



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
General Certificate of Education
Advanced Subsidiary Level and Advanced Level

CLASSICAL STUDIES

9274/33

Paper 3 Classical History – Sources and Evidence

October/November 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.
You may use a pencil for any diagrams, graphs or rough working.
Do not use staples, paper clips, highlighters, glue or correction fluid.

This paper contains two options.
Answer **one** question.
Each essay is marked out of 50.

You are advised to spend 20 minutes reading and thinking about the three passages on the 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.
You are reminded of the need for good English and clear presentation in your answer.

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

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



1 The changing world of Athens: its friends and enemies

Read the following passage and answer the question which follows:

Sparta could not take the risks which an ordinary Greek state might afford: she could not allow another city to reach a position of power from which it could threaten either herself or even her allies. It is probable that by the summer of 432 something like a majority of Spartans had already made up their minds to attack Athens, in spite of the powerful opposition of King Archidamus. And when in 432 Sparta's allies, led by Corinth, demanded action by Sparta against Athens, with a threat to secede if she did not act, the great majority of Spartans needed no further persuasion. Sparta had to fight to keep her League together, not only in order to keep open the one land exit from the Peloponnese, through the territories of Corinth and Megara, but even more because she needed to seal off the whole peninsula from the outside world.

G. E. M. de Ste. Croix, *The Origins of the Peloponnesian War* (1972)

To what extent do the sources enable us to understand the changing relationship between Athens and Sparta in the fifth century BC? In your answer you should consider the passage above and your wider reading as well as the two passages below:

The Athenian answer was as follows. ... 'Nevertheless, at a time like this, it is unseemly to quarrel about who shall hold which place in the line; we are ready to take our orders from you Spartans, and to hold whatever part of the line, against whatever enemy contingent, you consider most useful. Whatever that position may be, we shall endeavour to fight like men. Give us our orders; we shall obey.'

At this answer there was a shout from every man in the Lacedaemonian army that the Athenians were the better men and better deserved the position of honour than the Arcadians. So the Athenians got it – at the Tegeans' expense.

Herodotus, *Histories* 9. 27–28 (adapted)

Sthenelaidas, the Spartan ephor, is speaking:

'I do not understand these long speeches which the Athenians make. Though they said a great deal in praise of themselves, they made no attempt to contradict the fact that they are acting aggressively against our allies and against the Peloponnese. And surely, if it is the fact that they had a good record in the past against the Persians and now have a bad record as regards us, then they deserve to pay double for it, since, though they were once good, they have now turned out bad. We are the same then and now, and if we are sensible, we shall not allow any aggression against our allies and shall not wait before we come to their help. They are no longer waiting before being ill-treated. Others may have a lot of money and ships and horses, but we have good allies, and we ought not to betray them to the Athenians.'

Thucydides, *History of the Peloponnesian War* 1. 86

2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

In short, when we look at the culture of the Roman Empire, what we see is a large number of communities engaged in cultural dialogues over a very long time-span, within which the Roman conquest is only one of many relevant episodes. Such cultural negotiation produces different outcomes at different social levels, in different areas and periods, between different age-groups and genders, and even at different stages and in different aspects of the biography of the same individual.

N. Terrento, *The cultural implications of Roman conquest* (2008) [adapted]

To what extent did the provinces welcome the influence of Roman culture? In your answer, you should consider the passage above and your wider reading as well as the two passages below:

Goaded by such mutual encouragements, the whole island rose in arms under the command of Boudicca, a woman of royal descent – for Britanni make no distinction of sex in the appointment of leaders. They hunted down the Roman troops in their scattered posts, stormed the forts and assaulted the colony itself, which they saw as the seat of their enslavement; nor did the angry victors deny themselves any of the savagery characteristic of barbarians. In fact, had not Paulinus, on hearing of the revolt, hurriedly come to help, Britannia would have been lost. As it was, he restored it to its old obedience by a single successful action. But many rebels refused to lay down arms, conscious of their guilt and having a special dread of the legate. Fine officer though he was, they feared that he would abuse their surrender and punish with undue severity wrongs that he viewed as personal.

Tacitus, *Agricola*, 16

About the same time Caesar sent a message to Bassus and Laberius Maximus the procurator, instructing them to lease out all Jewish territory. He founded no city there but treated the country as his own property, merely allowing 800 men discharged from the forces to settle in Emmaus three and a half miles from Jerusalem. He imposed a tax on the Jews wherever they lived, ordering them to pay each year into the Capitol two drachmas a head, the sum they had previously paid into the Temple at Jerusalem.

Josephus, *The Jewish War* (Penguin, chapter 23)

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