



AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

FOUNDED 1881

WWW.ASCSA.EDU.GR

January 8, 2020

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 6, 2020**. 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. The location and time of the exam will be agreed upon between you and the applicant(s). The location for writing the exam should be quiet and free from outside distractions (i.e. not in a public space, thoroughway, or common area). 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 8**.

Please glance over the files; we have instructed the candidates to give the files names such as “Jones_Greek” and “Schliemann_History” 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 they 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. Additionally, if a student has a disability or learning disability that needs special accommodation(s), please do not hesitate to make such arrangements. We ask that you notify Alicia Dissinger so she is apprised of the situation, but the information will not be conveyed to the review committee in order to preserve confidentiality and equity.

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 (720) 412 – 6640 (cell) on test day, February 6; you may also e-mail me at sblakel@emory.edu with any last minute questions. I thank you on behalf of the Committee and the School for your assistance.

Sincerely yours,

Sandy Blakely
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 no fixed reading list, and tend to be passages students will not have read. The purpose of the Greek exam is to evaluate reading proficiency.

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. **Bear in mind that the examinations are meant to demonstrate breadth as well as depth of knowledge about the ancient world. Select questions which will let you address as broad a range of subject matter as possible in chronology, geography, and methodological approach; offer specific case studies whenever possible; and contextualize these in ongoing scholarly debates on method, theory and interpretation.** Please read the whole exam and allocate your time carefully in order to complete all parts of the exams.

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 your proctor 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 simply be your promise not to log on to the Internet during each exam, but you will need to work this out with the proctor ahead of time. We also ask that you not have a mobile phone with you in the examination room.

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 "Schliemann_History", Jones' Greek translation would be "Jones_Greek", 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. Additionally, if you have a disability or learning disability that needs special accommodation(s), please do not hesitate to ask your proctor to make the necessary arrangements. We ask that you, or your proctor, notify Alicia Dissinger so she is apprised of the situation. Such information will not be conveyed to the review committee in order to preserve confidentiality and equity.

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,

Sandy Blakely
Chair, Committee on Admissions and Fellowships
January 8, 2021

COPY FOR PROCTOR

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, and tend to be passages students will not have read. The purpose of the Greek exam is to evaluate reading proficiency.

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. **Bear in mind that the examinations are meant to demonstrate your breadth as well as depth of knowledge about the ancient world. Select questions which will let you address as broad a range of subject matter as possible in chronology, geography, and methodological approach; offer specific case studies whenever possible; and contextualize these in ongoing scholarly debates on method, theory and interpretation.** Please read the whole exam and allocate your time carefully in order to complete all parts of the exams.

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 your proctor 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 simply be your promise not to log on to the Internet during each exam, but you will need to work this out with the proctor ahead of time. We also ask that you not have a mobile phone with you in the examination room.

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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,

Sandy Blakely
Chair, Committee on Admissions and Fellowships
January 8, 2021

COPY FOR STUDENT

American School of Classical Studies at Athens

Examination in Greek 2021

Time: 2 hours

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

Poetry 1: Homer, *The Odyssey* 7.27-47 Odysseus en route to Scheria

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη:
‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον, ὃν με κελεύεις,
δείξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἠγεμονεύσω,
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θεῶσιν τοί γε πεποιθότες ὠκείησι
λαῖτμα μέγ' ἐκπερώωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων:
τῶν νέες ὠκεῖαι ὡς εἰ πτερόν ἢ ἐ νόημα.
ὣς ἄρα φωνήσασ' ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως: ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστυ διὰ σφέας: οὐ γὰρ Ἀθήνη
εἶα ἐνπλόκαμος, δεινὴ θεός, ἢ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἶσας
αὐτῶν θ' ἠρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἤρχε θεά, γλαυκῶπις Ἀθήνη.

Poetry 2: Euripides, *Suppliants* 1-28 Mothers supplicate Demeter at Eleusis

Δήμητερ ἔστιοῦχ' Ἐλευσῖνος χθονὸς
τῆσδ', οἳ τε ναοὺς ἔχετε πρόσπολοι θεᾶς,
εὐδαιμονεῖν με Θησέα τε παῖδ' ἐμὸν
πόλιν τ' Ἀθηνῶν τήν τε Πιθθέως χθόνα,
ἐν ἧ με θρέψας ὀλβίοις ἐν δώμασιν
Αἰθραν πατὴρ δίδωσι τῷ Πανδίωνος
Αἰγεῖ δάμαρτα, Λοξίου μαντεύμασιν.
ἐς τάσδε γὰρ βλέψασ' ἐπηξάμην τάδε
γραῦς, αἱ λιποῦσαι δώματ' Ἀργείας χθονὸς
ἰκτῆρι θαλλῷ προσπίτνουσ' ἐμὸν γόνυ,
πάθος παθοῦσαι δεινόν: ἀμφὶ γὰρ πύλας
Κάδμου θανόντων ἑπτὰ γενναίων τέκνων
ἄπαιδές εἰσιν, οὓς ποτ' Ἀργείων ἄναξ
Ἄδραστος ἤγαγ', Οἰδίπου παγκληρίας
μέρος κατασχεῖν φυγάδι Πολυνεΐκει θέλων
γαμβρῷ. νεκροὺς δὲ τοὺς ὀλωλότας δορι
θάψαι θελουσῶν τῶνδε μητέρων χθονὶ
εἴργουσιν οἱ κρατοῦντες οὐδ' ἀναίρεσιν
δοῦναι θέλουσι, νόμιμ' ἀτίζοντες θεῶν.
κοινὸν δὲ φόρτον ταῖσδ' ἔχων χρείας ἐμῆς
Ἄδραστος ὄμμα δάκρυσιν τέγγων ὄδε
κεῖται, τό τ' ἔγχος τήν τε δυστυχεστάτην
στένων στρατείαν ἣν ἔπεμψεν ἐκ δόμων:
ὅς μ' ἐξοτρύνει παῖδ' ἐμὸν πείσαι λιταῖς
νεκρῶν κομιστὴν ἢ λόγοισιν ἢ δορὸς
ῥώμη γενέσθαι καὶ τάφου μεταίτιον,
μόνον τόδ' ἔργον προστιθεὶς ἐμῷ τέκνῳ
πόλει τ' Ἀθηνῶν.

Poetry 3: Callimachus, *Hymn to Zeus* 1-21

Ζηνὸς ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν ἀείδειν
λῶιον ἢ θεὸν αὐτόν, ἀεὶ μέγαν, αἰὲν ἄνακτα,
Πηλαγόνων ἐλατῆρα, δικασπὸλον οὐρανίδησι;
πῶς καὶ μιν, Δικταῖον ἀείσομεν ἠὲ Λυκαῖον;
ἐν δοιῆ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον.
Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὔρεσσι φασι γενέσθαι,
Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ: πότεροι, πάτερ, ἐψεύσαντο;
'Κρηῆτες ἀεὶ ψεῦσται:' καὶ γὰρ τάφον, ὃ ἄνα, σεῖο
Κρηῆτες ἐτεκτῆναντο: σὺ δ' οὐ θάνες, ἐσσι γὰρ αἰεὶ.
ἐν δέ σε Παρρασίῃ Ῥεῖη τέκεν, ἧχι μάλιστα
ἔσκεν ὄρος θάμνοισι περισκεπές: ἐνθεν ὁ χῶρος
ἱερός, οὐδέ τί μιν κεχρημένον Εἰλειθυΐης
ἐρπετὸν οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλὰ ἐΨεῖης
ὠγύγιον καλέουσι λεχώιον Ἀπιδανῆες.
ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων
αὐτίκα δίζητο ῥόον ὕδατος, ᾧ κε τόκοιο
λύματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρῶτα λοέσσαι.
Λάδων ἄλλ' οὔπω μέγας ἔρρεεν οὐδ' Ἐρύμανθος,
λευκότετος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα
Ἀρκαδίη: μέλλεν δὲ μάλ' εὐδρος καλέεσθαι
αὐτίς

Prose 1: Lysias, 12 *Against Erasothenes* 12-16 Lysias is arrested

ἐξιοῦσι δ' ἐμοὶ καὶ Πείσωνι ἐπιτυγχάνει Μηλόβιός τε καὶ Μνησιθείδης ἐκ τοῦ ἐργαστηρίου ἀπιόντες, καὶ καταλαμβάνουσι πρὸς αὐταῖς ταῖς θύραις, καὶ ἐρωτῶσιν ὅποι βαδίζοιμεν· ὁ δ' ἔφασκεν εἰς [τὰ] τοῦ ἀδελφοῦ τοῦ ἐμοῦ, ἵνα καὶ τὰ ἐν ἐκείνῃ τῇ οἰκίᾳ σκέψηται. ἐκείνον μὲν οὖν ἐκέλευον βαδίζειν, ἐμὲ δὲ μεθ' αὐτῶν ἀκολουθεῖν εἰς Δαμνίππου. Πείσων δὲ προσελθὼν σιγᾶν μοι παρεκελεύετο καὶ θαρρεῖν, ὡς ἤξων ἐκεῖσε. καταλαμβάνομεν δὲ αὐτόθι Θεόγνιν ἐτέρους φυλάττοντα· ᾧ παραδόντες ἐμὲ πάλιν ᾤχοντο. ἐν τοιοῦτῳ δ' ὄντι μοι κινδυνεύειν ἐδόκει, ὡς τοῦ γε ἀποθανεῖν ὑπάρχοντος ἤδη. καλέσας δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε, “ἐπιτήδειος μὲν μοι τυγχάνεις ὢν, ἤκω δ' εἰς τὴν σὴν οἰκίαν, ἀδικῶ δ' οὐδέν, χρημάτων δ' ἔνεκα ἀπόλλυμαι. σὺ οὖν ταῦτα πάσχοντί μοι πρόθυμον παράσχου τὴν σεαυτοῦ δύναμιν εἰς τὴν ἐμὴν σωτηρίαν.” ὁ δ' ὑπέσχετο ταῦτα ποιήσειν. ἐδόκει δ' αὐτῷ βέλτιον εἶναι πρὸς Θεόγνιν μνησθῆναι· ἠγεῖτο γὰρ ἅπαν ποιήσειν αὐτόν, εἴ τις ἀργύριον διδοίη. ἐκείνου δὲ διαλεγομένου Θεόγνιδι (ἔμπειρος γὰρ ὢν ἐτύγχανον τῆς οἰκίας, καὶ ἤδη ὅτι ἀμφίθυρος εἶη) ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, ἐὰν δὲ ληφθῶ, ἠγούμην μὲν, εἰ Θεόγνις εἶη πεπεισμένος ὑπὸ τοῦ Δαμνίππου χρήματα λαβεῖν, οὐδὲν ἥττον ἀφεθήσεσθαι, εἰ δὲ μή, ὁμοίως ἀποθανεῖσθαι.

Prose 2: Xenophon, *The Apology* 1-4

Σωκράτους δὲ ἄξιόν μοι δοκεῖ εἶναι μεμνησθαι καὶ ὡς ἐπειδὴ ἐκλήθη εἰς τὴν δίκην ἐβουλεύσατο περὶ τε τῆς ἀπολογίας καὶ τῆς τελευτῆς τοῦ βίου. γεγράφασι μὲν οὖν περὶ τούτου καὶ ἄλλοι καὶ πάντες ἔτυχον τῆς μεγαληγορίας αὐτοῦ· ὃ καὶ δῆλον ὅτι τῷ ὄντι οὕτως ἐρρήθη ὑπὸ Σωκράτους. ἀλλ' ὅτι ἤδη ἑαυτῷ ἠγεῖτο αἰρετώτερον εἶναι τοῦ βίου θάνατον, τοῦτο οὐ διεσαφήνισαν· ὥστε ἀφρονεστέρα αὐτοῦ φαίνεται εἶναι ἢ μεγαληγορία. Ἐρμογένης μέντοι ὁ Ἴππονίκου ἐταῖρός τε ἦν αὐτῷ καὶ ἐξήγγειλε περὶ αὐτοῦ τοιαῦτα ὥστε πρέπουσαν φαίνεσθαι τὴν μεγαληγορίαν αὐτοῦ τῇ διανοίᾳ. ἐκεῖνος γὰρ ἔφη ὁρῶν αὐτὸν περὶ πάντων μᾶλλον διαλεγόμενον ἢ περὶ τῆς δίκης εἰπεῖν, Οὐκ ἐχρῆν μέντοι σκοπεῖν, ὃ Σώκρατες, καὶ ὅ τι ἀπολογήσῃ; τὸν δὲ τὸ μὲν πρῶτον ἀποκρίνασθαι, Οὐ γὰρ δοκῶ σοι ἀπολογεῖσθαι μελετῶν διαβεβιωκέναι; ἐπεὶ δ' αὐτὸν ἐρέσθαι, Πῶς; Ὅτι οὐδὲν ἄδικον διαγεγένημαι ποιῶν· ἦνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας. ἐπεὶ δὲ αὐτὸν πάλιν λέγειν, Οὐχ ὁρᾷς τὰ Ἀθηναίων δικαστήρια ὡς πολλάκις μὲν οὐδὲν ἀδικοῦντας λόγῳ παραχθέντες ἀπέκτειναν, πολλάκις δὲ ἀδικοῦντας ἢ ἐκ τοῦ λόγου οἰκτίσαντες ἢ ἐπιχαρίτως εἰπόντας ἀπέλυσαν; Ἀλλὰ ναὶ μὰ Δία, φάναι αὐτόν, καὶ δις ἤδη ἐπιχειρήσαντός μου σκοπεῖν περὶ τῆς ἀπολογίας ἐναντιοῦταί μοι τὸ δαιμόνιον.

Prose 3: Longus 3.15-16 Lycaenium schemes to seduce Daphnis

Ἦν δέ τις αὐτῷ γείτων, γεωργὸς γῆς ἰδίας, Χρόμις τὸ ὄνομα, παρηβῶν ἤδη τὸ σῶμα. τούτῳ γύναιον ἦν ἐπακτὸν ἐξ ἄστεος, νέον καὶ ὠραῖον καὶ ἀγροικίας ἀβρότερον· τούτῳ Λυκαίνιον ὄνομα ἦν. αὕτη ὀρῶσα τὸν Δάφνιν καθ' ἐκάστην ἡμέραν παρελαύνοντα τὰς αἴγας ἔωθεν εἰς νόμην, νύκτωρ ἐκ νομῆς, ἐπεθύμησεν ἐραστὴν κτήσασθαι δώροις δελεάσασα. καὶ δὴ ποτε λοχήσασα μόνον καὶ σύριγγα δῶρον ἔδωκε καὶ μέλι ἐν κηρίῳ καὶ πῆραν ἐλάφου· εἰπεῖν δέ τι ὄκνει, τὸν Χλόης ἔρωτα καταμαντευομένη· πάντα γὰρ ἑώρα προσκείμενον αὐτὸν τῇ κόρῃ. πρότερον μὲν οὖν ἐκ νευμάτων καὶ γέλωτος συνεβάλετο τοῦτο, τότε δὲ ἐξ ἔωθινοῦ σκηψαμένη πρὸς Χρόμιν ὡς παρὰ τίκτουςαν ἄπεισι γείτονα κατόπιν τε αὐτοῖς παρηκολούθησε καὶ εἰς τινα λόχμην ἐγκρύψασα ἑαυτὴν ὡς μὴ βλέποίτο πάντα ἤκουσεν ὅσα εἶπον, πάντα εἶδεν ὅσα ἔπραξαν· οὐκ ἔλαθεν αὐτὴν οὐδὲ κλαύσας ὁ Δάφνις. συναλγήσασα δὴ τοῖς ἀθλίοις καὶ καιρὸν ἤκειν νομίσασα διττόν, τὸν μὲν εἰς τὴν ἐκείνων σωτηρίαν, τὸν δὲ εἰς τὴν ἑαυτῆς ἐπιθυμίαν, ἐπιτεχνᾶται τι τοιόνδε. Τῆς ἐπιούσης, ὡς παρὰ τὴν γυναῖκα τὴν τίκτουςαν ἀπιοῦσα, φανερῶς ἐπὶ τὴν δρυῖν ἔνθα ἐκαθέζετο Δάφνις καὶ Χλόη παραγίνεται καὶ ἀκριβῶς μιμησαμένη τὴν τεταραγμένην “σῶσόν με” εἶπε “Δάφνι, τὴν ἀθλίαν.

American School of Classical Studies at Athens

Examination in Greek Art and Archaeology 2021

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.

Ahhiyawa

Amasis Painter

Cyrene

Early Bronze Age corridor house

Hermogenes

Karphi

LiDAR

Lokri

Methone

microstratigraphy

Nereid Monument

sphyrelaton

Telesterion

Virginia Grace

West Slope ware

Part II: Essays [value, 75 points]. Answer three (3) questions. You may write them in any order. Bear in mind that the examinations are meant to demonstrate your breadth as well as depth of knowledge about the ancient world. Select questions which will let you address as broad a range of subject matter as possible in chronology, geography, and methodological approach; offer specific case studies whenever possible; and contextualize these in ongoing scholarly debates on method, theory and interpretation.

1. Discuss how the changing political and cultural milieu of the Aegean region during the Middle and Late Bronze Ages affected the Cyclades. Consider particularly the relations between the Cyclades and Crete, including a critique of the concept of “Minoanization.”
2. How have recent discoveries at Pylos contributed to our understanding of prehistoric Greece?

3. Discuss the concept of the “Ionian migration” with reference to current debates on mobility in the Aegean world from the Late Bronze Age to the Archaic period.
4. The term ‘Orientalizing’ was developed to describe early Greek artifacts, primarily from the 7th century BCE. What did the term mean in the past and how is it used today? What is the relationship of Orientalizing and Orientalism, as defined by Edward Said? Should the term remain in use or be discarded, and if the latter, what are some possible alternatives?
5. Discuss the evolution of the representation of individual persons in Greek sculpture from Archaic funerary monuments to Hellenistic portraits of priestesses and kings. Pay special attention to the differing approaches to the representation of male and female figures. What do these differences tell us about Greek attitudes towards gender?
6. How did Greek fortifications evolve in the late Classical and Hellenistic periods? Consider both urban and rural fortifications, and discuss with reference to developments in contemporary strategy and tactics.
7. For generations, ancient Greek ceramic studies were dominated by research on iconography of painted vases and studies of individual painters and pottery shapes. How valid are these approaches today, and what are some of the more recent directions in ceramic studies?
8. One prominent use of public sculptural monuments was to celebrate military or political victory. Using specific examples of Greek monuments, discuss how they commemorate military or political success. How does the character of such monuments change with the changing political landscape in Greece from the Archaic through Roman eras?
9. Within the field of Greek archaeology, the study of private houses is attracting increasing attention. Discuss some representative examples of Greek housing during the Classical and Hellenistic periods, considering both architectural features such as houseplans and decorative elements, as well as the evidence of domestic assemblages (including both artifacts and ecofacts). How do households change during these centuries and what do these changes tell us about the changes in Greek society? What are some promising new archaeological approaches to this subject?
10. What is the state of current research on Hadrianic Athens? Discuss with reference to specific monuments, such as the Arch of Hadrian (including the significance of the dedicatory inscription), the Temple of Olympian Zeus, and the Library of Hadrian.
11. Spolia, the reuse of architectural elements in later construction, is a recurring feature of Greek building practice. Choose some examples of spolia and discuss when and where the reused elements were incorporated into new construction, and why this was done. Consider both practical and ideological factors. You need not confine your selections to pre-Christian antiquity.
12. What would it mean to “decolonize” archaeology in Greece? Discuss with reference to the importance of “community archaeology” and to the roles and heritage of foreign institutions such as the American School of Classical Studies.

American School of Classical Studies at Athens

Examination in Greek Literature 2021

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. (30 minutes; 6 minutes each)

Tabulae Iliacae

λογογράφος

Lenaia

Σοῦδα/Suda

satyr drama

Anaxagoras

πάντα ῥεῖ

ῥαψωδός

κομμός

Hermann's Bridge

Sapphic stanza

κτῆμα ἐς αἰεί

Philostratus

dithyramb

Certamen of Homer and Hesiod

Part II: Essays [value, 75 points]. Answer three (3) questions. You may write them in any order. Bear in mind that the examinations are meant to demonstrate your breadth as well as depth of knowledge about the ancient world. Select questions which will let you address as broad a range of subject matter as possible in chronology, geography, and methodological approach; offer specific case studies whenever possible; and contextualize these in ongoing scholarly debates on method, theory and interpretation.

1. Describe the nature of iambic poetry. Discuss Archilochus, Semonides, and Hipponax as iambographers. How does the appearance of the person Iambe in the *Homeric Hymn to Demeter* advance our understanding of the nature of this poetry?
2. How is Hellenistic literature – poetry and prose – distinct from earlier Greek literature? What elements in it are genuinely new rather than variations or adaptations of earlier Greek poetry and prose?
3. Considering Plato and Aristotle as critics of poetry, compare and contrast especially their evaluation of epic (Homer and Hesiod) and tragedy.
4. In contrast to Herodotus, Thucydides is said to adopt a scientific or objective attitude in striving for complete accuracy (ἀκρίβεια) in his reports. Compare and contrast the two historians with regard to the roles that myth, religion, and concepts of causality or determination play in their respective historical accounts. Try to highlight statements, *logoi*, and incidents that appear exemplary of your points of analysis.
5. Describe the different usages of the chorus in Aeschylus, Sophocles, and Euripides. Try to discuss in detail one play from each author.
6. Provide a thumbnail survey of various types of Greek oratory from the Pentekontaetia through the career of Demosthenes, utilizing at least three of the ten canonical orators to focalize your observations.
7. Describe the generic and programmatic features of Attic Old Comedy with illustrations drawn from the plays of Aristophanes. If you are able, bring in supporting material from the fragments of other playwrights of the genre.
8. “Ancient biography is arguably a sub-genre of historiography, although it has affinities with epideictic oratory in its eulogistic and panegyric elements and with *hypomnēmata* in character delineation and memorialization of experience.” Assess this statement in an essay, offering relevant examples from biography and other genres.
9. Explore how Hesiodic poetry reveals a distinct *Weltanschauung* in social class, normative system, and political dimensions when juxtaposed with the hexametric poetry of “Homer”.
10. Examine what scholars mean when the works of Lucian are described as embodying Menippean satire.

American School of Classical Studies at Athens

Examination in Greek History 2021

Time: 2 hours

Part I: Identification (value, 25 points). In one or two sentences, identify and explain the historical significance of **five** (5) of the following:

Gortyn Code

Lysander

asylia

proskynesis

Seisachtheia

Thirty tyrants

Lelantine war

Interpretatio Graeca

hiketeia

Ionian league

Oath of Plataea

Great Rhetra

Pergamon

T. Quinctius Flaminius

Arsinoe II

proxenia

Periander

Khremonides

Eumenes of Kardia

Gelon

Sybaris

Part II: Essays [value, 75 points]. Answer three (3) questions. You may write them in any order. Bear in mind that the examinations are meant to demonstrate your breadth as well as depth of knowledge about the ancient world. Select questions which will let you address as broad a range of subject matter as possible in chronology, geography, and methodological approach; offer specific case studies whenever possible; and contextualize these in ongoing scholarly debates on method, theory and interpretation.

1. Compare and contrast the arguments for the development of the palatial cultures of the Mycenaean mainland and Minoan Crete as case studies of emerging complex societies. Be as specific as possible in considering the forms of evidence, material, epigraphic, and later literary and historical sources, as well as the history of scholarly models, from Evans and Schliemann to more recent models of connectivity and network formation.
2. Assess scholarly thinking on the phenomenon of the archaic *tyrannos* to reach a definition of the nature of tyranny that sets off its distinctions from other types or modes of early Greek leadership and *nomothetic* activity.
3. Explore the history of Greek coinage, along with related concepts of “money”, from early archaic period down to the end of the Peloponnesian War, weighing the rationales for early coining, the psychology of money, and the sociocultural valence of coin issues alongside the economic and fiscal dimensions of coin usage.
4. Ethnicity and identity: Compare the forms of ancient evidence, material, textual, and epigraphic, for Greek conceptions of their own ethnicity in the archaic/classical period and in the time of the Hellenistic kingdoms. Try to direct attention to those texts which best reflect ethnic identity and ethnographic thinking.
5. Assess the evidence for slavery in the Greek world from the Dark Age through beginning of the Peloponnesian War, with a particular emphasis on the emergence of chattel slavery, and the status of the slaves as compared to helots and other dependent agriculturalists. If you can, you may bring in recent critiques of the concept "chattel slavery" and the related idea of a "spectrum of servitude".
6. Describe how fifth and early-fourth-century Athens deployed the “hard” tools of its hegemonic policies, namely its manpower strategy, military apparatus, tools of war, and tactical practices.
7. Characterize the strategies - political, military, religious and economic - through which Philip II of Macedon achieved his domination of Greece; to what extent were these innovations that departed from the precedents of Greek statecraft; to what extent did his son build upon or depart from them?
8. Discuss the economic, political, military and cultural factors that distinguished Ptolemaic Egypt from its contemporary Hellenistic polities (construed in the widest sense).

9. Mithridates VI Eupator of Pontus made vigorous efforts to overthrow Roman hegemony over Asia Minor and homeland Greece in the early first century BCE. What were the military, political, and socioeconomic conditions that enabled Mithridates' initiatives?
10. Greek intellectuals and rhetoricians often served as diplomatic agents and mediating figures between the imperial court in Rome or the Roman administration and the Greeks in the east. Illustrate the various modalities of this phenomenon by focusing on several exemplary individuals from the reign of Augustus through the end of the Severan dynasty.
11. Offer two to three specific case studies of the Roman attitude toward and material imprint on the Greek world, from the time of L. Aemilius Paulus to the emperor Nero. How do these case studies cast light on the problematization of models of 'Romanization' on the one hand, the tradition of 'Graecia Capta' on the other?