

**CLASSICAL HERITAGE**

**9786/03**

Paper 3 Classical Literature – Sources and Evidence

**May/June 2014**

**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, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

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:

What we find in Periclean Athens cannot have been 'in theory democracy but in fact rule by the first man' (Thucydides) – because that is not how Athens worked. Pericles was frequently elected general, according to Plutarch for each of the last fifteen years of his life, and the generals were the political as well as the military leaders of Athens. Nevertheless, as general Pericles was one of a board of ten men, who were constitutionally equal, and he and his colleagues had little formal power inside Athens. To be general he had to be elected, year after year (and in 430 he was deposed, but subsequently re-elected). To direct Athenian policy he had to ensure that the assembly voted as he wanted, again and again, on proposal after proposal; and in a society without disciplined political parties nobody, however influential, could be certain of achieving that on every occasion.

P. J. Rhodes, *Democracy and Empire* (2007)

**To what extent did internal political disputes and changes of leadership stop Greek states pursuing consistent foreign policies in this period? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

The Spartans then sent for representatives from their other allied states, and the assembly was addressed in the following words: 'We acknowledge to you, our comrades in arms, that we have made a mistake. On the strength of certain oracles, which have proved to be a swindle, we expelled from their country men who were our friends, men who undertook to keep Athens dependent upon us; these gone, we put power into the hands of an ungrateful rabble, which had no sooner raised its head by our generous act of liberation than it turned against us and flung us out, ourselves and our king, with every mark of insult. Since then these people have been growing in reputation and strength. This was the mistake we made; and now, with your help, we will try to make up for it. Our object when we invited you and Hippias, whom you see before you, to attend this meeting, was to agree to unite our forces for his restoration.'

Herodotus, *Histories* 5.91

*Alcibiades speaking to the Athenian assembly:*

'The Sicilian cities have swollen populations made out of all sorts of mixtures, and there are constant changes and rearrangements in the citizen bodies. The result is that they lack the feeling that they are fighting for their own fatherland; no one has adequate armour for his own person, or a proper establishment on the land. What each man spends his time on is in trying to get from the public whatever he thinks he can get either by clever speeches or by open sedition – always with the intention of going off to live in another country, if things go badly with him. Such a crowd as this is scarcely likely either to pay attention to one consistent policy or to join together in concerted action. The chances are that they will make separate agreements with us as soon as we come forward with attractive suggestions, especially if they are, as we understand is the case, in a state of violent party strife.'

Thucydides, *History of the Peloponnesian War* 6.17

## 2 The Roman empire: civilisation or submission

Read the following passage and answer the question that follows:

Claudius' historical studies had convinced him that Rome owed much to her readiness in former times to incorporate men of merit into the citizen body and, on one of the few occasions when she had obstinately refused, she had nearly succumbed to civil war; he realized that Gallic or Spanish or African notables, Greek and Asiatic doctors, scientists and men of letters could all play a useful part in the State.

from *The Cambridge Ancient History, Volume X,  
The Augustan Empire 44 BC–AD 70* (1934) [adapted]

**To what extent did the Romans see the Empire as a resource to benefit their own interests? In your answer, you should consider the passage above and your wider reading as well as the two passages below:**

The interior of Britain is inhabited by people who claim, on the strength of an oral tradition, to be aboriginal; the coast, by Belgic immigrants who came to plunder and make war – nearly all of them retaining the names of the tribes from which they originate – and later settled down to till the soil. The population is exceedingly large, the ground thickly studded with homesteads, closely resembling those of the Gauls, and the cattle very numerous. For money they use either bronze, or gold coins, or iron ingots of fixed weights. Tin is found inland, and small quantities of iron near the coast; the copper that they use is imported. There is timber of every kind, as in Gaul, except beech and fir. Hares, fowl, and geese they think it lawful to eat, but rear them for pleasure and amusement. The climate is more temperate than in Gaul, the cold being less severe.

Caesar, *The Conquest of Gaul*, 5

There was no one left for the soldiers to kill or plunder, not a soul on which to vent their fury; for mercy would never have made them keep their hands off anyone as long as action was possible. So Caesar now ordered them to raze the whole City and Sanctuary to the ground, leaving the towers that overtopped the others, Phasaël, Hippicus, and Mariamme, and the stretch of wall enclosing the City on the west – the wall to serve as protection for the garrison that was to be left, the towers to show later generations what a proud and mighty city had been humbled by the gallant sons of Rome. All the rest of the fortifications encircling the City were so completely levelled with the ground that no one visiting the spot would believe it had once been inhabited. This then was the end to which the mad folly of revolutionaries brought Jerusalem, a magnificent city renowned to the ends of the earth.

Josephus, *The Jewish War* (Penguin chapter 22)

### 3 Drama: the idea of tragedy

Read the following passage and answer the question that follows:

‘A discovery...in combination with a reversal will carry with it either pity or fear.’

Aristotle, *Poetics*

**Explore critically the extent to which discoveries and reversals of fortune in tragedy contribute to the audience’s experience. 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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Sophocles, *Oedipus the King*, 132, 136–41

JASON: What trouble? Is Medea trying to kill me too?  
 CHORUS: Your sons are dead. Their mother has killed both your sons.  
 JASON: What? Killed my sons? That word kills me.  
 CHORUS: They are both dead.  
 JASON: Where are they? Did she kill them out here, or indoors?  
 CHORUS: Open that door, and see them lying in their blood.  
 JASON: Slaves, there! Unbar the doors! Open, and let me see  
 Two horrors: my dead sons, and the woman I will kill.

Euripides, *Medea*, 1308–1316

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

Read the following passage and answer the question that follows:

A thirst for individual glory is the prime motivation for many of the heroes in the *Aeneid* no less than in the *Iliad*.

K. W. Gransden, *Virgil, the Aeneid* (1990)

**Explore critically Gransden's assessment of the motivation of heroes. In your answer you should consider the passage above and your wider reading of Epic as well as the two passages below:**

*Sarpedon is speaking:*

'Glaukos, why is it that we two are held in the highest honour in Lycia, with pride of place, the best of the meat, the wine cup always full, and all look on us like gods, and we have for our own use a great cut of the finest land by the banks of the Xanthos, rich in vineyard and wheat-bearing ploughland? That is why we should be taking our stand at the front of the Lycian lines and facing the sear of battle, so that among the heavy-armoured Lycians people will say: "These are no worthless men who rule over us in Lycia, these kings we have who eat our fat sheep and drink the choice of our honey-sweet wine. No, they have strength too and courage, since they fight at the front of the Lycian lines."'

Homer, *Iliad* 12, 303–320

*Mezentius is speaking:*

'Was I so besotted with the pleasure of living that I allowed my own son to take my place under my enemy's sword? Is the father to be saved by the wounds of the son? Have you died so that I might live? Now for the first time is death bitter to me! Now for the first time does a wound go deep. And I have even stained your name, my son, by my crimes. Men hated me and drove me forth from the throne and sceptre of my fathers. I owed a debt to my country and my people who detested me, and I would to heaven I had paid it with this guilty life of mine by every death a man can die! But I am still alive. I have still not left the world of men and the light of day, but leave it I shall!'

Virgil, *Aeneid* 10, 845–860





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