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**CLASSICAL STUDIES**

**9274/33**

Paper 3 Classical History – Sources and Evidence

**October/November 2016**

**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:

Freedom was an emotional, deeply-rooted, instinctive feeling among the Greeks. Any restriction on an ally's freedom or independence would be viewed as 'enslavement', thus provoking opposition to Athens. For all the rational arguments of the economic and political benefits that the Athenian Empire bestowed, the subject-allies usually seized the opportunity to regain their freedom, whenever possible and whatever the economic or political cost.

T. Buckley, *Aspects of Greek History* (2010)

**How far did the growth of Athenian power in the fifth century BC threaten freedom in the Greek world? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

*Miltiades speaks to Callimachus:*

'It is now in your hands, Callimachus,' he said, 'either to enslave Athens, or to make her free and to leave behind you for all future generations a memory more glorious than even Harmodius and Aristogeiton left. Never in our history have we Athenians been in such peril as now. If we submit to the Persians, Hippias will be restored to power – and there is little doubt what misery must then ensue: but if we fight and win, then this city of ours may well grow to pre-eminence amongst all the cities of Greece. ... If we refuse to fight, I have little doubt that the result will be bitter dissension; our purpose will be shaken, and we shall submit to Persia. But if we fight before the rot can show itself in any of us, then, if God gives us fair play, we can not only fight but win. Yours is the decision; all hangs upon you; vote on my side, and our country will be free – yes, and the first city of Greece.'

Herodotus, *Histories*, 6. 109

*The Corcyraeans address the Athenian assembly:*

'It is not a breach of your treaty with Sparta if you receive us into your alliance. We are neutrals, and it is expressly written down in your treaty that any Hellenic state which is in this condition is free to ally itself with whichever side it chooses. What is really monstrous is a situation where Corinth can find sailors for her ships both from her own allies and from the rest of Hellas, including in particular your own subjects, while we are shut off from a perfectly legitimate alliance, and indeed from getting help from anywhere: and then, on top of that, they will actually accuse you of behaving illegally if you grant our request. In fact it is we who shall have far greater reasons to complain of you if you are not willing to help us; you will be rejecting us, who are no enemies of yours, in the hour of our peril, and as for the others, who are enemies of yours and are also the aggressors, you will not only be doing nothing to stop them, but will actually be allowing them to build up their strength from the resources of your own empire. Is this right? Surely you ought either to stop them from engaging troops from your own subjects, or else to give us, too, whatever assistance you think proper. Best of all would be for you to receive us in open alliance and help us in that way.'

Thucydides, *History of the Peloponnesian War*, 1. 35

## 2 The Roman Empire: civilisation or submission?

Read the following passage and answer the question that follows:

Religion and the rituals associated with the Great Temple in Jerusalem acted as continual reminders of Jewish identity, but society was also fiercely divided into sects and doctrines over the interpretation of the law. ... The proper attitude towards Roman rule was often a vexed issue and many of the popular religious leaders who appeared periodically were perceived as revolutionaries inciting rebellion.

A. Goldsworthy, *In The Name of Rome* (2003)

**To what extent did the growth of the Roman Empire harm other nations? In your answer you should consider the passage above and your wider reading as well as the two passages below:**

The next day Vercingetorix addressed an assembly. 'I did not undertake the war,' he said, 'for private ends, but in the cause of national liberty. And since I must now accept my fate, I place myself at your disposal. Make amends to the Romans by killing me or surrender me alive as you think best.' A deputation was sent to refer the matter to Caesar, who ordered the arms to be handed over and the tribal chiefs brought out to him. He seated himself at the fortification in front of his camp, and there the chiefs were brought; Vercingetorix was delivered up, and the arms laid down. Caesar set apart the Aeduan and Arvernian prisoners, in the hope that he could use them to regain the allegiance of their tribes; the rest he distributed as booty to the entire army, allotting one to every man.

Caesar, *Conquest of Gaul*, 7.89

At that point one of the many leaders, named Calgacus, a man outstanding in valour and family, spoke before the assembled masses of men demanding battle, in words, we are told, like these.

'Whenever I consider why we are fighting and how we have reached this crisis, I have a strong sense that this day of your splendid rally will be the dawn of freedom for the whole of Britannia. You have mustered to a man, and to a man you are free. There are no lands behind us, and even the sea is menaced by the Roman fleet. The clash of battle – the hero's glory – has become the coward's safest refuge. Earlier battles against the Romans were won or lost, but never without hope: we were always there in reserve. We, the choice flower of Britannia, have been treasured in her most secret places. Out of sight of subject shores, even our eyes are free from the defilement of tyranny. We, the last men of the earth and the last of the free, have been shielded till today by the very remoteness of our rumoured land. But now the boundary of Britannia is exposed, and everything unknown is valued all the more. Beyond us lies no other nation, nothing but waves and rocks and Romans, more deadly still than they, whose arrogance no submission or moderation can elude. Brigands of the world, after exhausting the land by their wholesale plunder they now ransack the sea. The wealth of an enemy excites their greed, his poverty their lust for power. Neither East nor West has served to glut their appetite. Only they, of all on earth, long for the poor with as keen a desire as they do the rich. Robbery, butchery, rapine, these the liars call "empire": they create desolation and call it peace.'

Tacitus, *Agricola*, 29–30 (adapted)

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