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2

91200



912000



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

SUPERVISOR'S USE ONLY

Level 2 Classical Studies, 2017

91200 Examine ideas and values of the classical world

2.00 p.m. Thursday 23 November 2017
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.

If you need more room for your answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

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Low Excellence

TOTAL

07

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 literary 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 action(s) of a leading character reflected and/or challenged the ideas and values of classical society.

OR: QUESTION TWO

Explain how the relationship between two characters was influenced by their place in society.

** Place in society may refer to age, social and/or political status, wealth, gender, and/or whether they were human or divine.*

OR: QUESTION THREE

Explain how a conflict between characters was driven by their beliefs.

OR: QUESTION FOUR

Explain how a desire to gain and/or maintain power determined the action(s) of a character.

PLANNING

Creon Quotes-

There are other fields. ②

Am I to rule this land for others? or myself?

Die then if that must, and love the dead ②

I'm not about to prove myself a liar, not to my people. ②
Never the same for the...

✓ The other brother... Polynices... He is to have no grave, no burial, no mourning for him; it is forbidden. ①

Never lose your sense of judgement over a woman ②

✓ Never the same for the patriot...

Antigone quotes -

I did it, I don't deny it

There is no shame in honoring my brother.

What law of heaven of heaven have I transgressed? ①

These laws, I was not about to break them.... ②

I will bury him myself... even if I die in the act

You chose to live, I chose to die

I know my duty, where the duty lies

We have a duty to the dead ①

Actions

- 1 - refused ^{disgraced Polynices} burial ^(history) - challenged (idea & values)
 - haughty & arrogant
 - Oedipus
 - Creon & Polynices
- 2 - refused ^{Antigone} punished ^{for burying} - reflect and challenge " "
 - female & power
 - burning & gods
- 3 - haemon ^{wasn't allowed to marry her} + (curse at Oedipus) - wanted to prove himself / dictate / impress his people

family / God / father-like

agape } philia
types of love

brotherly / familial / sibling bond

hubris - pride

hamartia - fatal flaw leading to downfall

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

ASSESSOR'S
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Question number: 1

Classical literary text: Antigone

Begin your answer here:

In the play, *Antigone* by the playwright Sophocles, the actions of the leading character both reflect and challenge the values and ideas of ancient Athenian society. Creon, King of Thebes and uncle to Antigone, Polynices and Eteocles, ~~the~~ disgraced and refused Polynices a burial after he tried to take Thebes by violence. Creon also punished his niece, Antigone, ~~who is~~ daughter to Oedipus, the old king who was cursed to kill his father and marry his mother, ~~to~~ by locking her up and ~~the~~ leaving her to a death by starvation. Creon's actions both reflect and challenge the ideas and values of Ancient Athenian society because the gods and their views on burial are very important but females are also treated badly and Antigone defying him could be considered reason enough to punish her.

Oedipus, father to Antigone, Polynices, Eteocles and Ismene, became king after he killed his father, Laius and married his mother, Jocasta thereby fulfilling the curse. After finding out ~~he gouged out his~~ ~~his~~ Jocasta hung herself and upon seeing her, Oedipus gouged out his eyes and left Thebes. His sons, Polynices and Eteocles were sharing the throne

Coligarchy) when Eteocles decided that he did not want to share it and wanted to rule alone. Polynices was furious and left to Argos, where he found an army and brought them back to Thebes to win 'his' throne back. Many Thebans died by this but Thebes ultimately won, and both brothers died at the same time. Creon became king right after the battle and had to deal with the aftermath. King Creon believed that it ~~should~~ was "never the same for the patriot and the traitor" and because Eteocles died fighting for his country, he was rewarded with a burial with all the honours. However, because Polynices brought a foreign army to Thebes and risked the lives of his people, ~~he would be denied a burial and whoever buried him would be publicly stoned to death as punishment~~ "he ~~was~~ is to have no grave, no burial, no mourning for him; it is forbidden" and the punishment for anyone who went against his decree was public stoning. Creon was very black and white about this because to him it was as simple as being loyal to your country and betraying your country.

King Creon's decision to refuse Polynices a burial would have challenged the ^{values & ideas} ~~laws~~ of the Ancient Athenian society as they were very religious and the gods had decreed that all people should

However, the General of Athens, Pericles, gave a funeral speech (eulogy) in which he praised the fallen soldiers for giving up their lives for Athens and it could be debated whether or not Sophocles, the playwright was subtly insulting him for being too proud. Regardless

be buried so as to enter the underworld. Their punishment or reward would be delivered by the gods and not by man. If they ^{dead} were not buried, then Charon the Ferrykeeper could not take them across the River Styx and they would wander the shores of the River Styx for eternity and not be at peace. ~~Therefore~~, Creon's decree was ^{majority of the} the opposite of the values and ideals of the Ancient Athenian society. Antigone would have been used as a cautionary tale of hubris (pride) being Creon's hamartia (fatal flaw leading to his downfall) ~~and the fact that~~ ^{as} he refused Polynices a burial and therefore, disobeyed the gods and their laws.

After Creon gave his decree, his niece and daughter-in-law to be, ^{Antigone} refused to obey him and buried Polynices herself. Antigone believed in the burial laws of the gods and "[she] was not about to break them, not out of fear of some man's wounded pride." However, Creon was not about to retreat and "[he ~~was~~]" not about to prove himself a liar, not to my people, no, ~~but~~ "[he was]" going to kill ~~her~~ "[Antigone]". Creon thought that keeping his promise of punishing anybody who disobeyed his decree was more important than showing mercy to his family when they were following the laws of the gods. Creon not only condemned her to a solitary cave in which she was to stand to

death, but also ignored his son, Haemon who was engaged to Antigone and still wanted to marry her. However, Creon believed that "there are other fields for [Haemon] to plow" and as a woman, Antigone had no real value unless she was meek and obedient. Creon originally wanted to prove to his people, the people of Thebes that he was a good King and that he could be trusted if not loved and respected, which would be a stark contrast to Oedipus and Polynices and Eteocles. However, it soon stopped being about Creon wanting the best for his people but became about his hubris, which was shown clearly when he said "Am I to rule this land for myself? Or for others?" King Creon started out with good intentions but his need to prove himself simply stroked his ego and pride until it became less about the people and more about his personal views.

King Creon's actions both reflect and challenge the values and ideals of Ancient Athenian society as women were not allowed to be as outspoken or bold as Antigone but Creon also lead with hubris instead of agápe (love God has for his children, or a father/King has for his young/his people). In Ancient Athenian society, women were to be seen and not heard and they

were seen as little more than bargaining chips ~~and~~ with no brain. Antigone not only spoke ~~again~~ and disobeyed her king and uncle but also her father-in-law to be. She 'disgraced' him and her actions, while coming from a place of zealousness, could be seen ~~as~~ by some, as inappropriate and shameful.

However, Creon ~~is~~ was being led by his hubris, something that was also looked down upon and he was more of a dictator than a benevolent monarch.

Antigone would be seen as a cautionary tale in which ~~hubris~~ and ~~the~~ the hamartia of Creon ~~is~~ was his hubris ~~as~~ as he ultimately lost everyone he loved (Haemon, his wife, Eurydices, ~~A~~ and Antigone all died) and ~~there~~ it was just him and Ismene left alive. The ancient Athenian society would have both agreed and disagreed with Creon's actions as they did reflect some of the ^{values of} ideals but mainly challenged their values and ideals.

~~The play, Antigone~~ The actions of the leading character, King Creon ^{of the play, Antigone} both reflect and challenge the values and ideals of the Ancient Athenian society. However, it also serves as a cautionary tale and a warning to those who read it to not

Extra space if required.

Write the question number(s) if applicable.

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QUESTION
NUMBER

lose themselves to their hubris and
keep in sight the important things
in life.

LOW EXCELLENCE (E7)

The response contains well used primary sources, which are integrated into the argument. The candidate presents a clear and logical argument about the ways that Creon reflects and/or challenges the ideas and values of classical society, and maintains the argument throughout the whole response. The answer is focused and discusses the question thoroughly. The response shows some insight, and while that is not consistent, and sometimes appears strained or forced, there is sufficient insight for E7. Given the level of knowledge and skill demonstrated by this candidate, to give the response anything less than an Excellence would be unfair and inconsistent with the standard.

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High Excellence

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PLANNING

Leading character: Creon

Reflect: Patriotism

- Our country is our life
- A king whose lips are sealed by fear, unwilling to seek advice, is damned
- You must yourselves realise the power of Athens, and feed your eyes upon her from day to day, till love of her fills your heart

challenge: Impiety

- We have a duty to the dead
- I did not think your edicts strong enough to overrule the unwritten, unalterable laws of god and heaven
- The gods know everything
- No man's act has power enough to pollute the goodness of god

challenge: Tyranny

- I am king, and responsible to only myself
- Since when do I take my orders from the people of Thebes?
- He who the state appoints must be obeyed to the smallest matter, be it right or wrong
- The freedom which we enjoy in our government extends also to our ordinary life

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

ASSESSOR'S
USE ONLY

Question number: One

Classical literary text: Antigone

Begin your answer here:

The Greek play "Antigone", written by Sophocles, had a leading character who reflected and challenged the ideas and values of classical Athenian society. The character of Creon reflected the idea of patriotism and also challenged the ideas of impiety and tyranny in 5th century BC Athens.

Creon, the King of Thebes, reflected the ideas and values of classical Athenian society by displaying patriotism. His actions at the beginning of the play show him as a leader who wants what is best for his people by uncovering the treachery of Polynices. Creon is doing his best to establish peace and stability after a civil war. His patriotic nature is shown when he says, "Our country is our life." Creon also shows that he is willing to share his power by listening to others as he says, "A king whose lips are sealed by fear, unwilling to seek advice, is damned." Creon's actions highly reflect the ideas of 5th century BC Athens as they valued patriotism. Anybody who was considered a traitor was immediately ostracised. For example, Themistocles, a general, was accused of conspiring with the Persians and betraying Athens and was sent into exile. Civic pride was very important in classical Athenian society as

Pericles says, "You must yourselves realise the power of Athens, and feed your eyes upon her from day to day till love of her fills your heart." Therefore, Creon's actions of protecting Thebes and showing patriotism reflected the ideas and values of classical Athenian society.

The Athenian audience of the play would have initially thought of Creon as an ideal leader as he demonstrated the codes of behaviour expected of a leader.

Creon also challenged the ideas and values of classical Athenian society by showing impiety, the lack of reverence to the gods. Creon ordered the people of Thebes to not allow Polynices a burial as he was labelled as a traitor. This went against the values of classical society as proper funeral rituals were essential to honour both the dead ~~one~~ and the gods. Antigone says, "We have a duty to the dead." In Athenian law, anybody who came across an unburied corpse was required to place a minimum of three handfuls of earth upon it, or face death as punishment. Appeasing the gods by giving burial rites was necessary as Xenophon says, "The gods know everything." This shows that religion and politics were inseparable in Athenian society. However, Creon decided that demonstrating his own power was more important than fulfilling religious beliefs, although Antigone tells him, "I did not think your edicts strong enough to overrule the unwritten, unalterable laws of god and heaven, you being only a man." Creon eventually took the will of the gods into his own hands as he says,

"No man's act has power enough to pollute the goodness of god." Creon's actions in this instance greatly challenged the ideas and values of classical Athenian society as impiety was severely frowned upon. This shows the central role religion played in the daily lives of Athenians, and how important it was to uphold religious beliefs and traditions.

Creon once again challenged the ideas and values of classical Athenian society by demonstrating tyranny. Despite his actions in the beginning of the play where he seems willing to share his power, Creon becomes very obsessed and insistent on his own authority. Creon had built a repressive regime where his people were scared to speak out against him. He claims that he is responsible to only himself as he says, "I am king, and responsible to only myself." Creon's actions are shown to be tyrannical as he refuses to listen to anybody else by saying, "Since when do I take my orders from the people of Thebes?" Creon believes that he has the greatest power as he says, "He who the state appoints must be obeyed to the smallest matter, be it right or wrong." He exhibits hubris (pride or arrogance that is punishable by the gods) for thinking he is a mighty ruler that must be respected at all times. Creon's actions challenged the ideas and values of classical Athenian society as tyranny was considered completely unacceptable. Athens had just gotten rid of the oppressive Peisistratid tyranny

and was enjoying their newfound democracy. They were proud of their unique democratic government structure where the power was shared amongst the people, rather than given to one sole ruler. Pericles in his "Funeral Oration" states, "the freedom which we enjoy in our government extends also to our ~~our~~ daily lives." This shows that 5th century BC Athens valued their free and equitable society. Therefore, Creon's tyrannical actions challenged the ideas and values of classical Athenian society.

In conclusion, Creon was a leading character in the play "Antigone" who both reflected and challenged the ideas and values of classical Athenian society. His actions that showed patriotism reflected the Athenian value of civic pride. However, Creon's actions that displayed impiety challenged the ideas of 5th century BC Athens as religion was an essential part of life. Creon's tyrannical actions also challenged the values of classical Athenian society as they had a democratic government.

HIGH EXCELLENCE (E8)

While the answer might be considered brief, the candidate has deftly woven historical details into their insightful discussion of how the character reflects or challenges the ideas and values of classical society. This supporting evidence shows a perceptive understanding of the world that the play *Antigone* was written in. The only criticism that can really be made of the paper is that it would have been nice to see more examples from the text. However, this criticism does not alter the grade at all as this is a superior piece of work. The candidate skilfully builds their response based on their understanding of classical society and how the text relates to that classical society.