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Mana Tohu Mātauranga o Aotearoa  
New Zealand Qualifications Authority

## Scholarship 2024 Classical Studies

### RESOURCE BOOKLET

Refer to this booklet to answer Question Thirteen for Scholarship Classical Studies.

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

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

***EITHER: ANCIENT GREECE*****RESOURCE A: Xenophon *Anabasis* 7.8.1–6**

The general Xenophon is leading a Greek army through Persia in 401 BCE, trying to get home to Greece. They have just arrived back in Greek territory, though not yet in Greece itself. He has had a run of bad luck, especially with money. He meets up with his friend, the seer Eucleides, who advises him about which god will help him.

Eucleides congratulated Xenophon upon his safe return,

and would not accept from him the price of it.

\* Zeus in one of his roles, as a god of the household. Meilichios means ‘the Merciful’.

**RESOURCE B: Euripides *Alcestis* 1–27**

The god Apollo describes how he came to be a servant in the house of the mortal Admetos. He rewarded Admetos for his piety and noble nature, as a result of which Admetos' wife Alcestis is about to die. He is interrupted by Thanatos (Death), who has come to collect Alcestis and take her to the underworld.

Apollo: House of Admetos!

Pelias' daughter, who promised  
to free her husband by dying in his stead?

\* 'The shining one', another name for Apollo.

**RESOURCE C: Two scenes on a kylix painted by Douris (c.480 BCE)**

Each of the two scenes on the exterior of the kylix show a different episode from the Trojan War.



On side A, Athena (on the left) supports Ajax. Ajax has thrown a rock at Hektor and is now pointing a spear at him. Behind Hektor, Apollo makes a gesture of support.



On side B, Menelaos (in the centre) with sword in hand puts Paris (here named Alexandros) to flight. The goddess at the left holding a flower is probably Aphrodite. On the right stands Artemis with her bow.

**RESOURCE D: Votive relief for Artemis as goddess of childbirth from the sanctuary of Artemis in Lamia**



Artemis stands at the right, behind her altar, holding a large torch. In front of the altar, an attendant leads a cow to the altar as a sacrifice. Behind them, the woman who dedicated the relief holds out her baby. Behind this woman, another attendant carries on her head a tray of offerings: fruit and honey cakes. On the left stands a woman holding a pyxis (jewellery case), perhaps the dedicator's mother or mother-in-law. In the background, clothing is hung up—women dedicated gifts of clothing before childbirth.

**OR: ANCIENT ROME****RESOURCE E: Seneca *Against Superstitions* quoted by Augustine *City of God* 6.10**

The Roman Stoic philosopher Seneca (c.4 BCE–65 CE) writes against the excesses of some forms of Roman religion. Augustine (354–430 CE) is quoting the passage in order to show the superiority of Christianity to pagan (Roman) religion.

“One man,” Seneca says,

plea of sanity is found in the number of the mad throng.”

\* plead humbly.

## RESOURCE F: Cicero *de natura deorum* 2.7–8

Cicero (106–43 BCE) offers examples of commanders who have ignored the omens of the gods and suffered the consequences.

Shall not even the instances from our own native history teach us

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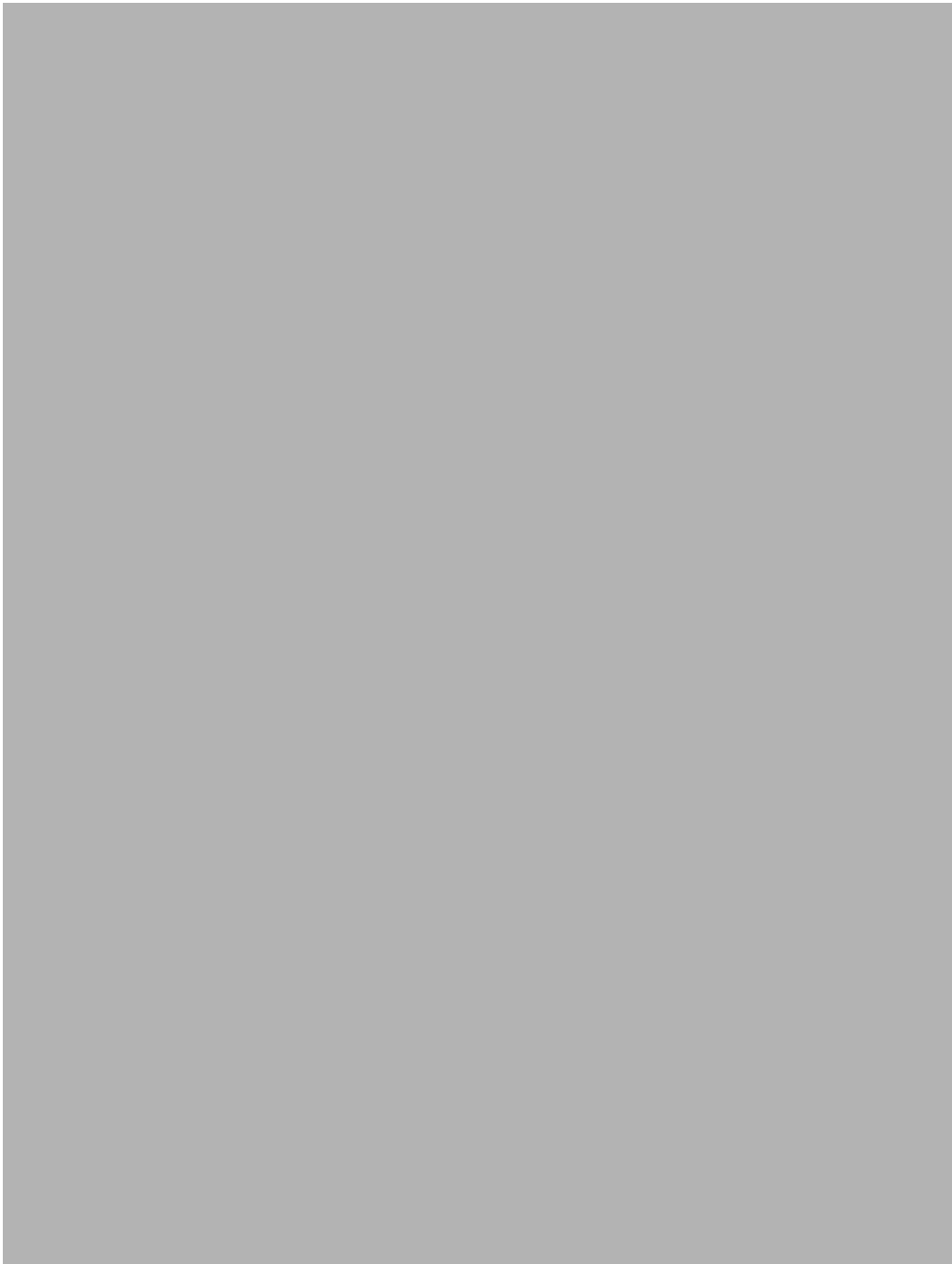
in reverence for the gods, we are far superior.

- \* If the sacred chickens ate the grain that was offered to them, it meant that the gods favoured the Romans.
- \*\* The watching of signs given by birds.

**RESOURCE G: Roman votive relief. c.200 BCE**

In an idyllic landscape a family of three, about to make a sacrifice, approaches the god, seated on a throne, and his companion goddess. Behind the altar, temple attendants carry a basket covered with a cloth and a lamb for sacrifice. On the left are two more worshippers. The identity of the deities is not certain; suggestions include Asclepius and Hygeia or Jupiter and Hera. On the left is a sacred plane tree, showing this is a rural sanctuary, with ribbons around it and statues of deities on a column below it.



**RESOURCE H: Statue of the Emperor Claudius depicted as Jupiter**

Claudius wears an oak wreath and has an eagle beside him. He offers a libation from the patera\* in his right hand and carries a sceptre in his left hand. The statue presents him as a god and as a mediator between gods and men.

\* a shallow bowl for pouring offerings to the gods.

### Acknowledgments

Material from the following sources has been adapted for use in this assessment.

- Resource A** Xenophon. (1998). *Anabasis*. (C. L. Brownson, Trans.). Harvard University Press.
- Resource B** Euripides. (1994). *Cyclops. Alcestis. Medea*. (D. Kovacs, Ed., Trans.). Harvard University Press.
- Resource C** Douris. *Kylix, c. 480 BCE*. The Louvre, Paris, France. <https://collections.louvre.fr/en/ark:/53355/cl010270005>
- Resource D** *Votive relief for Artemis, c. 4th/3rd BCE*. Archeological Museum of Lamia, Lamia, Greece.  
<https://colorsandstones.eu/2022/06/29/votive-stele-to-artemis-4th-3rd-c-bce-achinos-greece-d-b>
- Resource E** Augustine. (1963). *City of god, Volume II: Books 4–7*. (W. M. Green, Ed., Trans.). Harvard University Press.
- Resource F** Cicero. (1933). *On the nature of the gods. Academics*. (H. Rackham, Trans.). Harvard University Press.
- Resource G** *Roman votive relief. c. 200 BCE*. The Glyptothek, Munich, Germany.  
[https://commons.wikimedia.org/wiki/File:Relief\\_rural\\_votive\\_place\\_Glyptothek\\_Munich\\_206.jpg](https://commons.wikimedia.org/wiki/File:Relief_rural_votive_place_Glyptothek_Munich_206.jpg)
- Resource H** *Statue of the Emperor Claudius depicted as Jupiter. c. 42–43 CE*. Pio-Clementino Museum, Vatican City.  
<http://gjclarthistory.blogspot.com/2016/03/claudius-as-jupiter.html>



