



SAMPLE

AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

FOUNDED 1881

www.ascsa.edu.gr

January 24, 2017

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 4, 2017. 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, in case of error or a last-minute change of mind.

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 6.

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.

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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 (443) 791-1897 (cell) on test day, February 4; you may also e-mail me at mtaylor@loyola.edu with any last minute questions. I thank you on behalf of the Committee and the School for your assistance.

Sincerely yours,

Martha Taylor
Acting 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 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 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 have sometimes 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, 7 of 13 items. In Part II (value, 75 points) candidates choose 3 of 9 essay topics. 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 "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,

Martha Taylor
Acting Chair, Committee on Admissions and Fellowships
January 24, 2017

COPY FOR PROCTOR

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Best of luck!

Sincerely,

Martha Taylor
Acting Chair, Committee on Admissions and Fellowships
January 24, 2017

COPY FOR STUDENT

Examination in Greek 2017

Time: 2 hours

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

Poetry, Passage 1:

Homer, *Odyssey*, 3.248ff (the first speaker is Telemachos)

“πῶς ἔθαν’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ’ αὐτῷ μήσατ’ ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; (250)

ἢ οὐκ Ἄργεος ἦεν Ἀχαιῶκοῦ, ἀλλὰ πη ἄλλη
πλάζετ’ ἐπ’ ἀνθρώπους, ὁ δὲ θαρσήςσας κατέπεφνε;”
τὸν δ’ ἠμείβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ’ ἀγορεύσω.
ἦ τοι μὲν τόδε καυτὸς οἶεαι, ὥς κεν ἐτύχθη, (255)

εἰ ζῶν γ’ Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ’ ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδὲ κέ τις μιν (260)

κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἦμεθ’· ὁ δ’ εὐκῆλος μυχῶ Ἄργεος ἵποβότοιο
πόλλ’ Ἀγαμεμνονέην ἄλοχον θέλγεσκεν ἔπεσιν.
ἦ δ’ ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές, (265)

δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ’ ἀγαθῆσι.

παρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, ὃ πόλλ' ἐπέτελλεν

Ἀτρεΐδης Τροίηνδε κίων εἴρυσθαι ἄκοιτιν.

ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην (270)

κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,

τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.

πολλὰ δὲ μηρία κῆε θεῶν ἱεροῖς ἐπὶ βωμοῖς,

πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,

ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. (275)

Poetry, Passage 2:

Menander, *Samia* 616-640 (Moschion reflects on how his father has treated him and what got him into his predicament).

Μο. ἐγὼ τότε μὲν ἦς εἶχον αἰτίας μάτην
ἐλεύθερος γενόμενος ἠγάπησα, καὶ
τοῦθ' ἱκανὸν εὐτύχημ' ἐμαυτῷ γεγονέναι
ὑπέλαβον· ὡς δὲ μᾶλλον ἔννοους γίνομαι,
καὶ λαμβάνω λογισμὸν, ἐξέστηκα νῦν (620)

τελέως ἐμαυτοῦ, καὶ παρώξυμαι* σφόδρα
ἐφ' οἷς μ' ὁ πατήρ ὑπέλαβεν ἡμαρτηκέναι.
εἰ μὲν καλῶς οὖν εἶχε τὰ περὶ τὴν κόρην
καὶ μὴ τοσαῦτ' ἦν ἐμποδῶν, ὄρκος, πόθος,
χρόνος, συνήθει', οἷς ἐδουλούμην ἐγώ, (625)

*perfect passive of παροξύνω

οὐκ ἂν παρόντα γ' αὔθις ἠτιάσατο
αὐτόν με τοιοῦτ' οὐδέν, ἀλλ' ἀποφθαρεῖς
ἐκ τῆς πόλεως ἂν ἐκποδῶν εἰς Βάκτρα ποι
ἢ Καρίαν διέτριβον αἰχμάζων ἐκεῖ.
νῦν δ' οὐ ποήσω διὰ σέ, Πλαγγὼν φιλάτη, (630)

ἀνδρεῖον οὐθέν· οὐ γὰρ ἐξεστ', οὐδ' ἐᾶ
ὁ τῆς ἐμῆς νῦν κύριος γνώμης, Ἔρωσ.
οὐ μὴν ταπεινῶς οὐδ' ἀγεννῶς παντελῶς
παριδεῖν με δεῖ τοῦτ', ἀλλὰ τῷ λόγῳ μόνον,
εἰ μὴθὲν ἄλλ', αὐτὸν φοβῆσαι βούλομαι, (635)

φάσκων ἀπαίρειν. μᾶλλον εἰς τὰ λοιπὰ γὰρ

φυλάξεθ' οὔτος μηθὲν εἰς μ' ἀγνωμονεῖν,

ὅταν φέροντα μὴ παρέργως τοῦτ' ἴδη.

ἄλλ' οὔτοσὶ γὰρ εἰς δέοντά μοι πάνυ

καιρὸν πάρεστιν ὃν μάλιστ' ἐβουλόμην.

(640)

Poetry, Passage 3:

Theodore the Studite, *Cantica* 1-3

(1) Πιστευθεὶς θεία ψήφῳ

τὴν ἐκκλησίαν,

ἐναθλεῖς ὑπὲρ ταύτης

μέχρι θανάτου,

τὸ τῆς τριάδος (5)

τρανώσας ὁμόθεον

καὶ ἀμαυρώσας

Ἀρείου τὸ βλάσφημον,

ὁμολογητὰ μακάριε

ἀεὶ ὑπὲρ ἡμῶν (10)

τὸ Θεῖον ἰλέωσαι.

(2) Τὸν λαμπτήρα γνωρισθέντα

ἀπλανῶς τῆς οἰκουμένης,

τῆς ἐκλογῆς τὸ σκεῦος,

τὸν ἰσοκλεῖ καὶ ὁμώνυμον

Παύλῳ, ἅπαντες τὸν σοφὸν (5)

ὕμνήσωμεν, ὥσπερ ἀπόστολον,

ὅτι καὶ αὐτὸς

ὄνομα μέγα βεβάστακεν,

κηρύξας Υἱὸν

τῷ Γεννήτορι ὁμόδοξον, (10)

ἐπὶ ἐθνῶν βασιλέων τε,

ὡ ἄδουσι τὰ πέρατα·

διὸ ὑπὲρ ἡμῶν

τὸ Θεῖον ἰλέωσαι.

(3) Ὁ παμμάκαρ, ἐκ σπαργάνων

ἔθαλες φυτὸν ὠραῖον,

ὡς ἐκ τοῦ παραδείσου

τῆς ἀσκήσεως· σὺ ἀνέτειλας

βρίθων Πνεύματος τοῖς καρποῖς (5)

τοῦ παναγίου ποικιλώτατα·

τὴν πίστιν ὀρθὴν

ὡς ὑπὲρ μύρον διέπνευσας·

τὰ ἔργα τερπνὰ,

ὡς ἐκ λειμῶνος ἐκύπρισαν, (10)

ἃ ὀσφρησάμενοι μυστικῶς

βοῶμέν σοι ἐπάδοντες·

διὸ ὑπὲρ . . .

Prose, Passage 1:

Xenophon, *Cyropaedia* 1.2.1-3

πατρὸς μὲν δὴ ὁ Κῦρος λέγεται γενέσθαι Καμβύσου Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσειδῶν γένους ἦν· οἱ δὲ Περσεῖδαι ἀπὸ Περσέως κλήζονται· μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι· ἡ δὲ Μανδάνη αὕτη Αστυάγους ἦν θυγάτηρ τοῦ Μήδων γενομένου βασιλέως· φῦναι δὲ ὁ Κῦρος λέγεται καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος καὶ φιλομαθέστατος καὶ φιλοτιμώτατος, ὥστε πάντα μὲν πόνον ἀνατλήναι, πάντα δὲ κίνδυνον ὑπομῆναι τοῦ ἐπαινεῖσθαι ἕνεκα· φύσιν μὲν δὴ τῆς μορφῆς καὶ τῆς ψυχῆς τοιαύτην ἔχων διαμνημονεύεται· ἐπαιδεύθη γε μὴν ἐν Περσῶν νόμοις· οὗτοι δὲ δοκοῦσιν οἱ νόμοι ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι οὐκ ἔνθενπερ ἐν ταῖς πλείσταις πόλεσιν ἄρχονται· αἱ μὲν γὰρ πλείσται πόλεις ἀφεῖσαι παιδεύειν ὅπως τις ἐθέλει τοὺς ἑαυτοῦ παῖδας, καὶ αὐτοὺς τοὺς πρεσβυτέρους ὅπως ἐθέλουσι διάγειν, ἔπειτα προστάττουσιν αὐτοῖς μὴ κλέπτειν μηδὲ ἀρπάζειν, μὴ βία εἰς οἰκίαν παρίεναι, μὴ παίειν ὃν μὴ δίκαιον, μὴ μοιχεύειν, μὴ ἀπειθεῖν ἄρχοντι, καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν· οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι.

Prose, Passage 2:

Arrian, *Anabasis* 2.14.4-6

πρὸς ταῦτα ἀντιγράφει Ἀλέξανδρος καὶ ξυμπέμπει τοῖς παρὰ Δαρείου ἐλθοῦσι Θέρσιππον, παραγγείλας τὴν ἐπιστολὴν δοῦναι Δαρείῳ, αὐτὸν δὲ μὴ διαλέγεσθαι ὑπὲρ μηδενός. ἡ δὲ ἐπιστολὴ ἢ Ἀλεξάνδρου ἔχει ὧδε· οἱ ὑμέτεροι πρόγονοι ἐλθόντες εἰς Μακεδονίαν καὶ εἰς τὴν ἄλλην Ἑλλάδα κακῶς ἐποίησαν ἡμᾶς οὐδὲν προηδικημένοι· ἐγὼ δὲ τῶν Ἑλλήνων ἡγεμῶν κατασταθεὶς καὶ τιμωρήσασθαι βουλόμενος Πέρσας διέβην ἐς τὴν Ἀσίαν, ὑπαρξάντων ὑμῶν. καὶ γὰρ Περινθίοις ἐβοηθήσατε, οἳ τὸν ἐμὸν πατέρα ἠδίκουν, καὶ εἰς Θράκην, ἧς ἡμεῖς ἤρχομεν, δύναμιν ἔπεμψεν Ὀχός. τοῦ δὲ πατρὸς ἀποθανόντος ὑπὸ τῶν ἐπιβουλευσάντων, οὓς ὑμεῖς συνετάξατε, ὡς αὐτοὶ ἐν ταῖς ἐπιστολαῖς πρὸς ἅπαντας ἐκομπάσατε, καὶ Ἀρσῆν ἀποκτείναντός σου μετὰ Βαγώου, καὶ τὴν ἀρχὴν κατασχόντος οὐ δικαίως οὐδὲ κατὰ τὸν Περσῶν νόμον, ἀλλὰ ἀδικοῦντος Πέρσας, καὶ ὑπὲρ ἐμοῦ πρὸς τοὺς Ἑλληνας γράμματα οὐκ ἐπιτήδεια διαπέμποντος, ὅπως πρὸς με πολεμῶσι, καὶ χρήματα ἀποστέλλοντος πρὸς Λακεδαιμονίους καὶ ἄλλους τινὰς τῶν Ἑλλήνων, καὶ τῶν μὲν ἄλλων πόλεων οὐδεμιᾶς δεχομένης, Λακεδαιμονίων δὲ λαβόντων, καὶ τῶν παρὰ σοῦ πεμφθέντων τοὺς ἐμούς φίλους διαφθειράντων καὶ τὴν εἰρήνην, ἣν τοῖς Ἑλλησι κατεσκεύασα, διαλύειν ἐπιχειροῦντων—ἐστράτευσά ἐπὶ σὲ ὑπάρξαντος σοῦ τῆς ἔχθρας.

Prose, Passage 3:

Michael Attaleiates, *Historia* 1.4

Διὰ δὴ ταῦτα καὶ τινα δέλτον συντάξας ἐκ τῶν προσεχῶς τοῖς ἡμετέροις χρόνοις γεγενημένων πράξεων ἐν τε πολέμοις καὶ μάχαις καὶ νίκαις καὶ ἥτταις καὶ πολεμικοῖς κατορθώμασιν ἢ ἀτυχήμασι, προσθεὶς δὲ καὶ τὰς αἰτίας κατὰ τὸ δυνατόν τῶν οὕτω τετελεσμένων, εἶτα παρατείνας τὸν λόγον, ἢ καὶ ἐξαρτύσας, ὡς ἐν ἡδύσμασι τισι, τοῖς παρεμπίπτουσιν ἀπροόπτως σημείοις, ἀρετὰς τε καὶ κακίας τῶν ἀρξάντων καὶ ἡγεμονικῶς ὑπαρξάντων ἀναταξάμενος, συνεπιπλέξας δὲ καὶ φυσικὰς τινὰς τεχνολογίας καὶ ζώων ἰδέας ἀναφανείσας τοῖς τότε καιροῖς καὶ ἀπλῶς ποικίλην τινὰ βίβλον, ὥσπερ λειμῶνα τοῖς ἄνθεσι βρύουσαν, ἀποτερματίσας ἐπὶ ἐξηγήσει τούτων ἀπάντων. Καὶ γὰρ εἰ καὶ περὶ τῶν ἡμῖν ἐγνωσμένων φθέγγεται, ἀλλ' ἢ τῶν καινοπρεπῶν πραγμάτων χύσις οὐ βούλεται ταῦτα σιγῇ παρελθεῖν καὶ εἰς λήθην τούτων τοὺς ἀνθρώπους ἐλθεῖν. Ταύτην, ὥσπερ τι καλλιέριμα καὶ δεξίωμα δουλικόν, τῇ σῆ φιλανθρωπία καὶ φιλοχρίστῳ σπουδῇ ἀναφέρω καὶ ἀνατίθημι, ὡς ἂν τῇ ταύτης κρίσει καὶ μεγαλοφυεῖ διαγνώσει διατεθῶσι τὰ καλῶς ἔχοντα καί, εἰ μὴ τι ἄλλο, τό γε πρόθυμον τῆς ἐμῆς δουλώσεώς τε καὶ πίστεως εὐπρόσδεκτον λογισθῆ θυμίαμα τῇ σῆ βασιλικωτάτῃ καὶ φιλανθρώπῳ μεγαλειότητι μετρεῖν εἰδυῖα μὴ τῇ ἀξία τοῦ διδομένου ἀλλὰ τῇ διαθέσει καὶ πίστει τοῦ διδόντος τὸ ἀνταπόδομα.

Time: 2 hours

Part I: Identifications [value, 25 points]. In one or two sentences, identify **seven** (7) of the following terms, being sure to give their chief archaeological/ art historical significance.

1. Vita Icon
2. Berlin Painter
3. University of Minnesota Messenia Expedition
4. Nikosthenic amphoras
5. Old Athena Temple, Athenian Akropolis (OAT)
6. Lerna
7. West Slope Ware
8. Alice Kober
9. Marginal Psalter
10. Hagia Sophia, Istanbul
11. Aphaia Pediments
12. Kydonia
13. Kritios and Nesiotes

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 is sacrifice identified in the archaeological record?
2. Discuss the contribution of osteo-analysis to our understanding of Greek society. In your answer refer to at least two specific archaeological sites.
3. Discuss the relationship between epigrams and art in a particular period.
4. Discuss the role of the Cycladic islands in developments in the Middle and Late Bronze Age Aegean, particularly relations between Crete and the Cyclades.
5. Discuss cosmopolitanism vs. contextualism in terms of current debates over cultural patrimony.
6. Discuss the role of Orientalizing themes, and artisans from the east, in the development of vase painting on the Greek mainland.
7. What does the Great Altar of Pergamum tell us about the art and architecture of the Hellenistic period?
8. Discuss the iconographic program of one of the following structures within its historical and religious context:
 - a. Temple of Zeus at Olympia
 - b. Temple and Temenos of Athena Nike, Athenian Akropolis
 - c. St. Saviour in Chora [Kariye Camii]
9. What does archaeology have to tell us about the Roman presence in Greece? Use at least two classes of evidence and do not confine your discussion to Athens.

American School of Classical Studies at Athens
Examination in Greek History 2017

SAMPLE

Time: 2 hours

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

1. First Peloponnesian War
2. Oath of Plataia
3. Naupaktos
4. Mithridates
5. Herulii
6. *Emporion*
7. Cassander
8. Stylite saints
9. Great Rhetra
10. Lelantine War
11. Galerius
12. Basil the Bulgar-slayer
13. Philochoros

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 major developments in urbanization of the Greek world during the 1st millennium B.C.E. or 1st millennium C.E.
2. Comment on the costs and benefits of a Greek city's membership in a *koinon* or 'league.' Discuss specific examples that illustrate the variety of the phenomenon.
3. Discuss the differences between the first and second periods of iconoclasm in Byzantium.
4. How useful is it to view the process of colonization in early Greece as an example of a diaspora phenomenon?
5. Provide an overview of the ancient historiography of Alexander the Great. What are the strengths and weaknesses of the various source traditions? Discuss specific examples.
6. Describe the various theories, and the evidence to support them, proposed for the end of the Bronze Age in Greece. Which theory seems most plausible to you and why?
7. Discuss the varieties of Greek time-telling systems and devices.
8. In what ways can the career of *either* Pyrrhus of Epirus *or* Mausollus of Caria be seen as typical of the power politics of the 4th or 3rd century B.C.E.?
9. Since 1896 the ancient city of Corinth has been under archaeological investigation by the American School of Classical Studies. In 146 B.C.E. the Romans sacked the Greek city, massacred or enslaved the inhabitants, and sent its treasures to Rome. Corinth was refounded and settled by Roman veterans a century later as *Colonia Laus Iulia Corinthiensis*. To what extent should Roman Corinth be considered a Greek city, and should the study of its cults, for example, be considered as part of Greek or Roman tradition?

Time: 2 hours

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

1. Comic *agon*
2. Telchines
3. George Gemistos Plethon
4. Lykambes
5. Ibycus
6. Photius
7. *Epitaphios logos*
8. *Gnome*
9. Manuel Planoudes
10. Dionysius Thrax
11. Corinna
12. Harpokration
13. Constantine Porphyrogenitus

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 performative nature of monumental inscriptions in the Byzantine period.
2. Treat the main features of Herodotean *historiae* with attention to relevant prose and poetic precursors.
3. Some scholars insist on the contemporaneity of 5th century Attic tragedy. With respect to at least two plays discuss the specific historical circumstances that helped shape the plays.
4. To what extent does the *Odyssey* present a different model of heroism and the hero from the models we see in the *Iliad*?
5. To what degree does Callimachus' use of the genre of hymn reflect the new concerns of the Hellenistic period, thus making a break from the use of hymn in the Archaic period?
6. Discuss the formula evident in Pindar's epinician odes with special attention to his use of myth.
7. Libanius is sometimes described as a representative of a third sophistic. To what degree is this a useful designation with regard to the second sophistic?
8. Describe the typical structure and function of the pairs of *Lives* written by Plutarch. Illustrate your discussion with reference to specific examples.
9. What specific borrowings from the Ancient Near East are evident in Hesiodic poetry?