S

93404R

![NZQA logo] NZQA
NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Scholarship 2018
Classical Studies

9.30 a.m. Wednesday 14 November 2018

RESOURCE BOOKLET

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

Either: Question Seventeen: Death and the Afterlife. Resources A–H, pages 2–11.
Or: Question Eighteen: Conquest. Resources I–P, pages 12–22.

Check that this booklet has pages 2–24 in the correct order and that none of these pages is blank.

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

QUESTION SEVENTEEN: DEATH AND THE AFTERLIFE

EITHER: ANCIENT GREECE

RESOURCE A: Herodotus on Solon's understanding of happiness

Croesus, the wealthy and powerful king of the Lydians, asks the philosopher Solon who is the most fortunate of men, expecting that Solon will say that it is him, Croesus. Solon replies:

You can see from that, Croesus, what a chancy thing life is.

Look to the end, no matter what it is you are considering. Often enough the gods give a man a glimpse of happiness, and then utterly ruin him.

RESOURCE B: Thucydides recounting Perikles' praise of the war dead

The Athenian statesmen Perikles speaks at the public funeral for the men who died at the beginning of the Peloponnesian War in 431 BCE.

> This, then, is the kind of city for which these men, who could not bear the thought of losing her, nobly fought and nobly died. …
>
> So they fled from the reproaches of men, abiding with life and limb the brunt of battle; and, in a small moment of time, the climax of their lives, a culmination of glory, not of fear, were swept away from us.
>
> So and such they were, these men – worthy of their city.

RESOURCE C: Depictions of Hypnos and Thanatos on Greek vases

A series of vases from the fifth century BCE show Hypnos (Sleep) and Thanatos (Death) carrying a body away to give it proper burial. The motif was originally restricted to heroes who died on the battlefield, but later became more widely used.

Resource C(i): Attic red-figure krater, *c.*480 BCE

Hypnos and Thanatos lift Patroclus' body. Patroclus' companions stand in attendance and the hero's soul flies above him.

Resource C(ii): White-ground lekythos, *c.* 430 BCE

Hypnos and Thanatos lay down the body of a woman. Her gravestone is behind them. Below is a drawing of the scene depicted on the vase.

RESOURCE D: Depictions of the suicide of Ajax on Greek vases

The hero Ajax was driven mad by Athena, and killed a flock of sheep, thinking he was taking revenge on his enemies. When he came to himself and realised what he had done, he killed himself out of shame. These three vases offer different versions of the suicide, each aiming for a different reaction from the audience.

Resource D(i): Exekias, amphora, *c.*540 BCE

Ajax prepares for suicide.

Resource D(ii): Brygos Painter, kylix, *c.* 480 BCE

Ajax's wife Tecmessa spreads a shroud over his body.

Resource D(iii): Corinthian krater, *c.* 650 BCE

Greek heroes discuss the burial of Ajax after his suicide.

OR: ANCIENT ROME

RESOURCE E: Cassius Dio and Pliny, on the death of Arria

When Caecina Paetus was condemned to death in 42 CE by the emperor Claudius, his wife Arria chose to commit suicide alongside her husband.

Resource E(i): Cassius Dio, *c.*155–235 CE

> This woman, who was the wife of Caecina Paetus, refused to live after he had been put to death, although, ██ ████████████████████████████████ ██████████████████████████████████ ████████████████████████ matters had now come to such a pass, that excellence no longer meant anything else than dying nobly.

* Messalina Claudius' wife

Resource E(ii): Pliny the Younger, 61–*c.*113 CE

> It was a glorious deed, I know, to draw a dagger, plunge it into her breast, pull it out, and hand it to her husband ███████████████
> ██████████████████████████████
> ██████████████████████████████
> ███████████████████████████████
> █████████████████████████████████
> ████████████████████████████████
> █████████████████████████████████
> █████████████████████████████████
> ████████████████████████████
> ███████ When she was brought round, "I told you," she said, "that I should find a hard way to die if you denied me an easy one."

RESOURCE F: Tacitus, on the death of Claudius' wife

In the *Annals*, a history of the Julian-Claudian dynasty, Tacitus (*c.*56–*c.*120 CE) records the death in 48 CE of Messalina, wife of the emperor Claudius. Messalina has been condemned to death and a tribune* and some centurions are sent to carry out the sentence.

From the freedmen Euodos was selected to detain her and ensure orders were carried out.

She took the dagger and drew it tremulously towards her throat and then her breast but in vain. The tribune's blow drove it home.

* tribune   junior military officer

RESOURCE G: Depictions of death in the arena on Roman mosaics

Gladiators were marginalised and socially disdained – and yet the best of them were wildly popular. This mosaic from Leptis Magna in Africa shows gladiatorial games and criminals being put to death by wild animals.

RESOURCE H: A Roman sarcophagus

Roman sarcophagi are often decorated with myths appropriate to the dead. This one shows the myth of Niobe, who boasted that her twelve children were more lovely than Apollo and Diana. Apollo and Diana, offended, killed them all.

Resource H(i): The deaths of Niobe's children

Apollo and Diana have been added in low relief above the main scene. Niobe is at the right with her youngest children.

Resource H(ii): Detail of the sarcophagus

The children's father (on the left, in armour) and their tutor (kneeling) try to protect them.

QUESTION EIGHTEEN: CONQUEST

EITHER: ANCIENT GREECE

RESOURCE I: Thucydides recounts a dialogue between the Melians and the Athenians

In 416 BCE, during the Peloponnesian War between Athens and Sparta (431–404 BCE), the island of Melos was invaded by Athens. The Athenians demanded that the Melians join the Athenian Empire. The Melians refused and were besieged.

Athenians: As for us, even assuming that our empire does come to an end, we are not despondent about what would happen next.

Athenians: No, because it is not so much your hostility that injures us; it is rather the case that, if we were on friendly terms with you, our subjects would regard that as a sign of weakness in us, whereas your hatred is evidence of our power.

RESOURCE J: Plutarch, on Alexander as King of Asia

Plutarch (*c.*46 CE–120 CE), considers the impact of conquest by Alexander the Great.

… if you examine the results of Alexander's instruction, you will see that he educated the Hyrcanians* to respect the marriage bond, and taught the Arachosians* to till the soil,

and if Alexander has been shown to have changed the savage natures of countless tribes, it is with good reason that he should be regarded as a very great philosopher.

* *Hyrcanians, Arachosians, Sogdians, Persians, Susianians, Gedrosians, Bactria, the Caucasus*
         peoples or places conquered by Alexander

** *intractable* obstinate

RESOURCE K: Ai-Khanoum, an ancient Greek city in Bactria (modern Afghanistan), rediscovered in 1961

Excavations at Ai-Khanoum have not managed to establish the original name of the city, but it was founded at the time of Alexander the Great's conquest of Asia (334 BCE–323 BCE), or a little later under the Seleucids. The city was located at the confluence of the Amu Darya (Oxus) and Kokcha rivers and straddled major trade routes to the Indian subcontinent and to northern nomadic tribes with links to China. It contained a theatre on the Greek model, along with a very large gymnasium, and Greek-style houses with colonnaded courtyards. There were also temples, the largest of which housed a statue to Zeus.

Resource K(i): City plan
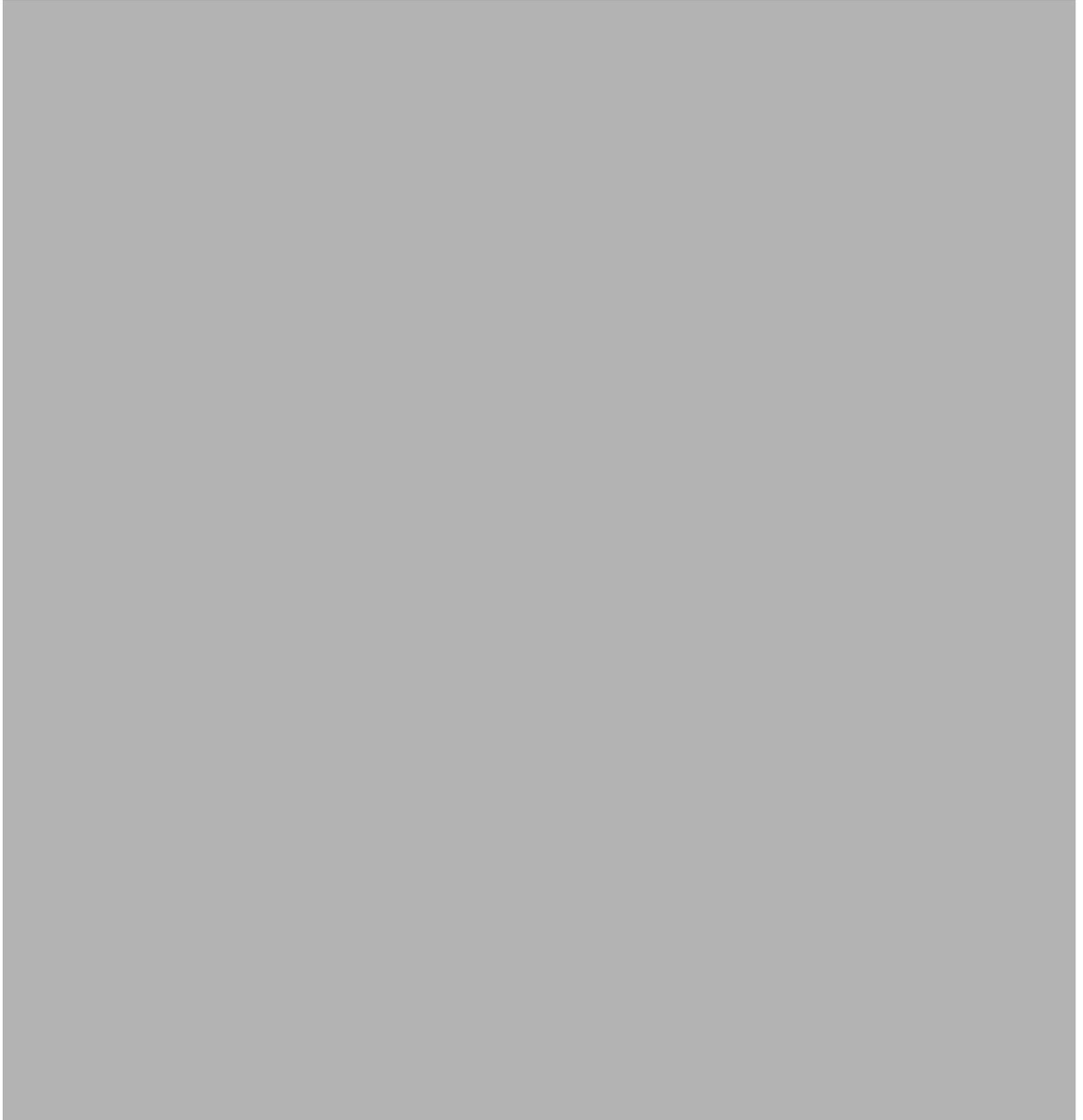
Resource K(ii): An inscription to the founder of Ai-Khanoum.

The settlement had a Heroon, a sanctuary dedicated to the city's official founder, Kineas. On the Heroon, an inscription quotes Delphic sayings.

"These wise words of ancient men are set up,
utterances of famous men, in holy Delphi.
Clearchus copied them carefully and set them up,
shining from afar, in the sanctuary of Kineas:
As a child, be orderly,
As a youth, be self-controlled,
As an adult, be just,
As an old man, be of good counsel,
When dying, be without sorrow."

Resource K(iii): A dedication offering to the goddess Cybele, Ai-Khanoum

This plate was discovered in a sanctuary to the south of the Heroon. It depicts the Greek goddess Cybele in her chariot drawn by lions. In the sky, the sun god Helios is depicted. The structure to the right is a Persian fire altar.

RESOURCE L: Silver tetradrachm of Agathokles

Agathokles, Greek ruler of Syracuse (in modern Sicily) from 317–289 BCE, rose through the ranks of the Syracusan army and eventually overthrew the government. In power, he carved out a small empire in eastern Sicily and waged war against Carthage.
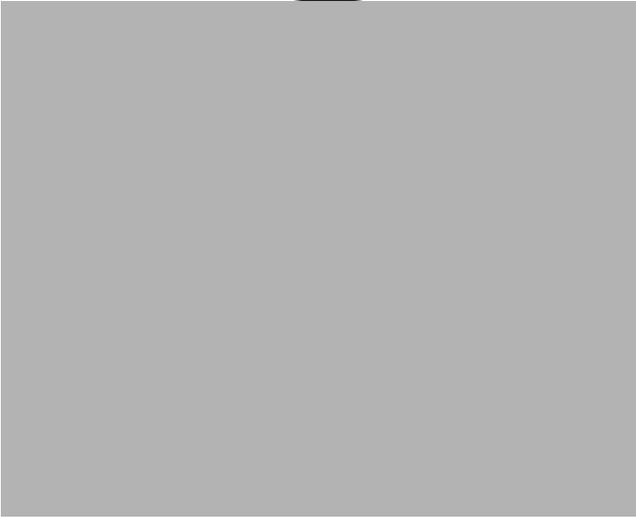
On the obverse of the coin, Agathokles has replaced the usual head of the local spring nymph Arethusa with the head of Persephone, Greek goddess of death and the harvest. Persephone was said to have been snatched by Hades in Sicily.

The reverse shows the goddess of Victory (Nike), putting the finishing touches to a military trophy constructed from the spoils of a victory against Carthage. Agathokles' name is inscribed to the left of Nike.

OR: ANCIENT ROME

RESOURCE M: Cassius Dio relates a speech made by Octavian

Cassius Dio (*c.*155–235 CE) was a Roman historian. In this passage he records a speech by Octavian (later Augustus) to his soldiers prior to the Battle of Actium fought in 31 BCE.

> Soldiers, there is one conclusion that I have reached, both from the experience of others and at first hand: it is a truth I have taken to heart above all else,
>
> but are the slaves of a woman, and yet they have dared to claim our possessions, and to employ our fellow-countrymen to lay hands on them, as if we would ever consent to surrender the prosperity which belongs to us.

* *woman of Egypt*   Cleopatra

** *Pyrrhus, Philip of Macedon, Perseus, Antiochus, the Numantines, the Carthaginians, the Cimbri, the Ambrones, the Gauls, the Pannonians*   individuals and peoples previously conquered by the Romans

† *effrontery*   insolent behaviour

RESOURCE N: Josephus records the capture of Jerusalem by the Romans

Josephus (37 CE–*c.*100 CE) was a Jewish scholar and historian. He initially fought against the Romans in the Jewish rebellion at the end of the reign of the emperor Nero, but after his capture, he defected to Vespasian, who had been appointed to suppress the uprising. When Vespasian was proclaimed emperor in 69 CE, his son Titus was left to end the war and capture the Jewish capital, Jerusalem.

Masters now of the walls, the Romans set up their standards on the towers and with clapping and singing celebrated their victory,

while great numbers were presented by Titus to the provinces to perish in the theatres by the sword or by wild beasts; those under seventeen were sold.

* Caesar   Titus

RESOURCE O: Calleva Atrebatum, a Roman town in the south of England

Resource O(i): A plan of Calleva Atrebatum (modern Silchester)

The street grid town plan of Calleva Atrebatum was built over an earlier Iron Age town, the capital of the local tribe, the Atrebates. The town straddled a key crossroads. The forum housed a basilica (administration building) and the town also had a *mansio* (lodging house) for officials on state business. The amphitheatre outside the walls near the eastern gate to London could hold between 4 500 and 9 000 spectators.

Resource O(ii): A reconstructed drawing of a Romano-Celtic temple in Calleva Atrebatum

Romano-Celtic temples were based on a square plan with an outer colonnaded walkway surrounding a small central shrine. (This type of temple was more frequent in number than Classical temples in Roman Britain.)

Resource O(iii): A bust of Serapis found in Calleva Atrebatum

Foreign cults were introduced to the citizens of Calleva Atrebatum. Serapis was an Egyptian deity.

RESOURCE P: *Tropaeum Traiani*, Adamclisi, Romania

The *Tropaeum Traiani* (Trophy of Trajan) was built in the newly conquered province of Moesia Inferior to commemorate the victory of the emperor Trajan over the Dacians in the winter of 101–102 CE.

Resource P(i): Reconstruction of the ruined *Tropaeum Traiani*

The *Tropaeum Traiani* was based on the Mausoleum of Augustus in Rome. The round base supported a trophy, approximately 40 metres high, which could be seen from some distance. Around the base were 54 metopes (carved reliefs) depicting Roman legionaries fighting their enemies (Dacians and Sarmatians). Trajan was emperor of Rome from 98 to 117 CE.

Resource P(ii): metope from the *Tropaeum Traiani*

This metope from the Trophy depicts a heavily armoured Roman legionary fighting a Dacian in baggy garments and armed with a two-handed curved sword; another Dacian lies under the Roman's foot.
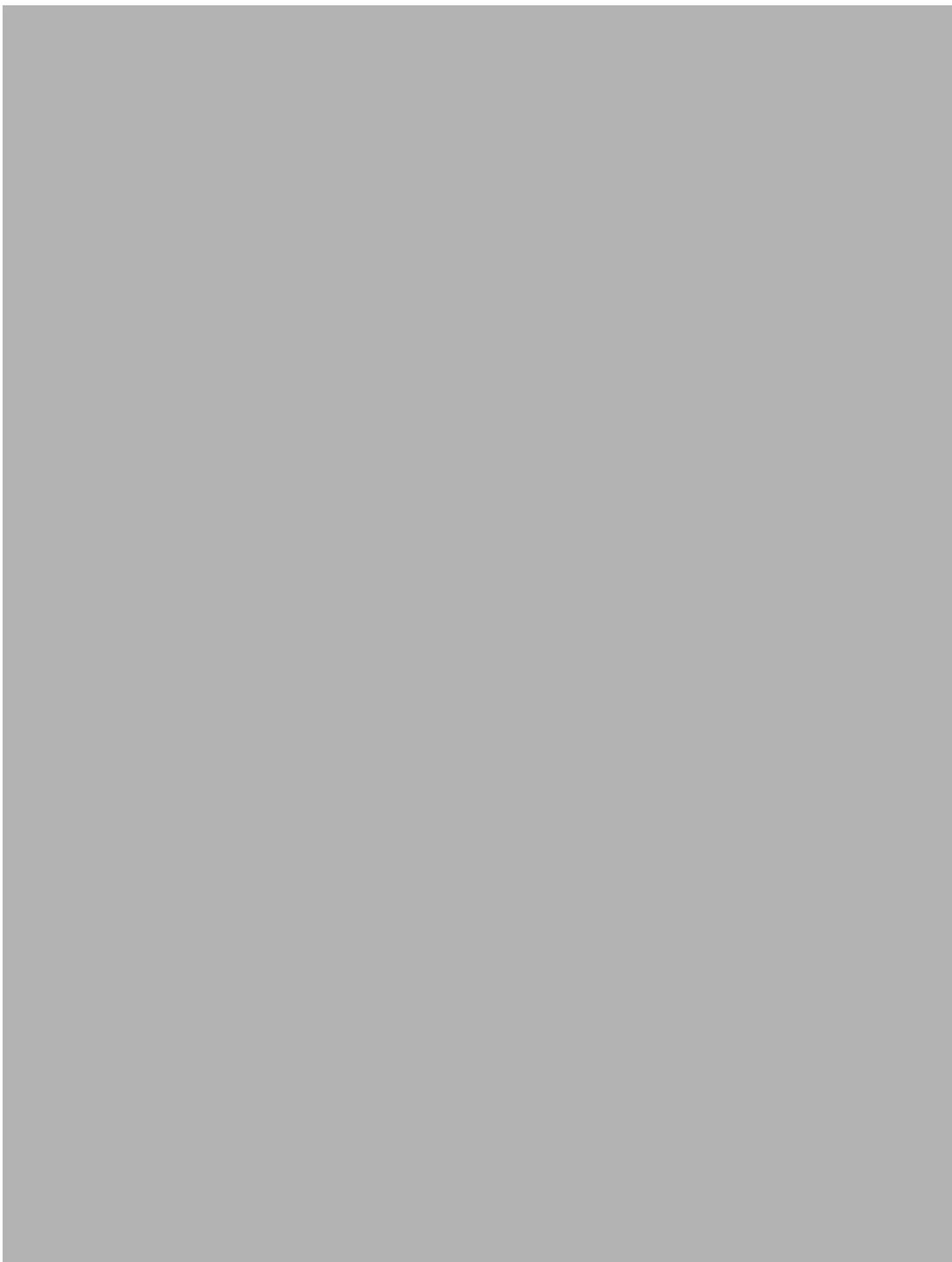
Acknowledgements

Resource M   Cassius Dio, *The Roman History: The Reign of Augustus*, trans. Ian Scott-Kilvert (London: Penguin Books, 1987), pp. 52–53.

Resource N   Josephus, *The Jewish War*, trans. G. A. Williamson, revised E. Mary Smallwood (London: Penguin Books, 1981), pp. 370–371.

Resource O(i)   http://www.timetrips.co.uk/roman-townsilchester-map.jpg

Resource O(ii)   https://farm6.staticflickr.com/5467/7158409998_1d8d74e6d0.jpg

Resource O(iii)   https://upload.wikimedia.org/wikipedia/commons/d/da/Stone_head_of_Serapis.jpg

Resource P(i)   https://upload.wikimedia.org/wikipedia/commons/5/53/Monumentul_triumfal_ Tropaeum_Traiani-judetul_Constanta%2CRomania.jpg

Resource P(ii)   https://en.wikipedia.org/wiki/Tropaeum_Traiani#/media/File:AdamclisiMetope36.jpg