

# CLASSICAL STUDIES I

Candidates should answer **THREE** questions,  
**ONE** from Section A, and **TWO** from Section B

## Section A

*Answers to Question 1 will be marked on both accuracy and elegance of the translation.  
Answers to Questions 2 and 3 should display close knowledge of primary non-textual material.*

### EITHER:

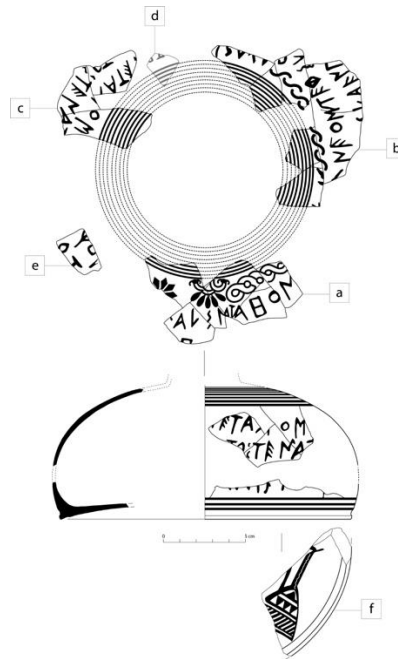
1. Translate the following passage into English:

ἐπεὶ δὲ Τιτὰν ἥλιος δυσμαΐς προσῆν,  
ἐπέσχομεν, θέλοντες ὄρθριον μάχην,  
πεποιθότες λαοῖσι καὶ φρικτοῖς ὄπλοις.  
ἔπειτα θεῶν ἄρχεται τεραστίων 220  
θαυμάστ' ἰδέσθαι. καὶ τις ἐξαίφνης μέγας  
στῦλος νεφώδης ἐστάθη πρὸ γῆς, μέγας,  
παρεμβολῆς ἡμῶν τε καὶ Ἑβραίων μέσος.  
κᾶπειθ' ὁ κείνων ἡγεμῶν Μωσῆς, λαβῶν  
ράβδον θεοῦ, τῇ δὴ πρὶν Αἰγύπτῳ κακά 225  
σημεῖα καὶ τερ<ά>ατ' ἐξεμήσατο,  
ἔτυψ' Ἐρυθρᾶς νῶτα καὶ ἔσχισεν μέσον  
βάθος Θαλάσσης· οἱ δὲ σύμπαντες σθένει  
ᾠρουσαν ὠκεῖς ἀλμυρᾶς δι' ἀτραποῦ.  
ἡμεῖς δ' ἐπ' αὐτῆς ᾠχόμεσθα συντόμως 230  
κατ' ἵχνος αὐτῶν· νυκτὸς εἰσεκύρσαμεν  
βοηδρομοῦντες· ἀρμάτων δ' ἄφνω τροχοί  
οὐκ ἐστρέφοντο, δέσμοι δ' ὡς ἤρμωσαν.  
ἀπ' οὐρανοῦ δὲ φέγγος ὡς πυρὸς μέγα  
ᾠφθη τι ἡμῖν· ὡς μὲν εἰκάζειν, παρῆν 235  
αὐτοῖς ἀρωγὸς ὁ θεός. ὡς δ' ἤδη πέραν  
ἦσαν θαλάσσης, κῦμα δ' ἐρροίβδει μέγα  
σύνεγγυς ἡμῶν. καὶ τις ἠλάλαξ' ἰδὼν·  
'φεύγωμεν οἴκοι πρόσθεν Ἵψίστου χέρας·  
οἷς μὲν γὰρ ἐστ' ἀρωγός, ἡμῖν δ' ἀθλίους 240  
ὄλεθρον ἔρδει.' καὶ συνεκλύσθη πόρος  
Ἐρυθρᾶς Θαλάσσης καὶ στρατὸν διώλεσε.

Ezekiel, *Exagoge* 217-42

**OR:**

2.



Vathy Museum (Ithaca) 232

Write a catalogue description of the illustrated pot, offering a critical assessment of the research agendas which you would choose to address in publishing it.

**OR:**

3. How should we conceive of urban planning in the Greek world?

## Section B

4. Can we learn anything useful about enslaved people from painted pots?
5. 'Some say an army of horsemen, some of footsoldiers, some of ships, is the most beautiful thing on the black earth' (SAPPHO). Discuss the aestheticization of warfare in Greek visual art *OR* literature.
6. What can archaeology tell us about the ancients' experiences of their bodies that textual evidence cannot?
7. Were the Ionians ever Persian?
8. Who authored private dedicatory inscriptions in the archaic and classical periods?
9. Was democracy a step backwards for women in Attika?
10. Were the Greeks ever excited by progress as distinct from novelty?
11. Did the Greeks believe they had a moral obligation to care for the vulnerable?
12. Why was Aeschylus' *Seven Against Thebes* so popular in classical Athens?
13. Do the Homeric epics concern themselves with questions of authorship?
14. Why is Seneca's *Medea* less frequently performed today than Euripides'?
15. Did Platonism have a politics in antiquity?
16. Were dogs kept by ancient households ever 'pets'?
17. Can we expect anything more from narratology?
18. Are inscribed epigrams literary?
19. How far did different cult titles of the gods map onto different roles?
20. How would our understanding of Ptolemaic Egypt be different without papyrological evidence?

## CLASSICAL STUDIES II

Candidates should answer **THREE** questions,  
**ONE** from Section A, and **TWO** from Section B

### Section A

*Answers to Question 1 will be marked on both accuracy and elegance of the translation. Answers to Questions 2 and 3 should display close knowledge of primary non-textual material.*

#### **EITHER:**

1. Translate the following passage into English:

solemnis excusatio negligentium est dispendia ex dissimulatione venientia deo imputare vel casibus: minus namque peccare se credit ignavia, si id, quod ipsius culpa accidit, ad potestatem incipiat deferre fortunae. sic de aegrotantibus dicitur morituros frustra curari, victuros etiam si medicina cesset evasuros. cui disputationi, quia non solum iners sed etiam impia est, non libenter assenserim. malo enim nihil inexpertum relinquere, quam, si quid calamitatis evenerit, avaritiae vel dissimulationibus imputari. sed fortasse aliquando vera illa videantur in homine, qui divina providentia ac dispositione factorum creditur regi. animalia vero, cum quibus divinitas nihil dignatur habere commune, nisi hominum studio impensisque curentur, absque ambiguitate depereunt. quid enim iumentis spei superest, quae divinitas fovere respuit, si hominum medela cessaverit? saepe accidit, ut, neglectis animalibus quae prima conceperunt morbum, contactu crescens pestilentia greges integros perimat, quia polluta a languidis pascula infectique fontes ita nocent, quasi in venena vertantur. postremo aegroti odor cum sanorum impleverit nares, ipso fetore visceribus inseret morbos. sic ad pullos mors a matribus corrupto lacte transmigrat. sic in numerosis stabulis quamvis vile iumentum, si contagiosam semel susceperit passionem, veloci transitu pretiosa quoque iumenta consumet. sed adversum omnia diligentia, studium, herbarum potestas, curandi scientia prodesse consuevit.

Vegetius, *Mulomedicina*, III. prol. 1-7.

#### **OR:**

2. What are the limitations on what we can learn from the geographic distribution of amphora types?

#### **OR:**

3. How has nautical archaeology advanced our knowledge of the Roman world?

## Section B

4. For me, what Virgil, Pliny may deny,  
Manilius or Solinus shall supply:  
For Attic phrase in Plato let them seek,  
I poach in Suidas for unlicens'd Greek. (POPE)  
What impact has canonization had on our assessment of ancient literature?
5. Did the ancients distinguish between formal and informal Latin?
6. '[The Latin language] hung like a completely rotted corpse, its limbs falling off, dripping with pus, and preserving, in the total corruption of its body barely a few firm parts, which the Christians took away to steep in the brine of their new idiom.'  
(HUYSMANS). What was the impact of Christianity on Latin language and literature?
7. 'Ingenious conjecture is effort wasted' (TREVOR-ROPER). Discuss.
8. Is there any point in discussing prose without considering rhythm and meter?
9. What's wrong with child emperors?
10. If we didn't have anything he wrote, would we think Cicero was important?
11. The real discontinuity in Republican history occurred with Fabius Cunctator and not with the Gracchi. Discuss.
12. Why did Domitian hold Secular Games in 88?
13. Why do we have so much archaeological and so little literary evidence for Antinoos?
14. Why were the Greeks and Romans so much better at geometry than arithmetic?
15. In what sense, if any, was the Gallic Empire Gallic?
16. Why was the first Punic war so savage?
17. The *Dialogus* tells us that Tacitus was more than capable of writing normal Latin. Why are his historical works marked by 'asymmetrical, often jarring syntax'  
(HAMMER)?
18. Why do so many manuscript traditions have medieval archetypes?
19. Is the 'ancient novel' a valid and useful generic category?

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#### **EITHER:**

1. Translate the following passage into English:

ὄρα δὲ μήποτε οὐχ ἡ τῆς οἰκουμένης εἰρήνη διαφθείρει τὰς μεγάλας φύσεις, πολὺ δὲ μάλλον ὁ κατέχων ἡμῶν τὰς ἐπιθυμίας ἀπεριόριστος οὕτοσι πόλεμος, καὶ νῆ Δία πρὸς τούτῳ τὰ φρουροῦντα τὸν νῦν βίον καὶ κατ' ἄκρας ἄγοντα καὶ φέροντα ταυτὶ πάθη. ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγοῦσι, μάλλον δέ, ὡς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη τοὺς βίους, φιλαργυρία μὲν γὰρ νόσημα μικροποιὸν, φιληδονία δ' ἀγεννέστατον. οὐ δὲ ἔχω λογιζόμενος εὐρεῖν ὡς οἶόν τε πλοῦτον ἀόριστον ἐκτιμήσαντας, τὸ δ' ἀληθέστερον εἰπεῖν ἐκθειάσαντας, τὰ συμφυῆ τούτῳ κακὰ εἰς τὰς ψυχὰς ἡμῶν ἐπεισιόντα μὴ παραδέχεσθαι. ἀκολουθεῖ γὰρ τῷ ἀμέτρῳ πλούτῳ καὶ ἀκολάστῳ συνημμένη καὶ ἴσα, φασί, βαίνουσα πολυτέλεια, καὶ ἅμα ἀνοίγοντος ἐκείνου τῶν πόλεων καὶ οἴκων τὰς εἰσόδους εὐθὺς ἐμβαίνει καὶ συνοικίζεται. χρονίσαντα δὲ ταῦτα ἐν τοῖς βίοις νεοττοποιεῖται, κατὰ τοὺς σοφοὺς, καὶ ταχέως γενόμενα περὶ τεκνοποιίαν πλεονεξίαν τε γεννῶσι καὶ τῦφον καὶ τρυφήν, οὐ νόθα ἑαυτῶν γεννήματα ἀλλὰ καὶ πάνυ γνήσια. ἐὰν δὲ καὶ τούτους τις τοῦ πλούτου τοὺς ἐκγόνους εἰς ἡλικίαν ἔλθεῖν ἑάσῃ, ταχέως δεσπότης ταῖς ψυχαῖς ἐντίκτους ἀπαραιτήτους, ὕβριν καὶ παρανομίαν καὶ ἀναισχυντίαν. ταῦτα γὰρ οὕτως ἀνάγκη γίνεσθαι καὶ μηκέτι τοὺς ἀνθρώπους ἀναβλέπειν μηδ' ὑστεροφημίας εἶναί τινα λόγον, ἀλλὰ τοιούτων ἐν κύκλῳ τελεσιουργεῖσθαι κατ' ὀλίγον τὴν τῶν βίων διαφθοράν, φθίνειν δὲ καὶ καταμαραίνεσθαι τὰ ψυχικὰ μεγέθη καὶ ἄζηλα γίνεσθαι, ἠνίκα τὰ θνητὰ ἑαυτῶν μέρη ἐκθαυμάζοιεν, παρέντες αὖξιν τάθανάτα.

Longinus, *De sublimitate* 44.6-9

#### **OR:**

2. In Greek art, what is a portrait?

#### **OR:**

3. What needs to happen before we can write an account of the archaeology of the Greek economy?

[OVER]

## Section B

4. Have the Homeric poems helped or hindered our understanding of the archaeology of the period 1200–700 BC?
5. How far does the evidence for paint change our response to Greek buildings and their sculptured decorations?
6. Does the distribution of Greek painted vases suggest that Athenian potters and painters knew or cared about specific overseas markets?
7. What can Greek temples tell us about both regionalism and pan-Hellenism?
8. Does the study of fifth-century BC history concentrate excessively on political systems?
9. Can we trace any changes in Mediterranean connectivity between 550 and 350 BC?
10. What effect did Alexander's conquests have on the economy of the Mediterranean world?
11. Can we make a case for intertextuality in archaic Greek poetry?
12. Wilamowitz believed that the goal of modern textual criticism should be the reconstruction of the Alexandrian edition of ancient Greek authors: 'all the rest is mere play' (*Spielerei*). Is it?
13. What, if any, the contribution of cognitive studies to classics?
14. Greek pantheon: *kosmos* or chaos?
15. What are the most significant contributions to Homeric studies in the last thirty years?
16. 'Inconsistencies in belief are not just an inevitable flaw of all religions, but actually a means whereby belief is maintained' (THOMAS HARRISON). How does this apply to Greek religious discourse?
17. What do archaic Greek inscriptions tell us about the early history of Greek?
18. How can we account for the centrality of the hermeneutic and aesthetic issue of the *persona* and the address in lyric poetry more generally?
19. What is a *μῦθος* for Plato?
20. How did Greek civic culture respond to Roman rule?

## CLASSICAL STUDIES II

Candidates should answer **THREE** questions,  
**ONE** from Section A, and **TWO** from Section B

### Section A

*Answers to Question 1 will be marked on both accuracy and elegance of the translation. Answers to Questions 2 and 3 should display close knowledge of primary non-textual material.*

#### **EITHER:**

1. Translate the following passage into English:

principium iure tribuetur homini, cuius causa videtur cuncta alia genuisse natura magna saeva mercede contra tanta sua munera, non ut sit satis aestimare, parens melior homini an tristior noverca fuerit. ante omnia unum animantium cunctorum alienis velat opibus. ceteris sua varie tegimenta tribuit, testas, cortices, coria, spinas, villos, saetas, pilos, plumam, pinnas, squamas, vellera; truncos etiam arboresque cortice, interdum gemino, a frigore et calore tutata est: hominem tantum nudum et in nuda humo natali die abicit ad vagitus statim et ploratum, nullumque tot animalium aliud ad lacrimas, et has protinus vitae principio; at Hercule risus praecox ille et celerrimus ante xl diem nulli datur.

ab hoc lucis rudimento quae ne feras quidem inter nos genitas vincula excipiunt et omnium membrorum nexus; itaque feliciter natus iacet manibus pedibusque devinctis, flens animal ceteris imperaturum, et a suppliciis vitam auspicatur unam tantum ob culpam, qua natum est. heu dementia ab his initiis existimantium ad superbiam se genitos! prima roboris spes primumque temporis munus quadripedi similem facit. quando homini incessus! quando vox! quando firmum cibus os! quam diu palpitans vertex, summae inter cuncta animalia inbecillitatis iudicium! iam morbi totque medicinae contra mala excogitatae, et hae quoque subinde novitatibus victae! et cetera sentire naturam suam, alia pernecitatem usurpare, alia praepetes volatus, alia nare: hominem nihil scire, nihil sine doctrina, non fari, non ingredi, non vesci, breviterque non aliud naturae sponte quam flere! itaque multi exstiterere qui non nasci optimum censerent aut quam ocissime aboleri.

Pliny the Elder, *Naturalis Historia* 7.1-4

#### **OR:**

2. Roman sculpture—slavish copying of Greek originals, or dynamic new directions?

#### **OR:**

3. Is there still a role for archaeological field survey?



## Section B

4. Does it matter how many cities there were in the Roman world?
5. Did Roman technology show any appreciable advance over Hellenistic technology?
6. What harm has the lack of images in the original *CIL* project done to the study of Latin epigraphy?
7. Does the study of past climate change provide useful explanations for historical events, or is it merely a reflection of present concerns?
8. What would an account of the Punic Wars from a Carthaginian viewpoint look like?
9. Does Social Network Analysis really have anything to offer the Roman historian?
10. What were Roman professional associations for?
11. Rehabilitate 'Romanization'.
12. Can we speak of Roman linguistic imperialism?
13. 'The problem of Roman myth and myth-making is its absence from, or marginality to, the central arenas of Roman culture' (MARY BEARD). Discuss.
14. 'Inconsistent passages in a poem should not be emended or explained away, but should be interpreted'. Discuss with reference to at least two Latin texts.
15. Can we speak of a distinct Ovidian anthropology in the *Metamorphoses*?
16. Is Cicero a Roman Plato?
17. 'One reason the Roman empire succeeded as well as it did ... is that it created, in large part through its literary system, a Roman nation' (THOMAS HABINEK). Discuss.
18. 'For Seneca, literature is politics by other means.' Do you agree?
19. 'Roman historiography never rose to the level of synchronic history but mainly concentrated on human actors and their habits, or mores.' Is this a fair assessment?
20. 'In textual criticism the only good rule is that there are no rules' (DAVID ROY SHACKLETON BAILEY). Discuss.
21. Cassius Dio (55.3.4-5) wrote of the Latin word *auctoritas*: 'To translate it into Greek by a term that will always be applicable is impossible.' Discuss.

## CLASSICAL STUDIES I

Candidates should answer **THREE** questions

*Candidates are NOT required to sit the unseen translation paper if they answer*

- (a) *at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, OR*
- (b) *at least two of the starred questions on either Classical Studies I or Classical Studies II if they are taking a specialist paper in another subject (except History); if their other paper is in History, then whether they are required to sit the translation paper will depend on their choice of questions in the History paper, as is explained in the rubric of the History papers.*

1. \* Is Greek vase painting a credible source of information about the lives of women?
2. \* How did the function of Greek temples change from Archaic to Hellenistic times?
3. \* Why has the study of islands been so influential in Greek archaeology?
4. \* How should we understand 'markets' in the Greek world before 146 BC?
5. \* Is the term 'orientalising' still useful in the study of Greek art?
6. Did the Greeks believe in their gods?
7. Homeric archaeology – a contradiction in terms?
8. Spartan exceptionalism is an artefact of modern scholarship. Discuss.
9. Why were federal political structures so widely attractive in the Greek world?
10. Why is it important to study the re-performance of tragedy and/or lyric?
11. 'Thucydides ...is worth reading less for what he writes about than for how he wrote it.' (SIMON HORNBLOWER) Do you agree?
12. How did the writing of geography develop from the Archaic to the Hellenistic period?
13. How was Greek lyric poetry visual?
14. Discuss the relationship between philosophy and comedy in the Greek world.
15. Why study epichoric writing systems?
16. What major advances have been made in Greek dialectology since Buck's *The Greek dialects*?

## CLASSICAL STUDIES II

Candidates should answer **THREE** questions

- Candidates are NOT required to sit the unseen translation paper if they answer*
- (a) *at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, OR*
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1. \* What became of the Iron Age elite in the Roman world?
2. \* What facilitated mass production under the Roman Empire?
3. \* How heterogeneous was Roman provincial culture?
4. \* How did Roman public spaces communicate status?
5. Who had more impact on Roman history: Caesar or Cicero?
6. Were Roman women ever powerful?
7. Is there anything new to say about the *Aeneid*?
8. Do we read Ovid differently in the context of #MeToo?
9. Write a letter from Atticus to Cicero.
10. *satura tota nostra est.* (QUINTILIAN) Is it?
11. What sort of Greek did Romans know?
12. Who created Classical Latin?
13. What would Plato have thought of Marcus Aurelius?
14. Was Roman philosophy merely a luxury good?
15. Did Christianity need Constantine?
16. Were the break-away Empires of the third century unsuccessful?

## **UNSEEN TRANSLATION**

Candidates are requested to translate both passages into English

You are allowed **two** hours

**[OVER]**

## 1. Greek

ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον πόλιν, ἐς θάλασσαν δ' ἐξίεις παρ' Οἰνιάδας καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρατεύειν. κεῖνται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἱ πολλαὶ καταντικρὺ Οἰνιαδῶν τοῦ Ἀχελῷου τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ αἰεὶ καὶ εἰσὶ τῶν νήσων αἱ ἠπείρωνται, ἐλπίς δὲ καὶ πάσας οὐκ ἐν πολλῷ τινὶ ἂν χρόνῳ τοῦτο παθεῖν: τό τε γὰρ ῥεῦμά ἐστι μέγα καὶ πολὺ καὶ θολερὸν, αἱ τε νῆσοι πυκναί, καὶ ἀλλήλαις τῆς προσχώσεως [τῷ μὴ σκεδάννυσθαι] ξύνδεσμοι γίνονται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἐρήμοι δ' εἰσὶ καὶ οὐ μεγάλαι. λέγεται δὲ καὶ Ἀλκμέωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων πρὶν ἂν εὐρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικήσῃται ἥτις ὅτε ἔκτεινε τὴν μητέρα μήπω ὑπὸ ἡλίου ἑωρᾶτο μηδὲ γῆ ἦν, ὡς τῆς γε ἄλλης αὐτῷ μεμιασμένης. ὁ δ' ἄπορῶν, ὡς φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῷου, καὶ ἐδόκει αὐτῷ ἰκανὴ ἂν κεχῶσθαι δίαιτα τῷ σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο. καὶ κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπεν. τὰ μὲν περὶ Ἀλκμέωνα τοιαῦτα λεγόμενα παρελάβομεν.

Thucydides 2.102.2-6

## 2. Latin

quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex; intentum enim animum tamquam arcum habebat nec languescens succumbebat senectuti. tenebat non modo auctoritatem, sed etiam imperium in suos: metuebant serui, uerebantur liberi, carum omnes habebant; uigebat in illa domo mos patrius et disciplina. ita enim senectus honesta est, si se ipsa defendit, si ius suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur in suos. ut enim adulescentem in quo est senile aliquid, sic senem in quo est aliquid adulescentis probo, quod qui sequitur, corpore senex esse poterit, animo numquam erit.

septimus mihi liber Originum est in manibus; omnia antiquitatis monumenta colligo; causarum illustrium, quascunque defendi, nunc cum maxime conficio orationes; ius augurium pontificium ciuile tracto; multum etiam Graecis litteris utor; Pythagoriorumque more, exercendae memoriae gratia, quid quoque die dixerim audierim egerim commemoro uesperis. hae sunt exercitationes ingeni, haec curricula mentis; in his desudans atque elaborans corporis uiris non magno opere desidero. adsum amicis, uenio in senatum frequens ultroque affero res multum et diu cogitatas easque tueor animi, non corporis uiribus. quas si exsequi nequirem, tamen me lectulus meus oblectaret ea ipsa cogitantem, quae iam agere non possem; sed ut possim facit acta uita. semper enim in his studiis laboribusque uiuenti non intellegitur quando obrepat senectus: ita sensim sine sensu aetas senescit nec subito frangitur, sed diuturnitate exstinguitur.

Cicero, *De senectute* 37–38

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1. Can one say anything new about Homer?
2. What has sociolinguistics to teach the student of Greek literature and/or Greek history?
3. \* What can a study of the iconography of gesture add to our understanding of ancient Greek culture?
4. Do we need a new commentary on any Greek tragedies?
5. How does the study of metre contribute to the aesthetic appreciation of Greek poetry?
6. Should Greek medical authors interest only a historian of medicine?
7. Is the relative neglect of Greek mathematical and mechanical treatises:  
(a) understandable and (b) justified?
8. How did Herodotos and Thucydides compose speeches?
9. How far did Greek orators rely for their persuasive impact on more than merely the words they chose?
10. What do we know about ancient Greek household religion?
11. Should we agree with the judgements of ancient literary critics?
12. Discuss the social aspects of sport in the Greek world.
13. What can the economic historian learn from the world of the Greek novel?
14. How did Greek *poleis* come to terms with Roman rule?
15. \* What can archaeology contribute to the study of Classical literature?
16. \* How important was maritime trade in the Mediterranean between 500 and 100 BC?

17. \* Can we detect economic growth in the Greek world before 146 BC?
18. \* How has settlement archaeology changed our understanding of the rural Greek landscape?



## CLASSICAL STUDIES II

Candidates should answer **THREE** questions

*Candidates are NOT required to sit the unseen translation paper if they answer*

- (a) *at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, OR*
- (b) *at least two of the starred questions on either Classical Studies I or Classical Studies II if they are taking a specialist paper in another subject (except History); if their other paper is in History, then whether they are required to sit the translation paper will depend on their choice of questions in the History paper, as is explained in the rubric of the History papers.*

1. \* Which models of cultural change work best for the Roman Empire?
2. \* Are 'landscapes of resistance' and 'landscapes of opportunity' (MATTINGLY) useful for thinking about the Roman provinces?
3. \* To what extent do the western provinces remain 'Iron Age' through the Roman period?
4. \* How did 'connectivity' stimulate growth in the Roman world?
5. Did Republican Rome consider youth a virtue?
6. Was Mithridates an aggressor or pawn?
7. How socially mobile was the Roman world?
8. Was Roman imperialism 'defensive' or 'aggressive'?
9. Can we make sense of Seneca?
10. What did Romans contribute to Greek philosophy?
11. How and why did Latin spread?
12. How bilingual was Roman elite conversation?
13. Which features of non-standard Latin correlate with social status?
14. 'The best Roman letter-writing is refreshingly free from self-consciousness.' Do you agree?
15. 'Witty but cold.' Is this fair to Ovid?
16. Do the 'movers' or the 'shakers' have the upper hand in debate about the fall of the Roman Empire?

17. Was Gibbon right about the Christians?
18. Is childhood underrepresented in Roman literature?

## **UNSEEN TRANSLATION**

Candidates are requested to translate both passages into English

You are allowed **two** hours

**[OVER]**

## 1. Greek

παρὰ τοῦ πατρὸς τὸ ἡμερον καὶ μενετικὸν ἀσαλεύτως ἐπὶ τῶν ἐξητασμένως κριθέντων· καὶ τὸ ἀκενόδοξον περὶ τὰς δοκούσας τιμάς· καὶ τὸ φιλόπονον καὶ ἐνδεδελεχές· καὶ τὸ ἀκουστικὸν τῶν ἐχόντων τι κοινωφελές εἰσφέρειν· καὶ τὸ ἀπαρατρέπτως τοῦ κατ' ἀξίαν ἀπονεμητικὸν ἐκάστῳ· καὶ τὸ ἔμπειρον ποῦ μὲν χρεία ἐντάσεως, ποῦ δὲ ἀνέσεως· καὶ τὸ παῦσαι τὰ περὶ τοὺς ἔρωτας τῶν μειρακίων. καὶ ἡ κοινονοημοσύνη καὶ τὸ ἐφεῖσθαι τοῖς φίλοις μήτε συνδειπνεῖν αὐτῶ πάντως μήτε συναποδημεῖν ἐπάναγκες, ἀεὶ δὲ ὅμοιον αὐτὸν καταλαμβάνεσθαι ὑπὸ τῶν διὰ χρείας τινὰς ἀπολειφθέντων· καὶ τὸ ζητητικὸν ἀκριβῶς ἐν τοῖς συμβουλίαις καὶ ἐπίμονον, ἀλλ' οὐ τὸ προαπέστη τῆς ἐρεύνης, ἀρκεσθεὶς ταῖς προχείροις φαντασίαις· καὶ τὸ διατηρητικὸν τῶν φίλων καὶ μηδαμοῦ ἀψίκορον μηδὲ ἐπιμανές· καὶ τὸ αὐτάρκες ἐν παντί καὶ τὸ φαιδρόν· καὶ τὸ πόρρωθεν προνοητικὸν καὶ τῶν ἐλαχίστων προδιοικητικὸν ἀτραγῶδως. καὶ τὸ τὰς ἐπιβοήσεις καὶ πᾶσαν κολακείαν ἐπ' αὐτοῦ συσταλῆναν καὶ τὸ φυλακτικὸν ἀεὶ τῶν ἀναγκαίων τῇ ἀρχῇ καὶ ταμειυτικὸν τῆς χορηγίας καὶ ὑπομενετικὸν τῆς ἐπὶ τῶν τοιούτων τινῶν καταιτιάσεως· καὶ τὸ μήτε περὶ θεοῦς δεισίδαμον μήτε περὶ ἀνθρώπων δημοκοπικὸν ἢ ἀρεσκευτικὸν ἢ ὀγλοχαρές, ἀλλὰ νῆφον ἐν πᾶσι καὶ βέβαιον καὶ μηδαμοῦ ἀπειρόκαλον μηδὲ καινοτόμον.

Marcus Aurelius *Meditations* 1.16.

## 2. Latin

o pereat quicumque legit uiridesque smaragdos  
et niueam Tyrio murice tingit ouem.  
addit auaritiae causas et Coa puellis  
uestis et e rubro lucida concha mari.  
haec fecere malas: hinc clauim ianua sensit  
et coepit custos liminis esse canis.  
sed pretium si grande feras, custodia uicta est  
nec prohibent claues et canis ipse tacet.  
heu quicumque dedit fomlam caelestis auarae,  
quale bonum multis attulit ille malis!  
hinc fletus rixaeque sonant, haec denique causa  
fecit ut infamis nunc deus erret Amor.  
at tibi, quae pretio uictos excludis amantes,  
eripiant partas uentus et ignis opes.  
quin tua tunc iuuenes spectent incendia laeti,  
nec quisquam flammae sedulus addat aquam.  
seu ueniet tibi mors, nec erit qui lugeat ullus  
nec qui det maestas munus in exsequias.  
at bona quae nec auara fuit, centum licet annos  
uixerit, ardentem flebitur ante rogum:  
atque aliquis senior ueteres ueneratus amores  
annua constructo sarta dabit tumulo  
et 'bene' discedens dicet 'placideque quiescas,  
terraque securae sit super ossa leuis.'

Tibullus II. iv.27–50

## CLASSICAL STUDIES I

Candidates should answer **THREE** questions

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  - (b) *at least two of the starred questions on either Classical Studies I or Classical Studies II if they are taking a specialist paper in another subject (except History); if their other paper is in History, then whether they are required to sit the translation paper will depend on their choice of questions in the History paper, as is explained in the rubric of the History papers.*

1. \* Can we still speak of an ‘archaeology of colonization’?
2. \* Is the notion of an eighth-century BC ‘Greek Renaissance’ still useful?
3. \* Discuss the significance of the sculptural decoration of Greek temples. You may if you wish confine your answer to the Archaic-Classical **OR** Classical-Hellenistic periods.
4. \* What does knowledge of the physical setting of state decision making add to our understanding of the process?
5. \* ‘Greek vases are probably more important now, artistically and commercially, than they ever were in antiquity.’ (N. SPIVEY) Is the study of Greek vase-painting overrated?
6. Did gender relations in the Greek world change in the period 800-300 BC?
7. Which empire had the greater influence on the Greek world – the Athenian or the Persian?
8. ‘Greek religion is not much more than polis religion.’ Discuss.
9. Was Herodotos the father of ethnography?
10. Was Spartan *eunomia* a mirage?
11. Why did fifth-century tragedy remain so popular in subsequent centuries?
12. Which aspects of the second Sophistic do you consider to offer the greatest promise for future research?
13. To what extent can we reconstruct the performance context of Archaic Greek lyric poetry – and does this matter? **OR** How political was Greek lyric poetry?
14. How successful is Apollonius' imitation of Homer?
15. Did the Greeks have any concept of international law?

16. Why is inscriptional Doric so different from literary Doric?
17. Why did the philosophers find poetry so problematic?
18. Is there such a thing as bad prose style in Greek?

## CLASSICAL STUDIES II

Candidates should answer **THREE** questions

*Candidates are NOT required to sit the unseen translation paper if they answer*

- (a) *at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, OR*
- (b) *at least two of the starred questions on either Classical Studies I or Classical Studies II if they are taking a specialist paper in another subject (except History); if their other paper is in History, then whether they are required to sit the translation paper will depend on their choice of questions in the History paper, as is explained in the rubric of the History papers.*

1. \* How and why were Greek sanctuaries (re-)developed under Roman rule? **OR** How 'Roman' were Roman temples?
2. \* What do Roman tomb monuments reveal about Roman society?
3. \* Should study of the Roman economy be more a matter of interpreting heterogeneity or modelling homogeneity?
4. \* Why is the archaeology of Roman Britain sometimes regarded as falling behind that of other western provinces?
5. \* 'Hellenization', 'Romanization', 'Italicization', 'Lucanization' – why do we have such difficulty in conceptualising the development of Rome and Italy from the fourth to first centuries BC?
6. Why is piracy invoked so frequently in Roman historical narrative?
7. How did Roman attitudes to slavery change over time?
8. Why did biography play such a large role in Roman historical writing?
9. What do you understand by 'Mediterranean Studies'?
10. When should we place the end of Late Antiquity?
11. How should we go about studying Latin word order? Do recent generative and functional approaches work?
12. Do Oscan and Umbrian teach us anything about Latin that we did not know anyway?
13. How did Livy and Tacitus compose speeches?
14. Was there anything distinctive about ancient attitudes to gift-giving?
15. Is post-Virgilian epic mere imitation?
16. Did Romans underrate their own contribution to the development of medicine?



17. What was new about Roman philosophy?

## **UNSEEN TRANSLATION**

Candidates are requested to translate both passages into English

You are allowed **two** hours

**[OVER]**

## 1. Greek

Οἱ δὲ ἑπτὰμηνοι γίνονται ἐκ τῶν ἑκατὸν ἡμερέων καὶ ὀγδοήκοντα καὶ δύο καὶ προσεόντος μορίου. ἦν γὰρ τοῦ πρώτου λογίση μηνὸς πεντεκαίδεκα ἡμέρας, τῶν δὲ πέντε μηνῶν ἑκατὸν καὶ τεσσαράκοντα καὶ ἑπτὰ καὶ ἥμισυ ἡμέρης - ἐν γὰρ ἐξήκοντα μιῆς δεούσησιν ἡμέρησιν ἐγγύτατα δύο μῆνες ἐκτελεῦνται -, οὕτως οὖν τούτων ἐόντων ἐς τὸν ἑβδομον μῆνα περιγίνονται ἡμέραι πλεῖον ἢ εἴκοσιν ἡμίσει τοῦ ἐνιαυτοῦ τῆς ἡμέρης τοῦ μέρους τῷ μέρει προσγινομένου. ὁκόταν οὖν ἐς τὴν ἀρχὴν τῆς τελειώσιος ἔλθῃ ταύτην, ἀδρυνομένου τοῦ ἐμβρύου καὶ τὴν ἰσχὺν πολὺ ἐπιδιδόντος ἐν τῇ τελειώσει μᾶλλον ἢ ἐν τοῖς ἄλλοις χρόνοις, οἱ ὑμένες, ἐν οἷσι τὴν ἀρχὴν ἐτράφη, ὥσπερ καὶ τῶν ἀσταχύων ἐξεχάλασαν πρόσθεν ἀναγκαζόμενοι ἢ τελείως ἐξαδρυνθῆναι τὸν καρπὸν. τὰ οὖν ἰσχυρότατα καὶ ἀδρότατα τῶν ἐμβρύων βησάμενα καὶ διαρρήξαντα τοὺς ὑμένας ἠνάγκασε τὸν τόκον γενέσθαι.

Καὶ τὰ μὲν πλεῖστα τούτων ἀπώλοντο, μικρὰ γὰρ ἐόντα τῇ μεταβολῇ μέζονι χρέωνται τῶν ἄλλων. καὶ τὴν τεσσαρακονθήμερον κακοπαθεῖν ἀναγκάζονται κακοπαθεῖν ἐξελθόντα ἐκ τῆς μήτρης, ἢ καὶ τῶν δεκαμήνων πολλὰ ἀποκτείνει. ἔστι δὲ ἅ τούτων τῶν ἑπταμήνων καὶ περιγίνονται, ἐκ πολλῶν ὀλίγα, ὅτι ὁ λόγος καὶ ὁ χρόνος, ὅσον ἐτράφη ἐν τῇ μήτρῃ, κατέστησεν ὥστε μετέχειν πάντων, ὥνπερ καὶ τὰ τελειότατα μετέχει καὶ μάλιστα περιγινομένα, καὶ ἐξήλλαξε τῆς μητρός πρόσθεν ἢ νοσήσαι τὰ ἐν τῷ ὀγδόῳ μηνὶ νοσήματα. τούτοισι γὰρ τοῖσι πόνοις ἦν ἐπιγίνεται ὥστ' ἐς τοῦμφανὲς ἐλθεῖν τὸ παιδίον, ἀδύνατον περιγενέσθαι διὰ τὰς πάθας τὰς προειρημένας, ἃς ἐγὼ φημι τὰ ὀκτάμηνα ἀποκτείνειν, πολλὰ δὲ καὶ τῶν δεκαμήνων.

Hippocrates, *Περὶ ὀκταμήνου* 1-2

## 2. Latin

Ubi comperi ex is qui ei fuere conscii,  
domum reuortor maestus atque animo fere  
perturbato atque incerto prae aegritudine.  
adsido: adcurrunt serui, soccos detrahunt;  
uideo alios festinare, lectos sternere,  
cenam adparare: pro se quisque sedulo  
faciebant quo illam mihi lenirent miseriam.  
ubi uideo, haec coepi cogitare "hem tot mea  
soli solliciti sunt causa ut me unum expleant?  
ancillae tot me uestient? sumptus domi  
tantos ego solus faciam? sed gnatum unicum,  
quem pariter uti his decuit aut etiam amplius,  
quod illa aetas magis ad haec utenda idoneast,  
eum ego hinc eieci miserum iniustitia mea!  
malo quidem me dignum quouis deputem,  
si id faciam. nam usque dum ille uitam illam colet  
inopem carens patria ob meas iniurias,  
interea usque illi de me supplicium dabo  
laborans parcens quaerens, illi seruiens."  
ita facio prorsus: nil relinquo in aedibus  
nec uas nec uestimentum: conrasi omnia.  
ancillas seruos, nisi eos qui opere rustico  
faciundo facile sumptum exercirent suom,  
omnis produxi ac uendidi. inscripsi ilico  
aedis mercede. quasi talenta ad quindecim  
coegi: agrum hunc mercatus sum: hic me exerceo.  
decreui tantisper me minus iniuriae,  
Chreme, meo gnato facere dum fiam miser;  
nec fas esse ulla me uoluptate hic frui,  
nisi ubi ille huc saluos redierit meus particeps.

Terence, *Heauton timorumenos* 121-150