



**CLASSICAL HERITAGE**

**9786/03**

Paper 3 Classical Literature – Sources and Evidence

**May/June 2012**

**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:

It seems reasonable to suspect that Thucydides' apparent exaggeration of the dislike for the Athenian Empire, and of its failure to win support, arose from his own disapproval of the Empire and of the *demokratia* which it promoted. He himself fought for the Athenian Empire as a general against Brasidas' Spartan force in 424. But after the fall of Amphipolis to Brasidas, Thucydides was dismissed and forced into exile for some 20 years. His own misfortune, and his wealth, may have prompted anti-democratic feelings in him.

A. Powell, *Athens and Sparta* (1988)

**To what extent does the bias of the sources affect our view of the achievements of the Athenians under democracy? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

*Athenians:* As a matter of fact we are not so much frightened of states on the continent. They have their liberty, and this means that it will be a long time before they begin to take precautions against us. We are more concerned about islanders like yourselves, who are still unsubdued, or subjects who have already become embittered by the constraint which our empire imposes on them. These are the people who are most likely to act in a reckless manner and to bring themselves and us, too, into the most obvious danger.

*Melians:* Then surely, if such hazards are taken by you to keep your empire and by your subjects to escape from it, we who are still free would show ourselves great cowards and weaklings if we failed to face everything that comes rather than submit to slavery.  
Thucydides, *History of the Peloponnesian War* 5.99–100

*Megarian:* Weel, hullo, Athenian market. We Megarians lo'ye dearly, and we've longed for ye, I sweir by the god of friendship, as though ye were our ain mither. Ye twa puir bairns, listen to yer wretched auld father: go up there [*pointing towards the house*] and see can ye find anything to eat anywhere aroond.  
[*The girls climb the steps to the platform, but can find nothing edible there. Meanwhile their father has taken his paraphernalia out of the sack.*]  
Listen, then, and dinna let yer bellies – I mean yer minds wander. Which wuid ye rather – be sold as slaves, or starve tae death?

*Girls:* Be sold, be sold!

Aristophanes, *Acharnians* 729–735

## 2 The Roman empire: civilisation or submission?

Read the following passage and answer the question that follows:

The tolerance of the state in allowing provincials to retain non-Roman lifestyles is all the more striking when the Romans knew well the practical advantages which could accrue to the state from cultural change. The historian Tacitus claimed that his father-in-law Agricola spent the winter of 78–79 CE during his governorship of Britain attempting ‘to induce a people, hitherto scattered, uncivilized and therefore prone to fight, to grow pleasurably inured to peace and ease’. This was achieved, according to Tacitus, by encouraging the building of temples, market-places and large houses, and by promoting the Latin language and the wearing of a toga, leading on to ‘the amenities that make vice agreeable’, such as baths and banquets.

M. Goodman, *Rome and Jerusalem* (2007)

**To what extent were provincials forced to submit to the Romans? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

Agricola, however, understood the feelings of a province and had learned from the experience of others that arms can effect little if injustice follows in their train. He resolved to root out the causes of war. Beginning with himself and his staff, he enforced discipline in his own household first – a task often found as difficult as the government of a province. He made no use of freedmen or slaves for official business. He would not be influenced by personal feelings, recommendations or petitions in choosing his centurions and men. The best, he was sure, would best justify his trust. He knew everything, but did not always act as if he knew. He could condone minor offences, but had no kind of mercy for major ones. Sometimes he would omit to punish and be satisfied by a change of heart. He preferred to appoint to official positions and duties men whom he could trust not to transgress, rather than punish the transgressor. He eased the levy of corn and tribute by distributing the burden fairly, and cancelled those charges, contrived by profiteers, which were more bitterly resented than the tax itself.

Tacitus, *Agricola*, 19

In spite of their vast numbers, the Jews felt in their helpless state that they were terribly alone; the Romans were succeeding so wonderfully that, few as they were, they never doubted that they actually outnumbered the enemy. The Jews battled against their reverses, ashamed of their swift defeat and hoping for a change of fortune; the Romans relentlessly followed up their success. So the struggle continued till dusk, by which time 10,000 Jewish soldiers had fallen with two of their commanders, John and Silas. The survivors, wounded for the most part, with the one general left, Niger, fled to the town in Idumaea called Chaallis. Roman casualties amounted to a few men wounded.

So far from being broken-hearted by this fearful disaster, the Jews were stimulated by defeat to still greater determination, and disregarding the dead bodies at their feet they were lured by their earlier successes to a second disaster.

Josephus, *The Jewish War* (Penguin, chapter 11)

### 3 Drama: the idea of tragedy

Read the following passage and answer the question that follows:

Euripides conducts us into this appalling tale of a mother who murders her children as an act of vengeance upon the husband who has abandoned her.

J. Morwood, *The Plays of Euripides* (2002)

**Explore critically the different ways in which the tragedians employed vengeance in their plays. In your answer you should consider the passage above and your wider reading of tragedy as well as the two passages below:**

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Aeschylus, *Agamemnon* 1279–85

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Sophocles, *Oedipus the King* 255–59, 264–66

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

Read the following passage and answer the question that follows:

An ancient critic said that Homer seemed to have made his men gods and his gods men. That was a shrewd remark. The 'ungodlike' behaviour of deities is not just light relief, it is at the heart of his idea of man. The heroes are indeed very like the gods, in all but two respects: men are mortal, whereas gods never die; gods are happy and men miserable.

R. Jenkyns, *Classical Epic: Homer and Virgil* (1992)

**Explore critically Jenkyns' assessment of the similar natures of gods and heroes. 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:*

'Because nothing equals the worth of my life – not even all the riches they say were held by the well-founded city of Ilios in earlier times, in peace, before the sons of the Achaians came, nor all that the Archer's stone threshold guards inside, in Phoibos Apollo's temple in rocky Pytho. Men can raid cattle and sturdy sheep, and men can win tripods and bay horses by the head – but there is no raiding or winning a man's life back, when once it has passed the guard of his teeth. My mother, the silver-footed goddess Thetis, says that I have two fates that could carry me to the end of death.'

Homer, *Iliad* 9, 420–432

At this Juno, Queen of Heaven, burst out, wild with rage: 'Why do you force me to break my deep silence? The scars have formed over my wounds. Why do you make me speak and reopen them? Neither man nor god compelled Aeneas to choose the ways of war and confront king Latinus as an enemy. We are told he has the authority of the Fates for coming to Italy. The Fates, indeed! He was goaded into it by the ravings of Cassandra! And did we urge him to abandon his camp or put his life at the mercy of the winds? Did we advise him to entrust his fortifications and the whole management of the war to a boy? To disturb the loyalty of the Etruscans and stir up a peaceful people? Where is Juno in all this?'

Virgil, *Aeneid* 10, 65–75

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