

CLASSICAL STUDIES

9274/32

Paper 3 Classical History – Sources and Evidence

October/November 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.

You may use an HB pencil for any diagrams or graphs.

Do not use staples, paper clips, glue or correction fluid.

DO NOT WRITE IN ANY BARCODES.

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:

Practically all our sources for Athenian democracy were written at Athens, and by Athenians. We possess no account of any democracy other than the Athenian, nor any evaluation of Athenian democracy by other Greeks (apart from one line of high praise in Herodotos). Although we can read in Thucydides passages of evaluation of Athens by the Corinthians or the Spartans, those passages were written by Thucydides the Athenian. There are writings by Lysias and Aristotle, who were not citizens but metics, and it is valuable to have the resident outsiders' view of the government of Athens; but Lysias was writing his speeches to be delivered by Athenian citizens, and Aristotle taught in the Lyceum at Athens.

M.H. Hansen, *The Athenian Democracy in the Age of Demosthenes* (1991)

How reliable a picture of Athenian democracy can we get from the ancient sources? In your answer you should consider the passage above and your wider reading as well as the two passages below.

Regular meeting of the Assembly, due to start at sunrise, and not a soul here on the Pnyx! Everybody's down in the Market Square gossiping, that is when they're not dodging the red rope. Even the Executive aren't here. They'll come in the end – hours late – all streaming in together, and push and shove and heaven knows what to get the front seats. That's all they care about. How to get peace – they don't give a damn about that. Oh, Athens, Athens, what are you coming to? Now me, I'm always the first to get here. So I sit down, and after a bit, when I find no one else is coming, I sigh and yawn and stretch and fart and then don't know what to do, and then doodle on the ground or pluck my hairs or count to myself – and all the time I'm gazing at the countryside over yonder and pining for peace, cursing the city and yearning to get back to my village.

Aristophanes, *Acharnians* 19–33

'We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics – this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in our own persons, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility between words and deeds; the worst thing is to rush into action before the consequences have been properly debated.'

Thucydides, *History of the Peloponnesian War* 2. 40

2 The Roman empire: civilisation or submission

Read the following passage and answer the question that follows:

In the first century A.D. ... the Rhine did not form a boundary between two races. Many tribes included in the Roman Empire were akin to the 'free Germans' on the right bank of the river. No attempt had been made to impose Roman ways on these tribes, which had been allowed to retain their native institutions, but it was hoped that they would with time come to realize the advantages of membership in the Empire, would identify their interests with those of their Gallic neighbours, and would learn to think of Italy rather than of free Germany as their 'spiritual home.'

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

To what extent did religion stop the people conquered by the Romans realising the advantages of membership in the Empire? In your answer, you should consider the passage above and your wider reading as well as the two passages below:

The two privileged classes are the Druids and the knights. The Druids officiate at the worship of the gods, regulate public and private sacrifices, and give rulings on all religious questions. Large numbers of young men flock to them for instruction, and they are held in great honour by the people. They act as judges in practically all disputes, whether between tribes or between individuals; when any crime is committed, or a murder takes place, or a dispute arises about an inheritance or boundary, it is they who adjudicate the matter and appoint the compensation to be paid and received by the parties concerned. Any individual or tribe failing to accept their award is banned from taking part in sacrifice – the heaviest punishment that can be inflicted upon a Gaul. ... All the Druids are under one head, whom they hold in the highest respect.

Caesar, *The Conquest of Gaul*, 6

The Jews with their wives and children massed on the plain near the city, and appealed to Petronius first for their ancestral laws and then for themselves. He yielded to the demands of such a formidable crowd, and left the army and the statues in Ptolemais. Then he advanced into Galilee, and summoning the populace with all the notables to Tiberias he enlarged on the power of Rome and the threats of Caesar. He demonstrated too the unreasonableness of their demands; for when all the subject races had set up the images of Caesar in their cities among the other gods, for Jews alone to object was tantamount to rebellion and deliberate disloyalty. When they pleaded their Law and ancestral customs and explained that it was not permissible for a graven image of God, much less of a man, to be placed in the Temple or even in some ordinary place in their country, Petronius retorted: 'Quite so; but I too am bound to keep the law of my sovereign lord: If I break it and spare you, I shall perish as I deserve. It will be the Emperor himself who will make war on you, not I. I am subject to authority just as you are.'

Josephus, *The Jewish War* (Penguin chapter 7)

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