

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*
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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 HORNBLLOWER) 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

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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 ἱκανὴ 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

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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

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[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 ἐνδελεχές· 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 αὐτῷ πάντως μήτε συναποδημεῖν ἐπάναγκες, αἰεὶ 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 αἰεὶ 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

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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

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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

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[OVER]

1. Greek

Οἱ δὲ ἐπτάμηνοι 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 ἐπταμήνων 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. τούτοις 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

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1. What do we know about the lives of women in the Greek world before 800 BC?
2. What impact did the invention of the alphabet have on ordinary Greeks?
3. Who was the audience of Greek lyric poetry?
4. * Was there a typically Greek polis?
5. * What do archaic and/or classical Greek temples tell us about the societies that built them?
6. Are Thucydides' battle narratives more convincing than those of Herodotus?
7. Can understanding the origins of the tragic chorus help us understand the tragedies themselves?
8. Why was Menander so much more popular through most of antiquity than Aristophanes?
9. 'Greek tragedy 430-380 BC' [title of a paper by EDITH HALL]. To what extent was there a turning point in literature at the end of the fifth century BC?
10. Discuss the significance of any one Greek papyrus **OR** Greek inscription published in or since 2005.
11. Who benefited most from libraries in the Hellenistic world?
12. * Did Hellenistic science and technology have a lasting impact?
13. * How and why did the architecture of Greek theatres change over time?
14. Is it worth reading Greek epic after Apollonius?
15. Do the orators of the second sophistic ever surpass those of the classical period?
16. What does the study of personal names have to offer the student of Greek literature?
17. What impact did Latin have on Greek?
18. * Give an account of gesticulation in antiquity.

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1. How early did Greece influence Rome?
2. What do archaic Roman laws tell us about Roman society?
3. Did Carthage ever have a realistic chance of beating Rome?
4. What do we learn about Roman slavery from Roman comedy?
5. Do we underestimate the impact of tragedy at Rome?
6. What was Cicero's contribution to the development of Latin prose?
7. Was Gallus really that important?
8. Was medicine during the Roman Empire any better than what had preceded it?
9. * What does the architecture of Roman amphitheatres reveal about the displays that went on within them?
10. * Why did the Romans build aqueducts?
11. Did any Roman emperor make a conscious effort to increase the happiness and well-being of his subjects?
12. * What could a modern economic historian learn from studying the ancient economy?
13. * Were Roman sculptors constrained by the artistic prowess of the Greeks?
14. Discuss the presentation of travel at sea in Latin literature.
15. Does the evidence of inscriptions tend to support or contradict the conclusions of Roman historiography?
16. Is there much original philosophy under the Roman Empire?
17. Were pagan revivals of the fourth century doomed to fail?
18. * What role did disease play in historical causation in antiquity?

UNSEEN TRANSLATION

Candidates are requested to translate both passages into English

You are allowed **two** hours

1. Greek

έτυγχάνομεν περιπατοῦντες ἐν τῇ στοᾷ τοῦ Διὸς τοῦ ἐλευθερίου ἐγώ τε καὶ Ἐρυξίας ὁ Στειριεύς· εἶτα προσηλθέτην ἡμῖν Κριτίας τε καὶ Ἐρασίστρατος ὁ Φαίακος τοῦ Ἐρασιστράτου ἀδελφιδοῦς — ἐτύγχανεν δὲ τότε νεωστὶ παρῶν ἀπὸ Σικελίας καὶ τῶν τόπων τούτων ὁ Ἐρασίστρατος — προσελθὼν δ' ἔφη, Χαῖρε, ὦ Σώκρατες. — Καὶ σύ γε, ἦν δ' ἐγώ. τί γάρ; καλόν τι ἀπὸ Σικελίας ἔχεις λέγειν ἡμῖν; — Καὶ πάνυ. ἀλλὰ βούλεσθ', ἔφη, πρῶτον καθιζώμεθα; κέκμηκα γὰρ χθὲς βαδίσας Μεγαρόθεν. — Πάνυ γε, εἰ δοκεῖ. — Τί οὖν, ἔφη, βούλεσθε πρῶτον ἀκούειν τῶν ἐκεῖ; πότερον περὶ αὐτῶν ἐκείνων ὅτι πράττουσιν, ἢ ὅπως πρὸς τὴν πόλιν ἔχουσιν τὴν ἡμετέραν; ἐκεῖνοι γὰρ ἐμοὶ δοκοῦσιν πεπονθέναι πρὸς ἡμᾶς οἷόνπερ οἱ σφῆκες. καὶ γὰρ τούτους ἐάν τις κατὰ σμικρὸν ἐρεθίζων ὀργίσῃ, ἅμαχοι γίνονται, ἕως τις αὐτοὺς ἐπιθέμενος πανοικὶ ἐξέλῃ. οὕτως οὖν καὶ οἱ Συρακόσιοι, εἰ μὴ τις ἔργον ποιησάμενος σφόδρα μεγάλῳ στόλῳ ἤξει ἐκεῖσε, οὐκ ἔστιν ὅπως ἐκείνη ἢ πόλις ἔσται ποτὲ ἡμῖν ὑποχειρία, ὑπὸ δὲ τῶν σμικρῶν τούτων ἂν μᾶλλον ὀργίζοιντο, οὕτως ὡς ἂν μάλιστα χαλεπώτατοι εἴησαν. πεπόμφασι δὲ καὶ νῦν ὡς ἡμᾶς πρέσβεις, ὡς μὲν ἐμοὶ δοκεῖ, βουλόμενοί τι ἐξαπατῆσαι τὴν πόλιν. — Μεταξὺ δὲ ἡμῶν διαλεγομένων ἐτυχέτην οἱ Συρακόσιοι πρέσβεις παριόντες. εἶπεν οὖν ὁ Ἐρασίστρατος, δείξας εἰς τὸν ἕνα τῶν πρέσβεων, Οὐτοσὶ μέντοι, ἔφη, ὦ Σώκρατες, πλουσιώτατός ἐστιν τῶν Σικελιωτῶν καὶ Ἰταλιωτῶν. πῶς δ' οὐχί, ἔφη, ὦ γε ὑπάρχει γῆ τε ἄφθονος οὕτως, ὥστε εὐπορίαν εἶναι, εἴ τις βούλοιτο, πάνυ πολλὴν γεωργεῖν; καὶ αὕτη μὲν τοιαύτη οἷα οὐχ ἕτέρα ἄλλη ἐν γε τοῖς Ἑλλησιν, ἔτι δὲ τᾶλλα τὰ εἰς πλοῦτον ἦκοντα ἄπλετα, ἀνδράποδα καὶ ἵπποι καὶ χρυσὸς καὶ ἄργυρος.

[Plato], *Eryxias* 392a-d

2. Latin

Saepe numero civitatis nostrae principes audio culpantis modo agrorum infecunditatem, modo caeli per multa iam tempora noxiam frugibus intemperiem, quosdam etiam praedictas querimonias velut ratione certa mitigantis, quod existiment ubertate nimia prioris aevi defatigatum et effatum solum nequire pristina benignitate praebere mortalibus alimenta. Quas ego causas, P. Silvine, procul a veritate abesse certum habeo, quod neque fas est existimare Rerum Naturam, quam primus ille mundi genitor perpetua fecunditate donavit, quasi quodam morbo sterilitate adfectam, neque prudentis credere Tellurem, quae divinam et aeternam iuventam sortita communis omnium parens dicta sit, quae et cuncta pepererit semper et deinceps paritura sit, velut hominem consenuisse. Nec post haec reor violentia caeli nobis ista sed nostro potius accidere vitio, qui rem rusticam pessimo cuique servorum velut carnifici noxae dedimus quam maiorum nostrorum optimus quisque et optime tractaverat.

Atque ego satis mirari non possum quid ita dicendi cupidi seligant oratorem cuius imitentur eloquentiam, mensurarum et numerorum modum rimantes placitae disciplinae consecrentur magistrum, vocis et cantus modulatorem nec minus corporis gesticulatorem scrupulosissime requirant saltationis ac musicae rationis studiosi; iam qui aedificare velint fabros et architectos advocent, qui navigia mari concredere gubernandi peritos, qui bella moliri armorum et militiae gnaros, et ne singula persequar, ei studio quod quis agere velit consultissimum rectorem adhibeat, denique animi sibi quisque formatorem praeceptoremque virtutis e coetu sapientum arcessat: sola res rustica, quae sine dubitatione proxima et quasi consanguinea sapientiae est, tam discentibus egeat quam magistris.

Columella, *De Re Rustica* 1.Praef.1-4

CLASSICAL STUDIES I

Candidates should answer **THREE** questions

Candidates who answer at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, or on one of the papers if they are taking a Special Paper in another subject (except History) are not required to sit the unseen translation paper. (If their other paper is in History, then their choice of questions may entail sitting the translation paper.)

1. Has work on Mycenaean documentary sources run its course?
2. Why are unitarian approaches to many Greek poets and historians currently more fashionable than analyst ones?
3. * How do Greek foundation myths relate to archaeological evidence?
4. * When and why did Greeks begin to see themselves as different from foreigners?
5. Were the ancient literary critics right to see Bacchylides as a good second-rater?
6. Did the classical Spartans ever have a 'grand strategy'?
7. Are there reasons to think that the seven fully surviving tragedies of Sophokles are a misleading sample?
8. In what ways was the Greek language affected by the Athenian Empire?
9. Can there be a sociology of Athenian law?
10. * 'This two-way interaction' [TAPLIN]. Is this a helpful way of conceiving the relationship between Greek vase-painting and Greek plays?
11. * Did honorific statues perform a distinctive function in the Hellenistic period?
12. What changes were made to the Trojan War myth in Hellenistic poetry, and why?
13. * Why is Greek archaeology sometimes regarded as lagging behind Roman?
14. Why does pre-battle sacrifice disappear from our sources after the time of Alexander the Great?
15. Can ancient emotions be studied without reference to philosophical texts?
16. What should an epigraphic corpus look like in the twenty-first century?
17. * How should we treat a new Greek papyrus of dubious provenance?
18. How much respect is owed to the literary judgments of the authors of ancient technical treatises on rhetoric?
19. Was the spoken Latin of the Greek East different from that of the Western Empire?

- 20 'Take my word for it, poor Homer had never such aspiring thoughts. He wrote a sequel of songs and rhapsodies, to be sung by himself for small earnings and good cheer, at festivals and other days of merriment' [RICHARD BENTLEY, 1662–1742]. Discuss and explain this view.

CLASSICAL STUDIES II

Candidates should answer **THREE** questions

Candidates who answer at least two of the starred questions on each of the Classical Studies I and Classical Studies II papers, or on one of the papers if they are taking a Special Paper in another subject (except History) are not required to sit the unseen translation paper. (If their other paper is in History, then their choice of questions may entail sitting the translation paper.)

1. How much anti-Roman feeling was there in the Greek world of the second century BCE and how do you explain it?
2. * Is there a 'small Roman world' too?
3. * 'We look for, and worry about, the "Hellenization" of Rome and Italy, rather than "Italicization" or "Lucanization" [EMMA DENCH]. Should we?
4. How does Roman historical writing evolve?
5. 'Greek speakers had little interest in Latin literature' [ELEANOR DICKEY]. Discuss.
6. Is JAMES ADAMS right that 'Our investigation of social variation [in Latin] must be unsubtle'?
7. Did Stoicism influence the state and society of Rome?
8. How important was Cicero to Roman poets of the Augustan period?
9. When was Britannia born?
10. * Can Roman provincial coinage tell historians anything they did not know already from other sources?
11. * What does being Roman entail?
12. * Were the Tabulae Iliacae more than expensive toys for the educated Roman elite?
13. Was Josephus a mere Flavian propagandist?
14. * To what extent are the *urbes* of the Empire identical?
15. * Construct and describe an Imperial balance sheet.
16. Why are elite women so prominent in the epigraphy of the Greek East in the Roman Imperial period?
17. How useful is the notion of 'pagan monotheism' for the historian of the Roman Empire and Late Antiquity?
18. 'Wise, precise, varied and admirable, and, in a word, extremely Hellenic' [GREGORIUS]. Do you agree with this assessment of Roman law?

[OVER]

19. 'A case can be made that the reigns of the emperors from Diocletian to Theodosius I represent a high point of Roman imperial rule: a long sequence of consistently able rulers.' [GUY HALSALL] Can it?
20. Why did some literary texts survive into the Renaissance whereas others did not?

UNSEEN TRANSLATION

Candidates are requested to translate both passages into English

You are allowed **two** hours

1. Greek

αὐτὰρ ἔπειθ' Ἕλληνες ὑπερφίαλοι καὶ ἀναγνοὶ
ἄλλο Μακεδονίης ἔθνος μέγα ποικίλον ἄρξει,
οἱ φοβερὸν πολέμοιο νέφος ἤξουσι βροτοῖσιν.
ἀλλὰ μιν οὐράνιος θεὸς ἐκ βυθοῦ ἐξαλαπάξει.
αὐτὰρ ἔπειτ' ἄλλης βασιλίδος ἔσσεται ἀρχή 175
λευκῆ καὶ πολύκρανος ἀφ' ἔσπερίοιο θαλάσσης,
ἢ πολλῆς γαίης ἄρξει, πολλοὺς δὲ σαλεύσει,
καὶ πᾶσιν βασιλεῦσι φόβον μετόπισθε ποιήσει,
πολλὸν δ' αὖ χρυσὸν τε καὶ ἄργυρον ἐξαλαπάξει 180
ἐκ πόλεων πολλῶν· πάλι δ' ἔσσεται ἐν χθονὶ δίη
χρυσίον, αὐτὰρ ἔπειτα καὶ ἄργυρος ἠδέ τε κόσμος.
καὶ θλίψουσι βροτούς. μέγα δ' ἔσσεται ἀνδράσι κείνοις
πτῶμ', ὅπότεν ἄρξωνθ' ὑπερηφανίης ἀδίκιοι.
αὐτίκα δ' ἐν τούτοις ἀσεβείας ἔσσετ' ἀνάγκη, 185
ἄρσην δ' ἄρσενι πλησιάσει στήσουσί τε παῖδας
αἰσχροῖς ἐν τεγέεσσι καὶ ἔσσεται ἡμασι κείνοις
θλίψις ἐν ἀνθρώποις μεγάλη καὶ πάντα ταράξει,
πάντα δὲ συγκόψει καὶ πάντα κακῶν ἀναπλήσει
αἰσχροβίῳ φιλοχρημοσύνη, κακοκερδέϊ πλούτῳ,
ἐν πολλαῖς χώρησι, Μακεδονίη δὲ μάλιστα.
μῖσος δ' ἐξεγερεῖ καὶ πᾶς δόλος ἔσσεται αὐτοῖς 191
ἄχρι πρὸς ἑβδομάτην βασιλίδα, ἧς βασιλεύσει
Αἰγύπτου βασιλεύς, ὃς ἀφ' Ἑλλήνων γένος ἔσται.

Sibylline Oracle III, lines 171-93

2. Latin

plerique legentium forsan rem de titulo contemnant: nihil serium potuisse fieri de fumo et pulvere. tu pro tuo excellenti ingenio profecto existimabis lusa sit opera ista an locata.

sed res poscere videtur de ratione scribendi pauca praefari, quod nullum huiusmodi scriptum Romana lingua exstat satis nobile, nisi quod poetae in comoedis vel Atellanis adtigerunt. qui se in eiusmodi rebus scribendis exercebit, crebras sententias conquirit easque dense conlocabit et subtiliter coniunget neque verba multa geminata, supervacanea inferciet; tum omnem sententiam breviter et scite concludet. aliter in orationibus iudicialiis, ubi sedulo curamus ut pleraeque sententiae durius interdum et incomptius finiantur. sed contra istic laborandum est, ne quid inconcinnum vel hiulcum relinquatur, quin omnia ut in tenui veste oris detexta et revimentis sint cincta. postremo, ut novissimos in epigrammatis versus habere oportet aliquid luminis, sententia clavi aliqua vel fibula terminanda est.

in primis autem sectanda est suavitas. namque hoc genus orationis non capitis defendendi nec suadendae legis nec exercitus adhortandi nec inflammandae contionis scribitur, sed facetiarum et voluptatis. ubique vero ut de re ampla et magnifica loquendum parvaeque res magnis adsimulandae comparandaeque. summa denique in hoc genere orationis virtus est adseveratio. fabulae deum vel heroum tempestive inserendae, item versus congruentes et proverbia accommodata et non inficete conficta mendacia, dum id mendacium argumento aliquo lepido iuветur.

Fronto, *Laudes fumi et pulveris* 1–3