



# Cambridge International AS & A Level

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**CLASSICAL STUDIES**

**9274/31**

Paper 3 Classical History: Sources and Evidence

**October/November 2020**

**1 hour 30 minutes**



You must answer on the enclosed answer booklet.

You will need: Answer booklet (enclosed)

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## INSTRUCTIONS

- Answer **one** question.
- Follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

## INFORMATION

- The total mark for this paper is 50.
- Each question is worth 50 marks.

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This document has **4** pages. Blank pages are indicated.

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.

## 1 The Changing World of Athens: its friends and enemies

Read the following passage and answer the question that follows:

The islands of the central Aegean joined [the Delian League] straightaway. In Asia Minor, after the Ionian revolt of 499 most of coastal Ionia joined this second revolt. There was much goodwill towards the Athenians when they assumed the leadership. They [unlike the Spartans] offered hopes of liberation from Persia for the *polis* dwellers of western Asia, and protection for the islanders. When the Athenians started another league in the fourth century, there was no stampede to join. Something, clearly, had gone wrong.

S Hornblower, *The Greek World 479–323 BC* (2002) (adapted)

**To what extent and for what reasons did relations between Athens and other Greek states change during the fifth century BC? In your answer you should consider the passage above and your wider reading as well as the two passages below:** [50]

From the first, even before Sicily was asked to join the alliance, there had been talk of the advisability of giving Athens command of the fleet; but the proposal had not been well received by the allied states, and the Athenians waived their claim in the interest of national survival, knowing that a quarrel about the command would certainly mean the destruction of Greece. They were, indeed, perfectly right; for the evil of internal strife is worse than united war in the same proportion as war itself is worse than peace. It was their realisation of the danger attendant upon a lack of unity which made them waive their claim, and they continued to do so as long as Greece desperately needed their help. This was made plain enough by their subsequent action; for when the Persians had been driven from Greece and the war had been carried to Persian territory, the Athenians made the insufferable behaviour of Pausanias their excuse for depriving the Lacedaemonians of the command.

Herodotus, *Histories*, 8.3

*The Mytilenians speaking to the Spartans:*

'The alliance between us and Athens dates from the end of the Persian war, when you withdrew from the leadership and the Athenians stayed to finish what was left to do. But the object of the alliance was the liberation of the Hellenes from Persia, not the subjugation of the Hellenes to Athens. So long as the Athenians in their leadership respected our independence, we followed them with enthusiasm. But when we saw that they were becoming less and less antagonistic to Persia and more and more interested in enslaving their own allies, then we became frightened. Because of the multiple voting system, the allies were incapable of uniting in self-defence, and so they all became enslaved except for us and for Chios ... But with the examples before us of what had already happened, we no longer felt any confidence in Athenian leadership.'

Thucydides, *History of the Peloponnesian War*, 3.10 (with omissions)

## 2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

Empire might seem essentially self-interested, but Rome, like many imperial powers since, dressed its power in the language of benevolence; Roman rule was, or at least should be, in the interests of the subject.

A Erskine, *Roman Imperialism* (2010)

**To what extent was Roman rule in the interests of its subjects? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

[50]

This proposal was unanimously approved and in a single day more than twenty of the Bituriges' towns were fired. The same was done in the territory of the neighbouring tribes, until fires were visible in every direction; and although this was a grievous sorrow to all Gauls, they found consolation in the thought that victory was practically assured and that they would soon repair the loss. In a second joint council of war the question was debated whether Avaricum was to be burnt or defended. The Bituriges went down on their knees and implored the representatives of the other tribes not to compel them to set fire with their own hands to a town that was almost the finest in Gaul.

Caesar, *Conquest of Gaul*, 7.15

For the Britanni, freed from fear by the absence of the legate, began to discuss the woes of slavery, to compare their wrongs and sharpen their sting in the telling. 'We gain nothing by submission except heavier burdens for shoulders shown to be willing. Once we had one king at a time, now two are clamped on us – the legate to wreak his fury on our lives, the procurator on our property. We subjects are damned in either case, whether our masters quarrel or agree. Their gangs, the centurions of the one and the slaves of the other, mingle violence and insult. Nothing now is safe from their greed, nothing safe from their lust. In battle it is the braver who takes the spoil; as things stand with us, it is mostly cowards and shirkers who rob our homes, kidnap our children and conscript our men, as though it were only for our country that we know not how to die. But what a mere handful our invaders are, if we Britanni reckon up our own numbers!'

Tacitus, *Agricola*, 15

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