

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)

δὴ τότε οἱ πλώοντες ἐπέσχομεν οὐ μάλα τηλοῦ
προβλήτα σκόπελον· πέτρῃ δ' ἐφύπερθεν ἀπορρώξ
λισσοῖς χηραμόνεσσιν ἐπιθρώσκουσα βιάται
πόντον ἔσω, χαροπὸν δ' ἄρ' ὑποβρέμει ἔνδοθι κῦμα.
ἔνθα δ' ἐφεζόμεναι λιγυρὴν ὄπα γηρούουσι
κοῦραι, ἀνοστήτους δὲ βροτῶν θέλγουσιν ἀκουᾶ.
δὴ τότε Μινύαισιν ἐφήνδανε πύστις ἀοιδῆς
Σειρήνων· οὐδέ σφι παραπλώσεσθαι ἔμελλον
φθογγὴν οὐλομένην, χειρῶν δέ οἱ ἦκαν ἔρετμά·
Ἀγκαῖος δ' ἴθυνεν ἐπὶ προβλήτα κολωνόν
εἰ μὴ ἐγὼ φόρμιγγα τιτηνάμενος παλάμησι
μητρὸς ἐμῆς ἐκέρασσ' εὐτερπέα κόσμον ἀοιδῆς.
ἦειδον δὲ λιγὺ κλάζων διὰ θέσκελον ὕμνον,
ὥς ποτέ οἱ δήρισσαν ἀελλοπόδων ὑπὲρ ἵππων·
Ζεὺς ὑψιβρεμέτης καὶ πόντιος Ἐννοσίγαιος·
αὐτὰρ Κυανοχαῖτα χολωσάμενος Δι' πατρί
τύψεν Λυκτονίην γαίην χρυσῆνι τριαίνῃ
καί ῥ' αἰγίδην ἐσκέδασεν κατ' ἀπείρονα πόντον,

[OVER]

νήσους εἰναλίας ἔμεναι· τὰς ῥ' ἔξονόμηναν
Σαρδῶ τ' Εὐβοίαν τ' ἐπὶ δὲ Κύπρον ἠνεμόεσσαν.
δὴ τότε φορμίζοντος, ἀπὸ σκοπέλου νιφόεντος
Σειρηῆνες θάμβησαν, εἴην δ' ἄμπαυσαν ἀοιδήν·
καί ῥ' ἠ μὲν λωτοῦς, ἠ δ' αὖ χέλυν ἔκβαλε χειρῶν.
Δεινὰ δ' ἀνεστονάχησαν, ἐπεὶ πότμος ἦϊε λυγρός
μοιριδίου θανάτιο· σφέας δ' ἀπὸ ῥωγάδος ἄκρης
ἐς βυθὸν δίσκευσαν ἀλιτροθίοιο θαλάσσης,
πέτραις δ' ἠλλάξαντο δέμας μορφὴν θ' ὑπέροπλον.

(Argonautica Orphica 1264-90)

(B)

τὰ μὲν οὖν ἄλλα ἐπὶ τοῖς σεισμοῖς, ὅσοι μεγέθει τε ὑπερήρκασι καὶ ἐπὶ μήκιστον δεικνύονται τῆς γῆς, προσημαίνειν ὁ θεὸς κατὰ τὰ αὐτὰ ὡς τὸ ἐπίπαν εἴωθεν· ἢ γὰρ ἐπομβρίαί τε συνεχεῖς ἢ αὐχοὶ πρὸ τῶν σεισμῶν συμβαίνουσιν ἐπὶ χρόνον πλείονα, καὶ ὁ ἀήρ παρὰ τὴν ἐκάστοτε τοῦ ἔτους ὥραν χειμῶνός τε γίνεται καυματωδέστερος καὶ ἐν θέρει μετὰ ἀχλύος μᾶλλον ὁ κύκλος παρέχεται τοῦ ἡλίου τὴν χροάν παρὰ τὸ εἰωθὸς ἦτοι ἐς τὸ ἐρυθρότερον ἢ καὶ ἡσυχῆ ῥέπουσαν ἐς τὸ μελάντερον· τῶν τε ὑδάτων ὡς τὸ πολὺ ἐπιλείπουσιν αἱ πηγαί, καὶ ἀνέμων ἔστιν οἷς ἐνέπεσον ἐς τὴν χώραν ἐμβολαὶ περιτρέπουσαι τὰ δένδρα, καὶ πού και ἐν τῷ οὐρανῷ διαδρομαὶ σὺν πολλῇ τῇ φλογί, τὰ δὲ καὶ ἀστέρων ὠφθη σχήματα οὔτε ἐγνωσμένα ὑπὸ τῶν πρότερον καὶ μεγάλην τοῖς ὀρώσιν ἐμποιοῦντα ἔκπληξιν, ἔτι δὲ καὶ τῆς γῆς κάτω πνευμάτων ὑπήχησις ἰσχυρά, ἄλλα τε πολλὰ ὁ θεὸς ἐπὶ τοῖς βιαίοις τῶν σεισμῶν ἐθέλει προενδεικνυσθαι· τῆς δὲ κινήσεως αὐτῆς καθέστηκεν οὐχ εἷς τρόπος, ἀλλ' οἱ φροντίσαντες τὰ τοιαῦτα ἐξ ἀρχῆς καὶ οἱ παρ' ἐκείνων διδαχθέντες ἰδέας καταμαθεῖν ἐδυνήθησαν τοσάσδε ἐπὶ τοῖς σεισμοῖς. ἡπιώτατος μὲν ἐστὶν αὐτῶν, ἦν δὴ ἐν κακῷ γε τοσοῦτῳ ῥαστώνῃ ἐνεῖναι τίνα ἡγησώμεθα, ἐπειδὴν ὁμοῦ τῇ κινήσει τῇ ἀρξαμένη τὸ πρῶτον καὶ τῇ ἐς τὸ ἔδαφος τροπῇ τῶν οἰκοδομημάτων ἀντιστᾶσα ἐναντία κινήσις ἐξεγείρη τὰ ἤδη τραπέντα, –καὶ ἐν τῇ τοιαύτῃ ἰδέᾳ τοῦ σεισμοῦ κίονας ὀρᾶν ἔστιν ἀνορθομένους οἱ ὀλίγοι ἐδέησαν ἐς ἅπαν ἐκριφῆναι, καὶ ὅποσα διέστη τοίχων συνερχόμενα ἐς τὸ ἐξ ἀρχῆς· δοκοὶ δέ, ὅσας ἐκτὸς ὀλισθεῖν ἐποίησεν ἡ κινήσις, ἐπανίασιν αὐθις ἐς τὰς ἔδρας· ὡσαύτως δὲ καὶ ὀχετῶν κατασκευῆς καὶ εἰ δὴ τι ἄλλο ἐπὶ ὕδατος ῥοαῖς προάγει, καὶ τούτων συνδεῖ τὰ διεσπασμένα μᾶλλον ἢ ἀνθρώπων τεκτόνων·

(PAUSANIAS, *Description of Greece* 7.2)

OR:

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

(C)

Write a description of the vase below (found at Olympia). What research questions arise from it?



(D)

Why study Greek architecture?

OR:

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

(E)

ἅπας ὁ τῶν ἀνθρώπων βίος, ὧ ἄνδρες Ἀθηναῖοι, κἄν μεγάλην πόλιν οἰκῶσι κἄν μικράν, φύσει καὶ νόμοις διοικεῖται. τούτων δ' ἡ μὲν φύσις ἐστὶν ἄτακτον καὶ κατ' ἄνδρ' ἴδιον τοῦ ἔχοντος, οἱ δὲ νόμοι κοινὸν καὶ τεταγμένον καὶ ταῦτὸ πᾶσιν. ἡ μὲν οὖν φύσις, ἂν ἧ πονηρά, πολλάκις φαῦλα βούλεται· διόπερ τοὺς τοιούτους ἐξαμαρτάνοντας εὐρήσετε. οἱ δὲ νόμοι τὸ δίκαιον καὶ τὸ καλὸν καὶ τὸ συμφέρον βούλονται, καὶ τοῦτο ζητοῦσιν, καὶ ἐπειδὴν εὐρεθῆ, κοινὸν τοῦτο πρόσταγμ' ἀπεδείχθη, πᾶσιν ἴσον καὶ ὅμοιον, καὶ τοῦτ' ἔστι νόμος. ὧ πάντα πείθεσθαι προσήκει διὰ πολλά, καὶ μάλισθ' ὅτι πᾶς ἐστὶ νόμος εὐρημα μὲν καὶ δῶρον θεῶν, δόγμα δ' ἀνθρώπων φρονίμων, ἐπανόρθωμα δὲ τῶν ἐκουσίων καὶ ἀκουσίων ἀμαρτημάτων, πόλεως δὲ συνθήκη κοινή, καθ' ἣν πᾶσι προσήκει ζῆν τοῖς ἐν τῇ πόλει. ἀλλὰ μὴν ὅτι νῦν Ἀριστογείτων τοῖς μὲν τῆς ἐνδείξεως δίκαιοις ἅπασιν ἐάλωκεν, ἕτερος δ' οὐδὲ εἷς ἔστιν ἀνεκτὸς αὐτῷ λόγος, περὶ τούτων ῥάδιον διδάξαι. δυοῖν γὰρ ὄντων, ὧ ἄνδρες Ἀθηναῖοι, ὧν ἕνεκα πάντες τίθενται οἱ νόμοι, τοῦ τε μηδένα μηδὲν ὁ μὴ δίκαιόν ἐστι ποιεῖν, καὶ τοῦ τοὺς παραβαίνοντας ταῦτα κολαζομένους βελτίους τοὺς ἄλλους ποιεῖν, ἀμφοτέροις τούτοις οὗτος ἔνοχος ὧν φανήσεται.

(PSEUDO-DEMOSTHENES, *Against Aristogeiton* 15–17)

(F)

τῶν δούλων δ' αὖ καὶ τῶν μετοίκων πλείστη ἐστὶν Ἀθήνησιν ἀκολασία, καὶ οὔτε πατάξαι ἔξεστιν αὐτόθι οὔτε ὑπεκστήσεται σοὶ ὁ δοῦλος. οὐ δ' ἔνεκέν ἐστι τοῦτο ἐπιχώριον ἐγὼ φράσω. εἰ νόμος ἦν τὸν δοῦλον ὑπὸ τοῦ ἐλευθέρου τύπτεσθαι ἢ τὸν μέτοικον ἢ τὸν ἀπελεύθερον, πολλάκις ἂν οἰηθεὶς εἶναι τὸν Ἀθηναῖον δοῦλον ἐπάταξεν ἂν· ἐσθῆτά τε γὰρ οὐδὲν βελτίων ὁ δῆμος αὐτόθι ἢ οἱ δοῦλοι καὶ οἱ μέτοικοι καὶ τὰ εἶδη οὐδὲν βελτίους εἰσὶν. εἰ δέ τις καὶ τοῦτο θαυμάζει, ὅτι ἐῷσι τοὺς δούλους τρυφᾶν αὐτόθι καὶ μεγαλοπρεπῶς διαιτᾶσθαι ἐνίους, καὶ τοῦτο γνώμη φανεῖεν ἂν ποιοῦντες. ὅπου γὰρ ναυτικὴ δύναμις ἐστίν, ἀπὸ χρημάτων ἀνάγκη τοῖς ἀνδραπόδοις δουλεύειν, ἵνα λαμβάνωμεν <ῶν> πράττη τὰς ἀποφοράς, καὶ ἐλευθέρους ἀφιέναι. ὅπου δ' εἰσὶ πλούσιοι δοῦλοι, οὐκέτι ἐνταῦθα λυσιτελεῖ τὸν ἐμὸν δοῦλον σὲ δεδιέναι· ἐν δὲ τῇ Λακεδαιμόνι ὁ ἐμὸς δοῦλος σ' ἐδεδοίκει· ἐὰν δὲ δεδίῃ ὁ σὸς δοῦλος ἐμέ, κινδυνεύσει καὶ τὰ χρήματα διδόναι τὰ ἑαυτοῦ ὥστε μὴ κινδυνεύειν περὶ ἑαυτοῦ. διὰ τοῦτ' οὖν ἰσηγορίαν καὶ τοῖς δούλοις πρὸς τοὺς ἐλευθέρους ἐποιήσαμεν – καὶ τοῖς μετοίκους πρὸς τοὺς ἀστούς, διότι δεῖται ἢ πόλις μετοίκων διὰ τε τὸ πλῆθος τῶν τεχνῶν καὶ διὰ τὸ ναυτικόν· διὰ τοῦτο οὖν καὶ τοῖς μετοίκους εἰκότως τὴν ἰσηγορίαν ἐποιήσαμεν.

(PSEUDO-XENOPHON, *The Constitution of Athens* 1.10–12)

Section B

4. Hellenization or Hellenism? Discuss.
5. Did the ancient Greeks have a concept of what modern societies call an economic system?
6. How important was the relation between religion and law in Archaic and/or Classical Greece?
7. 'The judgement of antiquity about wealth was fundamentally unequivocal and uncomplicated. Wealth was necessary and it was good; it was an absolute requisite for the good life; and on the whole that was all there was to it' (MOSES FINLEY). Do you agree?
8. How was citizenship conceptualised in Ancient Greece?
9. Who ran Democratic Athens?
10. 'We do not need to read Hesiod to understand Homer, but we do need to read Homer to understand Hesiod'. Is this a fair assessment?
11. Is there a distinctly Presocratic poetics?
12. Discuss the relationship of the Lesbian poets to the epic tradition.
13. 'Truth claims are at the heart of archaic and classical Greek literature' (MARCEL DETIENNE). Discuss.
14. 'Comic rhetoric is the opposite of tragic rhetoric'. Do you agree?
15. What role do locality and regionalism play in Greek literature?
16. Discuss Callimachus' language and style in its contemporary context.
17. Did Aristotle have a coherent human anthropology?
18. Discuss women's voices in Hellenistic epigrams.
19. Did a Greek Jewish literature exist?

[OVER]

20. 'Prose and poetry in the Hellenistic period are closer to each other than in the classical period'. Discuss.
21. Is koine Greek a useful concept to understand post-Classical Greek?
22. Should Atticism be defined as a form of linguistic standardisation, prescriptivism, or purism or what?
23. How does the language of the Septuagint contribute to our knowledge of Greek as language, classical Greek included?
24. To what extent does context influence language and identity choices? Discuss with reference to the ancient Greek world.
25. In what ways has network theory advanced our understanding of the Ancient Greek world?
26. How 'Greek' were the Hellenized peoples of Roman Asia Minor?
27. How did different Hellenistic local elites experience and negotiate their place in a world of competing 'global' empires?
28. What was the civic role of bishops in early Christianity?
29. Can we speak of a distinctive politics of Christian charity in the Eastern Roman empire?
30. Did the Greeks have a concept of sin?
31. What was the role of literacy in the early Church?
32. What can the study of portable votive offerings contribute to our understanding of Greek sanctuaries?
33. Is there a future for survey archaeology in Greece?
34. What if anything did ancient Greeks understand by the notion of portraiture?
35. Homeric archaeology – a contradiction in terms?

[OVER]

36. How may we approach the nature and value of labour in the Greek world from the material record?

[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)

quid? reputemus enim: duo sunt quibus extulit ingens

Roma caput, virtus belli et sapientia pacis.

sed virtus, agitata domi et socialibus armis,

in freta Sicaniae et Carthagini exilit arces

ceteraque imperia et totum simul abstulit orbem.

deinde, velut stadio victor qui solus Achaeo

languet et immota secum virtute fatiscit,

sic itidem Romana manus, contendere postquam

destitit et pacem longis frenavit habenis.

ipsa domi leges et Graia inuenta retractans

omnia bellorum terra quaesita marique

praemia consilio et molli ratione regebat:

...

nunc igitur qui rex Romanos imperat inter,

non trabe sed tergo prolapsus et ingluvie albus,

et studia et sapiens hominum nomenque genusque

omnia abire foras atque Vrbe excedere iussit.

quid facimus? Graiorum nonne reuicimus urbes

[OVER]

ut Romana foret manus his instructa magistris?
nunc, Capitolino ueluti et turbante Camillo
censibus et trutina Galli fugere relictā,
sic nostri palare senes adiguntur et ipsi
ut ferale suos onus exportare libellos.
ergo Numantinus Libycusque errauit in isto
Scipio, quod Rhodio creuit formante magistro,
ceteraque illa manus bello facunda secundo,
quos inter prisci 'sententia dia Catonis'
scire deos magni fecisset utrumne secundis
an magis aduersis staret Romana propago.

(Conquaestio Sulpiciae 20-31, 35-50)

(B)

Igitur Aurelius socero apud Lorios anno vitae post quintum et septuagesimum mortuo confestim fratrem Lucium Verum in societatem potentiae accepit. Eius ductu Persae, cum primum superavissent, ad extremum triumpho cessere, rege Vologeso. Lucius paucis diebus moritur, hincque materies fingendi dolo consanguinei circumventum; quem ferunt, cum invidia gestarum rerum angeretur, fraudem inter coenam exercuisse. Namque lita veneno cultri parte vulvae frustum, quod de industria solum erat, eo praecidit consumptoque uno, uti mos est inter familiares, alterum, qua virus contigerat, germano porrexit. Haec in tanto viro credere nisi animi ad scelus proni non queunt, quippe cum Lucium satis constet Altini, Venetiae urbe, morbo consumptum, tantumque Marco sapientiae lenitudinis innocentiae ac litterarum fuisse, ut is Marcomannos cum filio Commodo, quem Caesarem suffecerat, petiturus philosophorum turba obtestantium circumfunderetur, ne expeditioni aut pugnae se prius committeret, quam sectarum ardua ac perocculata explanavisset.... Tantumque illo imperante florere artes bonae, ut illam gloriam etiam temporum putem. Legum ambigua mire distincta, vadimoniorumque sollemni remoto denunciandae litis operiendaeque ad diem commode ius introductum.

(AURELIUS VICTOR, *Historiae abbreviatae* 16.3-11)

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

(C)

Write a description of this carved relief located 3 kilometres north of Persepolis at Naqsh-e Rostam. What research questions arise from it?



(D)

'Coins from antiquity are uniquely valuable . . . for the light they throw on all sorts of questions that other sources cannot readily answer' (M. KULIKOWSKI). Discuss.

OR :

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

(E)

Tot ecce insignes iuvenes, quot intueor, non magis sunt paenitendi | senatores, quam paenitet Persicum, nobilissimum virum, ami | cum meum, inter imagines maiorum suorum Allobrogici no|men legere. Quod si haec ita esse consentitis, quid ultra desidera|tis, quam ut vobis digito demonstrem solum ipsum ultra fines | provinciae Narbonensis iam vobis senatores mittere, quando | ex Luguduno habere nos nostri ordinis viros non paenitet? | Timide quidem, p. c. egressus adsuetos familiares que vobis pro|vinciarum terminos sum, sed destricte iam comatae Galliae | causa agenda est. In qua si quis hoc intuetur, quod bello per de|cem annos exercuerunt Divom Iulium, idem opponat centum | annorum immobilem fidem obsequiumque multis trepidis re|bus nostris plusquam expertum. Illi patri meo Druso Germaniam | subigenti tutam quiete sua securamque a tergo pacem praes|titerunt, et quidem cum adensus novo tum opere et in adsue|to Gallis ad bellum avocatus esset.

(CLAUDIUS, *Tabula Lugdunensis* col. ii, 23-41)

(D)

].ineo...[
]isi siquis sent[
].o in sua centu[
]men ferre posset n.[
5]rivar[...] hae et ceterae cen[
] nunc omnes Servi Tulli [
]mus omnino centurias fecit [
]uceres Ser. Tullius rex beli stip[
] causa exercitum conscripsit co[
10] cum finitumis belligerabat deinde o[
]rupedito divisit pagosque in trib[
]ea in oppido \quo/ qui[.]sque pago civis ha[
] exque pagis milites conquirebantu[
] pagis cogebatur primoque in pago[
15]dita est, eaque Roma muro[
]quis at Romam quadrata R[
]put Romam quadratam[

(P.Oxy 2088, ed. Ammanati)

Section B

5. 'Satura tota nostra est' (QUINTILIAN). Discuss.
6. What if Jovian (d. 364) had survived?
7. Discuss our sources for the development of Latin orthography.
8. Why was didactic literature so often in verse?
9. Who started the war, Mithridates or the Romans?
10. Why did no Hellenistic kingdom manage to defeat the Romans?
11. 'To contemplate the Roman people as if it were a single person' (FLORUS). Why did Romans conceptualize their history with an organic metaphor?
12. Why did aristocratic women write centos?
13. Who is the most important Roman historian and why is it Sallust?
14. Did everyone love Marcus Aurelius?
15. What was wrong with Volusius' *Annales*?
16. Have metapoetical interpretations gone too far?
17. Does prosimetrum do anything verse and prose don't?
18. Was there regional variation in Latin literature?
19. Did Carausius actually have an *insulae imperium*?
20. 'Pro captu lectoris habent sua fata libelli' (PROPERTIUS). What is the connexion between transmission and reception?
21. What is distinctive about the portraiture of Julia Domna?
22. What was the rationale for Junian Latinity?
23. Is there a Tiberian literature?
24. What are Horace's *Epistles*?

[OVER]

25. 'Et spes et ratio studiorum in Caesare tantum' (JUVENAL). Discuss.
26. What does material evidence tell us about the politics of the Roman empire in the third century?
27. Does Livy's preface inspire confidence in his history?
28. What would a Stoic historiography look like?
29. Why did Platonists write commentaries on Aristotle?
30. When Martial says 'Lesbia dictavit, docte Catulle, tibi' how literally should we take it?
31. What was the Antonine wall for?
32. Describe Latin Asianism.
33. How reliably do manuscripts transmit informal Latin?
34. What are our sources for the reigns of Nerva and Trajan?
35. What does archaeology teach us about Roman gardens that literary sources do not?
36. Is regionalism a useful concept for Roman nautical archaeology?