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2

91200



912000



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
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SUPERVISOR'S USE ONLY

Level 2 Classical Studies, 2016

91200 Examine ideas and values of the classical world

9.30 a.m. Monday 14 November 2016
Credits: Four

Achievement	Achievement with Merit	Achievement with Excellence
Examine ideas and values of the classical world.	Examine, in depth, ideas and values of the classical world.	Examine, with perception, ideas and values of the classical world.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ONE question in this booklet.

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Low Excellence

TOTAL

7

ASSESSOR'S USE ONLY

INSTRUCTIONS

Answer ONE of the four questions below, **with reference to a named classical literary text**.

Make sure the question you choose suits a classical text that you have studied.

You must answer using extended paragraphs, and may support your answer with bullet points, diagrams and/or annotated sketches.

You must support your answer with relevant evidence from the named classical literary text.

Space for planning has been provided on page 3. Begin your answer on page 4.

***EITHER:* QUESTION ONE**

Explain how the actions of a leader/hero in one or more episodes, are determined by his/her sense of justice.

What do these actions convey about the ideas and values of classical society?

***OR:* QUESTION TWO**

Explain the relationship between two characters, as demonstrated through their interactions.

In what ways does this relationship reflect the expectations of classical society?

***OR:* QUESTION THREE**

Explain how the actions of a character reflect his/her beliefs about the divine*.

In what ways were the character's beliefs consistent and/or inconsistent with the religious views of classical society?

** The divine may refer to gods, oracles, prophecies, and religious rituals.*

***OR:* QUESTION FOUR**

Explain how the actions of a character(s) violate traditional social and/or cultural behaviours.

Why would these actions have been considered unacceptable by classical society?

PLANNING

ASSESSOR'S
USE ONLYHectorintro

- character depth ✓

Book 6

- "What are you doing? Our brothers are falling around the town and sweet walls of Ilium ✓"
- "yet what distresses me more is the thought of you... being dragged off, your freedom gone"
- "He shrunk back in fear... terrified of the bronze helmet with horse hair plume"
- "war is man's business, and will be the business of every man in Ilium, myself alone all"
- "if I shrink back from the fight like a coward, Book 15 I would feel nothing but shame before the Trojans?"

- "So Hector spoke and put courage into all the hearts of the men"
- "Not that he had a lack of determination, Hector raged like the war god Ares or like a forest fire in the midst of a thicket"
- "Hector ran forward to the front, towards the blue prowed ships"
- "And Ajax, fearing for death, gave way a little"

Book 22

- "I did not take his advice, it would have been much better if I had"
- "And help me decide whether to save his life"
- "The beam fell down on Hector's side, spelling his doom"
- "so the gods really did summon me to my death"
- "let me at least sell my life dearly and not without glory"
- "I earnestly hope a ransom home... so the Trojans and their wives can cremate me"

Remember you must support your answer with relevant evidence from the named classical literary text.

ASSESSOR'S
USE ONLY

Question number: One = Actions of a hero/leader
Classical literary text: The Iliad

Begin your answer here:

In the *Iliad*, written by Homer, we see many examples of heroes and leaders that have a strong moral and judicial sense - one of which is the exemplary leader of the Trojan army; Hector. Hector is a prince of Ilium and the role model for all Greeks to try to be - not only is he strong and determined, but he also has a familial, moral way about him that usually decides what actions he is to take. We see these actions in Book 6 ~~Book 6~~ and Book 22. In these books we see contrasts and examples of his heroic nature, with a depth that shows his real character and ~~also~~ many faceted personality.

In Book 6, Hector's actions and dialogue with other characters show how deeply rooted his belief in justice, morality and honour is. Hector begins by berating his brother after coming back from the war for a time saying "what do you think you are doing"? ... our men are falling in action around the town and the sweet walls of Ilium". Hector's righteous anger shows a contrast between him and his brother - Hector moral ~~in~~ and honourable thinking about the men dying for Paris (since he started the war) and Paris who wallows in his own sorrows about being useless. Hector's belief in justice determines his beratement of Paris because he

believes Paris needs to be and should be fighting - not just because it is the duty of men in classically Greek society, but because the war is his fault anyway. Many classical readers would agree with this because of the importance of honour and accountability, something we see a lot of from Hector in future books.

After this encounter, we see Hector's actions in going to meet his family (still in Book 6). Hector and Andromache are examples of the perfect Greek household and are seen as ~~examples~~ role models for the classical man and woman. Andromache wants Hector to stay, but Hector says "if I shrink from the fighting like a coward... I would feel nothing but shame before the Trojans." This quote expands on the importance of honour and shows just how ~~moral~~ Hector is - his duty is to his family, but he has a greater obligation to his people. Many classical readers would agree with this, as men had to leave to war - it was destiny and their fate, as dying in battle is the most honourable and glorious death. Hector then says "Yet what distresses me... is more the thought of you... being dragged off by a bronze haired Greek, your freedom gone." In this we see why Hector is not only a moral and just hero on the battlefield, but in the family as well. His town depends on him to ~~also~~ protect them, which he is more than aware of, but he ~~also~~ also fights for his family and their freedom. This is a
An example of filial piety.

just and moral reason, and provides much more depth than Achilles who just fights for glory. The classical reader would agree and admire this - as Hector is the exemplary husband, son, father and leader. They would also understand why he was fighting for freedom, as it was common practice for armies who took over towns to take slaves and all their belongings. Men had the responsibility to fight in classical society, to not only take glory and honour, but to ensure the liberty of their people. As we know from Hector, he has already proved to be a moral person, and this is expanded upon in his actions of leaving to war, but not before summing up his view of war. "War is men's business, and this will be the business of every man in Ilium, myself above all."

22

Book 22 is the next example of Hector and his moral code. There are other examples, but book 22 expands on his thoughts, actions and his acceptance of his fate. We first see Hector standing outside the walls of Ilium, having an inner monologue that shows his regret but taking accountability as a leader. Hector did not take Polydamas' advice to retreat back inside the walls earlier, and in doing so, lost a lot of his men. "I did not take his advice... it would have been much better if I had." He recognizes his mistake and then realizes he has 3 choices; go back inside the walls to be safe

but shamed by the people, stay and fight with a high probability of death at Achilles hands or give everything to Achilles so that he will spare his people. Hector knows Achilles will not forgive him for killing Patroclus so he decides to stay and fight in order to regain his honour and right his wrongs. This action shows Hector's judicial and moral sense, as he takes accountability for his actions and faces the consequences, doing what is needed to be done. Many classical readers would agree with this choice, as Hector needed to regain his honour or he would have no glory - and the most glorious death was found in battle. Hector's inner monologue shows his humility and also his heroic qualities as a leader and prince in Troy.

Hector and Achilles then run around Troy three times, a reflection of the rule of three and how someone only abnormal or Godlike could do something more than three times. But we hear something from Zeus that expands on the idea of Hector's moral and pious belief system. "And help me decide whether or not to save his life." Zeus wants to save Hector because he "never had a lack for sacrifices"; Past actions of Hector determined by his moral and pious beliefs in the divine now influenced the King of the Gods to possibly change his fate. This does not happen

however, as Zeus weighs it on his scales "and the beam ~~fell~~ on Hector's side, spelling his doom." This signified the inevitable death of Hector. ★
 The Classical society could relate very well to the past actions of Hector, as honouring the Gods was an imperative part of their lives and the key to having piety. It was so important that they built statues and temples dedicated to them, an example being the parthenon.

The final example is Hector realizing he has been tricked by the Gods - "so the Gods really have summoned me to my death" - and staying despite knowledge of this. Hector believes he should at least "sell his life dearly and not without glory," standing firm to his moral beliefs and not leaving. ~~He~~ Hector accepts his death, his fate and knows he can only gain glory in death on the battle field - something all classical readers would know and relate to. Hector stays and dies, but not before entreating the ruthless Achilles to "take a ransom for ~~let~~ me... so the Trojans and their wives can cremate me." Even in his death, Hector shows all his words and actions are determined by his belief in justice and morality, knowing the right thing to do is adhere to the customs and traditions of ~~that~~ society. Hector also knows it is just because his family needs to bury him, something all classical readers know as battle

Extra space if required.
Write the question number(s) if applicable.

ASSESSOR'S
USE ONLY

QUESTION
NUMBER

and funeral rites.

Hector is the ultimate example of a hero who is strongly invested in beliefs of justice and honour. He believes in doing the right thing for his people, his family and also encourages others to ~~the~~ do the right thing as well - enemy or not. Hector exemplifies ~~the~~ what a classical Greek man should be through his actions and contrasts to shallow glory seeking characters. ~~Because~~ 'war is his business' and he has the sense of justice to make it his own above all.

★ Zeus and his scales are a representation of fate, and even though Hector is a just, pious individual, fate cannot be stopped.

LOW EXCELLENCE

This response has been marked as an Excellence (E7). The candidate provides a detailed and perceptive response to Q1. They demonstrate an informed and insightful understanding of Homer's Illiad, and the ideas and values of classical society.

The candidate methodically discusses example of Hector's leadership, which are clearly linked to Hector's sense of justice, and to ideas and values of the classical society. They are also supported by detailed examples from the text and quotes. The response has clear examples of perceptive understanding.

To get to E8, the candidate would need to show more in depth perception in this response, to demonstrate the "excellent insight" and "thorough understanding" required in the marking schedule. This especially applies to the ideas and values of classical society. For example, is the candidate discussing the Homeric or later societies when discussing ideas and values, and would there have been any real difference?

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High Excellence

TOTAL

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PLANNING

- Leadership
- Sense of Justice

Leadership

- ①
- Man of action (sends Creon to Delphi)
 - "... idle, one thing I have already done, Creon ...")
 - ~~initiative~~ Thoroughly cares for citizens
 - "I grieve for you, my children"

RELATE → democracy, Pericles (populist)

o II to P (law-abiding, listening to citizens)

P = bold, daring, heroic, intelligent

- sense of justice to protect his people

- ②
- Persistence and determination
(finding Laius' killer)

"fight this fight, father, seeking to seize author..."
(irony)

Jocasta "Stop, save for life..."

- jeopardy

- O ignores J

- sense of justice to bring murder to justice

RELATE → - bad leaders after Pericles (X)

- Peloponnesian War = Plague of Athens

- Plague of Athens = Plague of Thebes

War (X) II

- ③ Exile from Thebes

- Sense of justice to punish himself for murder

- Hubris "Creon, his trick or yours"

Creon + Teiresias against

RELATE II "Cast me away" → self punishment

Humanism.

Hubristic citizens (leadership roles)

divine law always wins.

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ASSESSOR'S
USE ONLY

Question number: Question One

Classical literary text: "Oedipus the King" by Sophocles

Begin your answer here:

Heroic leaders come in many different forms and shapes. This can be seen in Sophocles' ~~Oedipus~~ play, "Oedipus the King" through the character of Oedipus. Within the play, we are shown how leadership is fostered by a sense of justice and how Oedipus is able to maintain an integrity vital for a leader before his downfall from the inevitability of oracular predictions. We see Oedipus' actions being influenced by his sense of justice to bring the killer of King Laius to light, his desire to protect his people and also his self-punishment when he discovers he is the murderer.

In the ~~prologue~~ Prologue of the play, it is evident that Oedipus is a man of swift action and great insight. By having these qualities, he is presented as an admirable leader that cares for his citizens. This ^{and anticipates their needs} is proven when the citizens of Thebes seek Oedipus' aid to help rid the city of the plague. However, Oedipus, having anticipated this had already acted on his own initiative to address the crisis. He states: "But I have not been idle, one thing I have already done, Creon, the son of Menocleus has been sent." This attests that Oedipus is a man of action and ~~then~~ thoroughly cares for his citizens and their wellbeing by sending Creon to Delphi to find out ~~how~~ how to save his people. This action is influenced by Oedipus' sense of justice as a leader has a responsibility to protect his people. This is heightened when he says: "I grieve for you, my children" implying that he cares for his ~~own~~ citizens ~~as if~~ as if they were his own children. Because Oedipus is loved and cherished by his people, his leadership is able to flourish and as a result

the citizens' fears are calmed as Oedipus, their leader is taking control of the crisis. Therefore, as Oedipus values his citizens highly due to his sense of justice as a leader to protect them, he is able to create a society that fulfils everyone's desires. ~~or similarly~~ Similarly, this is also seen in democratic Athens during the classical era. Oedipus is portrayed to reflect the nature of the Athenian leaders during 429 BC when the play was supposedly written. His character can be paralleled to Pericles who was an influential general of Athens during this time. Like Oedipus, Pericles was bold and daring, known for his intelligence and heroism. He also fostered Athenian democracy to the extent of a populist. Oedipus, being law-abiding ~~and~~, listening to his citizens and protecting them further resembles a democracy ruled as such by Pericles.

Furthermore, Oedipus' leadership is ~~also~~ demonstrated through his persistence and initiative in determining the murderer of King Laius. He is driven by his determination to bring the murderer to justice and save his people from the plague. This is important for a successful leader as any leader can have goals however they will get nothing done if they do not have the initiative. This is demonstrated through Oedipus' action of declaring ~~that~~ to his citizens that he ~~"will fight this fight, and follow out every clue, seeking to seize the author of his murder as for his own father"~~ "will fight this fight, and follow out every clue, will go to the same lengths of determining the murderer as if Laius were his own father. He states: "On these accounts, I as for my own father, will fight this fight, and follow out every clue, seeking to seize the author of his murder." All irony aside, this shows

that Oedipus is a man who gets things done. Furthermore, Oedipus, being determined by his sense of justice to bring the killer to light refuses to listen to Jocasta's complaints about stopping the search for the murder, thus demonstrating his persistence as a leader. Jocasta states: "For Heaven's sake, if you care for your own life, don't seek it! I am sick and that's enough!" Hence, although Oedipus is faced with the threat of his life being in jeopardy, he still pursues ~~the~~ the murderer through his determination to bring him to justice. As the play was written during the time of Pericles' death, the leaders who came after desired to be popular rather than effective and ~~made poor choices for Athens~~ didn't make the best decisions for Athens which lead to Athens being poorly lead during the Peloponnesian War. With Pericles' death, Athens lost its greatness and glory. ~~Therefor~~ Thus, Oedipus may have been created to show ideal leadership as the Athenian population would have desired a leader like ~~him~~ him. Sophocles may have reflected Pericles in Oedipus in order to reminisce the once great statesman of Athens, show his pronounced rule and convey that Athens needed a leader like Oedipus. In addition, an epidemic called the 'Plague of Athens' devastated Athens during the second year of the Peloponnesian War when an Athenian victory was still possible. This correlation of the Peloponnesian War with the Plague of Athens suggests that Sophocles associates the ~~Pelopon~~ Plague of Thebes with the Plague of Athens. Through this connection, Sophocles shows us the disastrous effects of war and proposes a pathogen for this crisis — good leadership.

Lastly, in the Exodus of the play, Oedipus exiles himself from Thebes upon discovering that he was the murderer of King Laius.

This exile is driven by Oedipus' sense of justice as he believes that he must be punished due to causing the plague and endangering his people. By exiling himself, Oedipus demonstrates great leadership as it takes a true leader to abdicate, accept his wrongdoings and vanish, leaving behind his kingship. ~~This is shown when he says~~ Oedipus' self-exile occurred as a result of his actions that his hubristic nature drove him to do. His hubristic nature is shown when he goes against Creon and Teiresias for accusing him of the murder of King Laius. He states: "Creon! Was this trick his, if not yours?" showing that he believes Creon and Teiresias are plotting against him instead of accepting his fate. However, as more evidence is revealed and Oedipus is indeed the ~~king~~ murderer, he exiles himself to satisfy his sense of justice thus demonstrating great leadership. This is represented when he says: "Out of this world, cast me with speed," showing his strength as a leader as he accepts his self-punishment to live in exile ~~rather than~~ rather than take his own life which would be an easier alternative. As humanism grew in Athens during Pericles' rule, many citizens, especially those in leadership positions felt increasingly independent of the gods or ~~how~~ demonstrated hubris. They questioned whether their lives were the results of fate or free will. Even though Oedipus, the epitome of human intellect challenges the gods, it is clear that divine law has won. Thus, through Oedipus' hubristic nature, Sophocles ~~shows to the hubristic Athenians that the gods are all~~ expresses to the hubristic Athenians ~~that~~ to not get too full of themselves and that the gods are always to be respected.

Therefore, through Oedipus, we can see that leaders are able to come in different shapes and forms. They ~~may~~ may have a regrettable

past or a dark fate but it is the qualities and actions in them that matter. We see Oedipus as the very best of men, the best intentioned and also determined by a sense of justice to protect his citizens, search for the murderer of King Laius, stop the plague and lastly exile himself as a result of discovering he was the murderer. Through his actions, we are compelled to feel sorry for the tragic leader, believing that he didn't deserve the consequences of running from his fate. Here, Sophocles shows us human suffering to the mere will of the gods.

HIGH EXCELLENCE

This response has been marked Excellence (E8). The candidate has provided a perceptive and insightful response to the question that includes well-chosen examples and primary source evidence. The candidate clearly has an in depth understanding of Sophocles' King Oedipus and classical Athens.

The candidate goes beyond the text and provides detailed explanation and evidence relating to the historical, political and social context of the play. This is the key element that places this response in the E8 category. For example, the candidate compares Oedipus to Pericles, and later relates the events of the play to the populist leaders who took Pericles' place after his death. The candidate also discusses Sophocles' possible intentions behind his presentation of Oedipus. Later in the response, the candidate introduces a discussion of the links between the play and humanism. This is all linked to the question, and provides the "excellent insight" and "thorough understanding" required in the marking schedule.

One aspect of this response that sets it apart is one thing that is not directly assessed, but shows how that candidate has applied their knowledge to the question – the planning page. The planning page shows that the candidate has thought about the question, how to use their knowledge about the text to answer the question, and what information and ideas to include from beyond the text. This has allowed the candidate to write a concise, focussed and targeted response that includes perception and insight.