

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:

τὸ δὲ τούτων ἀντίστροφον αὖ, τὸ περὶ τὰς τῶν σωμάτων καὶ διανοήσεων θεραπείας αἷς αἰτίαις σφύζεται, πάλιν εἰκὸς καὶ πρέπον ἀνταποδοῦναι· δικαιότερον γὰρ τῶν ἀγαθῶν περὶ μᾶλλον ἢ τῶν κακῶν ἴσχειν λόγον. πᾶν δὴ τὸ ἀγαθὸν καλόν, τὸ δὲ καλὸν οὐκ ἄμετρον· καὶ ζῶον οὖν τὸ τοιοῦτον ἐσόμενον σύμμετρον θετέον. συμμετριῶν δὲ τὰ μὲν σμικρὰ διαισθανόμενοι συλλογίζομεθα, τὰ δὲ κυριώτατα καὶ μέγιστα ἀλογίστως ἔχομεν. πρὸς γὰρ ὑγιείας καὶ νόσους ἀρετὰς τε καὶ κακίας οὐδεμία συμμετρία καὶ ἀμετρία μείζων ἢ ψυχῆς αὐτῆς πρὸς σῶμα αὐτό· ὧν οὐδὲν σκοποῦμεν οὐδ' ἐννοοῦμεν, ὅτι ψυχὴν ἰσχυρὰν καὶ πάντῃ μεγάλῃν ἀσθενέστερον καὶ ἔλαττον εἶδος ὅταν ὀχῇ, καὶ ὅταν αὖ τοῦναντίον συμπαγῇ τούτῳ, οὐ καλὸν ὅλον τὸ ζῶον – ἀσύμμετρον γὰρ ταῖς μεγίσταις συμμετρίαις – τὸ δὲ ἐναντίως ἔχον πάντων θεαμάτων τῷ δυναμένῳ καθορᾶν κάλλιστον καὶ ἐρασμιώτατον. οἷον οὖν ὑπερσκελὲς ἢ καὶ τινα ἐτέραν ὑπέρεξιν ἄμετρον ἑαυτῷ τι σῶμα ὃν ἅμα μὲν αἰσχροὺς, ἅμα δ' ἐν τῇ κοινωνίᾳ τῶν πόνων πολλοὺς μὲν κόπους, πολλὰ δὲ σπάσματα καὶ διὰ τὴν παραφορότητα πτώματα παρέχον μυρίων κακῶν αἴτιον ἑαυτῷ, ταῦτόν δὴ διανοητέον καὶ περὶ τοῦ συναμφοτέρου, ζῶον ὃ καλοῦμεν, ὡς ὅταν τε ἐν αὐτῷ ψυχὴ κρείττων οὔσα σώματος περιθύμως ἴσχη, διασειούσα πᾶν αὐτὸ ἐνδοθεν νόσων ἐμπύμπλησι, καὶ ὅταν εἰς τινας μαθήσεις καὶ ζητήσεις συντόνως ἦ, κατατήκει, διδάχας τ' αὖ καὶ μάχας ἐν λόγοις ποιουμένη δημοσίᾳ καὶ ἰδίᾳ δι' ἐρίδων καὶ φιλονικίας γιγνομένων διάπυρον αὐτὸ ποιοῦσα σαλεύει, καὶ ῥεύματα ἐπάγουσα, τῶν λεγομένων ἰατρῶν ἀπατῶσα τοὺς πλείστους, τὰναίτια αἰτιᾶσθαι ποιεῖ.

PLATO, *Timaeus* 87c-88a

OR:

2.



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

OR:

3. Is there any longer a place for connoisseurship in the study of Athenian vase painting?

Section B

4. What does the study of Greek onomastics tell us about Greek culture and society?
5. Is the Greek-Barbarian polarity in classical antiquity only a narrowly fifth-century BC Athenian construct?
6. 'One needed to know how to worship the gods in ways pleasing to them; one did not need to know precisely what these gods were like. The ability to carry on without such knowledge was a defining characteristic of Greek untheological religion.' (ROBERT PARKER). Do you agree?
7. 'When confronted with Homeric epic, it makes little sense to draw a line between composition and reception according to strict principles.' Discuss.
8. Did 'classical Greek' as language ever exist?
9. In which ways does poetry tell us something about the human make-up according to Aristotle?
10. 'Aristophanes' imagistic characters evoke reality through discontinuity, inversion or reversal.' (MICHAEL SILK). Discuss.
11. Was documentary language ever impermeable to intrusions from literature and the colloquial?
12. Why did Plato think that statecraft coincides with soulcraft?
13. How should we understand the concept of federalism in the Greek world?
14. Can we speak of a sacral economy in Archaic to Hellenistic Greece?
15. Has focus on the symposium impeded our understanding of Greek commensality?
16. How and why were cults transmitted in the Greek world?
17. For Greek poleis, *autonomia* was at most an aspiration. Discuss.
18. How may we trace enslaved people in the material record?

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:

Maiores cum sapienter tum etiam utiliter instituerunt, per commentariorum relationes cogitata tradere posteris, ut ea non interirent, sed singulis aetatibus crescentia voluminibus edita gradatim pervenirent vetustatibus ad summam doctrinarum subtilitatem. itaque non mediocres sed infinitae sunt his agenda gratiae, quod non invidiose silentes praetermiserunt, sed omnium generum sensus conscriptionibus memoriae tradendos curaverunt [...] ego vero, Caesar, neque alienis indicibus mutatis interposito nomine meo id profero corpus neque ullius cogitata vituperans institui ex eo me adprobare, sed omnibus scriptoribus infinitas ago gratias, quod egregiis ingeniorum sollertiis ex aevo conlatis abundantes alius alio genere copias praeparaverunt, unde nos uti fontibus haurientes aquam et ad propria proposita traduentes facundiores et expeditiores habemus ad scribendum facultates talibusque confidentes auctoribus audemus institutiones novas comparare igitur tales ingressus eorum quia ad propositi mei rationes animadverti praeparatos, inde sumendo progredi coepi. namque primum Agatharchus Athenis Aeschylo docente tragoediam scaenam fecit et de ea commentarium reliquit. ex eo moniti Democritus et Anaxagoras de eadem re scripserunt, quemadmodum oporteat, ad aciem oculorum radiorumque extensionem certo loco centro constituto, lineas ratione naturali respondere, uti de incerta re certae imagines aedificiorum in scaenarum picturis redderent speciem et, quae in directis planisque frontibus sint figurata, alia abscedentia, alia prominentia esse videantur.

VITRUVIUS, *De architectura* 7.1 and 7.10-11

OR:

2. Why study 'storage'?

OR:

3. What do you see as the most important current directions in the study of urbanism in the Roman world?

Section B

4. Is Latin literature colonial?
5. How differently would Virgil's *Aeneid* read if we did not have Homer?
6. 'Rome will exist as long as the Colosseum does; when the Colosseum falls, so will Rome; when Rome falls, so will the world.' (BEDE). Discuss.
7. Did a merchant class exist in the Roman world?
8. 'Seneca's tragedies do not add anything to our understanding of his philosophy.' Is that true?
9. Is there a consistent 'persona' in Horace's lyric?
10. Can we speak of a distinctively Livian political philosophy?
11. *Sermo constat ratione uetustate auctoritate consuetudine* ('language is based on reason, age, authority, and usage'). QUINTILIAN, *Institutio oratoria* 1.6. Discuss with examples from Latin literary and/or documentary texts.
12. According to the French historian Paul Veyne, euergetism and Christianity stand in clear opposition to one another. Is this really so?
13. Discuss the authority of the law and its relationship to human nature within Roman culture.
14. Can we speak of 'Roman' Greece before Augustus came to power?
15. What have been the most significant advances in the study of Roman Britain during the past decade?
16. Can the study of Roman ports give us a representative picture of Roman trade?
17. How should we understand regionalism within the Roman empire?
18. Why has the study of Roman and Greek pottery developed so differently?

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:

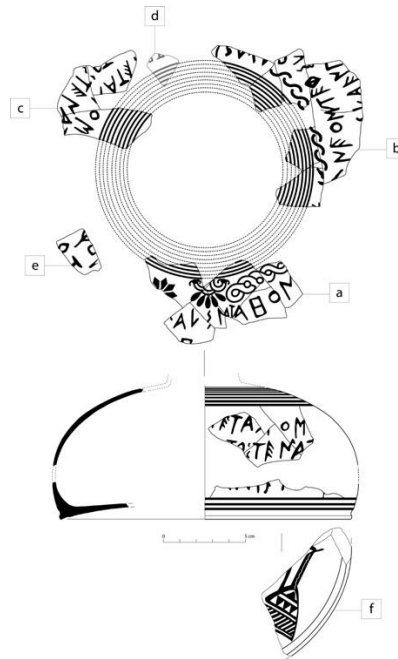
1. Translate the following passage into English:

ἐπεὶ δὲ Τιτὰν ἥλιος δυσμαῖς προσῆν,
ἐπέσχομεν, θέλοντες ὄρθριον μάχην,
πεποιθότες λαοῖσι καὶ φρικτοῖς ὅπλοις.
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 ἡγεμὼν Μωσῆς, λαβὼν
ράβδον θεοῦ, τῇ δὴ πρὶν Αἰγύπτῳ κακά 225
σημεῖα καὶ τερατὰ ἐξεμήσατο,
ἔτυψ' Ἐρυθρᾶς νῶτα καὶ ἔσχισεν μέσον
βάθος Θαλάσσης· οἱ δὲ σύμπαντες σθένει
ᾠρουνσαν ὡκεῖς ἀλμυρᾶς δι' ἀτραποῦ.
ἡμεῖς δ' ἐπ' αὐτῆς ψόχόμεσθα συντόμως 230
κατ' ἵχνος αὐτῶν· νυκτὸς εἰσεκύρσαμεν
βοηδρομοῦντες· ἀρμάτων δ' ἄφνω τροχοί
οὐκ ἐστρέφοντο, δέσμιοι δ' ὥς ἥρμωσαν.
ἅπ' οὐρανοῦ δὲ φέγγος ὥς πυρὸς μέγα
ᾤφθη τι ἡμῖν· ὥς μὲν εἰκάζειν, παρῆν 235
αὐτοῖς ἀρωγὸς ὁ θεός. ὥς δ' ἤδη πέραν
ἦσαν θαλάσσης, κύμα δ' ἐρροίβδει μέγα
σύνεγγυς ἡμῶν. καὶ τις ἠλάλαξ' ἰδὼν·
'φεύγωμεν οἴκοι πρόσθεν Ὑψίστου 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 relinqui, quam, si quid calamitatis evenierit, 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 pascua 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?

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:

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, ὥς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη τοὺς βίους, φιλαργυρία μὲν γὰρ νόσημα μικροποιὸν, φιληδονία δ' ἀγεννέστατον. οὐ δὲ ἔχω λογιζόμενος εὐρεῖν ὥς οἷόν 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 τυφὸν 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, ἥνικα τὰ θνητὰ ἑαυτῶν μέρη ἐκθαυμάζοιεν, παρέντες αὔξειν τὰ θάνατα.

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.