

No part of the candidate's evidence in this exemplar material may be presented in an external assessment for the purpose of gaining an NZQA qualification or award.

SUPERVISOR'S USE ONLY

S

93404A



Draw a cross through the box (X) if you have NOT written in this booklet

☐

+

OUTSTANDING SCHOLARSHIP EXEMPLAR



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Scholarship 2024 Classical Studies

Time allowed: Three hours
Total score: 24

ANSWER BOOKLET

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

Write your THREE answers in this booklet. Start your answer to each question on a new page. Carefully number each question.

Check that this booklet has pages 2–23 in the correct order and that none of these pages is blank.

Do not write in the margins (XXXX). This area will be cut off when the booklet is marked.

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

② Since politics is such a central part of life for all Romans, ^{what was indeed missing from} creating a suitable political policy was central if Augustus wanted to create a new era and ^{renew the systems of} ~~renew~~ ^{repair} the

C) Q.6

To a great extent, Augustus succeeded in healing the wounds of a Roman society that, for decades, had been fractured by civil strife and a sense of degradation. The Augustan era did not only bring peace that would evolve into the *pax romana*, but also ~~marked~~ marked a sense of 'restoration' where Augustus endeavoured to restore Rome to its former glory and thus 'heal' the wounds of the past. This was done through both politics and religion, with ^{Augustus manipulating} both intertwined aspects ~~looking best for~~ ^{of Roman society} using his political acumen in order to establish a Roman state that was ~~was~~ largely prosperous.

After Augustus had won the Battle of Actium against Mark Antony in 31 BCE, he was left the sole ruler of Rome. ~~His wife~~ One of the most significant ways that he rectified the mistakes of the past was the way that he decided to use the power that had concentrated in his hands, establishing the principate - an intermediary ^{between} republic and empire - which prevented further civil war. [✗] In 27 BCE, when after 3 years of deliberation Augustus had decided how he would set up ~~the~~ ^{the} constitution of his government, he in fact started by a theatrical resignation of his power, where he told the senate that he was no longer needed because the Roman republic was no longer endangered. In *Res Gestae*, Augustus says of this event that he "Transferred the republic from ~~my~~ power to the will of the senate and the people." ~~After Augustus' speech~~ *Res Gestae* is ~~an~~ a self-written

account of Augustus' life, intended to be distributed posthumously around Rome for propagandistic purposes. As such, it is naturally not a comprehensive and unbiased account of Augustus' career, only highlighting his successes and at times, obscuring the truth. The notion that he transferred power to the senate, implying that he himself was left with no power, is one such example ^{of a statement} ~~meaning~~ that that is not entirely accurate - meaning that Res Gestae must be considered critically. Nevertheless, Augustus did appear to transfer power in his speech, and this was met by shouts of protest by senators and others begging him not to resign. Clearly, this was a masterful political move by Augustus, which went a long way in establishing a stable political government that could contribute to healing Roman society. This theatrical gesture conveyed that Augustus ruled out of Rome's genuine need for his leadership, instead of as a self-interested autocrat that had forcefully seized power. Indeed, Augustus knew that there was no reality where he would be resigning power - he instead wanted the senate and wider populace to see the image of senators begging him to hold power, which hardly gave an impression of being a dictator. This was of crucial significance to healing the wounds of the past, as it was precisely dictators ~~and~~ and power-hungry warriors that, in their overt condemnation of the senate's dignity and respectability, had triggered civil wars that irreversibly damaged Roman society. Through such acts of political acumen, Augustus avoided the same fate, and maintained the veneer of the republic so as to not upset the senators

who were mostly staunch conservatives and supporters of tradition. It is also significant to note that there was truth to the necessity of Augustus' leadership. If he had vacated his position as leader, he would have triggered yet another civil war fuelled by men who wished to accumulate power. Thus, Augustus' prudence, characterized by his holding of supreme power but in a humble way that denied any notion of autocracy, was an ingenious way to ~~the~~ mediate between holding power but not upsetting the nobles. Through establishing a stable political system in this way, he certainly began to heal Roman society precisely by creating solutions that had arisen in the past.

In continuation of Augustus' political policies, another significant aspect of healing the wounds of the past was by attempting to revert to the traditions of the past. To the Romans, and especially the ^{Roman} elite, 'healing' would mean restoring what once existed and seemed to be prosperous - the Roman republic. From the very beginnings of Augustus' career, the restoration of the republic was ~~a central part~~ what he proclaimed to be his greatest motivation, allowing him to legitimise his illegalities. Once he had consolidated power, this continued to be a significant part of his agenda, and in particular he took great care to not infringe upon the liberties of the nobles, as he ~~was~~ knew this was the basis of his power. In modern discourse, especially because Augustus is seen as the first ^{unofficially} 'emperor' of Rome, there is a tendency to regard the restoration of the

LIMITATION

David's
shooter

republic as a "hollow sham," but to Augustus' contemporaries the republic ~~was~~ ^{did} in fact seem to be restored again, at least compared to the pathetic state it had been left in over the past decades. ~~Because~~ Augustus was 'First Citizen' but this did not mean that the senate and cursus honorum did not ~~exist~~ ^{stand} behind him, as these two concepts are ~~not~~ ^{not} ~~exactly~~ ^{exactly} mutually exclusive. Under Augustus' restoration of the republic, it became valid once more for aspiring men to climb up the ladders of the cursus honorum, winning glory for their family name, and the senate issued advice in the form of decrees (senatus consulta). The senatorial class had been deprived of these glittering prizes in the past decades of instability, so it is easy to imagine that they would have greatly welcomed a return to these traditions.

Augustus contributed to this ~~but~~ ^{not only} by outwardly claiming to restore the republic, but also by taking care to preserve the libertas of the nobles. For example, Cassius Dio said that he "Always welcomed the advice of anybody whatsoever... and accorded them complete liberty of speech." ^(*) Given that in the everyday running of the senate, Augustus did not seem to display superiority and override anyone else, he was seen to restore the republican form of government, reverting Rome to the prosperity of its former days.

Once again, this ~~was~~ was achieved by ~~the~~ doing the exact opposite as Dictators such as Julius Caesar had done. Where Caesar

supposedly dismissed the republic as "nothing - mere name without form or substance," ^(leading to his assassination) Augustus rectified the mistakes of the past

by taking ~~a~~ ^{marked} care to emphasize the significance of the republic within his rule. ^(*) In doing so, he in some way restored the

republic itself, healing the wounds of the past and leaving the body of Rome just as it had been ^{previously} ~~in the past~~.

Yet, ~~the~~ it is important to view Caesar's deeds through a critical lens, ~~where~~ as it is clear that he did not restore the republic in its most traditional sense. There were lapses in the ~~restored~~ Republican facade - such as the Marcus Pisonis affair, where it is likely that Augustus infringed upon senatorial authority, exposing ~~the~~ his un-republican supremacy. Dio encapsulates the political situation in this quote: "The senate, it is true, ~~so~~ ~~set in judge~~ continued to sit in judgement as before... but nothing was done without the approval of Caesar." ~~Augustus~~ Perhaps the most harmful and un-republican consequence of Augustus' ^{supremacy} ~~was his~~ apparent intention to designate an heir, ~~making this~~ turning the republic to a monarchy. ~~The~~ ~~provides that~~ For example, Marcellus was clearly being designated as an heir, as he "stood for the consulship 10 years before it was customary" (Dio) and people were so convinced that he was Augustus' heir to the extent that Augustus "desired to read his will aloud in the senate" (Dio) to show that he was not. Eventually, Augustus did establish an empirical form of government, where succession was passed down the family. This act did not ~~exactly~~ heal the wounds of the past, ~~but~~ ^{as it} reverted to the monarchical form of government that existed within Rome ^{which} ~~many~~ many feared and condemned. Augustus' ^{contribution towards} establishment of an empire also ~~led~~ to shortly led to emperors such as Caligula and Nero, who lived in excess and degraded Rome once again.

Thus, although Augustus did bring widespread peace throughout his reign, and at least outwardly healed the wounds of the past by restoring the republic, this was compromised by the ~~decreasing~~ increasingly obvious monarchical government that replaced the republic. Due to his part in establishing ^{an empire} ~~the republic~~ & where he was the leader, and because his heirs often did not possess the same level of acumen as Augustus, they opened again the wounds of a monarchical past that was not held in high esteem by the Roman people.

④ However, Tacitus wrote 200 years after Augustus' death, meaning that he would not have actually witnessed these senate meetings and how Augustus behaved in them. This means that we cannot be sure if his statements are completely accurate, as he would have relied on sources from Augustus' time to write his account - one of them being res gestae.

⑤ Another significant aspect of healing the wounds of the past was by religious revival. The Romans believed that neglect of the gods led to tangibly negative outcomes, and in previous years, proper piety had not been

shown. In order to heal these wounds, Augustus made significant attempts to restore religious customs. Suetonius says, "he revived many ancient rites such as the Secur Games and the Lupercalia." Since a religious restoration directly correlated to improved welfare, by targeting this area, Augustus could be seen to heal the mistakes of past generations, who had gradually fallen into impiety. Moreover, it ~~helped~~ aided Augustus' restoration of the republic.

If Augustus' republic wanted to claim close allegiance to the res publica of the past, ~~then~~ then religious restoration was certainly a useful vehicle of achieving this, as restored temples and rituals evoked memories of tradition.

Although

Virgil's magnum opus the Aeneid is centred around the glorious future of founding Rome, permeating the text is instead a profound and irreconcilable sense of sorrow and tragedy.

This tragedy often overshadows the hope of founding Rome, by virtue of ~~the~~ its continual emphasis as well as the poignant imagery that Virgil uses to create pathos within his reader.

~~In Aeneas himself~~, The triumph of tragedy over hope is found within Aeneas himself, ~~the death of the many~~ Virgil's emphasis on the cost of war and empire building, as well as the peculiar ending of the text, making the Aeneid a subversive work that asks far more questions than it answers.

Particularly within the beginning of the poem, Aeneas' sorrow and struggles are far more highlighted than any semblance of hope he has. In fact, he is depicted as a man practically entirely devoid of hope, shouldering the brunt of a destiny that he may not even desire.

This is obvious by the fact that on our very introduction to Aeneas, he is wishing he were dead, saying: "Blessed were those who died ~~before~~ before their fathers' eyes beneath the walls of Troy." It is a remarkable and unheroic entrance for ~~the~~ protagonist that is meant to mirror

~~the great~~ Achilles and Odysseus, who are ~~courageous~~ and ~~courageous~~ persistent in their pursuit of glory. ~~Here, however,~~

~~Aeneas~~ One might also liken Aeneas' speech to that of Odysseus who also wishes to die in Troy, but cites an honourable burial as his motivating factor. Aeneas, in contrast,

says nothing of an honourable burial. He instead mentions the Trojans Hector and Sarpedon, making it apparent that it is ~~the~~ the country he loves, and the people within it, that cause such despair within him. While Odysseus

is pragmatic and goal oriented, Aeneas is markedly different - he is sentimental and despairing. Not only is Aeneas so despairing in our first encounter of him, but he is also backward looking. It is Troy ^{he} he truly desires, not Rome. In this way, ~~Aeneas~~ our hero is introduced as clearly rejecting hope for the future, and instead lamenting over the tragic losses of his past. Aeneas' rejection of the future is also apparent when he tells Dido that "it is not free will that leads me to Italy,"

in Book 4, and furthermore in Book 5 when he ~~contemplates~~ ~~contemplates~~ contemplating staying in Sicily, "forgetful of ~~the~~ the fates." These lines ~~constitute~~ almost constitute an active rejection of

the desire to found Rome - or at the very least, only a very passive acceptance of ~~the~~ fate. Aeneas appears to ~~the~~ the reader as a man that has no hope for the future because he simply does not desire it, and is only acting out of responsibility to his people and the gods. ^{*} This is, perhaps, due to ~~the~~ the ~~burdens~~

the burdens of his tragic past, that have inhibited the ability to foster hope for the future. Although in Book 6 Aeneas begins to more actively accept his fate, Virgil's method of introducing us to him sets the precedent that the Aeneid is not as centered on hope and happiness as one might think for a seemingly propagandistic text.

⊕ Indeed, his detour in Carthage, "forgetful of his kingdom" ~~the~~ shows his disregard for the future.

After Book 6, Aeneas is no longer the embodiment ~~of~~ of hope over tragedy, but this does not mean this theme ceases to exist. As we move into the 'Iliadic' and war-centred half of the Aeneid, Virgil often focuses on the costs of war and by extension imperial ambitions, highlighting the tragic losses of human life ~~that~~ ~~often~~ often at the expense of the hope we are meant to feel as Aeneas is finally founding Rome. A microcosmic example of this is the tale of Nisus and Euryalus; two ^{young} Roman warriors who tragically and wastefully lose their lives. The tragic loss of war is encapsulated by Euryalus' ~~beginning~~ beginning sentiment that his soul is "cheap" and a "fair price to pay" for the horror that he can receive for slaughtering the Rutulans. These are tragic lines meant to create discomfort and a sense of tragedy for the reader, especially in hindsight about the deaths to come. Virgil then describes the merciless slaughtering that takes place, as the warriors move with a "frenzied hunger" and show no ~~a~~ clemency towards their victims before paying for their greed and dying. This tragic story has sometimes been criticised as a random and seemingly insignificant inclusion in the narrative. ~~But~~ However, it is clear that ~~it is~~ it is a purposeful inclusion by Virgil, precisely to never let ~~the~~ the tragedies of war be overshadowed by the tale of the future. This is emphasised by the fact that concurrently, Aeneas is with ~~Evander~~ at the future site of Rome, marching with justice and clemency that is displayed on Vulcan's shield. ~~It is ironic, then, that~~ This is one of the most obvious ~~lines~~ lines of hope for Aeneas, who is said to ~~be~~ ^{with purposeful irony} "marvel at the images" on the shield. It is ~~there~~, then, that

Virgil decides to depict Nisus and Euryalus' slaughter of Rutulians in ~~the~~ a way that the glorious Roman future would condemn. Thus, even when hope seems to take centre stage, it is ~~hope~~ dampened by tragedy, with Virgil conveying that the inherent nature of war, and the glory-seeking attitude towards it, is at the detrimental expense of human life. In effect, Virgil says that even as we march with hope for the future, we should never forget the tragic losses that enabled it. As tragedy takes centre stage over hope, Virgil ~~perhaps says~~ asks the Romans to question whether the empire they have built at the expense of forgotten souls is truly worth it.

Finally, one cannot help but notice that even ~~at~~ the end of the Aeneid, where Aeneas is to be successful in achieving his mission, seems to be noticeably devoid of hope. Instead, once again, the costs of Roman civilisation, ~~and the~~ ~~end~~ and war are called into question. To place Aeneas' mirror of Turnus into context, it is essential to firstly examine Anchises' commands in Book 6, where he tells Aeneas to "lay down arms" and "spare the defeated, take the proud." It is suggested that, like with clementia and pietas, Roman virtues are of civilisation, and the ability to establish concord and peace. ~~This makes Aeneas' decision to~~ kill Turnus somewhat surprising, as it explicitly contradicts what Virgil suggested a ^{'true'} ~~pius~~ Roman should do, and is another example of ~~the~~ the subversive nature of the text.

As Turnus begs for mercy, he is described as "humble, suppliant"

conceding defeat to Aeneas and promising laurels to him. ~~And~~ ~~way~~
~~He~~ He is the embodiment of the "defeated" ~~in~~ that Anchises
 references, and is in no way the "proci" that should be tamed.

→ (X) This makes Aeneas

What motivates Aeneas to kill Turnus is an uncontrollable sense
 of furor - he is described as being "afire with anger, his wrath
 was terrifying." And it is ~~the~~ famously Pallas' belt that sparks
 such rage within Aeneas, which evokes sentiments of despair and
 tragic loss, even as Aeneas is about to finally defeat his enemy.

~~Once Turnus~~ We are, in fact, encouraged to sympathise with

Turnus even though he is the Roman opposition - Virgil
~~describes~~ evokes pity in the eerie lines "he cannot see his charioteer,
 his sister." Turnus longs to see his family just as anyone might

in that situation, making him all the more relatable and sympathetic
 to the reader. If we are ~~the~~ made to sympathise with the tragedy
 of Turnus' despair, then how can we truly feel hope for the
 realisation of the Roman mission? Indeed, a sense of tragedy
~~at~~ at war and human loss seems to embody all within the

poem, even the victors, as the hasty conclusion of the poem
 does not even acknowledge any ^{feelings} ~~sense~~ of triumph or ~~joy~~ joy
 that the Roman mission has at last achieved. If hope ^{and joy} cannot
 even be expressed at the realisation of all the poem has ~~but~~ built
 towards, then it is clear that Virgil's intention was ~~not to~~
 always to emphasise tragedy over hope. ^{Because of this,} In no way is the Aeneid a

cathartic text. It leaves us to grapple with a profound sense of loss
 and only fleetingly allows us to experience ~~the~~ hope,

~~Despite its pro-~~ Virgil's *Aeneid* completely subverts expectations in order for Virgil to convey important themes about loss and suffering. ~~Although~~ This is achieved through the absence of hope within the text, which is replaced by ~~the~~ tragedy. Overall, Virgil's ~~genius~~ genius lies in his recognition of loss instead of relying on conventional themes about hope and triumph, creating a work that is not merely a ~~Homer~~ copy of Homer but one that encourages complex thought and the questioning of dominant attitudes.

Benefits between gods (mortals)

In Roman society, there was a staunch belief in the powers of the gods, who were seen as powerful natural ~~and~~ forces that could irrevocably impact the lives of mortals. The purpose of religion, then, was to ~~ensure~~ ensure that this impact was in a positive way. As these sources demonstrate, Roman religion was thus characterised by a transactional relationships, where mortals would give physical offerings to the gods and would expect prosperity in return. Accompanying this is a sense of religious anxiety, as belief in the sheer powers of the gods meant that those benefits could be of great magnitude.

Resource 6, of a votive relief, encapsulates many aspects of Roman religion. The chief ritual in the relief is the sacrifice of a lamb, which is a typical example of the benefits that gods could receive from the mortals. Blood sacrifices, among other things such as wine or money, were all believed to show one's dedication - like a gift to the gods to ~~show~~ indicate piety and reverence. ~~This under~~ Additionally, this ritual is being carried out in a family setting, which highlights that Roman religion did not just exist within temples or in public places, but permeated into all aspects of Roman life. This is because it was believed that the benefits one could receive from the gods - of prosperity and success - would impact all areas of life. Accordingly, worship and sacrifice to the gods had to be frequent, to ensure the best possible chances of winning divine favour and receiving said benefits. The extent of this transactional relationship between gods

and morality is highlighted by source E. In a criticism of Roman religion, Augustine draws attention to the drastic and abhorrent methods that the Romans believed would win divine favour. For example, he notes that "tyrants have mutilated the limbs of virgins" and "some have been cashed" in order to "placate the gods."

Such measures were likely not commonplace and widely accepted, but nevertheless the source gives insight into just how materialistic, instead of moralistic, the Roman relationship with the gods was. Because of the inherent focus on the 'benefits' that one could give and receive, Roman religion was often more dictated by extravagant gifts and strange rituals as opposed to a set of moral dogma - in contrast to monotheistic religions ~~such~~ ^{such} as Christianity, which Augustine is advocating for. ~~The~~ The cruel practices within this source are perhaps a heightened example of a characteristic relationship with the gods, where there is a complete lack of moral consideration. In regards to mutilating limbs, this was likely out of cruelty but perhaps also out of the misplaced belief that such a drastic action could actually show more dedication and piety, as human sacrifices were ^{part of} not the 'ordinary' and thus unremarkable ~~and~~ 'benefits' that the gods received.

Such drastic measures could also, in part, be due to a sense of Roman religious anxiety that characterised their relationships with the gods. Because the gods were seen to be so unforgiving - no doubt emphasised by Roman religion's lack of moral emphasis - every case had to be taken to ensure that ~~the~~ benefits would be received. As source F demonstrates, it was not just about what benefits one could gain, but also to not do anything that would upset the gods - the inverse relationship. Firstly, Cicero starts off by highlighting that the Romans must "acknowledge the divine power", which sets the preoccupation for religious anxiety. He then tells the story of a Publius Claudius, who took an omen from the gods lightheartedly and ~~mocked the~~ ~~supposed~~ made a mockery of the situation. To a modern observer, ~~the~~ chickens refusing to feed seems like a trivial and laughable event to base an omen on. However, the often peculiar and hyper-specific rituals that the Romans practised and believed in indicates their religious anxiety, as such practices can only indicate that ~~the~~ the Romans saw divine activity in every part of life. Just as it is established in source ^{human} G that religion permeates every aspect of life, in source F it is clear that ~~the~~ divine activity is ~~the~~ present in all aspects too. ~~The specific~~ Omens themselves were not so much about benefits to and from the gods, but were a part of divination - interpreting signs ~~the~~ from the gods. As this example shows, the Romans believed that Claudius was punished for not ~~the~~ paying proper respect to the omens, in line with the previously established ideas about the ~~transactional~~ relationship and the neutrality of the gods and ensuring the transactional relationship was positive.

where m source G sacrifices are used to show benefits, source F adds depth to our understanding of the relationship by showing negatives.

Overall, these sources show that the benefits to and from mortal / gods was based on a transactional relationship motivated by religious anxiety. The ^{at times,} 'uncanny' features within these sources highlights this idea, as well as being accompanied by source E which ^{gives insight into} ~~the~~ the most 'concrete' aspects of mortal / god interactions.

Outstanding Scholarship

Subject: Classical Studies

Standard: 93404

Total score: 21

Q	Score	Marker commentary
6	7	The approach is balanced and demonstrates very good knowledge. The argument is clear and covers a wide range of evidence. The style is fluent and clear.
12	7	The argument is sustained and thoughtful. There are perceptive points such as a recognition of the significance of the loss of Troy to Aeneas. By successfully arguing tragedy over hope, it provides an argument that does not follow a typical pathway.
13	7	This is a well-structured response focused on the source material. It sticks to the question of benefits and is analytical and perceptive.