



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
Cambridge International Level 3 Pre-U Certificate  
Principal Subject

**CLASSICAL HERITAGE**

**9786/03**

Paper 3 Classical Literature – Sources and Evidence

**May/June 2013**

**1 hour 30 minutes**

Additional Materials: Answer Booklet/Paper



**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

This paper contains four options.

Answer **one** question.

You are advised to spend 20 minutes reading and thinking about the three passages on the one option you have chosen to answer, and then 10 minutes planning your answer.

Answers need to make use of all three passages given for the question you are answering.

At the end of the examination fasten all your work securely together.

All questions in this paper carry 50 marks.

This document consists of **5** printed pages and **3** blank pages.



## 1 The changing world of Athens: its friends and enemies

Read the following passage and answer the question that follows:

Greek conventions of war were simple. The victors had the right to dispose of the defeated in any way they wanted. For most of the archaic period, wars were fought among neighboring communities for booty, control of fertile land, and honor. Until the mid-fifth century, wars rarely affected the survival of the defeated community. It is a black mark on the Athenian honor sheet that, under the pressure of their long and bitter war with Sparta, they reintroduced into warfare among Greeks the “Homeric” custom of destroying conquered cities and enslaving their populations.

Kurt A. Raaflaub, *Warfare in Athenian Society* (2007)

**To what extent did the impact of war on ordinary people change during the fifth century BC? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

But in the end the Persians solved their problem: a way of access to the Acropolis was found – for it was prophesied that all Athenian territory upon the continent of Greece must be overrun by the Persians. There is a place in front of the Acropolis, behind the way up to the gates, where the ascent is so steep that no guard was set, because it was not thought possible that any man would be able to climb it; here, by the shrine of Cecrops’ daughter Aglaurus, some soldiers managed to scramble up the precipitous face of the cliff. When the Athenians saw them on the summit, some leapt from the wall to their death, others sought sanctuary in the inner shrine of the temple; but the Persians who had got up first made straight for the gates, flung them open and slaughtered those in sanctuary. Having left not one of them alive, they stripped the temple of its treasures and burnt everything on the Acropolis. Xerxes, now absolute master of Athens, dispatched a rider to Susa with news for Artabanus of his success.

Herodotus, *Histories* 8. 53–54

The ambassadors from Mytilene provided wine and barley for the crew and promised great rewards if they arrived in time, and so the men made such speed on the voyage that they kept on rowing while they took their food (which was barley mixed with oil and wine) and rowed continually, taking it in turn to sleep. Luckily they had no wind against them, and as the first ship was not hurrying on its distasteful mission, while they were pressing on with such speed, what happened was that the first ship arrived so little ahead of them that Paches had just had time to read the decree and to prepare to put it into force, when the second ship put in to the harbour and prevented the massacre. So narrow had been the escape of Mytilene.

The other Mytilenians whom Paches had sent to Athens as being the ones chiefly responsible for the revolt were, on the motion of Cleon, put to death by the Athenians. There were rather more than 1,000 of them. The Athenians also destroyed the fortifications of Mytilene and took over their navy.

Thucydides, *History of the Peloponnesian War* 3. 49–50

## 2 The Roman empire: civilisation or submission?

Read the following passage and answer the question that follows:

The barbarians were creations of the Roman mind, and to those barbarians were attributed characteristics that were the opposite of the qualities to which the Romans aspired. ... 'There is in each of us a barbarian tribe, extremely over-bearing and intractable\* – I mean temper and those insatiable desires, which stand opposed to rationality as Scythians and Germans do to Romans.' (Themistius, philosopher)

P. S. Wells, *Peoples beyond the Roman Imperial Frontiers* (2008) [adapted]

\* intractable = unmanageable

**To what extent did the Romans think of non-Romans, both inside and outside the Empire, as barbarians? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

Who the first inhabitants of Britannia were, whether natives or immigrants, remains obscure, as one would expect when dealing with barbarians. But their physical characteristics vary, and that variation is suggestive. The reddish hair and large limbs of the Caledonians proclaim a Germanic origin; the swarthy faces of the Silures, their generally curly hair and the fact that Hispania lies opposite, all lead one to believe that Iberians crossed in ancient times and occupied that land. Those nearest the Gauls are also like them. Perhaps their common origin still has force, perhaps their common situation under the heavens has shaped the physical type in lands that extend in different directions.

On a general estimate, however, it is likely that Gauls took possession of the neighbouring island. In both lands you find the same rituals, the same superstitious beliefs; the language does not differ much; there is the same boldness in courting danger and, when it has come, the same cowardice in avoiding it.

Tacitus, *Agricola*, 11

They are divided into four grades, according to the stage they have reached in their preparation; and so far are the juniors inferior to the seniors that if they touch them the persons touched must wash as though contaminated by an alien. They are long-lived, most of them passing the century, owing to the simplicity of their daily life, I suppose, and the regular routine. They despise danger and conquer pain by sheer will-power: death, if it comes with honour, they value more than life without end. Their spirit was tested to the utmost by the war with the Romans, who racked and twisted, burnt and broke them, subjecting them to every torture yet invented in order to make them blaspheme the Lawgiver or eat some forbidden food, but could not make them do either, or ever once fawn on their tormentors or shed a tear. Smiling in their agony and gently mocking those who tortured them, they resigned their souls in the joyous certainty that they would receive them back.

Josephus, *The Jewish War* (Penguin, chapter 7)

### 3 Drama: the idea of tragedy

Read the following passage and answer the question that follows:

The change in fortune will be due not to depravity, but to some great error.

Aristotle, *Poetics* 1453a

**Explore critically the extent to which changes in fortune in tragedy are due to error rather than deliberate wrongdoing. In your answer you should consider the passage above and your wider reading of tragedy as well as the two passages below:**

OEDIPUS: My mind is troubled; all my fears return.  
The blood of Laius is upon my hands –  
The gods of heaven and hell allege. And yet  
My conscience knows no sin; it knows itself  
More surely than the gods can know it,  
And it denies the charge.

Seneca, *Oedipus* 764–67

JASON: You could have stayed in Corinth, still lived in this house,  
If you had quietly accepted the decisions  
Of those in power. Instead, you talked like a fool; and now  
You are banished. Well, your angry words won't upset *me*;  
Go on as long as you like reciting Jason's crimes.  
But after your abuse of the king and the princess  
Think yourself lucky to be let off with banishment.  
I have tried all the time to calm them down; but you  
Would not give up your ridiculous tirades against  
The royal family. So, you're banished. However, I  
Will not desert a friend. I have carefully considered  
Your problem, and come now, in spite of everything,  
To see that you and the children are not sent away  
With an empty purse, or unprovided.

Euripides, *Medea* 448–62

#### 4 Gods and heroes: the importance of epic

Read the following passage and answer the question that follows:

In an atmosphere of fierce competition among men, women were viewed symbolically and literally as properties – the prizes of contests and the spoils of conquest – and domination over them increased the male's prestige.

Women, free or slave, were valued for their beauty and accomplishments.

Sarah B. Pomeroy, *Goddesses, Whores, Wives and Slaves* (1975)

**Explore critically Pomeroy's assessment of how the portrayal of women in ancient epic contributes to the concept of the hero. In your answer you should consider the passage above and your wider reading of epic as well as the two passages below:**

*Achilles is speaking to his mother, Thetis:*

'But then anger seized the son of Atreus: he leapt up and declared the threat which has now been carried out. That girl the bright-eyed Achaians are now taking in a fast ship to Chryse, and carrying gifts for the lord Apollo. But the heralds have just now come to my hut and taken away with them the daughter of Briseus, my gift from the sons of the Achaians. So now, if it is in your power, protect your own son. Go to Olympus and beseech Zeus by any service you have ever done his godhead in word or action. .... sit beside him and take his knees, asking that it may be his will to bring aid to the Trojans and pen the Achaians back by the shore and the sterns of their ships amid much slaughter, so that all may have enjoyment of their king, and even the son of Atreus, wide-ruling Agamemnon, may come to recognise his folly in paying no honour to the best of the Achaians.'

Homer, *Iliad* 1, 386–392 and 400–410

*Penelope is speaking:*

'Odysseus,' she cried, 'do not be angry with me, you who were always the most understanding of men. All our unhappiness is due to the gods, who couldn't bear to see us share the joys of youth and reach the threshold of old age together. But don't be cross with me now, or hurt because I did not give you this loving welcome the moment I first saw you. For I had always had the cold fear in my heart that somebody might come here and deceive me with his talk. There are many who think up wicked selfish schemes. Helen of Argos, born of Zeus, would never have slept in her foreign lover's arms had she known that her countrymen would go to war to fetch her back to Argos.'

Homer, *Odyssey* 23, 210–222





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