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**CLASSICAL STUDIES**

**9274/31**

Paper 3 Classical History – Sources and Evidence

**October/November 2015**

**1 hour 30 minutes**

Additional Materials: Answer Booklet/Paper

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**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.

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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:

The resistance to Persia was by no means as glorious as Greeks subsequently made it out to be, but it was a learning experience. But one city drew a more sinister lesson from the observation that history was in the hands of the successful. Athenian action in continuing the war strongly suggests that the Athenians had quickly learnt one important lesson from the Persian war: that a cause which exerted moral pressure on cities could be used to render those cities subject, in the name of liberty.

R. Osborne, *Greece in the Making 1200–479 BC* (2001)

**To what extent did the outcome of the Persian Wars affect the development of Athens during the fifth century? In your answer you should consider the passage above and your wider reading as well as the two passages below.**

*The Athenians reply to Alexander, King of Macedon:*

‘We know as well as you do that the Persian strength is many times greater than our own: that, at least, is a fact which you need not rub in. Nevertheless, such is our love of freedom, that we will defend ourselves in whatever way we can. As for making terms with Persia, it is useless to try to persuade us; for we shall never consent. And now tell Mardonius, that so long as the sun keeps his present course in the sky, we Athenians will never make peace with Xerxes. On the contrary, we shall oppose him unremittingly, putting our trust in the help of the gods and heroes whom he despised, whose temples and statues he destroyed with fire.’

Herodotus, *Histories*, 8. 143

*Pericles addresses the assembly:*

‘We must realize that this war is being forced upon us, and the more readily we accept the challenge the less eager to attack us will our opponents be. We must realize, too, that, both for cities and for individuals, it is from the greatest dangers that the greatest glory is to be won. When our fathers stood against the Persians they had no such resources as we have now; indeed, they abandoned even what they had, and then it was by wisdom rather than by good fortune, by daring rather than by material power, that they drove back the foreign invasion and made our city what it is today. We must live up to the standard they set: we must resist our enemies in any and every way, and try to leave to those who come after us an Athens that is as great as ever.’

Thucydides, *History of the Peloponnesian War*, 1. 144

## 2 The Roman empire: civilisation or submission

Read the following passage and answer the question which follows:

Local religion operating as a focus of opposition to Rome is a further reminder of the sheer complexity of religious life in the provinces. Individual gods, whether local or Roman, did not stand for just one thing. The god that was joined in worship with Jupiter one day might be leading the rebels the next.

M. Beard, J. North, S. Price, *Religions of Rome* (1998)

**To what extent were religious differences between the Romans and others a political obstacle to the peaceful development of the empire? In your answer, you should consider the passage above and your wider reading as well as the two passages below:**

He [Petronius] 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.' In reply the crowd roared that they were ready to suffer anything for their Law. When he had secured silence Petronius asked: 'Will you then go to war with Caesar?' The Jews replied that for Caesar and the people of Rome they sacrifice twice a day. But if he wished to set up the images in their midst, he must first sacrifice the whole Jewish race: they were ready to offer themselves as victims with their wives and children.

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

Everywhere in Gaul there are only two classes of men who are of any account of consideration. The common people are treated almost as slaves, never venture to act on their own initiative, and are not consulted on any subject. Most of them, crushed by debt or heavy taxation or the oppression of more powerful persons bind themselves to serve men of rank, who exercise over them all the rights that masters have over slaves. 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 ruling 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 a 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.

Caesar, *Conquest of Gaul*, 6

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