



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part II
Group C History

Thursday 31 May 2007 9 to 12

Paper C1

THE GREEKS AND THE SUPERNATURAL: MAGIC, ORACLES, AND
RELIGION IN ARCHAIC AND CLASSICAL GREECE

Answer three questions.

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

Irrelevance will be penalized.

STATIONERY REQUIREMENTS

20 Page Booklet x 1
Rough Work Pad x 1

SPECIAL REQUIREMENTS

None

**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**

- 1 'More the province of the anthropologist than the historian'. Discuss this view of Archaic and Classical Greek religion.
- 2 How far may Hesiod's relations to the supernatural be regarded as typical of Archaic Greece?
- 3 'The social and legal standing of magic is basically ambivalent' (H.S. VERSNEL). Discuss with reference to Archaic and Classical Greece.
- 4 **Either** (a) How would you account for Delphi's status as the oracular shrine *par excellence* for all Greece?

Or (b) How prominently did oracular shrines apart from Delphi feature in the normal lifestyles of ordinary Greeks?
- 5 How far was dealing with the supernatural a concern of Athenian armies?
- 6 **Either** (a) Were curses just the other, negative side of oaths?

Or (b) Given that states laid curses, how controversial was private and individual cursing?
- 7 By comparison with free Greek citizens, how far were slaves in Greece insiders or outsiders in relations with the supernatural?
- 8 'Athenian tragedy's preoccupation with the pollution of plague and other forms of disease should not be generalised to everyday life outside the theatre'. Discuss.
- 9 What were the chief ways in which classifications by age-group determined relations to the supernatural?
- 10 'It is misleading to speak of Sacrifice as if it were a single, unitary category'. Discuss.
- 11 To what extent did women express themselves ritually in markedly different ways from men?
- 12 How far do the Thesmophoria and other women-only festivals represent a degree of female emancipation in Archaic and Classical Greece?

END OF PAPER