

CLASSICAL TRIPOS PART IA 2005

Friday 10 June 2005 9 to 12

Paper 6

CLASSICAL QUESTIONS

*Candidates should attempt **four** questions chosen from at least **two** of Sections A–E.*

It is important to write good English.

*Answers from **each** Section **must** be written in a separate booklet.*

*Write your **number** (**not** your name) on the cover of **each** Section booklet.*

Candidates who do not write legibly may find themselves at a grave disadvantage.

SPECIAL REQUIREMENTS

8 Page Answer Book × 4

Rough Work Pad

**You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you
may do so by the Invigilator**

SECTION A: Literature

- 1 **Either** (a) What devices are used by Homer to unify his composition in *Odyssey* IX and X? How successful are they?
Or (b) Discuss the relationship between Odysseus and his men in *Odyssey* IX and X.
- 2 What lessons does Herodotus wish us to draw from the stories of Cambyses, Periander and Polycrates?
- 3 Do Aphrodite and Artemis make it clear in the *Hippolytus* that we mortals have little or no control over our destinies?
- 4 Is Socrates' interrogation of Ion conducted on fair terms?
- 5 **Either** (a) What makes Lysias supreme in the handling of narrative?
Or (b) Do you detect weaknesses in Lysias' handling of proofs?
- 6 Do the Greek authors you have read appeal directly to our emotions?
- 7 Transcribe **one** of the following passages and mark the length of syllables, feet, caesurae, and (in (b)) elisions, using the conventional symbols. Name the metre and comment on points of metrical interest.

(a) "Diogene:" Laertiavdh, polumhvean' jOdusseau',
 mhkevti nu'n qalero;n govon o|rnute: oi|da kai: aujth;
 hjme;n o{s' ejn povntw/ pavqet' a|lgea ijequoventi.
 hjd' o{s' ajnavrsioi a|ndre'" ejdhhlhsant' ejpi: cevr sou.
 ajll' a[get' ejsqivete brwvmhn kai: pivnete oi\vnon, 460
 eij'" o{ ken au/ti'" qumo;n ejni: sthvqessi lavbhte,
 oilon o{te prwvtiston ejleivpete patrivda gai'an
 trheevh'" jIqavkj'": nu'n d' ajskaleve'" kai: a[qumoi,
 ajje;n a|lh'" caleph'" memnhmevnoi: oujde v poq' uJmi'n
 qumo:'" ejn eujfrosuvnh/, ejpei: h\ mavla polla: pev pasqe.'" 465
 HOMER *Odyssey* X 456-65

(b) Pandarus et Bitias, Idaeo Alcanore creti,
 quos Iouis eduxit luco siluestris Iacra
 abietibus iuuenes patriis et montibus aequos,
 portam, quae ducis imperio commissa, recludunt 675
 freti armis, ultroque inuitant moenibus hostem.
 ipsi intus dextra ac laeua pro turribus astant
 armati ferro et cristis capita alta corusci:
 quales aeriae liquentia flumina circum
 siue Padi ripis Athesim seu propter amoenum 680
 consurgunt geminae quercus intonsaque caelo
 attollunt capita et sublimi uertice nutant.

VIRGIL *Aeneid* IX 672-682

- 8 'A parade of folly upon folly.' Discuss this judgment on *Aeneid* ix.
- 9 Discuss Cicero's claims to authority befitting a consul in the course of *In Catilinam* 1-11.
- 10 **Either** (a) Does Ovid mock poetry as much as love in *Amores* 11?
Or (b) 'No one can fail to admire the polish of Ovidian elegy.' Discuss with reference to poems in *Amores* 11.
- 11 **Either** (a) Does Tacitus struggle to overcome the limitations of his annalistic format in *Annals* iv?
Or (b) 'Tacitus is out to demolish the Latin sentence.' Discuss with reference to *Annals* iv.
- 12 Does Lucretius appeal to the senses more than to force of argument?
- 13 'Greek and Roman writers were not in the habit of fitting the speeches they put in the mouths of their characters to the speakers.' Discuss.

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14 What do these three English versions capture of this epigram in hendecasyllables addressed to the poet's best friend Iulius Martialis, and what do they miss?

uitam quae faciant beatiorem.
iucundissime Martialis, haec sunt:
res non parta labore sed relicta:
non ingratus ager, focus perennis:
lis numquam, toga rara, mens quieta: 5
uires ingenuae, salubre corpus:
prudens simplicitas, pares amici:
conuictus facilis, sine arte mensa:
nox non ebria, sed soluta curis:
non tristis torus et tamen pudicus: 10
somnus qui faciat breues tenebras:
quod sis esse uelis nihilque mauis:
summum nec metuas diem nec optes.

MARTIAL *Epigrams* X 47

The Meanes to Attain Happy Life

Martiall, the thinges that do attayn
the happy life, be these, I finde.
The richesse left, not got with pain:
the frutefull ground: the quiet mynde:
the egall frend, no grudge, no strife: 5
no charge of rule, nor gouernance:
without disease the healthfull lyfe:
the houshold of continuance:
the meane diet, no delicate fare:
trew wisdom ioyned with simplenesse: 10
the night discharged of all care.
where wine the wit may not oppresse:
the faithful wife, without debate:
suche slepes, as may begyle the night:
contented with thine owne estate, 15
ne wish for death, ne feare his might.

HENRY HOWARD, EARL OF SURREY (1557)

The Things that make the happier life, are these,
most pleasant Martial; Substance got with ease,
not labour'd for, but left thee by thy Sire;
a Soyle, not barren; a continewall fire;
never at Law; seldome in office gown'd; 5
a quiet mind; free powers; and body sound;
a wise simplicity; freindes alike-stated;
thy table without art, and easy-rated:
thy night not dronken, but from cares layd wast;
no sowre, or sollen bed-mate, yet a Chast; 10
sleepe, that will make the darkest howres swift-pac't;
will to be, what thou art; and nothing more:
nor feare thy latest day, nor wish therfore.

BEN JONSON (1640)

Means to Attain ...

*My carefree Namesake, this the art
shall lead thee to life's happier part:*

a competence inherited, not won.
productive acres & a constant home:

no courts, few formal days, your mind stable. 5
a native vigor in a healthy frame:

a tact in candour, friendships on a par.
convivial courtesies, a plain table:

a night, not drunken, yet shall banish care: 10
a bed, not frigid, yet not one of shame:
a sleep that makes the dark hours shorter:

prefer your state & hanker for none other,
nor fear, nor seek to meet, your final hour.

PETER WHIGHAM (1985)

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SECTION B: Philosophy

- 1 To what extent did the Milesians discipline their speculations by rational argument?
- 2 In what sense, if any, does Heraclitus think that contradictions are true?
- 3 Is Socrates' claim that 'virtue is knowledge' persuasive?
- 4 Is the Theory of Forms a useful basis for philosophy?
- 5 Was Plato's hostility towards the sophists justified?
- 6 Which feature or features of Plato's description of the human soul do you find most plausible, and which most implausible?
- 7 Expound and assess **either** the Stoic **or** the Epicurean accounts of friendship and society.
- 8 How good are Epicurus' reasons for not fearing death?
- 9 Do the Stoics give sufficient reason for thinking that virtue is the only good thing?

SECTION C: History

- 1 'Historical fiction reaches the parts that more conventional types of history cannot reach.' Discuss with relation to **either** films **or** novels about the Ancient world.
- 2 **Either** (a) What are the problems and possibilities for writing history from Athenian law-court speeches? (You may, if you wish, limit your answer to one law-court speech.)
Or (b) 'Cicero's First and Second Catilinarian speeches tell us more about Cicero than about Catiline.' Discuss.
- 3 How do you account for the relative stability of democratic Athens through most of the fifth and fourth centuries B.C.?
- 4 To what extent did the *arche* of fifth-century Athens conform to our modern expectations about empire?
- 5 'More of a hindrance than a help in terms of historical understanding.' Is this a fair assessment of the concept of a 'Hellenistic Period'?
- 6 How effectively did Hellenistic rulers control and administer their territories?
- 7 'Not so much an empire as a collection of provinces.' Is this an accurate description of Rome's *imperium* for the period you have studied?
- 8 How does the evidence of archaeology and epigraphy enhance our understanding of the Roman world under the Principate?

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SECTION D: Archaeology

- 1 How far has classical archaeology been changed by the use of new techniques over the last thirty years?
- 2 Should classical archaeologists familiarise themselves with relevant ancient texts before they carry out field projects or afterwards?
- 3 What is the significance of ceramics within the study of classical archaeology other than for dating purposes?
- 4 Why should classical archaeologists study ancient burial practices? You may focus on a single case study if you like.
- 5 **Either** (a) Discuss the significance of the Parthenon as a historical source.
Or (b) Are cast galleries an appropriate medium for the study of ancient sculpture?
- 6 How may Roman sculpture help us understand the society of the Late Republic?
- 7 Discuss the ways in which archaeologists can use coins and/or inscriptions for dating purposes.
- 8 **Either** Discuss **two** of the photographs (a, b, d, e).
Or Discuss **one** of the pictures (a, b, d, e) and compare and contrast (c-i) and (c-ii).

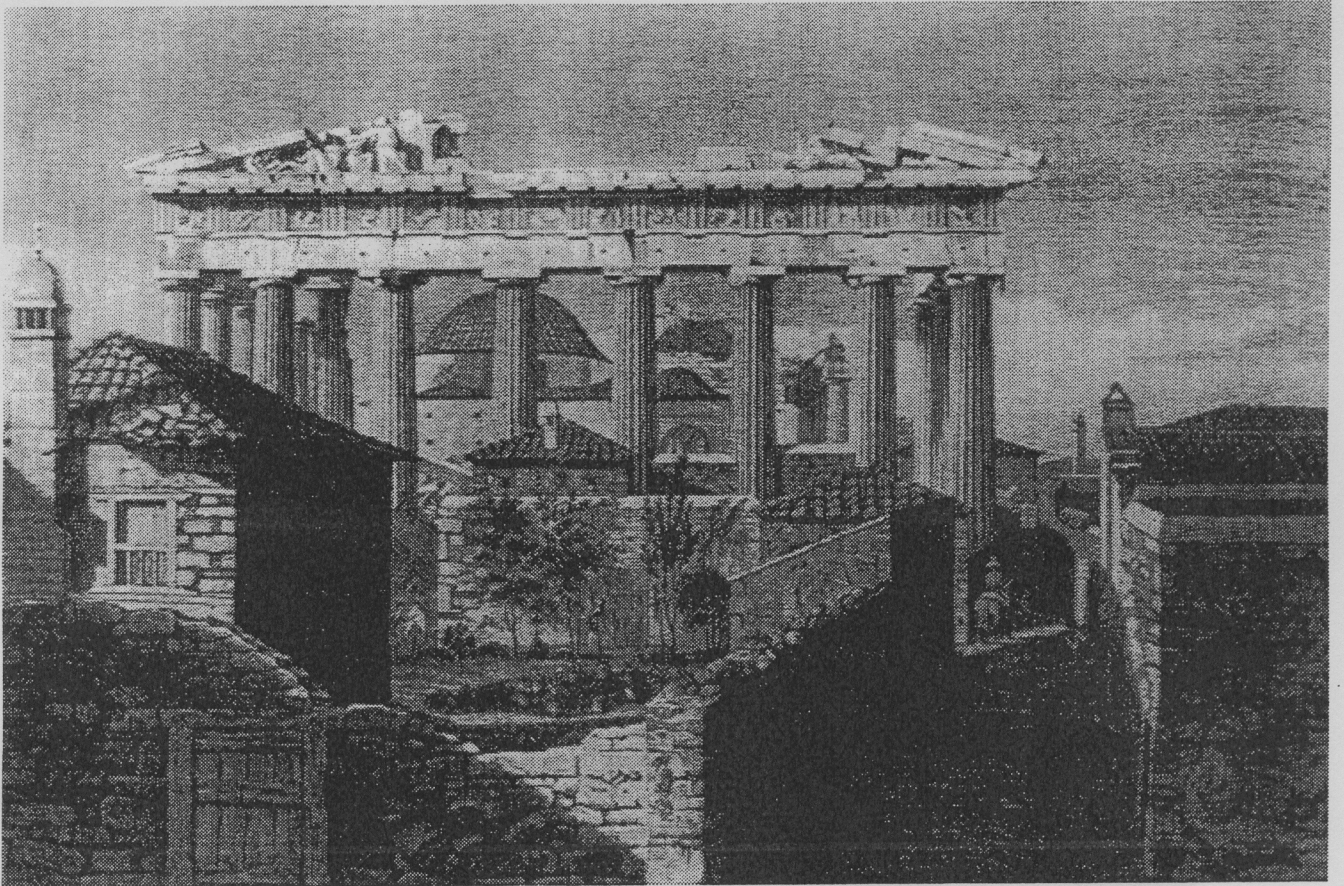
N.b. that (c) is a comparative question involving two photographs.

(a)



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(b)



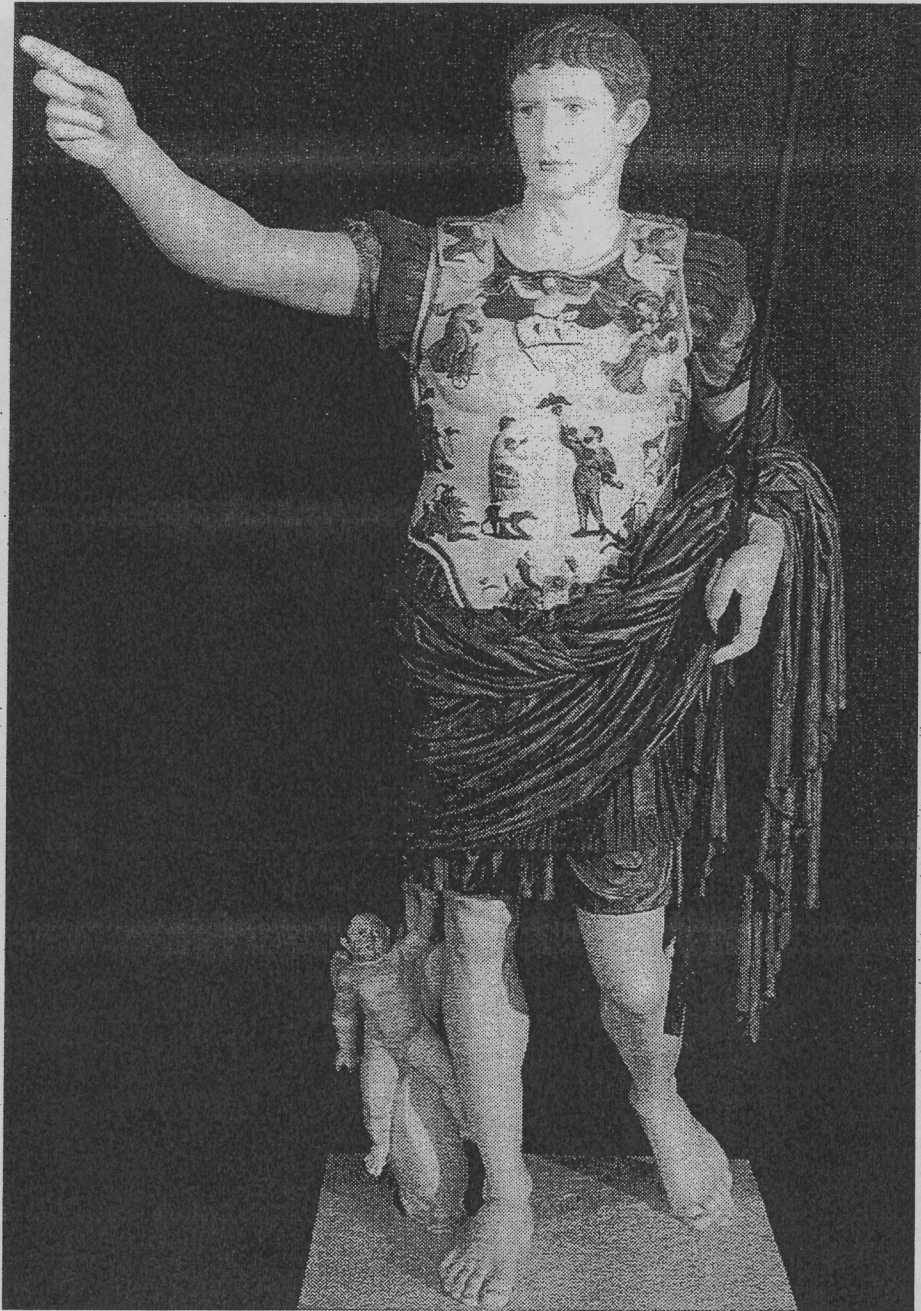
TURN OVER for continuation of Question 8

(c-i)



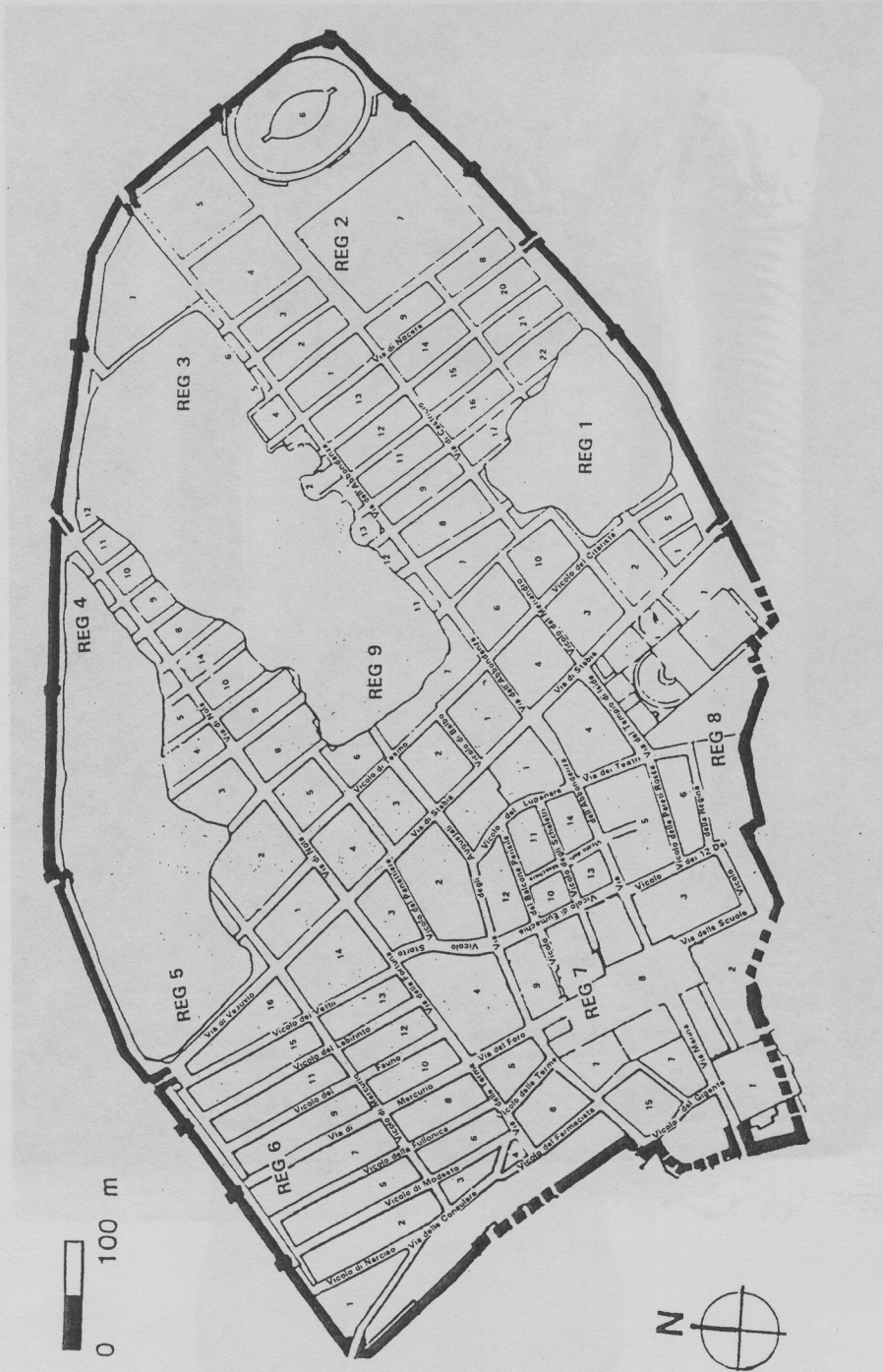
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(c-ii)



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(d)



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(e)



SECTION E: Philology

1 Establish the likely pronunciation of **any 4** of the following, indicating any areas of uncertainty:

- | | |
|-------------------------------------|--------------------------------|
| (a) θ in <i>θεός</i> | (d) <i>m</i> in <i>bellum</i> |
| (b) ϵ i in <i>τείχος</i> | (e) <i>g</i> in <i>ignis</i> |
| (c) ζ in <i>ζεύγμα</i> | (f) <i>i</i> in <i>optimus</i> |

2 A phonemic writing system would create more problems than it solved. Discuss using evidence from Greek, Latin and English.

3 **Either** (a) Is the Greek aorist a tense or an aspect? Discuss with respect to finite verbs, participles and other forms of the verb.

Or (b) Compare the perfect in Latin and Greek.

4 How many cases did Latin and Greek have?

5 Define and illustrate **any 4 of the 6** following terms:

- (a) allomorph
- (b) portmanteau morph
- (c) isolating languages
- (d) morphemic analysis
- (e) grammatical categories
- (f) derivational morphology

6 Show how linguistic differences relate to differences in **one or more** of the following, illustrating your answer with examples from Latin and/or Greek:

- (a) social class
- (b) sex
- (c) geographical location

7 Define and illustrate **any 4** of the following, giving examples from Latin and/or Greek:

- | | |
|------------------------|--------------------------------|
| (a) Presuppositions | (d) Maxim of quantity |
| (b) Performative verbs | (e) Conversational implicature |
| (c) IFIDs | (f) Deixis |

8 Explain the difference between textual cohesion and textual coherence. You may illustrate your answer, if you wish, with reference to the following passage:

Σώστρατος ἦν μοι ἐπιτήδειος καὶ φίλος. τούτῳ ἡλίου δεδυκότος ἰόντι ἐξ ἀγροῦ ἀπήντησα. εἰδὼς δ' ἐγὼ ὅτι τηνικαῦτα ἀφιγμένος οὐδὲν καταλήψοιτο οἴκοι τῶν ἐπιτηδείων, ἐκέλευον συνδειπνεῖν· καὶ ἔλθόντες οἴκαδε ὡς ἐμέ, ἀναβάντες εἰς τὸ ὑπερῶν ἐδειπνοῦμεν. ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν, ἐκεῖνος μὲν ἀπιὼν ᾤχετο, ἐγὼ δ' ἐκάθευδον. ὁ δ' Ἐρατοσθένης, ὦ ἄνδρες, εἰσέρχεται, καὶ ἡ θεραπεία ἐπεγείρασα με εὐθύς φράζει ὅτι ἔνδον ἐστί. καὶ γὰρ εἰπὼν ἐκείνῃ ἐπιμελεῖσθαι τῆς θύρας, καταβὰς σιωπῇ ἐξέρχομαι, καὶ ἀφικνοῦμαι ὡς τὸν καὶ τὸν, καὶ τοὺς μὲν οὐκ ἔνδον κατέλαβον, τοὺς δὲ οὐδ' ἐπιδημοῦντας ἠῦρον. παραλαβὼν δ' ὡς οἶόν τε ἦν πλείστους ἐκ τῶν παρόντων ἐβάδιζον. καὶ δᾶδας λαβόντες ἐκ τοῦ ἐγγύτατα καπηλείου εἰσερχόμεθα, ἀνεωγμένης τῆς θύρας καὶ ὑπὸ τῆς ἀνθρώπου παρεσκευασμένης. ὤσαντες δὲ τὴν θύραν τοῦ δωματίου οἱ μὲν πρῶτοι εἰσιόντες ἔτι εἶδομεν αὐτὸν κατακείμενον παρὰ τῆς γυναικί, οἱ δ' ὕστερον ἐν τῇ κλίνῃ γυμνὸν ἐστηκότα.

LYSIAS 1.22-25