



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education  
Advanced Subsidiary Level and Advanced Level

www.PapaCambridge.com

---

**CLASSICAL STUDIES**

**9274/03**

Paper 3 Classical History – Sources and Evidence  
SPECIMEN PAPER

**For Examination from 2011**

**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 a pencil for any diagrams, graphs or rough working.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

This paper contains two options.  
Answer **one** question.  
Every essay is marked out of 50.

You are advised to spend 20 minutes reading and thinking about the three passages on the one 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 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 that follows:

'Athens at the height of its empire, by the middle of the fifth century BC, was a community endowed like no other of its day with opportunities for its members to enjoy both material prosperity and communal glory. These opportunities extended to all echelons of Athenian society. Munificence in the form of public pay for a wide range of duties and services, and land for settlement in its conquered territories, radically transformed the lives and livelihoods of the poorer citizens of Athens. It also fuelled the quest for individual distinction within a sizeable class of comparatively well-to-do Athenians.'

*Mark Munn, The School of History (2000)*

**To what extent was the democratic system in Athens able to satisfy the ambitions of all her citizens? In your answer, you should consider the passage above and your wider reading as well as the two passages below:**

'Thus Athens went from strength to strength, and proved, if proof were needed, how noble a thing equality before the law is, not in one respect only, but in all; for while they were oppressed under tyrants they had no better success in war than any of their neighbours, yet, once the yoke was flung off, they proved the finest fighters in the world. This clearly shows that so long as they were held down by authority, they deliberately shirked their duty in the field, as slaves shirk working for their masters; but when freedom was won, then every man amongst them was interested in his own cause.'

*Herodotus, The Histories 5. 78*

'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 not taking any practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of 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.'

*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:

'Since we are dealing not only with peoples at war but also with integrated empires, there is a related topic that may profitably be studied. When peoples were conquered, incorporated into provinces and, in due course of time, became part of an integrated empire, this entailed a process of ethnic disintegration or decomposition. This is the essence of "Romanisation".'

*B. Isaac, The Invention of Racism in Classical Antiquity (2004)*

**To what extent do you agree that the policy of Romanisation led the Romans to destroy the local way of life in the provinces? In your answer, you should consider the passage above and your wider reading as well as the two passages below:**

'For, to accustom to rest and repose through the charms of luxury a population scattered and barbarous and therefore inclined to war, Agricola gave private encouragement and public aid to the building of temples, courts of justice and dwelling-houses, praising the energetic, and reproving the indolent. Thus an honourable rivalry took the place of compulsion. He likewise provided a liberal education for the sons of the chiefs, and showed such a preference for the natural powers of the Britons over the industry of the Gauls that they who lately disdained the tongue of Rome now coveted its eloquence. Hence, too, a liking sprang up for our style of dress, and the "toga" became fashionable. Step by step they were led to things which dispose to vice, the lounge, the bath, the elegant banquet. All this in their ignorance they called civilisation, when it was but a part of their servitude.'

*Tacitus, Agricola 21*

'The Druids are exempt from military service and do not pay taxes like other citizens. These important privileges are naturally attractive: many present themselves of their own accord to become students of Druidism, and others are sent by their parents or relatives. It is said that these pupils have to memorise a great number of verses – so many, that some of them spend twenty years at their studies. The Druids believe that their religion forbids them to commit their teachings to writing, although for most other purposes, such as public and private accounts, the Gauls use the Greek alphabet. But I imagine that this rule was originally established for other reasons – because they did not want their doctrine to become public property, and in order to prevent their pupils from relying on the written word and neglecting to train their memories; for it is usually found that when people have the help of texts, they are less diligent in learning by heart, and let their memories rust.'

*Caesar, The Gallic Wars VI. 14*

