
CLASSICAL STUDIES

9274/32

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:

Every class of Athenian – from hoplite farmer to urban poor to wealthy aristocrat – stood to profit from Athens' exercise of power in Greece. Money entered the Athenian economy through payments for rowing in the fleet and serving on juries, and for building triremes and temples. Pericles hardly needed to work hard to convince the Athenians that they should aspire to rule other Greeks because the empire made them richer and their lives more pleasant. Such a message was welcome in Athens, and it helps explain why Athenians so often voted to send themselves into life-threatening conflicts.

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

To what extent did their ambition stop the Athenians establishing stable relationships with other Greek states? In your answer you should consider the passage above and your wider reading as well as the two passages below:

The relationship between Athens and Sparta during the Persian conflict:

Pausanias, when the enemy cavalry fell upon him, sent a rider to the Athenians with an appeal for help. 'Men of Athens,' the message ran, 'the great struggle is now upon us – the struggle which will determine the liberty or enslavement of Greece; but our friends fled last night from the field of battle and have betrayed us both. Now, therefore, our duty is plain: we must defend ourselves and protect each other as best we can. Had it been you who were first attacked by the Persian horse, we should have been bound to come to your assistance, together with the Tegeans who are, like us, loyal to the cause of Greece; but as we, not you, are bearing the whole weight of the attack, it is your duty to support those who are hardest pressed. If you are in any difficulty which prevents you from coming to our aid, then send us your archers, and we shall be grateful. We acknowledge that throughout this war your zeal has been equalled by none; you will not, then, refuse this request.'

On receipt of this message the Athenians started to the relief of the Spartans, to whom they were anxious to give all the help they could; but they were no sooner on the move than they were attacked by the Greek troops under Persian command, ...

Herodotus, *Histories*, 9.60–61

Later they [the Spartans] sent another embassy to demand that Athens should abandon the siege of Potidaea and should give Aegina her independence. But the chief point and the one that they made most clear was that war could be avoided if Athens would revoke the Megarian decree which excluded the Megarians from all ports in the Athenian Empire and from the market in Attica itself.

The Athenians would not give in on the first points, nor would they revoke the decree. They accused Megara of cultivating consecrated ground, of cultivating land that did not belong to them, and of giving shelter to slaves who had escaped from Athens.

Finally an embassy arrived with the Spartan ultimatum ... They made no reference to any of the usual subjects that had been spoken of before, but said simply: 'Sparta wants peace. Peace is still possible if you will give the Hellenes their freedom.'

The Athenians then held an assembly in order to debate the matter ... Among the speakers was Pericles, the son of Xanthippus, the leading man of his time among the Athenians ... His advice was as follows:

'Athenians,' he said, 'my views are the same as ever: I am against making any concessions to the Peloponnesians, ...'

Thucydides, *History of the Peloponnesian War*, 1.139–140 (with omissions)

2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

One means of understanding how Rome's subjects may have experienced Roman power would be to look at what they wrote about Rome. Unfortunately there are severe limitations here. By the first century AD the Roman empire may have contained some fifty or sixty million people from many different religious, ethnic, and social backgrounds, but direct comment on Rome largely comes from two groups, both in the East, the Greeks and the Jews.

Andrew Erskine, *Roman Imperialism*, 2010 (adapted)

To what extent are we able to understand how local populations reacted to Roman conquest? In your answer you should consider the passage above and your wider reading as well as the two passages below:

That night, naturally, the victors [the Romans] rejoiced in their glory and booty. The Britanni dispersed, men and women wailing together, carrying off their wounded and calling out to the survivors. They abandoned their homes and in fury set fire to them; they chose hiding-places, only to abandon them at once. At times they met to form some sort of common plan, but then split up. Sometimes the sight of their dear ones broke their hearts, more often it enraged them; some, it was well known, laid violent hands on their wives and children as if in pity. The next day revealed more clearly the effects of the victory. An awful silence reigned on every hand, the hills were deserted, houses were smoking in the distance, and our scouts encountered no one.

Tacitus, *Agricola*, 38

For the wealthy it was just as dangerous to stay in the City as to leave it; for on the pretext that he was a deserter many a man was killed for the sake of his money. As the famine grew worse, the frenzy of the partisans increased with it, and every day these two terrors strengthened their grip. For as corn was nowhere to be seen, men broke into the houses and ransacked them. If they found any, they maltreated the occupants for saying there was none; if they did not, they suspected them of having hidden it more carefully and tortured them. Proof of whether or not they had food was provided by the appearance of the unhappy wretches. If they still had flesh on their bones, they were deemed to have plenty of stores; if they were already reduced to skeletons, they were passed over, for it seemed pointless to dispatch those who were certain to die of starvation before long.

Josephus, *The Jewish War*, Penguin chapter 19

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