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SCHOLARSHIP EXEMPLAR



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Scholarship 2025 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 (///). 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.

Section A: Question Two

Alexander's lack of concern to the future is reflected in his reign to a major extent. Alexander's choices made in anger or under the influence of wine and his constant warfare without ensuring stability in the places he had already conquered personally shows that he was not overly interested in the long term effects of his actions. Although an attempt at a policy of fusion implies ~~at least~~ some concern for his ~~an~~ Empire, even if it is merely through his own reputation as the one who had implemented those ideas.

Alexander was prone to making tactically unsound decisions while angry or drunk, ~~and~~ ~~get~~ which undermined some of his efforts and the plausibility that his ~~an~~ empire was stable. ~~At~~ When Alexander was campaigning the coast he decided to siege Tyre, and after months of genius military strategy, including building a bridge out of dirt towards his goal, Alexander finally defeated ~~the~~ the city. ^{Curtius Rufus} ~~Diodorus~~ says, "It was a sorry sight that the furious king then provided for the victors, 2000 Tyrians, ~~king~~ who had survived the ~~king~~ rage of the ^{king} Macedonians, now hung nailed to crosses all along the ^{huge} expanse of the beach." This shows us that Alexander would often act in anger over thinking about the future of his Empire. Additionally, the bridge that he had used in order to siege Tyre instead has become a peninsula over the last 2000 or so years since Alexander was in Tyre in 332 BC. This further demonstrates the ~~incredibly~~ incredible effect that Alexander's actions have had in the future although Alexander himself may have been more

concerned with his immediate emotions rather than his lasting impact. Additionally, later in Alexander's campaign he ~~captured~~ captured the grand Persian city of Persepolis. ~~This~~ After Alexander and his men had conquered the city it was burned down a few months later. While Arrian tells us the official version that it had been burned down in revenge for what the Persians had done to Greek temples, Diodorus tells us, "that a Greek woman had convinced ~~the~~ Alexander and his friends to set fire to the city," ^{and that} "The king was excited with the others by these words." This shows ~~us~~ another example of when Alexander was influenced by drunkenness and emotion and rather than consider the consequences of his actions. Although there are differing accounts of this event, Arrian's version is unlikely as it appears that after setting fire to the city and no longer being drunk Alexander pitifully attempted to extinguish the fire, implying this action was not taken on purpose and the future consequences only occurred to him after taking action, giving more weight to Diodorus' version. Alexander also killed his father's friend Cleitus when he was angry. "Arrian says, "I believe Cleitus deserving of severe censure for his insolent behaviour towards the king, while at the same time I pity Alexander for his misstep, for on that occasion he showed himself the slave of two vices, anger and ~~drunk~~ drunkenness." This is yet another act that Alexander made while not considering the consequences of his actions. However, afterwards he showed great remorse for this action, revealing that while his method of rule reveals his lack of concern for his actions in the moment, he clearly cared somewhat for the future of his empire.

Alexander was also constantly at war throughout his reign. From the beginning of ^{his} being a king in 336 BC to his

death he was constantly on campaign resulting in him never again seeing Macedonia or his mother after he departed. This constant warfare shows Alexander's mission to obtain kleos, or glory, and become a hero similar to Achilles. Peter Green says, "Alexander's favourite line in the Iliad show his declared ambition 'to be at once 'A good king, and a strong spear fighter.'"

Yet he ~~to~~ must surely have remembered Achilles other ~~be~~ perhaps more characteristic aim, "ever to be the best and outstanding above all others." This gives insight into the fact that while Alexander may have said that his main aim is "to be a good king", he is truly just seeking kleos and eternal glory. This is further solidified when Plutarch says, "Alexander would have chosen rather to succeed to a kingdom involved in troubles and war as it would have afforded him frequent exercise of his courage and a large field of honour." Therefore ~~despite~~ Alexander was significantly less concerned with how his actions could lead to a future for his empire and more that it would bring him personal fame and kleos.

However, Alexander did somewhat appreciate the important of his actions ~~and~~ on his empire as he began a policy of fusion. Although this policy may not have been as systematic or planned as ~~many~~ it appears, there are nonetheless many examples of Alexander attempting to incorporate many different cultures into his empire. Firstly, Alexander would often worship the gods of all the places that he conquered, ~~such as~~ "he worshipped to their gods, especially Apis," as Arrian declares. This complete acceptance and honour of ~~of~~ the cultures religions implies some effort to make his empire more unified and accepting. Furthermore, Alexander himself married many ~~pe~~ Persian women and

had his generals marry non-Macedonians as well. Alexander Plutarch says, "He became enamoured of Roxane, daughter of Oxyartes and yet he did not make any violence to her, but made her his wife." Alexander's attitude towards his first wife shows that when he was not drunk or overcome by emotion he could make actions that had positive consequences in unifying his empire. ~~These~~ Additionally Arrian ~~so~~ writes, "To all these [Phoenician & ships] Alexander granted indemnity for their previous conduct for it seemed that they had joined the Persian fleet rather by necessity than by choice." This forgiveness of the fleet shows that Alexander occasionally considered that those he conquered could make a positive difference to his empire, although it is equally possible that this was a ~~mitt~~ military strategy to strengthen his fleet after sending home much of the Athenian fleet. However, all of these examples together show that at least some of Alexander's reign implies that he cared for the future of his empire and how he could secure that. Despite the fact that most of the time Alexander was not concerned with the future consequences of his actions, he still made major steps in his short life to unify his empire although this was made impossible due to his lack of time or an heir, as he ultimately left the empire unstable at the end of his life by leaving it "to the strongest" according to Diodorus ** (see back)

Overall, Alexander's actions in his life show that he was largely unbothered about how his actions could affect ~~his~~ ^{the} future and this is greatly reflected in how he reigned his empire, although ~~occasionally~~ he attempted to somewhat unify his empire through the merging of cultures.

Section A: Question Twelve.

The challenges that the titular character Aeneas faces in the epic poem the Aeneid by Virgil ~~are~~ ~~not~~ only differ to a minor extent to ~~what~~ ~~human~~ the difficulties that humanity as a whole face. Aeneas faces the difficulties of being taken away from family; ^{of struggling to follow his destiny, and} of being responsible for a large group of people who are to become the future romans, ^{in conflict with his loyalty to the} ~~and~~ the gods. ~~interfering in his~~ plans.

Aeneas ~~face~~ struggles to remain with his family throughout the Aeneid, ~~as they are constantly in danger~~ Aeneas' first wife Creusa gets lost in the battle at Troy ~~and~~ while they attempt to escape and Aeneas is distraught. ~~Also~~ Aeneas says, "I filled the streets with my cries in useless repetition, as in my grief I called out Creusa's name." ~~Here we~~ It is clear that Aeneas is struggling with the grief of losing a family member. This is a very universal issue as many humans have experienced the loss of a close loved one and desire to have them back. In this way, the way that Aeneas is acting in this passage is very similar to the way humanity as a whole would react if they lost a family member. Additionally, Aeneas meets Dido, the queen of Carthage, ~~while he is~~ and stays with her and is about to marry her when he remembers ^{with some divine assistance} his son Ascanius and ultimately decides to leave her. Aeneas says, "I think of my son Ascanius and the wrong which I do him in defrauding him of the Italian Kingdom where fate has given him his lands." Here it is shown that Aeneas is ~~&~~ challenged to choose between a lover and his son, and has to weigh up the importance of his loyalty to both

potential members of his family. This is a very universal struggle as being torn between two loyalties is a very common issue for all of humanity and it is very difficult to resolve without hurting one or both parties. However, Aeneas' decision may be a different response than perhaps modern readers would have made. Aeneas' decision to continue on his journey to fulfill his son's fate is an alien choice to many modern people as we are incredibly less concerned with fate and destiny than ~~the~~ Virgil and contemporary Romans and so this decision may not resonate as much with humanity as a whole, but it may have made more logical sense to the contemporary Roman audience Virgil had aimed this epic poem at.

Aeneas also faces the challenge of struggling to follow his destiny instead of his own desires. When Aeneas is recounting the ~~the~~ final battle of the Trojan War in Book II he ~~isn't~~ initially does not want to leave the battle and says, "Frantic in my fury I had no time for decisions; I only remembered that death in battle is glorious." The issue of not wanting to leave the battle because he wanted to gain ~~the~~ glory is a very foreign concept to a modern audience and so it may not relate to humanity as a whole, but would be a very familiar concept to ancient Greeks as it is the idea of kleos which was the desire of every Homeric hero and which Virgil as a ^{contemporary} Roman is clearly trying to paint as a bad choice as ^{also} later in Book II Hector's ghost speaks to Aeneas and says, "Troy entrusts to you her ~~guardia~~ sanctities and her guardians of the Home, take them with you to fulfill your destiny." This urging to leave the battle shows that Virgil is presenting a challenge to Aeneas, to leave the Homeric

glory behind and instead fulfill his destiny with Pietas as a Roman hero. While this ~~is~~ challenge may not relate to the whole of humanity it relates very well to the contemporary Romans who would have seen his test of ~~free will~~ self control as a common and worthy challenge. This is emphasised by Susanna Braund who says "The greatest and most Roman of Roman virtues is self-control." Therefore Virgil's depiction of this challenge for Aeneas makes him appear are very similar to what contemporary Roman's would face or expect, but self control is only a minor value in the modern world and humanity as a whole.

Aeneas also faces the challenge of being responsible for the Trojans while also trying to fulfill his promises to the gods. In Book I ~~Aeneas~~ Virgil writes, "Aeneas did not cease shooting until he had laid on the earth seven weighty carcasses, in number equal to the surviving ships." This shows Aeneas' great loyalty and care for the people he had saved from Troy as he provides for them greatly. Additionally, ~~the~~ Aeneas' piety is clearly shown when ~~the~~ Virgil writes in Book VIII, "Aeneas the True, brought implements, stationed both sow and litter at an altar and sacrificed them to Juno, to Juno only, Juno herself, the supreme." Aeneas' careful sacrifices to the gods, even the ones who have been hindering him shows his true pietas in honoring the gods and protecting his people. However, Virgil puts these in conflict in Book VI when he writes, "Aeneas, deeply burdened as he was by thoughts of death would have preferred to devote his time to giving his comrades burial. But instead... he began to fulfill his vows to the gods." It is evident that Virgil is placing both of Aeneas' loyalties in conflict here and challenging him between two loyalties.

The concept of being beholden to two different loyalties is a very universal challenge as we all have different, and multiple things we care about. When these things come into conflict it creates the challenge of needing to choose one over the other. This can be a very difficult choice and so many people can relate to the hardship that Aeneas is facing in this moment. Ultimately, however Aeneas chooses to place his religion above all else which can be a relatable choice for many, but equally preposterous to ^{those who do not have} ~~some~~ ^{religion.} Therefore the challenge that Virgil presents here only differs slightly from what humanity faces as a whole.

Ultimately, the challenges that Aeneas faces throughout the Aeneid only differ slightly from those facing humanity as a whole, as at their core they are universal challenges, although in their specifics they may be foreign to certain groups of people.

Section B: Ancient Greece

Resources A to D show how the Greeks made use of the Gods for political purposes.

In Resource A, Herodotus states that the Athenians ~~wrote~~ responded to the Persians by saying, "We will fight against him without ceasing, trusting in the aid of the gods and the heroes." This shows us that the Greeks were quick to use their gods to threaten those who would think to politically or militarily oppose them. This is because the Greeks truly believed in the omnipotent nature of their gods, and that with their ~~of~~ pantheon on their side they could not lose to the Persians. Therefore the Athenians were fast to use the gods as an intimidation technique and to bolster their own armies courage and assurance in their god given future victory. Additionally, the Greeks were beholden to ~~of~~ seek revenge against those that hurt their gods, and ~~they~~ ^{the} Athenians used the fact that the Spartans worshipped the same gods to hopefully inspire friendship and an alliance with Sparta, further using their gods in political endeavours, as Herodotus states, "the kinship of all Greeks ~~as~~ in blood and speech, and the shrines of the gods and the sacrifices that we have in common." It is evident that the Athenians despite often being in conflict with Sparta, are quick to use the gods that they share as a political tool to ~~not~~ hopefully make an alliance with them.

In Resource B, Herodotus outlines the story of how Pisistratus became the ruler of Athens. Pisistratus wanted to become ruler of Athens and he achieved this by politically

leveraging the gods. In ancient Greece, it was known that gods could appear as human, which was one of the reasons for Xenia or hospitality and so Peisistratus used this. Herodotus writes that they, "giving her all the paraphernalia to make the most impressive spectacle, and so drove into the city." This made her seem as though she was Athena, and ~~when~~ the heralds shouted that ^{it was} Peisistratus, "whom Athena herself honours above all men, and is bringing back to her own Acropolis." This made the Athenians believe that Peisistratus was truly favoured by Athena the patron goddess of the city and gave him great credibility and political power which he leveraged in order to become leader of Athens. Therefore since the Athenians believed that this was truly a plausible course of events it allowed Peisistratus to manipulate them and gain political power. However, since Herodotus wrote both of the previous sources they may not be as straightforward as they seem. Herodotus was considered the "father of history" and ~~write~~ but despite this he often wrote in a narrative style which could result in embellishment of the facts. In addition, he often wrote his accounts well after the event occurred or was not present and often used anonymous sources. Herodotus is also one of the only sources that modern historians have and so there is not very much availability for cross checking. Therefore, while it is likely that these sources are mostly truthful they may be dramatised for effect and that must therefore be kept in mind while reading these sources.

In Source C, ~~we can see~~ the fact that gods were considered crucial in ~~to~~ order to win battles is demonstrated. The temple of Athena Nike is considered an aspect of Athena

center centered around victory in battle. The depictions of both fictional and historical battles on the friezes and other relief sculptures on the temple shows the perceived cruciality of gods in battle. Additionally, ~~called~~ calling Athena, "Athena Nike" would have political power in that it implied that Athens would always prevail, boosting Athens' self image and confidence and aiming to intimidate their enemies. Additionally, the fact that this temple was built from the money from the Delian league shows that architecture honouring the gods was considered acceptable for other poleis to contribute to. This shows that the religious purposes of the temple allowed Athens to politically request more money ~~and~~ from those in the Delian league. Additionally, the depiction of both real and mythological battles on this temple shows that the Athenians believed their battles are approved and justified by the gods giving the leaders of Athens more political power to justify more battles in the future.

In source D, the ~~the~~ wealth and prestige that is brought to the Greeks ^{have} because of their gods is evident ^{leads to} the political power. The treasuries of Greek poleis were considered gifts to the gods and so the greater wealth within their treasury the more supposed esteem they had in the eyes of the gods. This would give political power to that polis as the gods were considered all powerful and the ~~the~~ Greeks would be incapable of competing with their gods. Therefore the wealthiest polis with a large treasury would be considered to be in the gods' favour and have great political sway in ^{ancient} Greece. This is compounded by the treasury's proximity to Apollo's temple as it would help to encourage the notion that the wealth inside belonged to the

gods with their temples nearby. This also shows the importance that the gods had in everyday mortal matters such as money as they are depicted on and honoured by the treasury and other everyday things such as vases. This gives the gods power in all aspects of an ancient Greek's life ~~and especially politically~~ which due to its prevalence and all encompassing nature, determines their power in political matters as the power over people and situations as well. *

Therefore, the sources A to D show how ~~political~~ the gods can grant political power to the greeks.

* However, both source C and D are architectural and therefore must be interpreted in order to gain insight. While these interpretations are logical and based on context it is possible that the original meaning could be slightly different or have more nuance.

end of question two

** The large number of sources

** All of these sources were written at least 400 years after the death of Alexander and despite the large amount of information ~~points~~ creating a good idea of what Alexander was like and what he thought we cannot truly know his inner feelings and motivations. Despite this many historians have made good inferences as to his intentions and ~~so~~ ~~there~~ therefore we can learn what he was most likely to be like.

Scholarship

Subject: Classical Studies

Standard: 93404

Total score: 15

Q	Score	Marker commentary
1	05	The candidate created a response based on a line of argument against Alexander's concern for the future of his empire. Alexander has a more emotional response to events such as Tyre, or the burning of Persepolis, or the murder of Cleitus. The argument is plausible and the approach is analytical. There is an acknowledgement of the other view that Alexander had some concern for the future, with his attempts at fusion, honouring the cultures of his empire, the marriages of Macedonians and Persians, and his own marriage to Roxane.
2	05	The argument followed a line that the challenges Aeneas faces are different to those humanity face only to a minor extent. At Troy Aeneas faces the loss of his family, with Dido he is divided in his choice between her and his son. These are universal challenges, although the decision to leave Dido is perhaps less relatable to a modern audience than to a Roman one. It is his pietas and his obligations to the gods that divide him from humanity. The argument is solid and utilises the relatability of Aeneas well.
3	05	The candidate has read the question and provides a close analysis of the sources focused on the idea of the use of the gods for political purposes. All the sources are covered, and solid points are identified in each source backed with relevant quotes or examples. There is an awareness of the reliability of the Herodotus and on the modern interpretation of the architectural sources which may not reflect their original purpose. There is a good appreciation of the context in which the Temple of Athena Nike was built and how the Treasury of the Athenians would be regarded by others.