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New Zealand Qualifications Authority

Scholarship 2025 Classical Studies

RESOURCE BOOKLET

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

Check that this booklet has pages 2–14 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: Herodotus 8.143–4**

Herodotus describes how Xerxes, King of Persia, is invading Greece in 480 BCE. Xerxes invites the Greek cities to surrender to him before he conquers them by force. The Athenians reject him.

Now carry this answer back to Mardonius* from the Athenians,

counsel us to act wickedly ...

The Athenians go on to explain their reasons to the Spartans.

We think that it is an ignoble thing to be afraid,

that as long

as one Athenian is left alive we will make no agreement with Xerxes.

* The leader of Xerxes' land army.

RESOURCE B: Herodotus 1.60

Pisistratus devised a trick to get the Athenians to accept him as their ruler in c.556 BCE.

Then Megacles*, harassed by factional strife,

worshipped this human creature and welcomed Pisistratus.

* A powerful Athenian aristocrat who was having difficulties with his political enemies at the time.

** A region of Athens.

RESOURCE C: Athens, Acropolis: Temple of Athena Nike

The temple was erected in the 420s BCE using money that Athens had taken from the treasury of the Delian League. It overlooked the city and established a new name for Athena as Athena Nike (Athena of Victory). It was one of the first temples to show historical (instead of mythical) scenes: its friezes showed the Greeks defeating the Persians (for example, in the Battle of Marathon 490 BCE), and also a battle between Greeks, which some think represents the Peloponnesian War between Athens and Sparta (431–404 BCE).

Resource C(i): The Temple of Athena Nike. The east end, with the entrance, is on the left.



Resource C(ii): Plan showing the arrangement of the sculpture on the temple.



RESOURCE D: The Athenian treasury in the Sanctuary of Apollo at Delphi

At the panhellenic Sanctuary of Apollo at Delphi, city-states competed with each other to erect treasuries as gifts for the god and to show off their wealth and power. The Athenian treasury was built after 480 BCE, on the Sacred Way (the path to the temple) just below the Temple of Apollo.

Resource D(i): The Athenian treasury, seen from the front. The terrace in front of it was adorned with spoils from Athens' victory over the Persians at the Battle of Marathon in 490 BCE.



The sculptures below are metopes from the Athenian treasury that featured a series of scenes, some showing the deeds of the Athenian hero Theseus; others, the deeds of the great Greek hero Herakles.

Resource D(ii)



A scene of Theseus in conversation with Athena (she is on the left).

Resource D(iii)



One of the Labours of Herakles: the capture of the Ceryneian hind.

OR: ANCIENT ROME**RESOURCE E: Livy 39.16**

The historian Livy (59 BCE–17 CE), records the events of 186 BCE, when the Senate took measures to restrict and control the Bacchanalia, unofficial private festivals in honour of Bacchus. Here, one of the consuls addresses the people of Rome, explaining the Senate's reasons.

Nothing is more deceptive in appearance than a false religion.

to obey zealously and to see to it that no danger or confusion may arise from the treachery of criminals.

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

Pliny the Younger was governor of Pontus and Bithynia from 111–113 CE. He writes to the Emperor Trajan asking for advice about Christians who refuse to worship the emperor's image. Below is part of Pliny's letter, and the whole of Trajan's response.

Pliny to the Emperor Trajan:

Meanwhile, in the case of those who were denounced to me as Christians,

[REDACTED]

forbidden political associations.

Trajan to Pliny:

You observed proper procedure, my dear Pliny,

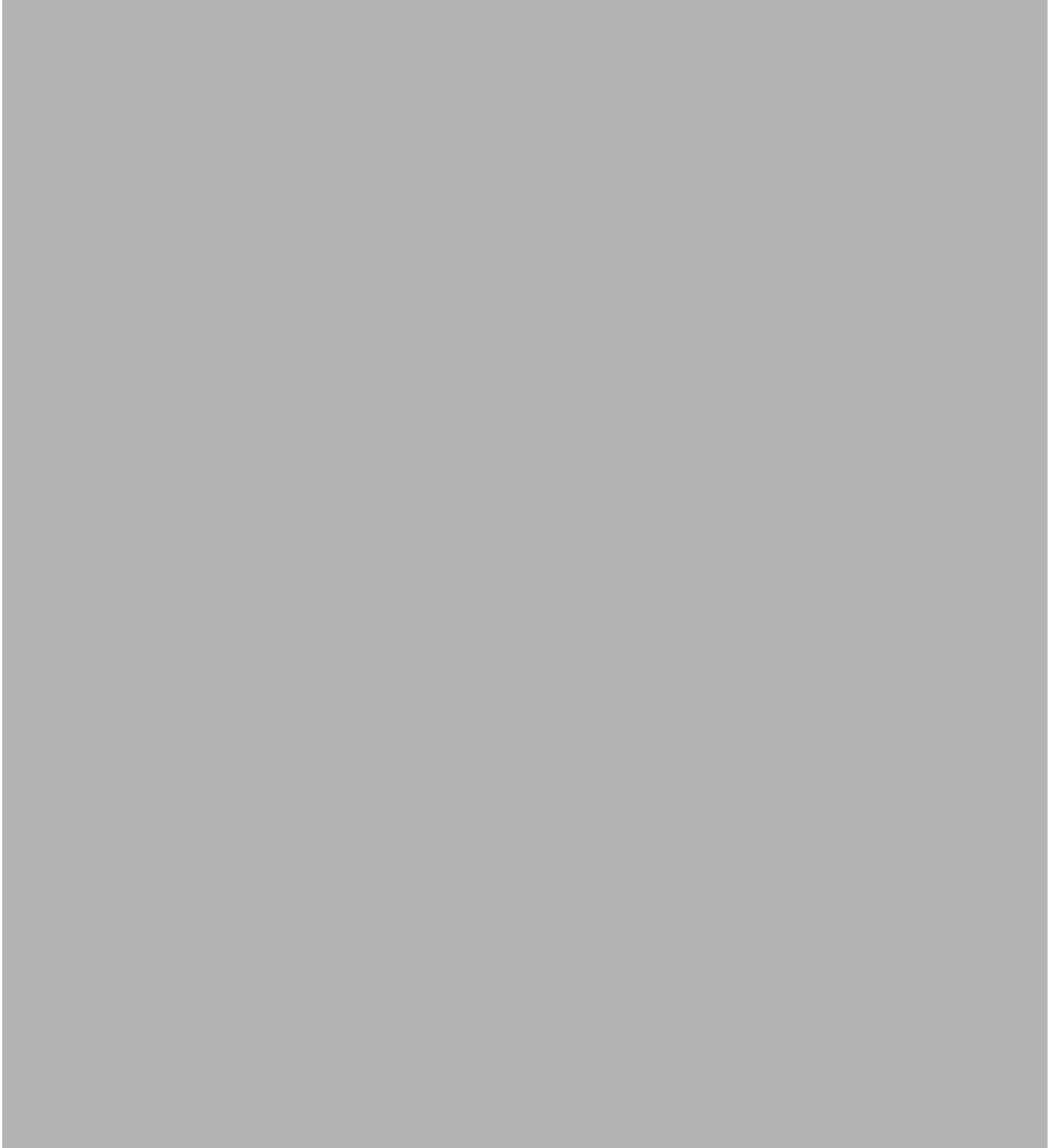
[REDACTED]

keeping with the spirit of our age.

RESOURCE G: The fora of Julius Caesar and Augustus in Rome

Julius Caesar built a new public space in the mid-1st century BCE, building a temple to Venus Genetrix ('the Ancestress'), from whom Caesar claimed descent. His successor Augustus added another public space with a statue of himself in the middle and a temple to Mars Ultor ('the Avenger'), whom he had invoked in his fight against Caesar's assassins.

Resource G(i): Plan of the two fora. The dotted box in the centre of the Forum of Augustus indicates the placement of his statue.



Resource G(ii): Reconstruction of the Forum of Augustus and the Temple to Mars Ultor (Mars the Avenger).



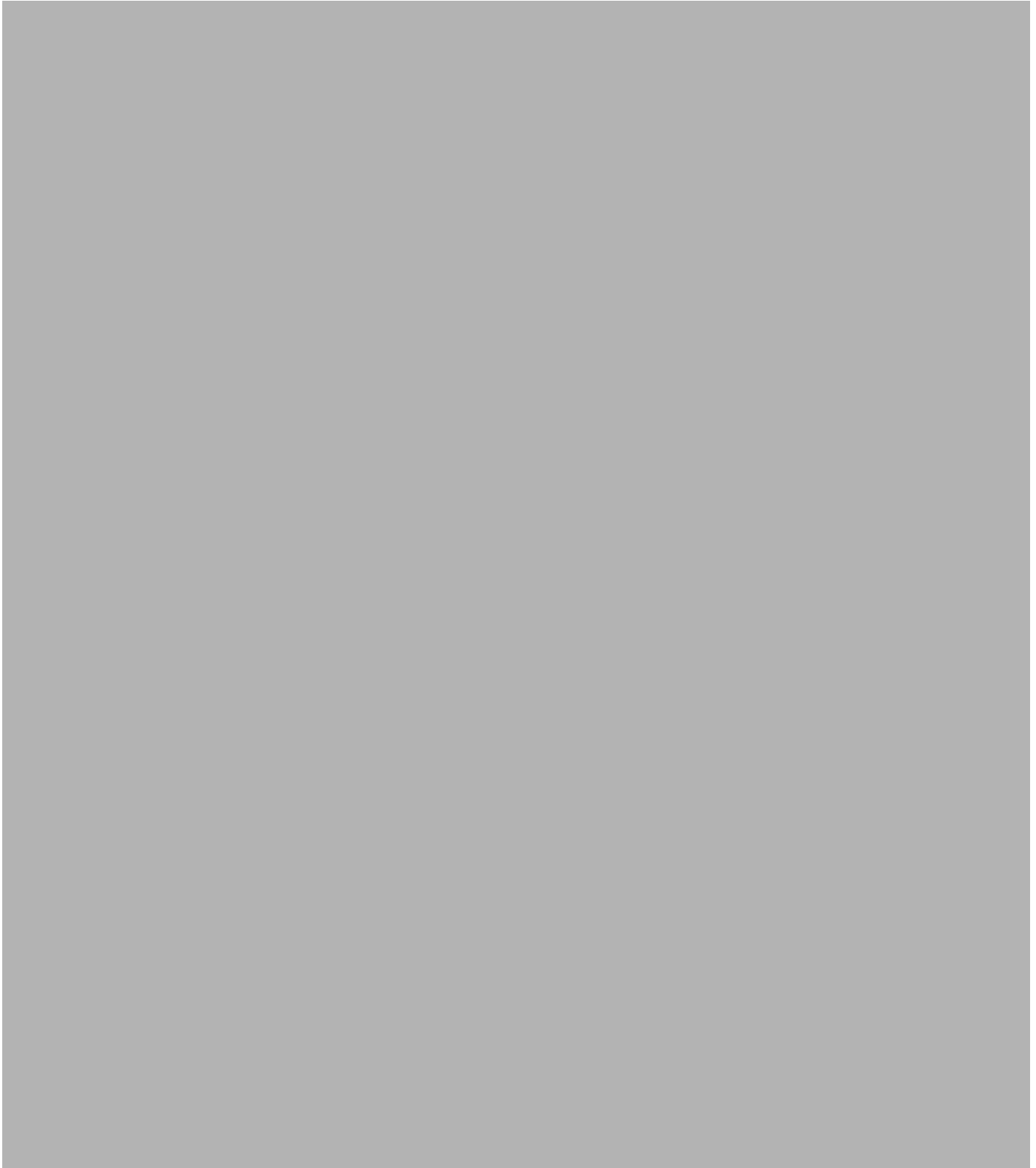
The gods on the pediment are Mars in the center, with Venus and Romulus on one side and Fortuna and Roma on the other.

In the porticoes on either side of the forum were the two founders of Rome – Aeneas and Romulus – with their descendants the Julio-Claudians, and other distinguished men of Rome.

RESOURCE H: Altar to the Lares Augusti

This altar to the Lares Augusti (the Lares of Augustus) was dedicated by the *magistri*, or leaders, of a neighbourhood of Rome known as the *Vicus Sandaliarius* during the reign of Augustus. The Lares were guardian deities, watching over everything that happened within the boundaries of their location.

Resource H(i): On the front of the altar, three figures are depicted in a sacred rite. In the centre, Augustus is holding the staff of an augur with a chicken at his feet; on the left is a young man with a toga over his head (either Gaius or Lucius, one of Augustus' adopted sons); and at the right, a woman is holding a sacrificial dish (probably Augustus' wife Livia).



Resource H(ii): On the left of the same altar, a relief depicts two dancing *Lares* and two laurel branches framing an oak-leaf wreath. On the right, a winged Victory stands next to Roman armour and a shield.



Acknowledgments

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

- Resource A** Herodotus. (1920). *The Histories*. (A. D. Godley, Trans.). Harvard University Press.
- Resource B** Herodotus. (1920). *The Histories*. (A. D. Godley, Trans.). Harvard University Press.
- Resource C(i)** Burton, D. (2010). *Temple of Athena Nike, Athens*.
https://commons.wikimedia.org/wiki/File:Temple_of_athena_nike_2010.jpg
- Resource C(ii)** *Plan of the Temple of Athena Nike, Athens, showing sculptural programme*. (2024).
<https://www.athenstourgreece.com/wp-content/uploads/2024/03/temple-athena-nike-diagram.webp>
- Resource D(i)** *Treasury of Athens at Delphi*. (2005).
https://upload.wikimedia.org/wikipedia/commons/7/78/Treasury_of_Athens_at_Delphi.jpg
- Resource D(ii)** *Metope from the treasury of Athens at Delphi*. in Barringer, J. (2014). *The art and archaeology of Ancient Greece*. Cambridge University Press.
- Resource D(iii)** *Metope from the treasury of Athens at Delphi*. in Barringer, J. (2014). *The art and archaeology of Ancient Greece*. Cambridge University Press.
- Resource E** Livy. (2018). *History of Rome, Volume XI: Books 38–40*. (J. C. Yardley, Trans.). Harvard University Press.
- Resource F** Pliny. *Letters 10.96-97*. (J. J. O'Donnell, Trans.). Georgetown University.
- Resource G(i)** Dumser, E. A. (2013). *The urban topography of Rome*. In P. Erdkamp (Ed.), *The Cambridge companion to Ancient Rome*. Cambridge University Press.
- Resource G(ii)** The Humanities Collaborative. (2023, November). Layers of Rome: An architectural and historical analysis of the forum of Augustus. *The Humanities Collaborative*.
- Resource H(i)** *Altar of the Lares Augusti (cast), c.2 BCE*. Uffizi Museum of Florence, Italy.
https://scholarworks.moreheadstate.edu/metropolitan_art_collection/37/
- Resource H(ii)** *Altar of the Lares Augusti (cast), c.2 BCE*. Uffizi Museum of Florence, Italy.
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