

No part of the candidate evidence in this exemplar material may be presented in an external assessment for the purpose of gaining credits towards an NCEA qualification.

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.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Low Merit

TOTAL

05

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

ASSESSOR'S
USE ONLY

"Who are you? And what is your name? Where do you come from over the watery ways?"

"lashed their heads against the floor as if they were puppies"

"We Cyclops have no care for Zeus"

- xenia — enforces: challenges: Polyphemus
- oikos - family structure
- hierarchy of gods

Helios cattle - enforces xenia and leadership as a King over his men while they disregard xenia

oikos & kingship when he uses the Great Bow in patriarchal Ancient Greece

~~o. enforces~~

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

ASSESSOR'S
USE ONLY

Question number: 1

Classical literary text: The Odyssey

Begin your answer here:

Homer's epic poem 'The Odyssey' follows Odysseus' journey from Troy back to his home, Ithaca. Odysseus both challenges and enforces the ~~high~~ important value of guest friendship, xenia. Through his actions with his men and the suitors in his kingdom, he enforces the powers given to him by the social hierarchy of Homeric Greece, such as kingship and oikos.

Xenia is the value of ~~mean~~ guest friendship, a reciprocal relationship between host and guest where the host is expected to provide nourishment and a place to rest while in turn the guest is courteous and provides information about themselves. This social value was of great importance in Homeric Greece, a period of extensive travel on foot when hotels and other means of accommodation were nonexistent. The importance of xenia is underscored by Zeus ~~being~~, the King of the Gods, being the main god to enforce the value. ~~For~~ Xenia was further linked to the gods by the ~~gods~~ belief that gods would visit the mortal

world disguised as mortals and would expect to be hosted, so it was ~~never~~ a cautionary tale to those who ignored xenia. Though Odysseus follows the rules of xenia for the most part, ~~that of~~ The Odyssey, there are a few instances where he challenges them. In book 9, Odysseus and his men arrive at the cave of the cyclops Polyphemus, and in his absence help themselves to his supplies of cheese and wine. Though it was expected for people to offer their home upon guests' arrival, the process of xenia was [≡] a mutual agreement that had to be consensual. Odysseus and his men helping themselves rather than waiting for the host to appear and offer food ~~would have~~ disregards the first steps of the process (to offer a guest food & a place to rest) and would just be considered stealing.

When Polyphemus returns, the bad xenia from both parties continues, to ~~more of an extreme~~ from Polyphemus (who eats Odysseus' men and "dashed their heads against the floor as if they were puppies").

Odysseus and his men then poke Polyphemus' eye out with a flaming log. ~~This could be conside~~ While justified when considering the cyclops' actions, this could be considered a challenge to the religious hierarchy of Ancient Greece. Despite his actions, Polyphemus is still the son of Poseidon, therefore semi-divine and above Odysseus in the hierarchy. Challenging the gods and their power would have been considered unacceptable by audiences and

characters in the epic, as proven by Polyphemus calling upon his father Poseidon, to curse Odysseus. However, Odysseus reflects the values of xenia and reverence to the gods (and semi-divine) through most of his actions in other parts of 'The Odyssey'. Upon his arrival on Calypso's island, another semi-divine, he takes her offer of a place to rest and wash and when asked his name, he obliges, fulfilling his role as a guest in the process of xenia.

Odysseus' actions merge to not only respect xenia but to fulfill his role as a leader and king above his men. When the god of the sun, Helios, agrees to host Odysseus & company, his men disregard xenia and take ^{more of} his cattle. In the view of Homeric Greek society, ~~the~~ disregarding xenia, and especially when performed by a god, would be highly unacceptable. Odysseus enforces this belief and, exerting the power he has as the King of Ithaca, and leader of his men, punishes them. His actions reflect the social hierarchy of Ancient Greece, where kingship was highly important and they were expected to be treated with respect and reverence.

An additional action Odysseus takes to enforce his social role as a leader and king is when he finally returns to Ithaca, his kingdom. Upon his arrival, the suitors that have been vying for his wife, Penelope's hand are holding an archery contest, to determine the man who will marry her. Their actions disregard the value of Oikos, the familial structure of Ancient Greece. Despite his prolonged absence, Odysseus still holds power not only as the King of Ithaca but as the head patriarch of the household. This value was enforced by the gods and made up the backbone of Ancient Greek society. Oikos is reflected through Odysseus' actions when he is the only one able to wield the Great Bow, ~~and win the~~, a weapon directly tied to ~~his~~ oikos, and easily wins the competition.

~~The~~ In 'The Odyssey' we see Odysseus both challenge and reinforce the social value of xenia, while reflecting the power given to him as King of Ithaca and head of his household by the important values of kingship and oikos - all of these reinforced by social and religious hierarchies of Homeric Greece.

LOW MERIT (M5)

The candidate provides a detailed response to the question, and attempts to include a range of information to show how Odysseus both challenges and reflects the idea of xenia. In trying to incorporate a range of information, the candidate's response becomes unbalanced as they include ideas that are not able to be well integrated into their argument. The candidate is given credit for their knowledge and understanding of the text and classical society, which is definitely at Merit level, but does not gain a higher grade as the response is not consistent enough. To give their response anything less than a Merit would be unfair and inconsistent with the standard, when looking at it holistically and using professional judgement against the standard.

91200



912000



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

2

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.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

High Merit

TOTAL

06

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

ASSESSOR'S
USE ONLY

Antigone >

divine law

~~I didn't think you'd do this.~~~~be this punishment = rapist.~~~~My brother~~

GoI, his prisoner.

Creon >

civic law

sided again & again with

known over verbose.

~~My ~~man~~ king who~~~~even if she was~~~~My man was~~

He whom the state elects.

the people of thebes?

Now I know.

Authentic
Anticleric.

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

ASSESSOR'S
USE ONLY

Question number: Three.

Classical literary text: Antigone, by Sophocles.

Begin your answer here:

Sophocles playwright, 'Antigone', pits the 3 main protagonists together.

The chief conflict in Sophocles playwright, 'Antigone', is centred around 2 characters with very different belief systems. These ~~believe~~ disparate beliefs, paired with the stubborn personalities of both characters, ~~eventually~~ eventually leads to the demise of each character.

An often explored, and well written on, subject of debate in the Athenian time period was the question of Civic law verses Divine law. In 'Antigone', the king, Creon, is a firm believer in Civic law, and the upholding of standards within a society. His niece, Antigone, believes more firmly in the divine law, and dedicates herself to what she reads of in her ~~own~~ personal belief system with her Gods.

This conflict eventuates when Antigone's brothers, Polyneices & Eteocles, die fighting

for the throne of Thebes, one against Thebes, and one for Thebes when their uncle, Creon, takes over the throne, his own personal beliefs ~~do not~~ create major conflict with Antigone, and the chorus is left feeling undecided as to whom they side with.

It is customary ^{that} when a relative died in the family, the female relations would be in charge of burial practices and such.

Antigone and her sister Ismene would have expected to bury both their brothers, as it was vital in ensuring a safe passage to the afterlife, and if a body was left unburied, their soul would live in constant pain, stuck between the living & the afterlife. So Antigone's beliefs, as well as the beliefs of the time period, would have supported this burial process, as would have the Athenian audience watching.

However, Creon saw Polynices attack on Thebes as a direct attack on his own patriarchal beliefs, as he saw the state as his ultimate priority. He says as such in the play, "Any Man who is this country's enemy is no friend of mine, this country is our life". He then orders an edict to have Etocles buried, but Polynices "left to rot, while the

canon feast on his flesh". Antigone is duly shocked. To let her brother's body lie there, rotting as his soul pains on earth, would have been a crime she is not prepared to commit. So she does what is in her power, and travels to the outskirts of the city & prepares a small funeral pyre & offering, and quietly buries her brother, relieved as she has fulfilled her obligations as a woman that run with her beliefs.

Upon hearing someone has dared to disobey him, Creon orders the person to be found & brought to him. When Antigone hands herself over, he is shocked. For he has a second obligation & belief. As her male relative, he exists as her kyrios, and must protect her at all costs. This, obviously, goes against his decree to have the person who performed the burial killed for crimes against the state. However, he must go through ^{it} with it so as ~~not~~ to not risk looking like a fool ^{in front of his} ^{& subordinate} subjects. He states that "even if she were nearer, my nearest and dearest, she would not escape punishment".

Creon's beliefs in the state and his own stubborn nature mean he will not

back down on his word.

However, neither will Antigone. She sees dying for her brother as the greatest horror, saying "This punishment to me is no pain. But to leave my mother's son out there, unwept, and unburied? I could not have borne it". Her commitment to her beliefs even leads her to ~~die~~ being sentenced to death for her brother. She is unrelenting in her stance, telling all, including Ismene who did not want to risk helping in the burial for fear of civic law, that "we have a duty to the dead". She sides time and time again with the laws of the Gods, telling Creon "I did not think your edicts strong enough to overrule the unwritten, unalterable laws of the Gods". Her beliefs would have been very typical of many people in the Athenian society.

The chorus, as well as Haemon (Antigone's fiancé & Creon's son), try relentlessly to get Creon to change his mind over Antigone's death sentence. The chorus see the steps Haemon Creon has taken as too far, and applaud Antigone for sticking with her words. Haemon pleads with his father ~~that~~ "Let not your first words be your

last", urging him to think of his own ~~selfish~~ stubborn actions. Creon, in all his self righteousness and, declares "He whom the state appoints must be obeyed in every matter". His conflict with Antigone will not cease, as each of them are so committed to their own beliefs that they will not compromise.

As Antigone is taken to the mountain to be closed in a cave & killed (this itself is reflective of the beliefs of the time, they did not like having blood on their hands, so by locking her up they "leave it up to the Gods"), she tells the choros "Go I, his prisoner, for I have paid honour to what truly deserves to be honoured". She eventually kills herself for her beliefs, as does Haemon kill himself alongside, as does his mother & Creon's wife, Eurydice. Creon is left alone with his stubborn actions.

Creon ~~truly~~ truly fits the Athenian Tragic Hero-type. He comes from wealthy decent, experiences Hamartia in the form of his intense stubbornness and unwillingness to budge from his own belief system, peripetia ~~as~~ as everyone he knows & loves dies because of it, and

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

ASSESSOR'S
USE ONLY

QUESTION
NUMBER

aggravation as he realises what his own stubborn will & beliefs has done. The entire conflict he had with Antigone, ending in both her demise, and his (in despair) could have been avoided if he'd only been willing to compromise his beliefs. As he states at the end, "I know now that man should live by the laws of the Gods". ~~Anti~~ The tragic story of Antigone & Creon shows us the danger of placing principles over people, and that we should always consider another's argument also.

HIGH MERIT (M6)

The candidate provides a detailed response to the question, and demonstrates knowledge of a range of evidence about how the conflict between Creon and Antigone was driven by their beliefs. The candidate provides primary source evidence to support their argument, and their conclusions follow logically from their understanding of the play and knowledge of classical society. While the examination of the question is sufficiently detailed and shows sufficient depth of understanding for M6, the response does not show the insight required for E7.