



AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

FOUNDED 1881

www.ascsa.edu.gr

January 24, 2019

Dear Colleague,

Thank you for agreeing to arrange for the administration and invigilation of the Regular Membership/Fellowship exam for the American School of Classical Studies at Athens. If you have not already been in touch, please contact your candidate(s) to arrange for the exact time and place of the exam, and to arrange for the use of an appropriate computer. I have enclosed an instruction sheet for the exam-takers (with an extra copy for your reference) that you may want to distribute in advance. Candidates have already been contacted by e-mail about this.

All exams are to be given on Saturday, February 2, 2019. All candidates must take two of the four following exams: Greek Translation, Greek History, Greek Art and Archaeology, and Greek Literature. Each exam is two hours long. Although candidates stated on their applications which exams they wished to take, we are including all exams. Please make sure that all applicants are given the opportunity to review all exams and all questions on the exams before deciding which two exams they will choose to take.

I leave to your discretion the exact scheduling of the exams and also the exact style of invigilation. Most proctors do not find it practical or necessary to “sit over” a student for four hours. The Committee on Admissions and Fellowships is requesting that all candidates write their examinations as Word files on a computer, if possible. (Exceptions will be made for broken arms and other problems.) When you make arrangements with the candidate(s) about time and place for the exams, you will also need to arrange for use of a computer that has neither files useful for writing the exams nor access to the Internet; given 21st century technology, the latter may in some instances simply be the candidate’s commitment not to log on to the Internet during each exam, but you will need to come to an agreement with the candidate ahead of time. We also ask that a candidate not have a cell phone in the room during the exams.

At the end of each exam, the candidate will give or send you a Word file for that exam. When the candidate has completed both exams, please print out a hard copy of the two files, in case something should go awry, and then send the Word file to "application@ascsa.org" as attachments to an e-mail by Monday, February 4.

Please glance over the files; we have instructed the candidates to give the files names such as “JonesGrk” and “SchlieHist” and to put their own names only on a cover sheet or at the top of the first page. All names and other identifying information will be removed in Princeton, before the files are sent to the members of the Committee for scoring.

If a candidate has what you judge to be a legitimate reason why she/he cannot write the exam on a computer, please be in contact ahead of time with Alicia Dissinger (adissinger@ascsa.org) who will send out alternate instructions.

The committee has worked hard to make the exams clear, fair, and error-free. If there is any last-minute panic over ambiguity, students should do the best they can, briefly stating how they have chosen to interpret or answer a question they find confusing. Students should be reassured that we give partial credit.

Please feel free to contact me by e-mail during the week before the exam if there is anything I can do to help. In case of problems that arise during the actual exam, I shall be available between 9 a.m. and 5 p.m. EST at (484) 557-2086 (cell) on test day, February 2; you may also e-mail me at jmcinern@sas.upenn.edu with any last minute questions. I thank you on behalf of the Committee and the School for your assistance.

Sincerely yours,

Jeremy McInerney
Chair, Committee on Admissions and Fellowships

Enclosures

Instructions for candidates

As a Regular Member applicant you are expected to take two two-hour exams (a total of four hours of examination). All candidates must take two of the four following exams: Greek Translation, Greek History, Greek Art and Archaeology, and Greek Literature. Each exam is two hours long. Although you stated on your application which exams you intended to take, we have sent a full set to your proctor. You are being given the opportunity to review all exams and all questions before deciding which two exams you will choose to take.

All examinations, including the Greek Translation, are to be taken without the use of dictionaries, notes, or other outside help. We do give partial credit on the Greek, so write down everything you know, even if you have not completed the passages perfectly. On the Greek Translation exam, candidates translate two of six passages—one passage of prose, one passage of poetry. The exam includes poetry and prose from all periods, from no fixed reading list, and, in fact, tend to be passages students will not have read. The purpose of the Greek exam is to evaluate reading proficiency. No dictionaries or other aids are permitted, but unusual words or constructions may be glossed.

The other three exams are set up with two sections. Part I (value, 25 points) asks candidates to identify, in a sentence or two, 5 of 15 items. In Part II (value, 75 points) candidates choose 3 essay topics. Please read the whole exam and allocate your time carefully in order to complete all parts of the exams.

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At the end of each exam, you should have a Word file for that exam; preferably the file name will be a combination of your name or its abbreviation and the exam, e.g., Schliemann's history exam would be "SchlieHist", Jones' Greek translation would be "JonesGrk", etc. Give a copy of the file to your proctor, before beginning the next exam. After completion of both exams, the proctor will make a hard copy of the files and send the Word files to "application@ascsa.org" as attachments to an e-mail.

If, for some reason, you are not able to write the exam on a computer, please be in contact ahead of time with Alicia Dissinger (adissinger@ascsa.org) who will send out alternate instructions.

Your exams will be read and graded anonymously. Therefore, your name should appear only at the top of the first page or on a cover sheet for each exam, along with the title of the exam and your university. All names of candidates and other identifying information will be removed from the files before they are distributed to the members of the Committee.

Best of luck!

Sincerely,

Jeremy McInerney
Chair, Committee on Admissions and Fellowships
January 24, 2019

COPY FOR PROCTOR

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Best of luck!

Sincerely,

Jeremy McInerney
Chair, Committee on Admissions and Fellowships
January 24, 2019

COPY FOR STUDENT

**American School of Classical Studies at Athens
Examination 2019**

Examination in Greek

Time: 2 hours

Instructions: Translate two (2) of the following passages, one poetry, one prose (50 points each).

Poetry, Passage 1: Homeric Hymn *To Hermes* 13-38:

The precocity of Hermes

... καὶ τότε ἐγείνατο παῖδα πολύτροπον, αἰμυλομήτην,
 ληιστῆρ', ἐλατῆρα βοῶν, ἡγήτορ' ὀνειρών,
 νυκτὸς ὀπωπητῆρα, πυληδόκον, ὃς τάχ' ἔμελλεν
 ἀμφανέειν κλυτὰ ἔργα μετ' ἀθανάτοισι θεοῖσιν.
 ἠῶος γεγονῶς μέσῳ ἤματι ἐγκιθάριζεν,
 ἐσπέριος βοῦς κλέψεν ἐκηβόλου Ἀπόλλωνος
 τετράδι τῇ προτέρῃ, τῇ μιν τέκε πότνια Μαῖα.
 ὃς καί, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θόρε γυίων,
 οὐκέτι δηρὸν ἔκειτο μένων ἱερῶ ἐνὶ λίκνῳ,
 ἀλλ' ὃ γ' ἀναΐξας ζήτει βόας Ἀπόλλωνος
 οὐδὸν ὑπερβαίνων ὑψηρεφέος ἄντροιο.
 ἔνθα χέλυν εὐρώων ἐκθήσατο μυρίον ὄλβον:
 Ἔρμῃς τοι πρῶτιστα χέλυν τεκτήνατ' αἰοιδόν:
 ἢ ῥά οἱ ἀντεβόλησεν ἐπ' αὐλείησι θύρησι
 βοσκομένη προπάροιθε δόμων ἐριθηλέα ποίην,
 σαῦλα ποσὶν βαίνουσα: Διὸς δ' ἐριούνιος υἱὸς
 ἀθρήσας ἐγέλασσε καὶ αὐτίκα μῦθον ἔειπε:
 σύμβολον ἤδη μοι μέγ' ὀνήσιμον: οὐκ ὀνοτάζω.
 χαῖρε, φυὴν ἐρόεσσα, χοροῖτύπε, δαιτὸς ἐταίρη,
 ἀσπασίη προφανεῖσα: πόθεν τόδε καλὸν ἄθυρμα
 αἰόλον ὄστρακον ἔσσο χέλυσ ὄρεσι ζώουσα;
 ἀλλ' οἴσω σ' ἐς δῶμα λαβῶν: ὄφελός τι μοι ἔσση,
 οὐδ' ἀποτιμήσω: σὺ δέ με πρῶτιστον ὀνήσεις
 οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν:
 ἢ γὰρ ἐπηλυσίης πολυπήμονος ἔσσειαι ἔχμα
 ζώουσ': ἦν δὲ θάνης, τότε κεν μάλα καλὸν αἰείδοις.

Poetry, Passage 2: Euripides, *Iphigeneia in Tauris* 1437-1467
 Athena's orders to Thoas and Orestes

παῦσαι διώκων ρεῦμά τ' ἔξορμῶν στρατοῦ:
 πεπρωμένος γὰρ θεσφάτοισι Λοξίου
 δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἐρινύων χόλον
 φεύγων ἀδελφῆς τ' Ἄργος ἐσπέμψων δέμας
 ἄγαλμά θ' ἱερὸν εἰς ἐμὴν ἄξων χθόνα,
 τῶν νῦν παρόντων πημάτων ἀναψυχάς.
 πρὸς μὲν σὲ ὄδ' ἡμῖν μῦθος: ὄν δ' ἀποκτενεῖν
 δοκεῖς Ὀρέστην ποντίῳ λαβὼν σάλῳ,
 ἦδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα
 πόντου τίθησι νῶτα πορθμεύειν πλάτη.
 μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς —
 κλύεις γὰρ αὐδὴν καίπερ οὐ παρῶν θεᾶς —
 χώρει λαβὼν ἄγαλμα σύγγονόν τε σὴν.
 ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλης,
 χῶρός τις ἔστιν Ἀτθίδος πρὸς ἐσχάτοις
 ὄροισι, γείτων δειράδος Καρυστίας,
 ἱερός, Ἀλάς νιν οὐμὸς ὀνομάζει λεώς:
 ἐνταῦθα τεύξας ναὸν ἴδρυσαι βρέτας,
 ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,
 οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα
 οἴστροις Ἐρινύων. Ἄρτεμιν δέ νιν βροτοῖ
 τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.
 νόμον τε θὲς τόνδ': ὅταν ἐορτάζῃ λεώς,
 τῆς σῆς σφαγῆς ἄποιν' ἐπισχέτω ξίφος
 δέρη πρὸς ἀνδρὸς αἶμά τ' ἐξανιέτω,
 ὀσίας ἕκατι θεᾶ θ' ὅπως τιμὰς ἔχη.
 σὲ δ' ἀμφὶ σεμνάς, Ἰφιγένεια, κλίμακας
 Βραυρωνίας δεῖ τῆδε κληδουχεῖν θεᾶ:
 οὗ καὶ τεθάψῃ κατθανοῦσα, καὶ πέπλων
 ἄγαλμά σοι θήσουσιν εὐπήνους ὑφάς,
 ἃς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς
 λίπωσ' ἐν οἴκοις.

Poetry, Passage 3: Christopher of Mytilene, *On the Inequality of Life*
We all have the same nature, so why is life so unfair?

Δίκαια ταῦτα, Δημιουργέ μου Λόγε,
πηλὸν μὲν εἶναι πάντας ἀνθρώπους ἓνα
καὶ χοῦν τὸν αὐτόν, ἀλλὰ καὶ φύσιν μίαν,
τελεῖν δέ πως ἄνισον αὐτοῖς τὸν βίον;
5 Ναὶ ναὶ στάσιν τὰ πάντα πάντως οὐκ ἔχει,
ἐναλλαγὴν πλήν πραγμάτων, πῶς καὶ πότε;
Κὰν γὰρ δεήσῃ συστραφέντα τὸν βίον
κύκλους ἐλίττειν Βακχικῆς ἀταξίας,
ἐν μὲν χιλίοις πλουσίοις ἢ μυρίοις
10 εἷς δυστυχήσας συγκάτεισι τοῖς κάτω,
ἐν δ' αὖ πένησιν ἀθλίοις τρισμυρίοις
τρεῖς εὐπραγοῦσι καὶ γίνονται τῶν ἄνω.
Τῷ τοῦ δικαίου τήκομαι ζήλω, Λόγε,
καὶ ταῦτα πρὸς σέ φθέγγομαι τὸν Δεσπότην,
15 σὺ δ' ἄλλ' ἀνάσχου μακροθυμῶν, ὡς ἔθος,
καὶ τῶν ἐμῶν ἄκουε νῦν γογγυσμάτων.
Μὴ τὸν μὲν αὐτὸς ἐπλασας ταῖς χερσὶ σου,
τούτου δὲ πλάστης ἄλλος; Ἥ τί λεκτέον;
Οὐκ ἔργα τῶν σῶν πάντες εἰσὶ δακτύλων;

Prose, Passage 1: Herodotus 2.4.1-4

The Accomplishments of the Egyptians and conditions in Egypt

ὅσα δὲ ἀνθρωπία πρήγματα, ὧδε ἔλεγον ὁμολογέοντες σφίσι, πρώτους Αἰγυπτίους ἀνθρώπων ἀπάντων ἐξευρεῖν τὸν ἐνιαυτόν, δυώδεκα μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν: ταῦτα δὲ ἐξευρεῖν ἐκ τῶν ἀστέρων ἔλεγον: ἄγουσι δὲ τοσῶνδε σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, ὅσῳ Ἑλληνας μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν ὥρέων εἴνεκεν, Αἰγύπτιοι δὲ τριηκοντημέρους ἄγοντες τοὺς δυώδεκα μῆνας ἐπάγουσι ἀνὰ πᾶν ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφι ὁ κύκλος τῶν ὥρέων ἐς τῷτὸ περιῶν παραγίνεται. δυώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρώτους Αἰγυπτίους νομίσαι καὶ Ἑλληνας παρὰ σφέων ἀναλαβεῖν, βωμούς τε καὶ ἀγάλματα καὶ νηοὺς θεοῖσι ἀπονείμει σφέας πρώτους καὶ ζῶα ἐν λίθοισι ἐγγλύψαι. καὶ τούτων μὲν νυν τὰ πλέω ἔργῳ ἐδήλουν οὕτω γενόμενα. βασιλευῖσαι δὲ πρῶτον Αἰγύπτου ἄνθρωπον ἔλεγον Μῖνα: ἐπὶ τούτου, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αἴγυπτον εἶναι ἕλος, καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν ἔνερθε λίμνης τῆς Μοίριος ἐόντων, ἐς τὴν ἀνάπλους ἀπὸ θαλάσσης ἑπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν ποταμόν. καὶ εὖ μοι ἐδόκεον λέγειν περὶ τῆς χώρας: δῆλα γὰρ δὴ καὶ μὴ προακούσαντι ἰδόντι δέ, ὅστις γε σύνεσιν ἔχει, ὅτι Αἴγυπτος, ἐς τὴν Ἑλληνας ναυτίλλονται, ἐστὶ Αἰγυπτίοισι ἐπικτητός τε γῆ καὶ δῶρον τοῦ ποταμοῦ, καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης μέχρι τριῶν ἡμερέων πλόου, τῆς πέρι ἐκεῖνοι οὐδὲν ἔτι τοιόνδε ἔλεγον, ἔστι δὲ ἕτερον τοιόνδε.

Prose, Passage 2: Lysias, *Against the Grain-Dealers* 22.2-5.

Lysias cross examines a grain-dealer.

ἐπειδὴ γὰρ οἱ πρυτάνεις ἀπέδωσαν εἰς τὴν βουλὴν περὶ αὐτῶν, οὕτως ὠργίσθησαν αὐτοῖς, ὥστε ἔλεγον τινες τῶν ῥητόρων ὡς ἀκρίτους αὐτοὺς χρῆ τοῖς ἔνδεκα παραδοῦναι θανάτῳ ζημιῶσαι. ἡγούμενος δὲ ἐγὼ δεινὸν εἶναι τοιαῦτα ἐθίζεσθαι ποιεῖν τὴν βουλὴν, ἀναστάς εἶπον ὅτι μοι δοκοῖ κρίνειν τοὺς σιτοπώλας κατὰ τὸν νόμον, νομίζων, εἰ μὲν εἰσιν ἄξια θανάτου εἰργασμένοι, ὑμᾶς οὐδὲν ἧττον ἡμῶν γνώσεσθαι τὰ δίκαια, εἰ δὲ μηδὲν ἀδικοῦσιν, οὐ δεῖν αὐτοὺς ἀκρίτους ἀπολωλέναι. πεισθείσης δὲ τῆς βουλῆς ταῦτα, διαβάλλειν ἐπεχείρουν με λέγοντες ὡς ἐγὼ σωτηρίας ἔνεκα τῆς τῶν σιτοπωλῶν τοὺς λόγους τούτους ἐποιούμην. πρὸς μὲν οὖν βουλὴν, ὅτ' ἦν αὐτοῖς ἡ κρίσις, ἔργῳ ἀπελογησάμην: τῶν γὰρ ἄλλων ἡσυχίαν ἀγόντων ἀναστάς αὐτῶν κατηγοροῦν, καὶ πᾶσι φανερόν ἐποίησα ὅτι οὐχ ὑπὲρ τούτων ἔλεγον, ἀλλὰ τοῖς νόμοις τοῖς κειμένοις ἐβοήθουν. ἡρξάμην μὲν οὖν τούτων ἔνεκα, δεδιὼς τὰς αἰτίας: αἰσχροὺν δ' ἡγοῦμαι πρότερον παύσασθαι, πρὶν ἂν ὑμεῖς περὶ αὐτῶν ὅτι ἂν βούλησθε ψηφίσησθε. καὶ πρῶτον μὲν ἀνάβητε. εἰπέ σὺ ἐμοί, μέτοικος εἶ; 'ναί.' μετοικεῖς δὲ πρότερον ὡς πεισόμενος τοῖς νόμοις τοῖς τῆς πόλεως, ἢ ὡς ποιήσω

ὅ τι ἂν βούλη; ὡς πεισόμενος.' ἄλλο τι οὖν ἢ ἀξιοῖς ἀποθανεῖν, εἴ τι πεποίηκας παρὰ τοὺς νόμους, ἐφ' οἷς θάνατος ἢ ζημία; ἔγωγε: ἀπόκριναι δὴ μοι, εἰ ὁμολογεῖς πλείω σῆτον συμπρίασθαι πεντήκοντα φορμῶν, ὧν ὁ νόμος ἐξεῖναι κελεύει. ἔγὼ τῶν ἀρχόντων κελευόντων συνεπριάμην.' ἐὰν μὲν τοίνυν ἀποδείξῃ, ὧ ἄνδρες δικασταί, ὡς ἔστι νόμος ὃς κελεύει τοὺς σιτοπώλας συνωνεῖσθαι τὸν σῆτον, ἐὰν οἱ ἄρχοντες κελεύωσιν, ἀποψηφίσασθε: εἰ δὲ μή, δίκαιον ὑμᾶς καταψηφίσασθαι. ἡμεῖς γὰρ ὑμῖν παρεσχόμεθα τὸν νόμον, ὃς ἀπαγορεύει μηδένα τῶν ἐν τῇ πόλει πλείω σῆτον πεντήκοντα φορμῶν συνωνεῖσθαι.

Prose, Passage 3: Eusebius, *Historia ecclesiastica* 6.1.1-2.1

The Severan Persecutions

Ὡς δὲ καὶ Σευῆρος διωγμὸν κατὰ τῶν ἐκκλησιῶν ἐκίνει, λαμπρὰ μὲν τῶν ὑπὲρ εὐσεβείας ἀθλητῶν κατὰ πάντα τόπον ἀπετελεῖτο μαρτύρια, μάλιστα δ' ἐπλήθυνεν ἐπ' Ἀλεξανδρείας, τῶν ἀπ' Αἰγύπτου καὶ Θηβαΐδος ἀπάσης αὐτόθι ὥσπερ ἐπὶ μέγιστον ἀθλητῶν θεοῦ παραπεμπομένων στάδιον διὰ καρτερικωτάτης τε ποικίλων βασάνων καὶ θανάτου τρόπων ὑπομονῆς τοὺς παρὰ θεῷ στεφάνους ἀναδουμένων: ἐν οἷς καὶ Λεωνίδης, ὁ λεγόμενος Ὀριγένους πατήρ, τὴν κεφαλὴν ἀποτμηθεὶς, νέον κομιδῇ καταλείπει τὸν παῖδα: ὃς δὴ ὁποίας ἐξ ἐκείνου περὶ τὸν θεῖον λόγον προαιρέσεως ἦν, οὐκ ἄκαιρον διὰ βραχέων διελθεῖν τῷ μάλιστα πολὺν εἶναι παρὰ τοῖς πολλοῖς τὸν περὶ αὐτοῦ βεβοημένον λόγον. πολλὰ μὲν οὖν ἂν τις εἴποι τὸν βίον τοῦ ἀνδρὸς ἐν σχολῇ παραδοῦναι διάγραφῃς πειρώμενος, δέοιτο δ' ἂν καὶ ἰδίας ὑποθέσεως ἢ περὶ αὐτοῦ σύνταξις: ὅμως δ' ἡμεῖς ἐπὶ τοῦ παρόντος ἐπιτεμόμενοι τὰ πλεῖστα διὰ βραχέων ὡς οἶόν τε, ὀλίγα ἄττα τῶν περὶ αὐτὸν διελευσόμεθα, ἕκ τινων ἐπιστολῶν καὶ ἱστορίας τῶν καὶ εἰς ἡμᾶς τῷ βίῳ πεφυλαγμένων αὐτοῦ γνωρίμων τὰ δηλούμενα φέροντες.

**American School of Classical Studies at Athens
Examination in Greek Art and Archaeology 2019**

Time: 2 hours

Directions: Answer Part I and three questions from Part II.
In choosing which questions to answer, try to show as broad a range of knowledge (chronological, geographical, and subject matter) as possible.

Part I: Identifications [value, 25 points]. Identify **five** (5) of the following fifteen terms, being sure to explain the chief significance of the term.

Methone	coastscape	Stoa Poikile
Kleophrades Painter	Corycian Cave	cire perdue
Kariye Camii	Ayios Stephanos	Molyvoti
Alice Kober	Eastern Sigillata A	Demosion Sema
Least Cost Path Analysis	geison	Kato Zakro

Part II: Essays [value, 75 points] Answer **three** (3) questions, trying to show as broad a range of knowledge (chronological, geographical, and by subject matter) as possible.

1. Discuss the evidence for feasting from Mycenaean palace sites. What role did feasting play in the social order of Mycenaean society?
2. Population movement in the ancient Greek world came in a variety of forms: raiding, migration, and colonization each contributed to the movement of populations. What factors shaped these phenomena, and to what degree did conditions in different regions of the Mediterranean world affect these processes?
3. The term ‘Orientalizing’ was developed to denote a particular style of Greek vase painting that appears to show significant influence from the art of western Asia. However, the nature of Greek interaction with western Asia in the early first millennium BCE has undergone a significant revision in recent decades. Discuss what ‘Orientalizing’ means today in light of our current understanding of Greek-western Asia relations. Is an ‘Orientalizing’ style of Greek vase painting still a valid concept?
4. Digitized antiquity: offer two to three specific case studies of digital approaches to antiquity – network analysis, GIS, Least Cost Pathways – and gauge their contributions to the reconstruction of the ancient world based on more traditional approaches. Pay particular attention to caveats and lacunae as well as new frontiers.
5. Evolution of the male form: offer a critical analysis of the depiction of the male form in Greek sculpture, from the earliest kouroi to Lysippos’ *Weary Herakles*. Through what means can we reconstruct the contexts of production and display; what critical paradigms have been brought to bear on the evolution of this form?

6. How has archaeology contributed to our understanding of Herodotus's treatment of non-Greek cultural groups (such as the Lydians, Egyptians, and Scythians)?
7. How do the architectural developments in the Athenian Agora during the Hellenistic and Roman periods reflect the changing political status of Athens during this time?
8. Discuss the later temple of Apollo at Didyma in the context of larger trends in the development of Hellenistic Greek sacred architecture.
9. A recent focus of much scholarship has been the question of colour in ancient Greek art. In what ways has our understanding of Greek art been deepened by the study of colour?
10. It has been argued that the end of the ancient world by 700 AD is visible in the archaeological record with the disappearance of the Roman peristyle house, no examples of which were built after 550 AD. Discuss the most significant changes in domestic architecture in the eastern Mediterranean of the later Roman world and locate these in changing patterns of patronage and the display of wealth. In your answer you may wish to concentrate on one region such as Achaëa, Macedonia or Asia Minor.
11. Is it possible to write a subaltern history of Byzantium? What evidence allows us to reconstruct the lives of non-elite groups in the Greek world between 300 and 1500 AD? In your answer you may focus on Byzantine institutions such as the Games, or on specific regions such as the Morea.

**American School of Classical Studies at Athens
Examination in Greek History 2019**

Time: 2 hours

Part I: Identifications [value, 25 points]. Identify **five** (5) of the following fifteen terms, being sure to explain the chief significance of the term.

naukrariai	Thersilion	Oath of Plataea
William of Moerbeke	antidosis	3 rd Sacred War
Epaminondas	Elateia	hierothytes
Battle of Manzikert	Naukratis	Harpalus
Judah Maccabaeus	Hypatia	psephisma

Part II: Essays [value, 75 points] Answer **three** (3) questions, trying to show as broad a range of knowledge (chronological, geographical, and by subject matter) as possible.

1. How have the Linear B archives enabled consideration of social, ritual and economic dynamics within the Mycenaean context? Characterize advances within each of these categories; offer caveats as well as your judgment of the most productive recent work.
2. With reference to specific examples of Greek colonies in the West and in the Black Sea founded between the 8th to the 6th centuries BC, discuss the different models for colonial expansion that can be used to explain the phenomenon of colonization.
3. Discuss the utility of aggregative and oppositional models of identity formation/maintenance for understanding the development of local and/or regional identities in the ancient Greek world (broadly understood: LBA-Byzantine). Base your response on a consideration of specific case studies; engage with pertinent recent scholarship.
4. Assess the role of the Persian king in Greek affairs between 431 and 386 BC. Is there evidence of a consistent policy, or did particular factors drive specific decisions?
5. How valuable is Christiane Sourvinou-Inwood's theory of polis-religion in explaining the centrality of religious actions to the construction of the polis? What modifications, if any, would you propose to her model?
6. The last generation has seen a significant revision of our understanding of the Greek economy. With reference to such theoretical positions as New Institutional Economics (NIE), what have we learned with respect to the economy of ancient Greece?
7. What was the role of euergetism in Greek culture? Should it be interpreted as an economic mechanism, designed to guarantee elite support for the financing of public life, or is it a social mechanism whose purpose was to promote stability and civic engagement?

8. Discuss the impact of P. Horden and N. Purcell's *The Corrupting Sea* on the modern historiography of the ancient Greek world (broadly understood: LBA-Byzantine). Base your response on a consideration of specific case studies.
9. Argue in support or contest the utility of the traditional segmentation of ancient Greek history into discrete Archaic, Classical, Hellenistic, Roman/Imperial, and Byzantine periods. Base your response on a consideration of specific case studies; engage with pertinent recent scholarship.
10. Byzantine court culture was characterized by a vast range of titles, paraphernalia, and ranks, providing the setting for a dizzying array of elaborately choreographed rituals. Why did this evolve and what function did it serve within the Byzantine empire?

**American School of Classical Studies at Athens
Examination in Greek Literature 2019**

Time: 2 hours

Directions: Answer Part I and three questions from Part II.

In choosing which questions to answer, try to show as broad a range of knowledge (chronological, geographical, and subject matter) as possible.

Part I: Identifications [value, 25 points]. Identify **five** (5) of the following fifteen terms, being sure to explain the chief significance of the term.

anacoluthon	Porson's Law	Zosimus
Eteocles	Parmenides	Pherekydes
Bacchylides	prooimion	ethopoeia
Palaephatus	epic simile	Phrynichus
<i>Cyclops</i>	Aelian	praeteritio

Part II: Essay Questions [value, 75 points] Answer three (3) of the following questions.

1. Compare ethical concepts prominent in the Homeric poems to those important in the poetry ascribed to Hesiod. In what ways are they similar and in what ways do they differ?
2. It has often been observed that Greek tragedies excel in forcing contradictory value systems into confrontation, offering unsatisfactory and problematic resolutions. Choose one Aeschylean and one Sophoclean play and discuss the plays' denouements. Evaluate the concept of resolution in light of the plays' endings
3. There has been a great deal of recent discussion of the satyr play and its relation to both tragedy and comedy, with some scholars claiming a 'fire-wall' existed between comedy and satyr play, while others have detected generic rivalry. What is the relationship between the different theatrical genres?
4. How useful is the schema "Old" / "Middle" / "New" for understanding the development of Attic comedy in the fifth and fourth centuries BCE?
5. Discuss the impact of A. Momigliano's *Alien Wisdom: The Limits of Hellenization* on modern scholarship on the development of ancient Greek historiography. Base your response on consideration of specific case studies; engage with relevant pre- and post-Momigliano scholarship.
6. The Library at Alexandria: in what ways are the literary productions of the Alexandrians – Callimachus, Theocritus, Apollonius of Rhodes and their contemporaries - consistent with their classical antecedents, and in what ways do they open new avenues for expression consonant with their era?
7. Talk like a man (or like a woman): discuss the emergence of the art of oratory as recoverable from the Greek literary record. In your answer be sure to distinguish between oratory and rhetoric. You may limit your answer to either the Classical period or the Roman period.

8. Second Sophistic: how does the Second Sophistic respond to its historical context; who are its chief representatives, and how does it shed light on the Roman construction of the Greek past?

9. “The new folios of Dexippos (BNJ 100) underscore a key feature of Greek historiography in the Roman period: it followed slavishly the models established by historians of the Classical age (especially Thucydides and Xenophon), rendering it virtually useless as a guide to contemporary events.” Discuss, and in your answer consider Arrian’s relationship to Xenophon.

10. It has recently been observed that “with the notable exception of Eustathios of Thessalonike, Byzantine grammarians, lexicographers, and philologists did not show much interest in the development of their own living language.” How are we to account for the divorce between living Greek and the study of literary Greek in the Byzantine world?