

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)

Βασσαρίδες, καὶ δεῦρο χορεύσατε, δυσμενέων δὲ
κτείνετε βάρβαρα φύλα, καὶ ἔγχεσι μίξατε θύρσους,
μίξατε καὶ ξιφέεσσι· καὶ ἡθάδος ἀντὶ τραπέζης
σάλπιγξ ἐργεκύδοιμος ἐμοῖς Σατύροισι γενέσθω 170
πηκτὶς ἐμή· χλοερὴ δὲ καταιχμάζουσα σιδήρου
δούρατα νικήσειεν ἀκαχμένα φυλλὰς ὀπώρη·
ἀντὶ δὲ νυκτελίοιο χοροστασίης Διονύσου
αὐλὸς ἐμὸς φθέγξειτο μετὰ τροπον ὕμνον ἐννουῶς,
τερψινόου Βρομίοιο λιπὼν ἐπιδόρπιον ἡχώ. 175
εἰ μὲν ἐμοὶ γόνυ δοῦλον ὑποκλίνειεν Ὑδάσπης
μηδὲ πάλιν Βάκχοισι παλίγκοτον οἶδμα κορύσσει,
ἔσσομαι εὐάντητος, ὅλον δὲ οἱ ἀγλαὸν ὕδωρ
χεύμασι ληναίοισιν ἐς εὖιον οἶνον ἀμείψω,
τεύχων λαρὰ ῥέεθρα, καὶ ἀγριάδος λόφον ὕλης 180
μιτρώσω πετάλοισι καὶ ἀμπελόεντα τελέσσω·
εἰ δὲ πάλιν προχοῇσιν ἀλεξικάκοισιν ἀρήξει
Ἴνδοις κτεινομένοισι καὶ υἱεὶ Δηριαδῇ,
ἀνδροφυῆς κερόεσσαν ἔχων ποταμηίδα μορφήν,
χεῦμα γεφυρώσαντες ὑπερφιάλου ποταμοῖο 185
ἴχνεσιν ἀβρέκτοισιν ὀδεύσατε δίψιον ὕδωρ,
καὶ γυμνῇ ψαμάθῳ πατέων ἀνχημρόν Ὑδάσπην

πεζὸς ὄνου εὖιππος ἐπιξύσειε κονίην.
 εἰ δὲ πολυπτοίητος ἀρειμανέων πρόμος Ἰνδῶν
 αἰθερίου Φαέθοντος ἀπόσπορός ἐστι γενέθλης 190
 καὶ Φαέθων πυρόεσσαν ἐμοὶ στήσειεν ἐννύ,
 θυγατέρος κερόεσσαν ἑῆς ὠδίνα γεραίρων,
 γνωτὸν ἐμοῦ Κρονίδαο πάλιν Φαεθοντίδι χάρμη
 πόντιον ὕδατόεντα πυρὸς σβεστήρα κορύσσω

NONNUS, *Dionysiaca* 27. 167–94

(B)

κατὰ τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὀπλίτας ὡς
 εἵρων, ἣν δύνηται, καὶ παρεκελεύσατο τοιάδε. Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ
 κινδύνου, μηδεὶς ὑμῶν ἐν τῇ τοιαύτῃ ἀνάγκῃ ξυνετὸς βουλέσθω δοκεῖν εἶναι,
 ἐκλογιζόμενος ἅπαν τὸ περιεστὸς ἡμᾶς δεινόν, μᾶλλον ἢ ἀπερισκέπτως εὐελπὶς
 ὁμόσε χωρῆσαι τοῖς ἐναντίοις καὶ ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς
 ἀνάγκην ἀφίκται ὥσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα, κινδύνου τοῦ
 ταχίστου προσδεῖται. ἐγὼ δὲ καὶ τὰ πλείω ὁρῶ πρὸς ἡμῶν ὄντα, ἣν ἐθέλωμέν γε
 μεῖναι καὶ μὴ τῷ πλήθει αὐτῶν καταπλαγέντες τὰ ὑπάρχοντα ἡμῖν κρείσσω
 καταπροδοῦναι. τοῦ τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, ὃ μενόντων
 μὲν ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασιν δὲ καίπερ χαλεπὸν ὃν εὖπορον ἔσται
 μηδενὸς κωλύοντος, καὶ τὸν πολέμιον δεινότερον ἔξομεν μὴ ῥαδίας αὐτῷ πάλιν
 οὔσης τῆς ἀναχωρήσεως, ἣν καὶ ὑφ' ἡμῶν βιάζεται· ἐπὶ γὰρ ταῖς ναυσὶ ῥᾶστοί
 εἰσιν ἀμύνεσθαι, ἀποβάντες δ' ἐν τῷ ἴσῳ ἤδη. τό τε πλῆθος αὐτῶν οὐκ ἄγαν δεῖ
 φοβεῖσθαι· κατ' ὀλίγον γὰρ μαχεῖται καίπερ πολὺ ὃν ἀπορία τῆς προσορμίσσεως,
 καὶ οὐκ ἐν γῇ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, ἀλλ' ἀπὸ νεῶν, αἷς πολλὰ τὰ
 καίρια δεῖ ἐν τῇ θαλάσῃ συμβῆναι. ὥστε τὰς τούτων ἀπορίας ἀντιπάλους
 ἡγοῦμαι τῷ ἡμετέρῳ πλήθει, καὶ ἅμα ἀξιῶ ὑμᾶς, Ἀθηναίους ὄντας καὶ
 ἐπισταμένους ἐμπειρίᾳ τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν ὅτι, εἴ τις ὑπομένει καὶ
 μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατάπλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο,
 καὶ αὐτοὺς νῦν μεῖναι τε καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν σφάζειν ὑμᾶς τε
 αὐτοὺς καὶ τὸ χωρίον.

THUCYDIDES 4. 9–10

OR:

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

(C)



The photograph shows the ancient theatre of Sparta before extensive (ongoing) intervention to restore it for use. What do you see as the main academic and ethical challenges in a project like this?

(D)



What does this scene from a pyxis found in a grave outside Corinth tell us about the nature of domestic activities and the role of women in the Archaic city?

OR:

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

(E)

Ἐπειδὴ χορηγὸς κατεστάθην εἰς Θαργήλια καὶ ἔλαχον Παντακλέα διδάσκαλον καὶ Κεκροπίδα φυλὴν πρὸς τῇ ἑμαυτοῦ, [τουτέστι τῇ Ἐρεχθίδι] ἐχορήγουν ὡς ἄριστα ἐδυνάμην καὶ δικαιοτάτα. καὶ πρῶτον μὲν διδασκαλεῖον <ῆ> ἦν ἐπιτηδειότατον τῆς ἐμῆς οἰκίας κατεσκεύασα, ἐν ᾧπερ καὶ Διονυσίοις ὅτε ἐχορήγουν ἐδίδασκον· ἔπειτα τὸν χορὸν συνέλεξα ὡς ἐδυνάμην ἄριστα, οὔτε ζημιώσας οὐδένα οὔτε ἐνέχυρα βία φέρων οὔτ' ἀπεχθανόμενος οὐδενί, ἀλλ' ὥσπερ ἂν ἥδιστα καὶ ἐπιτηδειότατα ἀμφοτέροις ἐγίγνετο, ἐγὼ μὲν ἐκέλευον καὶ ἡτούμην, οἱ δ' ἐκόντες καὶ βουλόμενοι ἔπεμπον. Ἐπεὶ δὲ ἦκον οἱ παῖδες, πρῶτον μὲν μοι ἀσχολία ἦν παρεῖναι καὶ ἐπιμελεῖσθαι· ἐτύγχανε γάρ μοι πράγματα ὄντα πρὸς Ἀριστίωνα καὶ Φιλῖνον, ἃ ἐγὼ περὶ πολλοῦ ἐποιούμην, ἐπειδήπερ εἰσήγγειλα, ὀρθῶς καὶ δικαίως ἀποδεῖξαι τῇ βουλῇ καὶ τοῖς ἄλλοις Ἀθηναίοις. ἐγὼ μὲν οὖν τούτοις προσεῖχον τὸν νοῦν, κατέστησα δὲ ἐπιμελεῖσθαι, εἴ τι δέοι τῷ χορῷ, Φανόστρατον, δημότην μὲν τούτων τῶν διωκόντων, κηδεστὴν δ' ἑμαυτοῦ, ᾧ ἐγὼ δέδωκα τὴν θυγατέρα, καὶ ἡξίουν αὐτὸν <ὡς> ἄριστα ἐπιμελεῖσθαι.

ANTIPHON, *On the Choreutes* 11–12

(F)

θεόν. τ[ύ]χαν ἀγαθά[ν].
ἐπ[ι]κοινῶνται τοῖ Κ[ο]ρκυρα[ῖοι τῷ Δι τῷ]
Νάωι καὶ τῷ Δ[ι]ῶναι τίνι κα [θ]εῶν [ῆ]
ἡρώων θύον[τ]ες καὶ εὐχ[ό]μενο<ι>
όμονοοῖεν ἐ[π]ὶ τῷγαθόν

LOTHE, *Lamelles oraculaires* 3 (Dodona, ca. 400–350 BCE)

θεοί. τύχαν ἀγαθάν. ἐπικοινῆται Εὐαν-
δρος καὶ ἅ γυνὰ τῷ Διεὶ τῷ Νάωι καὶ τῷ Δι-
ῶναι τίνι κα θεῶν ἢ ἡρώων ἢ δαιμόνων
εὐχόμενοι καὶ θύοντες λῶιον καὶ ἄμεινο-
ν πράσσοιεν καὶ αὐτοὶ καὶ ἅ οἰκησις καὶ νῦν
καὶ ἰς τὸν ἅπαντα χρόνον.

LOTHE, *Lamelles oraculaires* 7 (Dodona, ca. 300–167 BCE)

SECTION B

4. Why have the *Iliad* and the *Odyssey* survived in their entirety when no other archaic epics have?
5. 'In the ancient Greek world the transmission of songs is inextricably linked to their reception.' Discuss.
6. 'Greek bucolic poetry is ultimately escapist.' Do you agree?
7. Are slaves underrepresented in Greek literature?
8. How might Thucydides have concluded his *History* had he survived to complete it?
9. Who composed Greek verse inscriptions and why?
10. What are the benefits and shortcomings of a quantitative approach to the canonisation of Greek authors?
11. Does the cognitive turn within Greek studies offer anything to 'literary' readers?
12. 'Performing erudition is all that there is in the texts of the Second Sophistic.' Is it?
13. Which narratives of cultural change work best for the Hellenistic poleis?
14. In what sense, if any, was the Ptolemaic kingdom 'Egyptian'?
15. Is 'Mediterraneanisation' a helpful way of analysing ancient Greek society?
16. Is the distinction between literary and documentary texts in papyrology useful?
17. What were local Greek alphabets for?
18. Did Classical Greek ever exist?
19. Did urban planning exist in the ancient Greek world?
20. How well did the post-403 BCE Athenian democracy integrate those who had been part of the 'city party'?
21. Should we consider the Presocratics thinkers to be philosophers, religious sages, natural scientists or something else?

22. What did the ancient Greeks mean by *asebeia*?
23. Were divination and magic two different sides of the same coin in the ancient world?
24. Would you prefer to live in Plato's or Aristotle's polis? Why?
25. Why was Plato so fond of myths?
25. Did the ancient Greeks have an idea of progress?
26. Where are we heading in the ritual/belief debate in the study of Greek religion?
27. What is a sanctuary?
28. Did slaves in ancient Greece participate in the private and public honour-system?
29. Why do no forensic speeches survive before Antiphon?
30. 'The Hellenic world of the Roman Empire was part and parcel of the Jewish experience, no alien setting or foreign intrusion' (ERIC GRUEN). Do you agree?
31. Who were the sycophants really?
32. Why choose the stoichedon style for an inscription?
33. Why did Christian authors make so much of the status of pagan writers?
34. What was the impact of international trade on Bronze Age Aegean society?
35. How can we reliably reconstruct ancient manufacturing techniques?
36. What is the contribution of bio-archaeology to our understanding of the ancient Greek world?
37. What is the future of archaeological survey?
38. What do we know about the lives of women in Greece before 800 BCE?

[END]

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)

Visa diu felix, mater modo dicta Neronum,
iam tibi dimidium nominis huius abest;
iam legis in Drusum miserabile, Livia, carmen,
unum qui dicat iam tibi mater habes,
nec tua te pietas distendit amore duorum, 5
Nec posito fili nomine dicis uter?
Et quisquam leges audet tibi dicere flendi?
Et quisquam lacrimas temperat ore tuas?
Ei mihi, quam facile est, quamvis hic contigit omnes,
alterius luctu fortia verba loqui: 10
'Scilicet exiguo percussa es fulminis ictu,
fortior ut possis cladibus esse tuis.'
Occidit exemplum iuvenis venerabile morum:
maximus ille armis, maximus ille toga.
Ille modo eripuit latebrosas hostibus Alpes 15
et titulum belli dux duce fratre tulit:
ille genus Suevos acre indomitosque Sicambros
contudit inque fugam barbara terga dedit,
ignotumque tibi meruit, Romane, triumphum,
protulit in terras imperiumque novas. 20
Solvere vota Iovi fatorum ignara tuorum,
mater, et armiferae solvere vota deae
gradivumque patrem donis implere parabas
et quoscumque coli est iusque piumque deos,
maternaque sacros agitabas mente triumphos, 25

forsitan et curae iam tibi currus erat.
Funera pro sacris tibi sunt ducenda triumphis
et tumulus Drusum pro Iovis arce manet.
Fingebas reducem praeceptaque mente fovebas
gaudia et ante oculos iam tibi victor erat: 30
‘Iam veniet, iam me gratantem turba videbit,
iam mihi pro Druso dona ferenda meo’.

PSEUDO-OVID, *Epicedium Drusi*, 1–32

(B)

Igitur Seianus maturandum ratus deligit venenum, quo paulatim inrepente fortuitus morbus adsimularetur. Id Druso datum per Lygdum spadonem, ut octo post annos cognitum est. Ceterum Tiberius per omnis valetudinis eius dies, nullo metu an ut firmitudinem animi ostentaret, etiam defuncto necdum sepulto, curiam ingressus est. Consulesque sede vulgari per speciem maestitiae sedentis honoris locique admonuit, et effusum in lacrimas senatum victo gemitu simul oratione continua erexit:—Non quidem sibi ignarum posse argui, quod tam recenti dolore subierit oculos senatus: vix propinquorum adloquia tolerari, vix diem aspici a plerisque lugentium. Neque illos inbecillitatis damnandos: se tamen fortiora solacia e complexu rei publicae petivisse. Miseratusque Augustae extremam senectam, rudem adhuc nepotum et vergentem aetatem suam, ut Germanici liberi, unica praesentium malorum levamenta, inducerentur petivit. Egressi consules firmatos adloquio adulescentulos deductosque ante Caesarem statuunt. Quibus adpensis “Patres conscripti, hos” inquit “orbatos parente tradidi patruo ipsorum precatusque sum, quamquam esset illi propria suboles, ne secus quam suum sanguinem foveret, attolleret, sibique et posteris conformaret. Erepto Druso preces ad vos converto disque et patria coram obtestor: Augusti pronepotes, clarissimis maioribus genitos, suscipite, regite, vestram meamque vicem explete. Hi vobis, Nero et Druse, parentum loco. Ita nati estis, ut bona malaque vestra ad rem publicam pertineant.”

TACITUS, *Annales* 4. 8

OR:

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

(C)



Over 1,000 victims of the AD 79 eruption of Vesuvius have been located at Pompeii. What research questions would you ask of the different kinds of remains preserved, and how would you confront the academic and ethical challenges of displaying this material to the public?

(D)

Assess the impact of climate change on archaeological research in Roman Britain.

OR:

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

(E)

Videtis igitur magistratus hanc esse vim, ut praesit praescribatque recta et utilia et coniuncta cum legibus. ut enim magistratibus leges, ita populo praesunt magistratus, vereque dici potest magistratum legem esse loquentem, legem autem mutum magistratum. nihil porro tam aptum est ad ius condicionemque naturae (quod cum dico, legem a me dici intellegi volo) quam imperium; sine quo nec domus ulla nec civitas nec gens nec hominum universum genus stare nec rerum natura omnis nec ipse mundus potest; nam et hic deo paret, et huic oboediunt maria terraeque, et hominum vita iussis supremæ legis obtemperat. [...] quoniam leges damus liberis populis, quaeque de optima re publica sentiremus, in sex libris ante diximus, accommodabimus hoc tempore leges ad illum, quem probamus, civitatis statum. magistratibus igitur opus est, sine quorum prudentia ac diligentia esse civitas non potest, quorumque descriptione omnis rei publicae moderatio continetur. neque solum iis praescribendus est imperandi, sed etiam civibus obtemperandi modus.

CICERO, *De legibus* 3.2–3, 5

(F)

Hic stigmata aeterna Actae libertae scripta sunt venenariae et perfidae dolosae duri pectoris. clavom et restem sparteam ut sibi collum alliget et picem candentem pectus malum commurat suum. manumissa grati(i)s secuta adulterum patronum circum scripsit et ministros ancillam et puerum lecto iacenti patrono abduxit ut animo desponderet solus relictus spoliatus senex. e<t> Hymno [e]ade(m) sti<g>m<a>ta secutis Zosimum.

CIL 6.20905 (Rome, 1st CE)

SECTION B

4. What was Virgil's concept of history?
5. A Horatian ode 'does not meditate or introspect but exhorts, questions, invites, consoles, prays and orders' (M. HUBBARD and R. NISBET). Discuss.
5. Why was epistolography among the most popular genres in the imperial period?
6. Which offer a better insight into Seneca's worldview, his prose works or his tragedies?
7. How do Plautus and Terence portray their mute characters?
8. Was there a Latin Second Sophistic?
9. Was authorship important in the ancient world?
10. Why did the Roman world not produce its own Sappho?
11. How did Roman writers conceptualise *Latinitas*?
12. Why do we rarely include Christian writers in the Roman literary canon?
13. 'Autobiography and theology sit uneasily together in Augustine's *Confessions*.' Discuss.
14. When did the Roman empire become a 'cosmopolitan empire' and why?
15. Were the Romans interested in Greek knowledge before they conquered Greece?
16. Did slaves participate in Roman religion?
17. Can the study of ancient Roman economy teach something to the modern historian?
18. 'On seeing certain wealthy foreigners in Rome carrying puppies and young monkeys about in their laps and doting on them, Caesar asked, we are told, if the women in their societies did not bear children' (PLUTARCH, *Pericles* 1). How similar were Roman attitudes to children and to domestic animals?
19. What role did military intelligence play in ancient warfare?
20. Is there a philosophical dimension to Cicero's oratory?

21. Did the early Christian thinkers of the second and third centuries see themselves as the practitioners of philosophy?
22. To what extent was the style of non-elite Roman portraiture derivative of the portraiture of the imperial family?
23. Is Early Latin a useful linguistic category?
24. What can Latin linguists do for literary scholars and vice versa?
25. What does the architectural structure of the Roman theatre tell us about its audience?
26. Has the nature of preservation consequent on the AD 79 eruption of Vesuvius distorted our understanding of Roman life in the early imperial period?
27. What is the difference between walking on a Roman mosaic and looking at it vertically on a wall, page, or screen?
28. Was *frugalitas* a quintessential Roman virtue?
29. How were ancient libraries organised?
30. 'The Roman institution of the *census* was a mechanism of inclusion rather than exclusion.' Discuss.
31. What do we know about Roman cemeteries?
32. Was the pagan revival of the 4th century CE destined to fail from the beginning?
33. What do Oscan and Umbrian teach us about Latin that we otherwise would not know?
34. Dio Cassius wrote that to translate the term *auctoritas* into Greek is an impossible challenge. Was he right?
35. Was there mass production in the republican period?
36. How would a Carthaginian have framed an account of the Punic Wars?
37. Why did Rome have child emperors?
38. How has marine archaeology advanced our knowledge of Roman ports?