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**CLASSICAL STUDIES**

**9274/33**

Paper 3 Classical History – Sources and Evidence

**October/November 2019**

**1 hour 30 minutes**

No Additional Materials are required.

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**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.

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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:

But what Athens faced in the aftermath of the Sicilian disaster was not just the prospect of military defeat. It was the prospect that democracy was a failure. We do not have to believe in the precise accuracy of Thucydides' speeches to feel confident that the impression he gives is correct. The issues involved in invading Sicily had been clearly set out in the Assembly by Alcibiades and Nicias, the expedition had been made on the basis of an Assembly decision, and the major changes made subsequently ... had been the Assembly's decisions ... The Athenians had heard the pros and cons, and the misjudgement was theirs.

R Osborne, *Athens and Athenian Democracy* (2010) (adapted)

**To what extent do the sources you have studied present the Athenian democracy as good for both individual leaders and the wider population of Athens? In your answer you should consider the passage above and your wider reading as well as the two passages below: [50]**

And that, gentlemen, was the cause of the war that has been raging throughout Greece these six years: it was all on account of three prostitutes. Because Pericles, Olympian Pericles, sent out thunder and lightning and threw all Greece into confusion. He began making laws written like drinking songs,

'No Megarian shall stand  
On sea or on land,  
And from all of our markets they're utterly banned.'

Well, pretty soon the Megarians were starving by slow degrees, and not unnaturally they asked their allies the Spartans to try and get the decree reversed, since after all it had only been made, as I said, because of three prostitutes. They asked us, more than once, but we refused, and so the shields began to clash.

Aristophanes, *Acharnians*, 528–539

*Pericles in his funeral speech:*

I declare that our city [Athens] is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold aspects of life, is able to show himself the rightful lord and owner of his own person, and do this, moreover, with exceptional grace and exceptional versatility. And to show that this is no empty boasting for the present occasion, but real tangible fact, you have only to consider the power which our city possesses and which has been won by those very qualities which I have mentioned. Athens, alone of the states we know, comes to her testing time in a greatness that surpasses what was imagined of her. In her case, and in her case alone, no invading enemy is ashamed at being defeated, and no subject can complain of being governed by people unfit for their responsibilities. Mighty indeed are the marks and monuments of our empire which we have left. Future ages will wonder at us, as the present age wonders at us now.

Thucydides, *History of the Peloponnesian War*, 2. 41

## 2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

Trouble first broke out in the coastal town of Jamnia, probably in the winter of 39, when Jews tore down an altar to the imperial cult. An enraged Caligula responded by decreeing that the Temple of Jerusalem would be converted into an imperial shrine, along with a huge statue of himself in the guise of Jupiter. Repercussions were inevitable. Riots broke out in Syria, leading to attacks on Jews and the burning of the synagogue. Petronius used his diplomatic skill as best he could, but was met by the adamant refusal of the Jewish leaders to accept what they saw as the desecration of the Temple.

Anthony A Barrett, *Caligula*, in *Lives of the Caesars* (2008)

**‘The Romans offered other races a choice: give in peacefully or be crushed violently.’  
To what extent is this a fair assessment? In your answer you should consider the passage above and your wider reading as well as the two passages below: [50]**

On learning the enemy’s plan of campaign, Caesar led his army to the Thames in order to enter Cassivellaunus’ territory. The river is fordable at one point only, and even there with difficulty. At this place he found large enemy forces drawn up on the opposite bank. The bank was also fenced by sharp stakes fixed along the edge, and he was told by prisoners and deserters that similar ones were concealed in the river-bed. He sent the cavalry across first and then at once ordered the infantry to follow. But the infantry went with such speed and impetuosity, although they had only their heads above water, that they attacked at the same moment as the cavalry. The enemy was overpowered and fled from the river-bank.

Caesar, *Conquest of Gaul*, 5

Agricola, however, understood the feelings of a province and had learned from the experience of others that arms effect little if injustice follows behind. And so he resolved to root out the causes of war. Beginning with himself and his staff, he enforced discipline in his own household first – a task that many find as difficult as governing a province. He made no use of freedmen or slaves for public business. He was not influenced by personal feelings or by recommendations or petitions in choosing centurions and soldiers for his staff, but thought that the best would best justify his trust. He knew everything, but did not always act as if he knew. Minor offences he overlooked, but he had no mercy for major ones.

Tacitus, *Agricola*, 19

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