



SAMPLE

## THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

54 SOUIDIAS STREET, GR-106 76 ATHENS, GREECE TELEPHONE: 011-30210-723-6313 FAX: 011-30210-725-0584

6-8 CHARLTON STREET, PRINCETON, NJ 08540-5232 TELEPHONE: 609-683-0800 FAX: 609-924-0578

### Instructions for candidates

As a Regular Member applicant you are expected to take three examinations (a total of five and a half hours of examination). All candidates must take the Greek Translation examination (90 minutes) and the Greek History exam (two hours), and either Greek Art and Archaeology (two hours) or Greek Literature (two hours). Though you stated on your application whether you intended to take the literature or the art and archaeology exam, we have sent a full set to your proctor to allow for error or last minute change of mind.

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 haven't completed the passages perfectly. On the Greek Translation exam, candidates translate two of four passages. The exam includes poetry and prose from all periods, from no fixed reading list, and, in fact, tend not to be passages students will 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 have been 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, seven of twelve items. In Part II (value, 75 points) candidates choose three of eight essay topics. Please plan ahead 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 21<sup>st</sup> 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 "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 the three exams, the proctor will make a hard copy of the three files and send the Word files to Mary Darlington ([med@ascsa.org](mailto:med@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 Mary Darlington, 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,

*Katherine A. Schwab*

Chair, Committee on Admissions and Fellowships

[kaschwab@mail.fairfield.edu](mailto:kaschwab@mail.fairfield.edu)

January 29, 2007

**American School of Classical Studies**  
Examination in Greek Translation 2007

Time: 1 and ½ hours (90 minutes)

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

**Poetry, Passage 1:** Solon fr. 4.1-22 (W). The politician's musings, in elegiac verses, on just and unjust behavior in the Athenian city-state.

ἡμετέρη δὲ πόλις κατὰ μὲν Διὸς οὐποτ' ὀλεῖται [1]

αἴσαν καὶ μακάρων θεῶν φρένας ἀθανάτων·

τοίη γὰρ μεγάλθυμος ἐπίσκοπος ὄβριμοπάτρη

Παλλάς Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει·

αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίησιν [5]

ἄστοι βούλονται χρήμασι πειθόμενοι,

δήμου θ' ἡγεμόνων ἄδικος νόος, οἷσιν ἐτοῖμον

ὑβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν·

οὐ γὰρ ἐπίστανται κατέχειν κόρον οὐδὲ παρούσας

εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ [10]

.....  
πλουτέουσιν δ' ἀδίκους ἔργμασι πειθόμενοι

.....  
οὐθ' ἱερῶν κτεάνων οὔτε τι δημοσίων

φειδόμενοι κλέπτουσιν ἀφαρπαγῆι ἄλλοθεν ἄλλος,

οὐδὲ φυλάσσονται σεμνὰ Δίκης θέμεθλα,

ἢ σιγῶσα σύνοιδε τὰ γιγνόμενα πρό τ' ἐόντα, [15]

τῷ δὲ χρόνῳ πάντως ἦλθ' ἀποτεισομένη,

τοῦτ' ἦδη πάσῃ πόλει ἔρχεται ἔλκος ἀφυκτον,

ἔς δὲ κακὴν ταχέως ἦλυθε δουλοσύνην,

ἢ στάσιν ἔμφυλον πόλεμόν θ' εὐδοντ' ἐπεγείρει,

ὃς πολλῶν ἐρατὴν ὤλεσεν ἡλικίην· [20]

ἐκ γὰρ δυσμενέων ταχέως πολυήρατον ἄστν

τῦχεται ἐν συνόδοις τοῖς ἀδικέουσι φίλους.

ὄβριμοπάτρη: daughter of a mighty father

θέμεθλα: foundations

ἔλκος: wound

ἡλικίην: youth

**Poetry, Passage 2:** Euripides *Ion* lines 1-27. In the prologue to the play, set in Delphi, the god Hermes tells how Creusa, daughter of Erechtheus of Athens, once abandoned the infant Ion, her son by Apollo, in a cave near the Acropolis.

{ΕΡΜΗΣ} Ὅ χαλκέοισιν οὐρανὸν νότοις Ἄτλας [1]  
θεῶν παλαιὸν οἶκον ἐκτρίβων θεῶν  
μιᾶς ἔφουσε Μαίαν, ἥ μ' ἐγείνατο  
Ἑρμῆν μεγίστωι Ζηνί, δαιμόνων λάτριν.  
ἦκω δὲ Δελφῶν τήνδε γῆν, ἴν' ὀμφαλὸν [5]  
μέσον καθίζων Φοῖβος ὑμνωιδεῖ βροτοῖς  
τά τ' ὄντα καὶ μέλλοντα θεσπίζων ἀεὶ.  
ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις,  
τῆς χρυσολόγχου Παλλάδος κεκλημένη,  
οὐ παῖδ' Ἑρεχθέως Φοῖβος ἔξευξεν γάμοις [10]  
βίαι Κρέουσαν, ἔνθα προσβόρρους πέτρας  
Παλλάδος ὑπ' ὄχθωι τῆς Ἀθηναίων χθονὸς  
Μακρὰς καλοῦσι γῆς ἀνακτες Ἀτθίδος.  
ἀγνώως δὲ πατρί, τῶι θεῶι γὰρ ἦν φίλον)  
γαστρὸς διήνεγκ' ὄγκον. ὥς δ' ἦλθεν χρόνος, [15]  
τεκοῦσ' ἐν οἴκοις παῖδ' ἀπήνεγκεν βρέφος  
ἐς ταῦτόν ἄντρον οὐπερ ἠνύασθη θεῶι  
Κρέουσα, κάκτιθησιν ὡς θανούμενον  
κοίλης ἐν ἀντίπηγος εὐτρόχωι κύκλωι,  
προγόνων νόμον σώιζουσα τοῦ τε γηγενοῦς [20]  
Ἑριχθονίου. κείνωι γὰρ ἡ Διὸς κόρη  
φρουρῶ παραζεύξασα φύλακε σώματος  
δισσῶ δράκοντε, παρθένοις Ἀγλαυρίσιν  
δίδωσι σώιζειν: ὅθεν Ἑρεχθεΐδαις ἐκεῖ  
νόμος τις ἔστιν ὄφειν ἐν χρυσηλάτοις  
τρέφειν τέκν'. ἀλλ' ἦν εἶχε παρθένος χλιδὴν [25]  
τέκνωι προσάψασ' ἔλιπεν ὡς θανουμένωι.

λάτριν: servant

χρυσολόγχου: gold-tipped spear

προσβόρρους: facing northward

ὄγκον: burden

ἀντίπηγος: baby-carriage

φρουρῶ: guardian (dual)

χλιδὴν: ornament, adornment

**Prose, Passage 3:** *Lysias Epitaphius* 3-6. In a funeral oration attributed to Lysias and supposedly delivered in honor of Athenian dead in the Corinthian War (c. 392), the speaker extols the accomplishments of the Athenians against the Amazons.

[3] Πρῶτον μὲν οὖν τοὺς παλαιοὺς κινδύνους τῶν προγόνων δίειμι, μνήμην παρὰ τῆς φήμης λαβῶν· ἄξιον γὰρ πᾶσιν ἀνθρώποις κἀκείνων μεμνήσθαι, ὑμνοῦντας μὲν ἐν ταῖς ᾠδαῖς, λέγοντας δ' ἐν τοῖς τῶν ἀγαθῶν ἐγκωμίοις, τιμῶντας δ' ἐν τοῖς καιροῖς τοῖς τοιούτοις, παιδεύοντας δ' ἐν τοῖς τῶν τεθνεώτων ἔργοις τοὺς ζῶντας. [4] Ἄμαζόνες γὰρ Ἄρεως μὲν τὸ παλαιὸν ἦσαν θυγατέρες, οἰκοῦσαι [δὲ] παρὰ τὸν Θερμῶδοντα ποταμόν, μόναι μὲν ὀπλισμέναι σιδήρῳ τῶν περὶ αὐτάς, πρῶται δὲ τῶν πάντων ἐφ' ἵππους ἀναβάσαι, οἷς ἀνεπίστως δι' ἀπειρίαν τῶν ἐναντίων ἦρουν μὲν τοὺς φεύγοντας, ἀπέλειπον δὲ τοὺς διώκοντας· ἐνομίζοντο δὲ διὰ τὴν εὐψυχίαν μᾶλλον ἄνδρες ἢ διὰ τὴν φύσιν γυναῖκες· πλεον γὰρ ἐδόκουν τῶν ἀνδρῶν ταῖς ψυχαῖς διαφέρειν ἢ ταῖς ιδέαις ἐλλείπειν. [5] ἄρχουσαι δὲ πολλῶν ἐθνῶν, καὶ ἔργῳ μὲν τοὺς περὶ αὐτάς καταδεδουλωμένοι, λόγῳ δὲ περὶ τῆσδε τῆς χώρας ἀκούουσαι κλέος μέγα, πολλῆς δόξης καὶ μεγάλης ἐλπίδος χάριν παραλαβοῦσαι τὰ μαχιμώτατα τῶν ἐθνῶν ἐστράτευσαν ἐπὶ τήνδε τὴν πόλιν. τυχοῦσαι δ' ἀγαθῶν ἀνδρῶν ὁμοίας ἐκτήσαντο τὰς ψυχὰς τῇ φύσει, καὶ ἐναντίαν τὴν δόξαν τῆς προτέρας λαβοῦσαι μᾶλλον ἐκ τῶν κινδύνων ἢ ἐκ τῶν σωμάτων ἔδοξαν εἶναι γυναῖκες. [6] μόναις δ' αὐταῖς οὐκ ἐξεγένετο ἐκ τῶν ἡμαρτημένων μαθούσαις περὶ τῶν λοιπῶν ἄμεινον βουλευσασθαι, οὐδ' οἴκαδε ἀπελθούσαις ἀπαγγεῖλαι τὴν τε σφετέραν αὐτῶν δυστυχίαν καὶ τὴν τῶν ἡμετέρων προγόνων ἀρετὴν· αὐτοῦ γὰρ ἀποθανοῦσαι, καὶ δοῦσαι δίκην τῆς ἀνοίας, τῆσδε μὲν τῆς πόλεως διὰ τὴν ἀρετὴν ἀθάνατον <τὴν> μνήμην ἐποίησαν, τὴν δὲ ἑαυτῶν πατρίδα διὰ τὴν ἐνθάδε συμφορὰν ἀνώνυμον κατέστησαν. ἐκεῖναι μὲν οὖν τῆς ἀλλοτρίας ἀδίκως ἐπιθυμήσασαι τὴν ἑαυτῶν δικαίως ἀπώλεσαν.

ὀπλίζω: 'arm'

**Prose, Passage 4:** Xenophon *Hellenica* 2.4.18-22.

During civil war in 404, the democratic forces under Thrasyboulos confront in battle the troops of the Thirty Tyrants at the hill of Mounikhia in the Peiraeus.

[18] Ταῦτα δ' εἰπὼν καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἡσυχίαν εἶχε· καὶ γὰρ ὁ μάντις παρήγγελλεν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι, πρὶν [ἂν] τῶν σφετέρων ἢ πέσοι τις ἢ τραθείῃ· ἐπειδὴν μέντοι τοῦτο γένηται, ἡγησόμεθα μὲν, ἔφη, ἡμεῖς, νίκη δ' ὑμῖν ἔσται ἐπομένοις, ἐμοὶ μέντοι θάνατος, ὥς γέ μοι δοκεῖ. [19] καὶ οὐκ ἔψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὄπλα, αὐτὸς μὲν ὥσπερ ὑπὸ μοίρας τινὸς ἀγόμενος ἐκπηδήσας πρῶτος ἐμπεσὼν τοῖς πολεμίοις ἀποθνήσκει, καὶ τέθαιπται ἐν τῇ διαβάσει τοῦ Κηφισοῦ· οἱ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ ὀμαλοῦ. ἀπέθανον δ' ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἰππόμαχος, τῶν δὲ ἐν Πειραιεὶ δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ' ἄλλων περὶ ἑβδομήκοντα. καὶ τὰ μὲν ὄπλα ἔλαβον, τοὺς δὲ χιτῶνας οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. ἐπεὶ δὲ τοῦτο ἐγένετο καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοσαν, προσιώντες ἀλλήλοις πολλοὶ διελέγοντο. [20] Κλεόκριτος δὲ ὁ τῶν μυστῶν κῆρυξ, μάλ' εὐφωнос ὢν, κατασιωπησάμενος ἔλεξεν· Ἄνδρες πολῖται, τί ἡμᾶς ἐξελαύνετε; τί ἀποκτεῖναι βούλεσθε; ἡμεῖς γὰρ ὑμᾶς κακὸν μὲν οὐδὲν πώποτε ἐποιήσαμεν, μετεσχῆκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν σεμνοτάτων καὶ θυσιῶν καὶ ἑορτῶν τῶν καλλίστων, καὶ συγχορευταὶ καὶ συμφοιτηταὶ γεγενήμεθα καὶ συστρατιῶται, καὶ πολλὰ μεθ' ὑμῶν κεκινδυνεύκαμεν καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἐλευθερίας. [21] πρὸς θεῶν πατρῶων καὶ μητρῶων καὶ συγγενείας καὶ κηδεστίας καὶ ἑταιρίας, πάντων γὰρ τούτων πολλοὶ κοινωνοῦμεν ἀλλήλοις, αἰδούμενοι καὶ θεοὺς καὶ ἀνθρώπους παύσασθε ἀμαρτάνοντες εἰς τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριάκοντα, οἱ ἰδίων κερδέων ἕνεκα ὀλίγου δεῖν πλείους ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτῶ μηνσὶν ἢ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες. [22] ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων αἰσχιστόν τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἔχθιστον καὶ θεοῖς καὶ ἀνθρώποις πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν. ἀλλ' εὖ γε μέντοι ἐπίστασθε ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων οὐ μόνον ἡμεῖς ἀλλὰ καὶ ἡμεῖς ἔστιν οὓς πολλὰ κατεδακρῦσαμεν.

τραθείῃ from τιτρώσκω: 'wound'

σκυλάω: 'despoil'

συμφοιτητής: 'schoolmate'

AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS  
Examination in Greek History 2007

Time: 2 hours

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

**Part I: Terms** (7 out of 12) [value 25 points] In one or two sentences, identify seven of the following terms, being sure to give their significance.

Demetrios Poliorketes, Acharnai, Gortyn law code, Kimon, *eunomia*, Ptolemaic *oikonomos*, Thirty Tyrants, Gelon, Delphic Amphictyony, ostracism, Delian League, “sea peoples”

**Part II: Essays** (3 out of 8) [value 75 points] Answer three of the following questions.

1. Who were the Mycenaeans, and what happened to them at the end of the Aegean Bronze Age? Be specific about how general conclusions or theories about the Mycenaeans can be reached from the available archaeological or textual evidence.
2. Discuss the sources for our knowledge of Solon and his policies.
3. The Athenians developed a panoply of hegemonic techniques during their fifth-century *arkhē* over their allies in the Delian League. Write a short essay detailing these methods.
4. What effects on the development of the *polis* can be attributed to the invention and spread of coinage? Pick two cities as examples.
5. How does the portrayal of either Pericles or Alcibiades in Thucydides differ from that provided by our other sources?
6. Explore the factors promoting the emergence of tyranny in mainland Greece during the Archaic period down to 500 BC.
7. What role did religious festivals and/or cult sites play in major episodes of Greek history? Discuss three.
8. Give a brief overview on the struggle for control of the empire of Alexander the Great down to the Battle of Ipsos, giving an emphasis to the issue of the role of the Greek city-states in the Aegean basin.

**AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS**  
**Examination in Greek Art and Archaeology 2007**

Time: 2 hours

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

**Part I: Terms** (7 out of 12) [value 25 points] In one or two sentences, identify seven of the following terms, being sure to give their significance.

*katagrapha*, Panainos, *megaron*, stoichedon, Kazanlak, sphyrelaton technique, Acrocorinth, Selinus, Polygnotus, lebes gamikos, Mnesikles, xoanon

**Part II: Essays** (3 out of 8) [value 75 points] Answer three of the following questions.

1. Were temples the most important buildings in the Greek sanctuaries? Why or why not? If not, which architectural features, natural features, or monuments were most important for the functioning of Greek sanctuaries in the Archaic and Classical periods?
2. Exekias, considered one of the best vase painters of the 6<sup>th</sup> century B.C., is known for his draftsmanship, and his choice of subjects. Who do you consider to be his counterpart among 5<sup>th</sup> century vase painters? Please cite specific vases in your response.
3. Provide a treatment of recent trends in Greek survey archaeology by using the survey work in several Greek regions.
4. How have finds at Lefkandi changed the picture of "Dark Age" Greece?
5. What are the most characteristic connections and contrasts between Minoan and Egyptian painting?
6. It may be argued that the most important archaeological event in the history of Athens and Attica was the Persian destruction of 480 B.C. Trace the probable effects of the Persian destruction in at least two different areas of Athens or Attica.
7. Discuss Hippodamian city planning in terms of its architectural characteristics, as well as its social and historical significance, citing at least two cities as illustrations.
8. Discuss the elements of the Periklean building program on the Athenian Acropolis which relate to one of the following two themes: victory or Athenian identity. Make sure to discuss both architecture and sculpture in your answer.



AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS  
Examination in Greek Literature 2007

Time: 2 hours

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

**Part I: Terms** (7 out of 12) [value 25 points] In one or two sentences, identify seven of the following terms, being sure to give their significance.

Dithyramb, Anacreon, *deus ex machina*, Gorgias, *historiē*, *kitharôidos*,  
Poseidippos, hiatus, *Erinyes*, Menander, *polyeideia*, Second Sophistic

**Part II: Essays** (3 out of 8) [value 75 points] Answer three of the following questions.

1. Discuss the relationship of Homer's epics to other hexameter poetry, archaic, or Hellenistic, considering both thematic and stylistic features. Be sure to give specific examples in your analysis.
2. Provide a history of the Greek biography, starting from its origins in fourth-century works and noting some major practitioners of the genre.
3. How accurate is Aristophanes' portrayal of the dramatic techniques of Aeschylus and Euripides in the *Frogs*? Make specific comparisons.
4. Give a brief account of the present state of scholarly understanding of the poetical activity of Sappho of Lesbos.
5. Sketch the development of the pastoral element in Greek literature.
6. What are the major stylistic influences on the poetry of Callimachus, Apollonius and Theocritus?
7. Discuss the role of myth-making and mythic allusion in the Presocratics, Sophists, and Plato (choose two).
8. Describe the ways in which speeches are used historiographically in the *Historiae* of Herodotus.