RESOURCE P: Relief plaque, Arch of Marcus Aurelius

On this plaque, Marcus Aurelius, emperor of Rome from 161–180 CE, rides in a triumphal procession. Neptune, Roma, and Minerva appear in relief on his chariot. It is probable that Commodus (son of Marcus Aurelius) originally accompanied him in the chariot. This is evidenced by the gesture of the figure of Victory above who appears to be holding crowns for two figures. However, following the Roman practice of *damnatio memoriae* (literally, 'condemnation of memory'), Commodus' public images were systematically removed after his death.



ACKNOWLEDGEMENTS

- Resource A** Pausanias in Eustathius, *Commentary on the Iliad* 22.495, in David G. Rice and John E. Stambaugh, *Sources for the Study of Greek Religion* (Missoula, Mont.: Scholars Press, 1979), pp 136–7.
- Resource B** Demosthenes, *Against Neaira* 75–76, 73, in David G. Rice and John E. Stambaugh, *Sources for the Study of Greek Religion* (Missoula: Scholars Press, 1979), pp 202–3.
- Resource C(i)** Judith M. Barringer, ‘The Olympic Altis before the Temple of Zeus’ in *Jahrbuch des Deutschen Archäologischen Instituts* 124 (2009), p 233, fig 12 (adapted).
- Resource C(ii)** Victoria University of Wellington Classics Programme image collection.
- Resource C(iii)** John Griffiths Pedley, *Greek Art and Archaeology* (London: Laurence King, 2012), p 221 fig 7.23.
- Resource D(i)** http://upload.wikimedia.org/wikipedia/commons/5/50/Brauron_-_Votive_Relief1.jpg
- Resource D(ii)** Nikolaos Kaltsas and Alan Shapiro (eds), *Worshipping Women: Ritual and Reality in Classical Athens*, (New York: Alexander S. Onassis Public Benefit Foundation, 2008) fig 80.
- Resource E** Plutarch, *The Rise of Rome*, trans. Ian Scott-Kilvert, Jeffrey Tatum and Christopher Pelling (London: Penguin Books, 2013), pp 35–36.
- Resource F** Cicero, *On Divination*, in Valerie M. Warrior, *Roman Religion, A Sourcebook* (Newburyport: Focus Publishing, 2002), p 7.
- Resource G(i)** John Scheid, *An Introduction to Roman Religion* (Bloomington: Indiana University Press, 2003), pp 68–69.
- Resource G(ii)** http://upload.wikimedia.org/wikipedia/commons/e/ec/Roma_-_Tempio_di_portunus02.JPG
- Resource H(i) and (ii)** <http://upload.wikimedia.org/wikipedia/commons/a/a0/Altar-of-Domitius-Ahenobarb.jpg>
- Resource I** Herodotus, *The Histories*, trans. Aubrey de Sélincourt (Harmondsworth: Penguin Books, 1972), pp 376–377.
- Resource J** Plutarch, *The Rise and Fall of Athens: Nine Greek Lives*, trans. Ian Scott-Kilvert (Harmondsworth: Penguin Books, 1960), p 153.
- Resource K(i)** http://en.wikipedia.org/wiki/File:Mithridates_VI_Louvre.jpg
- Resource K(ii)** http://upload.wikimedia.org/wikipedia/commons/0/0c/Mithradates_VI_of_Pontos.jpg
- Resource L(i)** Ralf von den Hoff, ‘Naturalism and Classicism: Style and Perception of Early Hellenistic Portraits’, pp 49–62 in Peter Schutz and Ralf von den Hoff (eds), *Early Hellenistic Portraiture: Image, Style, Context* (Cambridge: Cambridge University Press, 2007), fig 37.
- Resource L(ii)** http://upload.wikimedia.org/wikipedia/commons/8/88/Seleucid_prince_Massimo_Inv1049.jpg
(detail) Matteo Cadario, Nunzio Giustozzi, *Palazzo Massimo alla Terme: Guida* (Milan: Mondadori Electa, 2008), p 8.
- Resource M** Plutarch, *The Rise of Rome*, trans. Ian Scott-Kilvert, Jeffrey Tatum and Christopher Pelling (London: Penguin Books, 2013), p 517.

- Resource N** Cicero, *The Verrine Orations I*, trans. L. H. G. Greenwood (Cambridge: Harvard University Press, 1928) p 75.
- Resource O(i)** <http://ancientrome.ru/art/artworken/img.htm?id=2829>
- Resource O(ii)** <http://www.wildwinds.com/coins/sear5/s2325.html>
- Resource P** http://commons.wikimedia.org/wiki/File:Bas_relief_from_Arch_of_Marcus_Aurelius_triumph_chariot.jpg

