
CLASSICAL STUDIES

9274/31

Paper 3 Classical History – Sources and Evidence

October/November 2018

1 hour 30 minutes

No Additional Materials are required.

READ THESE INSTRUCTIONS FIRST

An answer booklet is provided inside this question paper. You should follow the instructions on the front cover of the answer booklet. If you need additional answer paper ask the invigilator for a continuation booklet.

This paper contains two questions.

Answer **one** question.

Each question is marked out of 50.

You are advised to spend 20 minutes reading and thinking about the three passages in the question 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.

You are reminded of the need for good English and clear presentation in your answer.

This document consists of **3** printed pages, **1** blank page and **1** Insert.

1 The Changing World of Athens: its friends and enemies

Read the following passage and answer the question that follows:

Pericles saw Athenian greatness primarily in terms of military power and the wealth and independence this ensured for the state. Even Pericles' policies that distributed greater power and privileges to common Athenians almost certainly had their primary motivation in the statesman's recognition that the mass of poorer Athenians represented a source of power for himself and for Athens. The payments to poorer Athenians from moneys provided by the empire acted as an engine driving Athens to more and greater conquests and to more thorough exploitation of the Greek world.

L. J. Samons II, *Pericles and the Conquest of History* (2016)

To what extent did the development of Athenian democracy during the fifth century BC lead Athens into conflict with others? In your answer you should consider the passage above and your wider reading as well as the two passages below:

The Spartans speak to their allies about restoring Hippias as tyrant in Athens:

'We acknowledge to you, our comrades in arms, that we have made a mistake. On the strength of certain oracles, which 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 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 the Athenians have been growing in reputation and strength, as their neighbours have learnt to their cost, and as others perhaps will also discover, unless they mind their step.'

Herodotus, *Histories*, 5.91 (adapted)

This expedition was the occasion for the first open quarrel between Athens and Sparta. The Spartans failing to capture Ithome by assault, grew afraid of Athenian enterprise and unorthodoxy; they reflected, too, that the Athenians were of a different nationality and feared that, if they stayed in the Peloponnese, they might listen to the people in Ithome and become sponsors of some revolutionary policy. So, while keeping the rest of their allies, the Spartans sent the Athenians home again, not saying openly what their suspicions were, but merely declaring they had no further need of Athenian help.

Thucydides, *History of the Peloponnesian War*, 1.102 (adapted)

2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

Both gods of the Graeco-Roman pantheon and deified Roman emperors were venerated across the empire. They were not alone, however, in receiving the devotion of its inhabitants. Local deities survived in urban and rural, public and private, contexts. Moreover, some of these moved with administrators, soldiers, merchants and slaves, to take root in new soils very far from home.

E. Bispham, *Roman Europe* (2008) (adapted)

To what extent, if at all, was religion a unifying factor in the Roman Empire? In your answer you should consider the passage above and your wider reading as well as the two passages below:

The customs of the Germans are entirely different from the Gauls. They have no Druids to control religious observances and are not much given to sacrifices. The only beings they recognise as gods are things that they can see, and by which they are obviously benefited, such as Sun, Moon, and Fire; the other gods they have never even heard of. They spend all their lives in hunting and warlike pursuits, and from childhood accustom themselves to toil and hardship.

Caesar, *Conquest of Gaul*, 6.21 (adapted)

They show devotion to the Deity in a way all their own. Before the sun rises they do not utter a word on secular affairs, but offer to Him some traditional prayers as if beseeching Him to appear. After this their supervisors send every man to the craft he understands best, and they work assiduously till an hour before noon, when they again meet in one place and donning linen loincloths wash all over with cold water. After this purification they assemble in a building of their own which no one outside their community is allowed to enter; they then go into the refectory in a state of ritual cleanliness as if it was a holy temple and sit down in silence. Then the baker gives them their loaves in turn, and the cook sets before each man one plateful of one kind of food. The priest says grace before meat: to taste the food before this prayer is forbidden. After breakfast he offers a second prayer; for at beginning and end they give thanks to God as the Giver of life.

Josephus, *The Jewish War*, chapter 7

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