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**CLASSICAL GREEK AND ROMAN STUDIES
STANDARD LEVEL
PAPER 2**

SCHOOL BASED SYLLABUS

Topic 1: Greek and Roman Epic

Topic 3: The Peloponnesian War: Greece in Conflict

Friday 2 November 2012 (morning)

1 hour 30 minutes

SOURCE BOOKLET

INSTRUCTIONS TO CANDIDATES

- Do not open this Source Booklet until instructed to do so.
- This booklet contains all of the sources required for Paper 2.

SECTION A

Greek and Roman Epic

SOURCE A

Athene intervenes to stop Achilles from killing Agamemnon.

- As his racing spirit veered back and forth,
 just as he drew his huge blade from its sheath,
 down from the vaulting heavens swept Athena,
 the white-armed goddess Hera sped her down:
- 5 Hera loved both men and cared for both alike.
 Rearing behind him Pallas seized his fiery hair –
 only Achilles saw her, none of the other fighters –
 struck with wonder he spun around, he knew her at once,
 Pallas Athena! the terrible blazing of those eyes,
- 10 and his winged words went flying: “Why, why now?
 Child of Zeus with the shield of thunder, why come now?
 To witness the outrage Agamemnon just committed?
 I tell you this, and so help me it’s the truth –
 he’ll soon pay for his arrogance with his life!”
- 15 Her gray eyes clear, the goddess Athena answered,
 “Down from the skies I come to check your rage
 if only you will yield.
 The white-armed goddess Hera sped me down:
 she loves you both, she cares for you both alike.
- 20 Stop this fighting, now. Don’t lay hand to sword.
 Lash him with threats of the price that he will face.
 And I tell you this – and I *know* it is the truth –
 one day glittering gifts will lie before you,
 three times over to pay for all his outrage.
- 25 Hold back now. Obey us both.”
- So she urged
 and the swift runner complied at once: “I must –
 when the two of you hand down commands, Goddess,
 a man submits though his heart breaks with fury.
- 30 Better for him by far. If a man obeys the gods
 they’re quick to hear his prayers.”

Homer, *Iliad*, 1.227–256, translated by **Fagles**.

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SOURCE B

Mercury intervenes to stop Aeneas staying with Dido.

Soon

as his winged feet touched down on the first huts in sight,
 he spots Aeneas founding the city fortifications,
 building homes in Carthage. And his sword-hilt
 5 is studded with tawny jasper stars, a cloak
 of glowing Tyrian purple drapes his shoulders,
 a gift that the wealthy queen had made herself,
 weaving into the weft a glinting mesh of gold.
 Mercury lashes out at once: “You, so now you lay
 10 foundation stones for the soaring walls of Carthage!
 Building her gorgeous city, doting on your wife.
 Blind to your own realm, oblivious to your fate!
 The King of the Gods, whose power sways earth and sky –
 he is the one who sends me down from brilliant Olympus,
 15 bearing commands for you through the racing winds.
 What are you plotting now?
 Wasting time in Libya – what hope misleads you so?
 If such a glorious destiny cannot fire your spirit,
 [if you will not shoulder the task for your own fame,]
 20 at least remember Ascanius rising into his prime,
 the hopes you lodge in Iulus, your only heir –
 you owe him Italy’s realm, the land of Rome!”
 This order still on his lips, the god vanished
 from sight into empty air.
 25 Then Aeneas
 was truly overwhelmed by the vision, stunned,
 his hackles bristle with fear, his voice chokes in his throat.
 He yearns to be gone, to desert this land he loves,
 thunderstruck by the warnings, Jupiter’s command...

Virgil, *Aeneid*, 4.322–349, translated by **Fagles**.

SOURCE B

Mercury intervenes to stop Aeneas staying with Dido.

As soon as his winged feet touched the roof of a Carthaginian hut, he caught sight of Aeneas laying the foundations of the citadel and putting up buildings. His sword was studded with yellow stars of jasper, and glowing with Tyrian purple there hung from his shoulders a rich cloak given him by Dido into which she had woven a fine cross-thread of gold. Mercury wasted no time:

5 “So now you are laying foundations for the high towers of Carthage and building a splendid city to please you wife? Have you entirely forgotten your own kingdom and your own destiny? The ruler of the gods himself, by whose divine will the heavens and the earth revolve, sends me down from bright Olympus and bids me bring these commands to you through the swift winds. What do you have in mind? What do you hope to achieve by idling your time away in the land

10 of Libya? If the glory of such a destiny does not fire your heart, spare a thought for Ascanius as he grows to manhood, for the hopes of this Iulus who is your heir. You owe him the land of Rome and the kingdom of Italy.”

No sooner had these words passed the lips of the Cyllenian god than he disappeared from mortal view and faded far into the insubstantial air. But the sight of him left Aeneas dumb

15 and senseless. His hair stood on end with horror and the voice stuck in his throat. He longed to be away and leave behind him this land he had found so sweet. The warning, the command from the gods, had struck him like a thunderbolt.

Virgil, *Aeneid*, 4.259–284, translated by West.

SOURCE C

Priam begs Achilles to return the body of Hector for burial.

“Fifty sons I had when the sons of Achaea came,
 nineteen born to me from a single mother’s womb
 and the rest by other women in the palace. Many,
 most of them violent Ares cut the knees from under.
 5 But one, one was left me, to guard my walls, my people –
 the one you killed the other day, defending his fatherland,
 my Hector! It’s all for him I’ve come to the ships now,
 to win him back from you – I bring a priceless ransom.
 Revere the gods, Achilles! Pity me in my own right,
 10 remember your own father! I deserve more pity...
 I have endured what no one on earth has ever done before –
 I put to my lips the hands of the man who killed my son.”

Those words stirred within Achilles a deep desire
 to grieve for his own father. Taking the old man’s hand
 15 he gently moved him back. And overpowered by memory
 both men gave way to grief. Priam wept freely
 for man-killing Hector, throbbing, crouching
 before Achilles’ feet as Achilles wept himself,
 now for his father, now for Patroclus once again,
 20 and their sobbing rose and fell throughout the house.
 Then, when brilliant Achilles had had his fill of tears
 and the longing for it had left his mind and body,
 he rose from his seat, raised the old man by the hand
 and filled with pity now for his gray head and gray beard,
 25 he spoke out winging words, flying straight to the heart:
 “Poor man, how much you’ve borne – pain to break the spirit!
 What daring brought you down to the ships, all alone,
 to face the glance of the man who killed your sons,
 so many fine brave boys? You have a heart of iron.
 30 Come, please, sit down on this chair here...
 Let us put our griefs to rest in our own hearts,
 rake them up no more, raw as we are with mourning.”

Homer, *Iliad*, 24.580–611, translated by **Fagles**.

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SOURCE D

Priam rebukes Pyrrhus, Achilles' son, before being killed by him.

At that, Priam, trapped in the grip of death,
 not holding back, not checking his words, his rage:
 “You!” he cries, “you and your vicious crimes!
 If any power on high recoils at such an outrage,
 5 let the gods repay you for all your reckless work,
 grant you the thanks, the rich reward you’ve earned.
 You’ve made me see my son’s death with my own eyes,
 defiled a father’s sight with a son’s lifeblood.
 You say you’re Achilles’ son? You lie! Achilles
 10 never treated his enemy Priam so. No, he honored
 a suppliant’s rights, he blushed to betray my trust,
 he restored my Hector’s bloodless corpse for burial,
 sent me safely home to the land I rule!”

With that

15 and with all his might the old man flings his spear –
 but too impotent now to pierce, it merely grazes
 Pyrrhus’ brazen shield that blocks its way
 and clings there, dangling limp from the boss,
 all for nothing. Pyrrhus shouts back: “Well then,
 20 down you go, a messenger to my father, Peleus’ son!
 Tell him about my vicious work, how Neoptolemus
 degrades his father’s name – don’t you forget.
 Now – die!”

That said, he drags the old man

25 straight to the altar, quaking, slithering on through
 slicks of his son’s blood, and twisting Priam’s hair
 in his left hand, his right hand sweeping forth his sword –
 a flash of steel – he buries it hilt-deep in the king’s flank.”

Virgil, *Aeneid*, 2.660–685, translated by **Fagles**.

SOURCE D

Priam rebukes Pyrrhus, Achilles' son, before being killed by him.

- There was no escape for Priam. Death was now upon him, but he did not check himself or spare the anger in his voice. “As for you,” he cried, “and for what you have done, if there is any power in heaven that cares for such things, may the gods pay you well. May they give you the reward you have deserved for making me see my own son dying before my eyes, for defiling a father’s face
- 5 with the murder of his son. You pretend that Achilles was your father, but this is not how Achilles treated his enemy Priam. He had respect for my rights as a suppliant and for the trust I placed in him. He gave me back the bloodless body of Hector for burial and allowed me to return to the city where I was king.” With these words the old man feebly threw his harmless spear. It rattled on the bronze of Pyrrhus’ shield and hung there useless sticking on the surface of the central boss.
- 10 Pyrrhus then made his reply. “In that case you will be my messenger and go to my father, son of Peleus. Let him know about my wicked deeds and do not forget to tell him about the degeneracy of his son Neoptolemus. Now, die.” As he spoke the word, he was dragging Priam to the very altar, his body trembling as it slithered through pools of his son’s blood. Winding Priam’s hair in his left hand, in his right he raised his sword with a flash of light and
- 15 buried it to the hilt in Priam’s side.

Virgil, *Aeneid*, 2.533–553, translated by West.

SECTION B**The Peloponnesian War: Greece in Conflict**

SOURCE E *Pericles argues that the Athenians have superior power and should therefore go to war with the Peloponnesians.*

“Now, as to the war and to the resources available to each side, we are not the weaker party. The Peloponnesians cultivate their own land themselves; they have no financial resources either as individuals or as states; then they have no experience of fighting overseas, nor of any fighting that lasts a long time, since the wars they fight against each other are, because of their poverty,
 5 short affairs. Such people are incapable of often manning a fleet or often sending out an army, when that means absence from their own land, expense from their own funds and, apart from this, when we have control of the sea. And wars are paid for by the possession of reserves rather than by a sudden increase in taxation. Those who farm their own land, moreover, are in warfare more anxious about their money than their lives; they have a shrewd idea that they themselves will come
 10 out safe and sound, but they are not at all sure that all their money will not have been spent before then, especially if, as is likely to happen, the war lasts longer than they expect.

Thucydides, *History of the Peloponnesian War*, 1.141

SOURCE F *At a meeting of the Assembly, Cleon accepts the command of the Pylos campaign.*

The Athenians behaved in the way that crowds usually do. The more that Cleon tried to get out of sailing to Pylos, and the more that he tried to take back what he had said, the more they encouraged Nicias to hand over his command and they shouted at Cleon, telling him that he ought to sail. The result was that Cleon, finding that there was no longer any possibility of going
 5 back on what he had said, undertook to go on the voyage. He came forward and said that he was not frightened of the Spartans and would sail without taking a single man from Athens, only the Lemnians and Imbrians who were in the city and the peltasts who had come from Aenus to offer their help and 400 archers who were available from other quarters. With this force, together with the troops now at Pylos, he claimed that within twenty days he would either bring the Spartans
 10 back to Athens alive or would kill them on the spot. This irresponsible claim caused a certain amount of laughter, though the more intelligent members of his audience were not displeased with it, since they calculated that they would enjoy an advantage either way; either they would get rid of Cleon for the future – which was what they rather expected – or, if they were wrong about this, they would have the Spartans in their power.

Thucydides, *History of the Peloponnesian War*, 4.28

SOURCE G

This comic satire by Aristophanes was performed in Athens in 424 BCE soon after Cleon returned in triumph from Pylos. The general Demosthenes, represented here as a slave of “Thepeople” (i.e. The People), complains that Cleon (nicknamed “the tanner from Paphlagonia”) gets all the credit because of his flattering methods.

Well last New Moon’s day he went and bought a new slave, a tanner from Paphlagonia, and a greater swine of a stool-pigeon never walked this earth. This tanner-fellow soon got to know master’s ways, and then he fell at his feet, licked his boots, wheedled, flattered, sucked up, everything to take him in, with all the trimmings – in real leather. “Thepeople,” he’d say, “why
5 don’t you just try one case today and then have a good bath and get stuck into a slap-up supper on your three obols?¹ Shall I serve the first course now?” Whereupon he grabs something one of *us* has been cooking, this Paphlagonian does, and gives it to master so master will think *he* cooked it and love him even more. Why, only the other day I’d baked a lovely Spartan cake down in Pylos, and round he sneaks and grabs it and serves up *my* cake as if it was all his work! And he won’t
10 let anyone but himself wait on master. If we try, he chases us away. All through dinner he stands behind master with his fly-whisk (also real leather) and flicks away all the other politicians.”

Aristophanes, *The Knights*, 43–60

¹ obols: silver coins used in Ancient Greece

SOURCE H

At an Assembly Pericles seeks to raise the morale of the Athenians before the outbreak of war and to assure them of his own support.

While the Peloponnesians were either still mustering at the isthmus or on their march before the invasion of Attica, Pericles, the son of Xanthippus, one of the ten Athenian generals, realizing that the invasion was coming, suspected that Archidamus, who happened to be a friend of his, might possibly pass by his estates and leave them undamaged...
5 ... He therefore came forward first and made a statement to the Athenians in the assembly, saying that, though Archidamus was his friend, this fact was certainly not going to be harmful to Athenian interests, and, in case the enemy should not lay waste his estates and houses, like those of other people, he proposed to give them up and make them public property, so that no one should have any
10 suspicions against him on their account. Then, with regard to the present situation, he gave just the same advice as he had given before. This was that they were to prepare for war and bring into the city their property in the country. They were not to go out and offer battle, but were to come inside the city and guard it. Their navy, in which their strength lay, was to be brought to the highest state of efficiency, and their allies were to be handled firmly, since, he
15 said, the strength of Athens came from the money paid in tribute by her allies, and victory in war depended on a combination of intelligent resolution and financial resources.

Thucydides, *History of the Peloponnesian War*, 2.13

SOURCE I *During preparations for the Sicilian Expedition, Alcibiades tries to answer the accusations of his political opponents.*

Alcibiades denied the charges made against him on the spot and was prepared to stand his trial before sailing on the expedition, the preparations for which had now been completed, and to be explained as to whether he had done any of the things with which he was accused; he should suffer the penalty, if found guilty, and, if acquitted, should take up his command. He begged them
 5 not to listen to attacks made on him in his absence, but, if he was really guilty, to put him to death there and then, and he pointed out how unwise it would be to send him out in command of such a large army with such serious accusations still hanging over his head. His enemies, however, were afraid that, if the case was brought on at once, he would have the goodwill of the army and that the people would be lenient to him because of the popularity he had won by getting the Argives and
 10 some of the Mantineans to join in the expedition. They therefore did all they could to put things off and prevent the trial taking place, and produced some more speakers who said that Alcibiades ought to sail now, and not hold up the departure of the army, but that he should be tried on his return within a fixed number of days. Their plan was to bring some more serious accusation against him (which they could do all the more easily when he was away) and then to send for him and bring
 15 him back to stand his trial. It was decided, therefore, that Alcibiades should sail.

Thucydides, *History of the Peloponnesian War*, 6.29

SOURCE J *Plutarch observes how the hate campaign against Alcibiades developed.*

The people now felt angry with themselves for not having tried Alcibiades and secured judgement against him on such serious charges at the time of the offence, and any relative, or friend or associate of his who fell foul of them while their fury lasted suffered exceedingly harsh treatment. Thucydides has omitted to give us the names of the informers, but others mention
 5 them as being Diocleides and Teucer. Phrynichus, the comic poet, for example, referred to them in these lines:

Take care, my dearest Hermes, not to fall
 And break your marble nose, for then, the worst of all,
 If you get hurt, occasion may arise
 10 For another Diocleides to tell lies!

and Hermes replies:

I will; I certainly have no inclination
 To reward Teucer for his information,
 That blood-soaked alien.

15 And yet the evidence given by the informers contained no solid or established facts.

Plutarch, *Alcibiades*, 20