

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, respectively, primary non-textual material and of the relevant historical and cultural context.

EITHER:

1. Translate **ONE** of the following passages into English:

(A)

δίπλ' ἐρέω· τοτὲ μὲν γὰρ ἐν ἡϋξήθη μόνον εἶναι
ἐκ πλεόνων, τοτὲ δ' αὖ διέφϋ πλέον' ἐξ ἐνὸς εἶναι.
δοιὴ δὲ θνητῶν γένεσις, δοιὴ δ' ἀπόλειψις·
τὴν μὲν γὰρ πάντων σύνοδος τίκτει τ' ὀλέκει τε,
ἢ δὲ πάλιν διαφϋομένων θρεφθεῖσα διέπτει.
καὶ ταῦτ' ἀλλάσσοντα διαμπερές οὐδαμὰ λήγει,
ἄλλοτε μὲν Φιλότητι συνερχόμεν' εἰς ἐν ἅπαντα,
ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα Νείκεος ἔχθει.
<οὕτως ἦι μὲν ἐν ἐκ πλεόνων μεμάθηκε φύεσθαι>
ἢ δὲ πάλιν διαφύντος ἐνὸς πλέον' ἐκτελέθουσι,
τῇ μὲν γίνονται τε καὶ οὐ σφισιν ἔμπεδος αἰῶν
ἦι δὲ διαλλάσσοντα διαμπερές οὐδαμὰ λήγει,
ταύτηι δ' αἰὲν ἔασιν ἀκίνητοι κατὰ κύκλον.
ἀλλ' ἄγε μύθων κλυθι· μάθη γάρ τοι φρένας αὔξει·
ὥς γὰρ καὶ πρὶν ἔειπα πιφάυσκων πείρατα μύθων,
δίπλ' ἐρέω· τοτὲ μὲν γὰρ ἐν ἡϋξήθη μόνον εἶναι
ἐκ πλεόνων, τοτὲ δ' αὖ διέφϋ πλέον' ἐξ ἐνὸς εἶναι,
πῦρ καὶ ὕδωρ καὶ γαῖα καὶ ἡέρος ἅπλετον ὕψος,
Νεϊκός τ' οὐλόμενον δίχα τῶν, ἀτάλαντον ἀπάντηι,
καὶ Φιλότης ἐν τοῖσιν, ἴση μῆκός τε πλάτος τε·
τὴν σὺ νόωι δέρκευ, μηδ' ὄμμασιν ἦσο τεθηπώς
ἦτις καὶ θνητοῖσι νομίζεται ἔμφυτος ἄρθροις,
τῇ τε φίλα φρονέουσι καὶ ἄρθμια ἔργα τελοῦσι,
Γηθοσύνην καλέοντες ἐπώνυμον ἢ δ' Ἀφροδίτην·
τὴν οὐ τις μετὰ τοῖσιν ἐλισσομένην δεδάηκε
θνητὸς ἀνὴρ· σὺ δ' ἄκουε λόγου στόλον οὐκ ἀπατηλόν
ταῦτα γὰρ ἴσα τε πάντα καὶ ἥλικα γένναν ἔασι,
τιμῆς δ' ἄλλης ἄλλο μέδει, πάρα δ' ἦθος ἐκάστωι,
ἐν δὲ μέρει κρατέουσι περιπλομένοιο χρόνοιο.

(EMPEDOCLES fr. 17)

(B)

(1) Ἄρα, εἰ μή τις ἐκ πόλεως ἦκοι μεγάλης τε καὶ πλουτούσης καὶ κομίζοι λόγους γαύρους τε καὶ χλιδῶντας, οἷους ῥητορικὴ καὶ ποιητικὴ τίκτουσι, πάνδημοι τέχναι πάνδημα ἔκγονα, τοῦτον, ὅταν ἐνθάδε γένηται, δεῖ κάτω νεύειν, ὥς οὐκ οὔσης αὐτῷ παρρησίας ἐν βασιλείοις οὔτε ἐρυγγάνειν, οὐκ ἔχοντι τῆς πατρίδος τὸν ὄγκον, οὔτε παρασχεῖν ἀκροαμάτων χαριέντων τε καὶ συνήθων ἡδονὴν καταδημαγωγησόντων βασιλέα τε καὶ τοὺς συνεδρεύοντας; (2) Ἡ καὶ φιλοσοφίαν ποτὲ ἐπιδημοῦσαν προσήσεσθε, καὶ τις αὐτὴν οὐκ ἀμφιγνοήσει δεῦρο διὰ πλείστου φανεῖσαν, ἀλλὰ ξεναγήσει καὶ κατερεῖ τι αὐτῆς ἀγαθὸν πρὸς οὓς ἄξιον; Δεῖται γάρ που τούτων οὐχ ἑαυτῆς, ἀλλ' ὑμῶν ἕνεκα, μὴ καταφρονηθεῖσα ἀνόνητος ἂν γενέσθαι. (3) Αὐτὴ μέντοι παρέξεται λόγους, οὐ τοὺς ἱλαροὺς δὴ τούτους καὶ διατιθέντας ἐν ἡδονῇ τὰ μειράκια, ὥς οὔτε ἥθει διαρρέοντας οὔτε λέξεσι κομμωθέντας εἰς νόθου κάλλους ἐπίδειξιν· ἀλλ' ἕτερον τρόπον τοῖς ἐφικέσθαι δυναμένοις, τὸν ἐμβριθῇ τε καὶ ἔνθεον, ἀρρενωποὺς καὶ σεμνοὺς καὶ ἀπαξιοῦντας ἀνελευθέρου θωπείας χάριν τὰ παρὰ τῶν δυνατῶν ἐξωνεῖσθαι. (4) Οἱ δὲ οὕτως ἄρα ἀστεμφῶς ἔχουσι, καὶ εἰσι πάντολμοι δὴ τινες, καὶ ὥς ἐν βασιλείοις ἀλλόκοτοι ὥστε οὐδέ φασιν αὐτοῖς ἀποχρῆσθαι εἴ τις συγχωρήσει μὴ πάντα ἐκ πάντων ἐπαινεῖν τὰ βασιλέως καὶ βασιλέα· ἀλλ' εἴ πῃ παρείκοι, καὶ λυπήσειν ἀνατείνονται καὶ ἀπειλοῦσι δήξεσθαι τὴν καρδίαν οὐκ ἐν χρῶ μόνον, ἀλλὰ καὶ μέσῃ, εἰ ἄρα τις ἀνιαθεὶς ὠφελήσοιτο.

(SYNESIUS, *Oration on Kingship* ch. 1)

OR:

2. Answer **ONE** of the following questions:

(C)

Write a description of the mosaic below, found in Eretria on Euboea in 2024. What research questions arise from it?



(D)

How might artificial intelligence (AI) affect research on ancient Greek vase painting?

OR:

3. Comment on **ONE** of the following passages:

(E)

88. ΜΗΛ. Εἰκὸς μὲν καὶ ξυγγνώμη ἐν τῷ τοιῷδε καθεστῶτας ἐπὶ πολλὰ καὶ λέγοντας καὶ δοκοῦντας τρέπεσθαι· ἡ μέντοι ξύννοδος καὶ περὶ σωτηρίας ἦδε πάρεστι, καὶ ὁ λόγος ὧς προκαλεῖσθε τρόπον, εἰ δοκεῖ, γιγνέσθω.

89. ΑΘ. Ἡμεῖς τοίνυν οὔτε αὐτοὶ μετ' ὀνομάτων καλῶν, ὡς ἡ δικαίως τὸν Μῆδον καταλύσαντες ἄρχομεν ἢ ἀδικούμενοι νῦν ἐπεξερχόμεθα, λόγων μῆκος ἄπιστον παρέξομεν, οὔθ' ὑμᾶς ἀξιοῦμεν ἢ ὅτι Λακεδαιμονίων ἄποικοι ὄντες οὐ ξυνεστρατεύσατε ἢ ὡς ἡμᾶς οὐδὲν ἡδικήκατε λέγοντας οἶεσθαι πείσειν, τὰ δυνατὰ δ' ἐξ ὧν ἑκάτεροι ἀληθῶς φρονοῦμεν διαπράσσεσθαι, ἐπισταμένους πρὸς εἰδότας ὅτι δίκαια μὲν ἐν τῷ ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἴσης ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προύχοντες πράσσουσι καὶ οἱ ἀσθενεῖς συγχωροῦσιν.

90. ΜΗΛ. Ἦι μὲν δὴ νομίζομέν γε, χρήσιμον (ἀνάγκη γάρ, ἐπειδὴ ὑμεῖς οὕτω παρὰ τὸ δίκαιον τὸ συμφέρον λέγειν ὑπέθεσθε) μὴ καταλύειν ὑμᾶς τὸ κοινὸν ἀγαθόν, ἀλλὰ τῷ αἰεὶ ἐν κινδύνῳ γιγνομένῳ εἶναι τὰ εἰκότα καὶ δίκαια¹ καὶ τι καὶ ἐντὸς τοῦ ἀκριβοῦς πείσαντά τινα ὠφελῆθῃναι. καὶ πρὸς ὑμῶν οὐχ ἧσσον τοῦτο, ὅσῳ καὶ ἐπὶ μεγίστῃ τιμωρίᾳ σφαλέντες ἂν τοῖς ἄλλοις παράδειγμα γένοισθε.

91. ΑΘ. Ἡμεῖς δὲ τῆς ἡμετέρας ἀρχῆς, ἣν καὶ παυσθῆ, οὐκ ἀθυμοῦμεν τὴν τελευτήν· οὐ γὰρ οἱ ἄρχοντες ἄλλων, ὥσπερ καὶ Λακεδαιμόνιοι, οὔτοι δεινοὶ τοῖς νικηθεῖσιν (ἔστι δὲ οὐ πρὸς Λακεδαιμονίους ἡμῖν ὁ ἀγών), ἀλλ' ἦν οἱ ὑπήκοοί που τῶν ἀρξάντων αὐτοὶ ἐπιθέμενοι κρατήσωσιν. καὶ περὶ μὲν τούτου ἡμῖν ἀφείσθω κινδυνεύεσθαι· ὡς δὲ ἐπ' ὠφελίᾳ τε πάρεσμεν τῆς ἡμετέρας ἀρχῆς καὶ ἐπὶ σωτηρίᾳ νῦν τοὺς λόγους ἐροῦμεν τῆς ὑμετέρας πόλεως, ταῦτα δηλώσομεν, βουλόμενοι ἀπόνως μὲν ὑμῶν ἄρξαι, χρησίμως δ' ὑμᾶς ἀμφοτέροις σωθῆναι.

(THUCYDIDES, *Peloponnesian War*, Bk 5)

(F)

περὶ δὲ τῆς παμβασιλείας καλουμένης, αὕτη δ' ἐστὶ καθ' ἣν ἄρχει πάντων κατὰ τὴν ἑαυτοῦ βούλησιν ὁ βασιλεύς. δοκεῖ δὲ τισιν οὐδὲ κατὰ φύσιν εἶναι τὸ κύριον ἓνα πάντων εἶναι τῶν πολιτῶν ὅπου συνέστηκεν ἐξ ὁμοίων ἢ πόλιν· τοῖς γὰρ ὁμοίοις φύσει τὸ αὐτὸ δίκαιον ἀναγκαῖον καὶ τὴν αὐτὴν ἀξίαν κατὰ φύσιν εἶναι, ὥστ' εὔπερ καὶ τὸ ἴσην ἔχειν τοὺς ἀνίσους τροφήν ἢ ἐσθῆτα βλαβερὸν τοῖς σώμασιν, οὕτως ἔχειν καὶ τὸ περὶ τὰς τιμὰς· ὁμοίως τοίνυν καὶ τὸ ἄνισον τοὺς ἴσους, διόπερ οὐδένα μᾶλλον ἄρχειν ἢ ἄρχεσθαι δίκαιον, καὶ τὸ ἀνὰ μέρος τοίνυν ὡσαύτως. τοῦτο δ' ἤδη νόμος· ἡ γὰρ τάξις νόμος. τὸν ἄρα νόμον ἄρχειν αἰρετώτερον μᾶλλον ἢ τῶν πολιτῶν ἓνα τινά, κατὰ τὸν αὐτὸν δὲ λόγον τοῦτον, κἂν εἴ τινας ἄρχειν βέλτιον, τούτους καταστατέον νομοφύλακας καὶ ὑπηρέτας τοῖς νόμοις· ἀναγκαῖον γὰρ εἶναί τινας ἀρχάς, ἀλλ' οὐχ ἓνα τοῦτον εἶναί φασι δίκαιον ὁμοίων γε ὄντων πάντων. ἀλλὰ μὴν ὅσα γε μὴ δοκεῖ δύνασθαι διορίζειν ὁ νόμος, οὐδ' ἄνθρωπος ἂν δύναιτο γνωρίζειν. ἀλλ' ἐπίτηδες παιδεύσας ὁ νόμος ἐφίστησι τὰ λοιπὰ 'τῇ δικαιοτάτῃ γνώμῃ' κρίνειν καὶ διοικεῖν τοὺς ἄρχοντας, ἔτι δ' ἐπανορθοῦσθαι δίδωσιν ὅτι ἂν δόξῃ πειρωμένοις ἄμεινον εἶναι τῶν κειμένων. ὁ μὲν οὖν τὸν νοῦν κελεύων ἄρχειν δοκεῖ κελεύειν ἄρχειν τὸν θεὸν καὶ τὸν νοῦν μόνους, ὁ δ' ἄνθρωπον κελεύων προστίθῃσι καὶ θηρίον· ἡ τε γὰρ ἐπιθυμία τοιοῦτον, καὶ ὁ θυμὸς ἄρχοντας διαστρέφει καὶ τοὺς ἀρίστους ἄνδρας. διόπερ ἄνευ ὀρέξεως νοῦς ὁ νόμος ἐστίν.

(ARISTOTLE, *Politics*, Bk 3, 1287a)

SECTION B

4. Would we be better off without some literary texts that have been preserved?
5. Can one be a classicist without a good knowledge of Homer?
6. What literary functions do catalogues serve in Greek epic beyond genealogical record?
7. What benefits did the Greeks derive from other languages and literatures?
8. Can we write history from Greek myth?
9. Explore the interplay of poetic and colloquial registers in Greek comedy.
10. How do Attic comedies reflect and resist the socio-political structures of late 5th-century Athens?
11. Is there any real concept of salvation in Greek religion?
12. Is the Greek novel worth so much attention?
13. Discuss the relationship between aesthetics and ethics in Greek literature.
14. Do Aristotle's works qualify as 'literature'?
15. Were there literary movements in Greek literature?
16. How did Greek literature deal with Rome?
17. How did athletic victory serve as a medium for aristocratic self-legitimation in archaic and classical Greece?
18. To what extent can Greek colonization be understood as a continuation of Bronze Age patterns of mobility and trade?
19. To what extent was the Athenian empire culturally imperialistic?
20. Was the Peloponnesian War a failure of diplomacy, ideology, or realpolitik?

21. Assess the extent to which Athenian democracy institutionalized social exclusion.
22. How did Greek festivals serve as moments of social inversion, cohesion, or control?
23. To what extent can ancient Greek political thought be described as republican?
24. What does the use of slavery in public and religious institutions reveal about classical Greek notions of freedom?
25. What role did oracles and divination play in Greek statecraft?
26. To what extent was Alexander's kingship a continuation of traditional Macedonian models or a Hellenistic innovation?
27. How does the distribution of imported pottery illuminate economic hierarchies in the Greek West?
28. How reliable is architectural ornament as a chronological tool in Greek temple studies?
29. To what extent is sacred landscape a product of modern archaeological imagination?
30. Can material culture ever independently reflect ideology without textual anchoring?
31. How did iconography on coins function as a medium of civic self-fashioning in Greek poleis?
32. What does the archaeology of domestic space reveal about gender roles in classical Athens?
33. What do we actually know of Greek music?
34. To what extent was Greek misogyny structural, performative, or philosophical?
35. Did Christianity make much difference to the Greek ethical system?
36. Were ancient authors well read?

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, respectively,
primary non-textual material and of the relevant historical and cultural context.*

EITHER:

1. Translate **ONE** of the following passages into English:

(A)

ultima carnificina dehinc.
non laceratio vulnifica,
crate tenuis nec arata cutis,
flamma sed undique lampadibus
in latera stomachumque furit.
crinis odor ut in iugulos
fluxerat involitans umeris,
quo pudibunda pudicitia
virgineusque lateret honos,
tegmine verticis opposito
flamma crepans volat in faciem
perque comas vegetata caput
occupat exsuperatque apicem;
virgo citum cupiens obitum
appetit et bibit ore rogam.
emicat inde columba repens
martyris os nive candidior
visa relinquere et astra sequi;
spiritus hic erat Eulaliae
lacteolus, celer, innocuus.
colla fluunt abeunte anima
et rogos igneus emoritur;
pax datur artibus exanimis,
flatus in aethere plaudit ovans
templaque celsa petit volucer.
vidit et ipse satelles avem
feminae ab ore meare palam
obstupefactus et adtonitus
prosilit et sua gesta fugit,
lictor et ipse fugit pavidus.

(PRUDENTIUS, *Peristephanon liber* 3, ll. 146–175)

(B)

Post impetratam studiis meis quietem, quae per viginti annos erudiendis iuvenibus inpenderam, cum a me quidam familiariter postularent ut aliquid de ratione dicendi componerem, diu sum equidem reluctatus, quod auctores utriusque linguae clarissimos non ignorabam multa quae ad hoc opus pertinerent diligentissime scripta posteris reliquisse. Sed qua ego ex causa faciliorem mihi veniam meae deprecationis arbitrabar fore, hac accendebantur illi magis, quod inter diversas opiniones priorum et quasdam etiam inter se contrarias difficilis esset electio, ut mihi si non inveniendi nova, at certe iudicandi de veteribus iniungere laborem non iniuste viderentur. Quamvis autem non tam me vinceret praestandi quod exigebatur fiducia quam negandi verecundia, latius se tamen aperiente materia plus quam imponebatur oneris sponte suscepi, simul ut pleniore obsequio demererer amantissimos mei, simul ne vulgarem viam ingressus alienis demum vestigiis insisterem. Nam ceteri fere qui artem orandi litteris tradiderunt ita sunt exorsi quasi perfectis omni alio genere doctrinae summam manum imponderent, sive contemnentes tamquam parva quae prius discimus studia, sive non ad suum pertinere officium opinati, quando divisae professionum vices essent, seu, quod proximum vero, nullam ingenii sperantes gratiam circa res etiamsi necessarias, procul tamen ab ostentatione positas, ut operum fastigia spectantur, latent fundamenta.

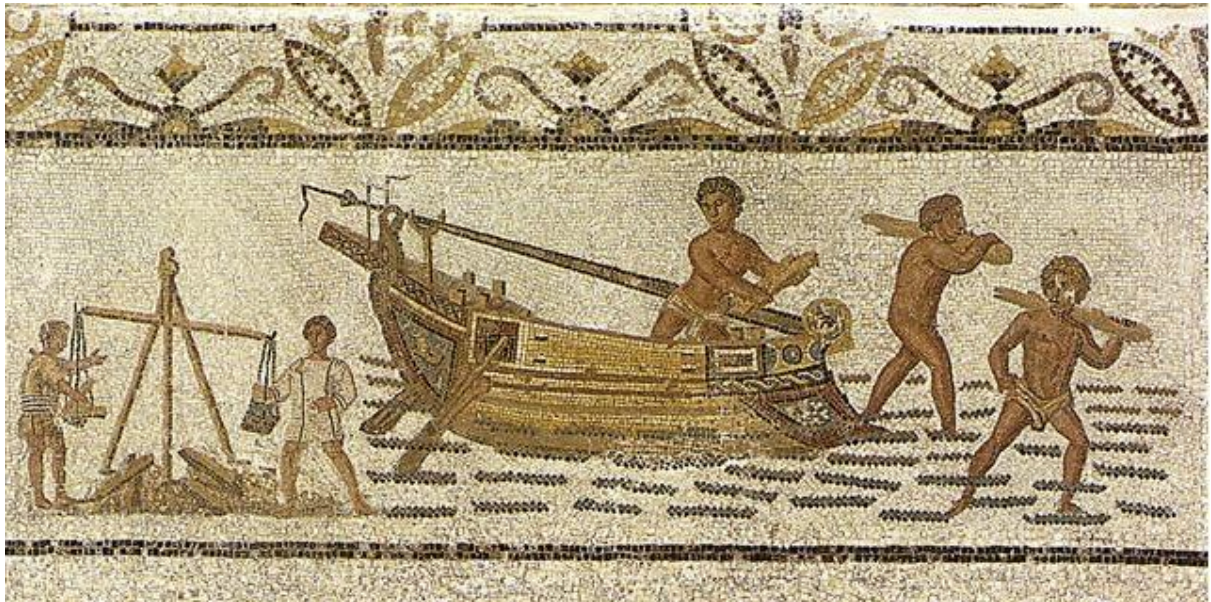
(QUINTILIAN, *Institutio Oratoria* Bk 1)

OR:

2. Answer **ONE** of the following questions:

(C)

Write a description of the mosaic below, from Hadrumetum (modern Sousse, Tunisia). What research questions arise from it?



(D)

Why study Roman architecture?

OR:

3. Comment on **ONE** of the following passages:

(E)

utique quaecunque ex usu rei publicae maiestateque diuinarum | humanarum
publicarum priuatarumque rerum esse | censebit, ei agere facere ius potestasque
sit, ita uti diuo Aug(usto), Tiberioque Iulio Caesari Aug(usto), | Tiberioque Claudio
Caesari | Aug(usto) Germanico fuit; |

utique quibus legibus plebeiue scitis scriptum fuit, ne diuus Aug(ustus), | Tiberiusue
Iulius Caesar Aug(ustus), Tiberiusque Claudius Caesar Aug(ustus) | Germanicus
tenerentur, iis legibus plebisque scitis imp(erator) Caesar | Vespasianus solutus sit;
quaeque ex quaque lege rogatione | diuum Aug(ustum), Tiberiumue Iulium
Caesarem Aug(ustum), Tiberiumue | Claudium Caesarem Aug(ustum)
Germanicum facere oportuit, | ea omnia imp(eratori) Caesari Vespasiano
Aug(usto) facere liceat |

utique quae ante hanc legem rogatam acta gesta | decreta imperata ab imperatore
Caesare Vespasiano Aug(usto) | iussu mandatuue eius a quoque sunt, ea perinde
iusta rataq(ue) | sint, ac si populi plebisue iussu acta essent. |

(Lex de Imperio Vespasiani)

(F)

(1)

Sextus mittitur hic tibi libellus,
in primis mihi care Martialis:
quem si terseris aure diligenti,
audebit minus anxius tremensque
magnas Caesaris in manus venire.

(2)

Lusus erat sacrae conubia fallere taedae
lusus et immeritos excuisse mares.
utraque tu prohibes, Caesar, populisque futuris
succurris, nasci quos sine fraude iubes.
nec spado iam nec moechus erit te praeside quisquam:
at prius — o mores! — et spado moechus erat.

(3)

Nascere Dardanio promissum nomen Iulo
vera deum suboles; nascere, magne puer,
cui pater aeternas post saecula tradat habenas,
quique regas orbem cum seniore senex.
ipsa tibi niveo trahet aurea pollice fila
et totam Phrixi Iulia nebit ovem.

(4)

Censor maxime principumque princeps,
cum tot iam tibi debeat triumphos,
tot nascentia templa, tot renata,
tot spectacula, tot deos, tot urbes,
plus debet tibi Roma quod pudica est.

(MARTIAL, *Epigrams* Bk 6, poems 1–4)

SECTION B

4. Are the fragmentary Roman historians worth having?
5. Is there anything new to be said about the Late Republic?
6. Analyze the political use of omens and prodigies during times of crisis in the Late Republic.
7. Do students of ancient history pay enough attention to material culture?
8. Discuss Virgil's influence on later Roman poetry.
9. Explore the interplay of metric constraints and syntax in Latin epic poetry.
10. How contrived are Roman letter collections?
11. Did the Roman education system hinder the writing of Latin literature?
12. Are the Latin law codes literary as well as legal monuments?
13. Is it possible to write philosophy in the Latin language?
14. How did the legal frameworks of the Principate negotiate between tradition and innovation?
15. Was the Roman concept of *virtus* sustainable in the realities of imperial administration?
16. What were the political and economic effects of Caracalla's citizenship edict of AD 212?
17. Describe the cultural landscape of the average Roman city in the period of the Principate.
18. Examine the transformation of the *forum Romanum* from Republic to Empire as a microcosm of political change.
19. What can villa architecture tell us about elite self-representation and agricultural ideology?
20. How do epitaphs for freedmen construct counter-narratives to elite ideology?

21. To what extent did provincial identities resist or adapt to Roman cultural models?
22. How were public spectacles and entertainment used to negotiate imperial power and popular participation?
23. Explore the ways Roman elites used landscape transformation (e.g., aqueducts, drainage, road building) to assert ideological control over nature.
24. In what ways did inscriptional Latin diverge from literary norms, and what are the implications for sociolinguistic reconstruction?
25. How can we trace the survival of non-Latin Italic languages in Latin of the imperial period?
26. When is an archaism in Latin really an archaism?
27. Is the term “frontiers” appropriate for the edges of the Roman empire?
28. Does it matter whether we can identify the causative agent of the Antonine Plague?
29. How can archaeology illuminate the effects of the third-century crisis on urban continuity and rural settlement across different regions?
30. To what extent can the Plague of Cyprian be held responsible for accelerating structural and ideological transformations in the late Roman Empire?
31. Did the emergence of the Dominate under Diocletian represent a revolutionary response to crisis, or the culmination of gradual institutional shifts already underway?
32. Why did authors like Ammianus and Claudian choose Latin?
33. Does Roman travel literature reflect real conditions?
34. In what ways was Roman masculinity constructed through discourse on bodily discipline?
35. How did perceptions of environmental degradation appear in Roman literary, philosophical, or legal texts?
36. Does personality ever feature in Roman biographical writing?

37. Was Momigliano right to assert that monotheism was bad for Rome?