

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 σῶζεται, πάλιν εἰκὸς καὶ πρέπον ἀνταποδοῦναι· δικαιοτέρον 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 διαισθάνομενοι συλλογιζόμεθα, 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 ὀχῆ, καὶ ὅταν αὖ τούναντίον συμπαγῆτον τούτω, οὐ καλὸν ὅλον τὸ ζῶον – ἀσύμμετρον γὰρ ταῖς μεγίσταις συμμετρίαις – τὸ δὲ ἐναντίως ἔχον πάντων θεαμάτων τῷ δυναμένῳ καθορᾶν κάλλιστον καὶ ἐρασιμώτατον. οἷον οὖν ὑπερσκελὲς ἢ καὶ τινα ἐτέραν ὑπέρεξιν ἄμετρον ἑαυτῷ τι σῶμα ὃν ἅμα μὲν αἰσχροῦν, ἅμα δ' ἐν τῇ κοινωνίᾳ τῶν πόνων πολλοὺς μὲν κόπους, πολλὰ δὲ σπᾶσματα καὶ διὰ τὴν παραφορότητα πτώματα παρέχον μυρίων κακῶν αἴτιον ἑαυτῷ, ταυτὸν 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 ἐμπίμπλησι, καὶ ὅταν εἷς τινας μαθήσεις καὶ ζητήσεις συντόμως ἴη, κατατήκει, διδάχας τ' αὖ καὶ μάχας ἐν λόγοις ποιουμένη δημοσίᾳ καὶ ἰδίᾳ δι' ἐρίδων καὶ φιλονικίας γιγνομένων διάπυρον αὐτὸ ποιοῦσα σαλεύει, καὶ ρεύματα ἐπάγουσα, τῶν λεγομένων ἰατρῶν ἀπατῶσα τοὺς πλείστους, τἀναίτια 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?

[OVER]

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 traducentes 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 extentionem 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?