**PAST/EXAMPLE QUESTIONS – NEW SPECIFICATION**

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| **Greek period study – relations between greek states and between greek and non-greek states, 492-404 BC** | | |
| **Topic** | **Interpretation Questions - (20 Marks)** | **Essay Questions - (30 Marks)** |
| 1. **The Challenge of the Persian Empire, 492-479 BC** | In immediate military terms, the value of Salamis was unambiguous. Had Xerxes won, then the Persians would have had the Peloponnese at the mercy of a naval assault; and, if it is still not quite a forgone conclusion that they would have won overall, by land as well as sea, their task would have been eased immensely. Victory at Salamis did not, on the other hand, inevitably mean victory for the resistant coalition Greeks in the Graeco-Persian Wars overall. From that perspective, it was not Salamis but Plataea that was the decisive battle. ‘It was Plataea, not at Salamis, that the new Satrapy was lost’, as George Cawkwell has crisply put it. Xerxes may have retired to Asia after Salamis, but Great Kings did not necessarily lead all major campaigns in person, and he left behind, under the command of the more than competent Mardonius, sufficient forces to complete the job by land as well as by sea. But Mardonius was decisively defeated on land in the summer of 479 at Plataea in southern Boeotia in central Greece, by the largest land army ever mustered by Greeks to that date (some forty thousand in all). Herodotus – even Herodotus…was forced to concede that Plataea was essentially a Spartan Victory.’  *Thermopylae: The Battle that Changed the World*, Paul Cartledge, p.166  **How convincing do you find Cartledge’s view that the Spartans deserve at least as much credit as the Athenians for the Greek victory over the Persians in 480-479 BC?** |  |
| |  | | --- | | It is easy to persuade ourselves that it was little short of a miracle that the allied Greeks emerged victorious. But we know the story only from the Greek side. The familiar picture that we in Europe have inherited, that of the King with half the East at heel repelled by a handful of resolute Greek patriots whom he expected to trample underfoot, is a heartening one for lovers of freedom. It is not entirely realistic. As regards sheer numbers, the fact that the population of the Persian Empire was many times that of Greece is balanced by the fact that there were far more Greeks in the world than Persians. What is more to the point is that a campaign at so great a distance from home in an ill-explored and difficult terrain was a very audacious enterpise. It involved risks that Xerxes did his best to insure against by such preparations as could be made in advance; and to that extent he deserved a moment of triumph when he sacked the city of those Athenians whom his father had long been at pains to punish. The Delphic priests expected him to win. But on the allied side there were leaders who calculated that a Persian conquest of Greece might be averted if the Athenians and the Spartan alliance united in resistance. The event proved them correct. It was bound to be a struggle in which chance could make or mar and generalship prove decisive. On the second count, if not also on the first, the allies were fortunate. | | J.M. Cook *The Persian Empire* |   **How convincing do you find J. M. Cook’s interpretation of Xerxes’ expedition against the Greeks in 480–79 BC?** |
| 1. **Greece in Conflict, 479-446 BC** | ***NA*** | * To what extent did relationships between Athens and members of the Delian League change during the period after 479 BC? |
| 1. **Peace and Conflict 446-431 BC** | The Megarians, being well aware of the Athenian sensitivities over the issue, may have been urged on by the Corinthians to cultivate the sacred land in order to provoke the Athenians into a hostile reaction, and thus give cause for complaint. For these reasons de Ste. Croix believes that the Athenians should be absolved from blame, but the Megarians (to a smaller extent) and the Spartans in particular should be blamed for exploiting the issue and making it a pretext for war.  T. Buckley, *Aspects of Greek History 750-323 BC, p.323*  **How convincing do you find the interpretation of de Ste. Croix (as reported in Buckely) that the Spartans and Megarians exploited the Megarian decree in order to go to war?** |  |
| 1. **The Archidamian War, 431-420 BC** | ***NA*** | * ‘Leadership was lacking at both Athens and Sparta during the Archidamian War.’ How far do you agree with this view? |
| 1. **The End of the Peloponnesian War and its Aftermath, 419-404 BC** | Deprived of Alcibiades’ services as a result of Notion and of the victors of Arginusae by the subsequent trial, the Athenians, who between 410 and 406 had looked like winning the war after all, could now hardly fail to lose it. Just before the final defeat, which was at Aegospotami on the Hellespont in 405, we glimpse Alcibiades for the last time, warning the Athenian generals against recklessly beaching their ships where they would be exposed to attack by Lysander … His help was rebuffed; the battle was won and the Athenians now faced starvation.  S. Hornblower, *The Greek World 479-323 BC* (2011) p.189  **How convincing do you find Hornblower’s interpretation that it was the loss of competent leadership that lost Athens the Peloponnesian War?** | * ‘The consequences of the Sicilian Expedition for Athens and Sparta made Athens’ defeat in the Peloponnesian War inevitable’ How far do you agree with this view? |
| **General 30 mark essays** | * Relations between Athens and Sparta were doomed from the moment that the Persians were defeated’. How far do you agree with this view? * ‘Fighting was the only way for states to solve conflicts.’ To what extent do the sources support this view of the relationships between Greek states and between Greek and non-Greek states in this period? * How far did the changes in relations between Greek and non-Greek states depend upon the strengths and abilities of the leaders of the states during this period? * ‘It was Athens’ relationship with Corinth, rather than with any other state, which posed the greatest danger to peace in the Greek world during this period.’ To what extent do the sources support this view? | |

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| **Roman Period Study – The Julio-Claudians, 31 BC-AD 68** | | |
| **Topic** | **Interpretation Questions - (20 Marks)** | **Essay Questions - (30 Marks)** |
| **1: Augustus, 31 BC-AD 14** | |  | | --- | | [Augustus] resigned his consulship in the summer of that year (23 BC), a post to which he had been elected for nine years running. And he was not to hold it again, except on rare, honorific occasions. The senate, in turn, gave him the right to retain his *imperium* (his military authority). … More significantly still, the compliant senators increased the force of Augustus’ *imperium* abroad by making it superior to that of governors in any subject territory, even those outside his own extensive provincial commands … – an extraordinary authority conventionally known as *maius imperium* (“greater power”). … The Roman senate [also] accorded Augustus the right to wield the responsibilities of a tribune for life. …  What does all this mean? Common interpretation has it that the settlement of 23 BC represents a retreat on Augustus’ part, that resignation of the consulship diminished powers that he previously wielded … . All of that is speculation, unfounded and implausible. … Augustus may have technically relinquished the specific privileges that attached to the consulship. But this entailed no lapse in authority. | | Erich S. Gruen, ‘Augustus and the Making of the Principate’ |   **How convincing do you find Gruen’s interpretation that Augustus suffered “no lapse in authority”?** |  |
| **2: Tiberius, 14-37** |  | * To what extent do the sources help us understand Tiberius’ relationship with the Senate and ordinary people of Rome? |
| **3: Gaius, 37-41** | Gaius’ assumption of divinity was an extreme reaction to his problems, but it was not, in itself, the act of a madman. His religious representation may be seen as a means of displaying authority. We must remember that Gaius numbered among his ancestors Venus, Mars, Romulus, Divus Julius and Divus Augustus. When interpreted in the context of contemporary religious practice and attitudes towards imperial position, Gaius’ policy may have been misconceived, but it was not revolutionary.  Richard Alston, *Aspects of Roman History, 31BC-AD 117*  **How convincing do you find Alston’s interpretation of Gaius’ divine pretensions?** | * How far do the sources show that Gaius was universally unpopular during his reign? |
| **4: Claudius, 41-54** | As to [Claudius’] conscious aims and achievements, the material…yields the portrait of an emperor who began his usurping reign with a heroic double effort, in conciliating the nobility, above all in invading Britain, to secure his position. Both proved inadequate against the resentment that his usurpation caused, and in 48 fissures developing amongst his own supporters weakened his political position still further. At no stage did Claudius dare to give up manipulation as his main political weapon or to assume the full weight of the Principate as he had helped to make it  B. Levick, *Claudius*  **How convincing do you find Levick’s interpretation of Claudius’ reign?** | * How important a role did imperial women play during the reigns of Claudius and Nero? |
| **5: Nero, 54-68** |  | * ‘The failings of Nero’s principate were the result of bad advice, rather than his own mistakes.’ To what extent do you agree with this statement? |
| **General 30 mark essays** | * To what extent was there discontent with the emperors during this period? * How consistent were the attitudes of the Julio-Claudian emperors towards the Imperial Cult? * How successful were the Julio-Claudian emperors in securing the support of the ordinary people of Rome? | |

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| **Greek Depth Study – The politics and society of athens 460-399 BC** | | |
| **Topic** | **Source Utility Questions - (12 Marks)** | **Essay Questions - (36 Marks)** |
| 1. **Athenian Political and Social Culture** |  | * To what extent did life in the fifth century provide opportunities for all the inhabitants of Attica? |
| 1. **The influence of new thinking and ideas on Athenian society** | **Read Thucydides 3.38**  38. As for me, I have not altered my opinion, and I am amazed at those who have proposed a reconsideration of the question of Mytilene, thus causing a delay which is all to the advantage of the guilty party. After a lapse of time the injured party will lose the edge of his anger when he comes to act against those who have wronged him; whereas the best punishment and the one most fitted to the crime is when reprisals follow immediately. I shall be amazed, too, if anyone contradicts me and attempts to prove that the harm done to us by Mytilene is really a good thing for us, or that when we suffer ourselves we are somehow doing harm to our allies. It is obvious that anyone who is going to say this must either have such confidence in his powers as an orator that he will struggle to persuade you that what has been finally settles was, on the contrary, not decided at all, or else he must have been bribed to put together some elaborate speech with which he will try to lead you out of the right track. But in competitions of this sort the prizes go to others and the state takes all the danger for herself. The blame is yours, for stupidly instituting these competitive displays. You have become regular speech-goers, and as for action, you merely listen to accounts of it; if something is to be done in the future you estimate the possibilities by hearing a good speech on the subject. And as for the past you rely not so much on the facts which you have seen with your own eyes as on what you have heard about them in some clever piece of verbal criticism. Any novelty in an argument deceives you at once, but when the argument is tried and proved you become unwilling to follow it; you look with suspicion on what is normal and are the slaves of every paradox that comes your way. The chief wish of each one of you is to be able to make a speech  himself, and, if you cannot do that, the next best thing is to compete with those who can make this sort of speech by not looking as though you were at all out of your depth while you listen to the views put forward, by applauding a good point before it is made, and by being as quick at seeing how an argument is going to be developed as you are slow at understanding in the end what it will lead to. What you are looking for all the time is something that is, I should say, outside the range of ordinary experience. And yet you cannot even think straight about the facts of life that are before you. You are simply victims of your own pleasure in listening, and are more like an audience sitting at the feet of a professional lecturer than a parliament discussing matters of state.  **How useful is this passage for our understanding of the influence of rhetoric on the Athenian assembly? [12]** |  |
| 1. **Art and Architecture and their significance in the culture of Athens** | **Read the passages below**  12. But there was one measure above all which at once gave the greatest pleasure to the Athenians, adorned their city and created amazement among the rest of mankind, and which today is the sole testimony that the tales of the ancient power and glory of Greece are no mere fables. By this I mean his construction of temples and public buildings; and yet it was this, more than any other action of his, which his enemies slandered and misrepresented. They cried out in the Assembly that Athens had lost her good name and disgraced herself by transferring from Delos into her own keeping the funds that had been contributed by the rest of Greece, and that now the most plausible excuse for this action, namely, that the money had been moved for fear of the barbarians and was being guarded in a safe place, had been demolished by Pericles himself. ‘The Greeks must be outraged,’ they cried, ‘They must consider this an act of bare-faced tyranny, when they see that with their contributions, extorted from them by force for the war against the Persians, we are gilding and beautifying our city, as if it were some vain woman decking herself out with costly stones and statues and temples worth millions of money.’  Pericles’ answer to the people was that the Athenians were not obliged to give the allies any account of how their money was spent, provided that they carried on the war for them and kept the Persians away. ‘They do not give us a single horse, nor a soldier, nor a ship. All they supply is money,’ he told the Athenians, ‘and this belongs not to the people who give it but to those who receive it, so long as they provide the services they are paid for. It is no more than fair that after Athens has been equipped with all she needs to carry on the war, she should apply the surplus to public works, which, once completed will bring her glory for all time, and while they are being built will convert that surplus to immediate use. In this way all kinds of enterprises and demands will be created which will provide inspiration for every art, find employment for every hand, and transform the whole people into wage-earners, so that the city will decorate and maintain herself at the same time from her own resources.’  Plutarch, *Pericles*, 12  Image result for parthenon lapiths and centaurs  *Parthenon metope of a centaur fighting with a Lapith*  **How useful are these sources for our understanding of how the conflict with the Persians came to influence Athenian art and architecture? [12]** | * To what extent was the Athenian building programme a political statement? * How far does Athenian art and architecture help us to understand changing ideas about the relationship between men and the divine? |
| 1. **Drama and Dramatic festivals and their significance in the culture of Athens** |  | * ‘The City Dionysia was more important to Athenians as a political event than a religious event.’ To what extend do you agree with this statement? |
| 1. **Religion and its significance in the culture of Athens** | **Read the passages below**  As one enters the temple called the Parthenon everything on the pediment bears upon the birth of Athena; the other end is the quarrel of Poseidon with Athena over the country. The statue itself is made of ivory and gold. On the middle of the helmet is set a sphinx…and griffins worked on each side of it. The statue of Athena is upright in an ankle length tunic, and the head of Medusa is engraved in ivory on her breast, and she has a Victory about four cubits high, and a spear in her hand and a shield lying at her feet, and near the spear is a snake which might be Erichthonius. On the plinth of the statue is worked the birth of Pandora.  **Pausanias, *Description of Greece*, 1.24.5**   * **The Temple of Sounion**   Image result for temple of sounion   * **The West Pediment of the Parthenon**   Image result for west pediment of the parthenon  **How useful are these sources for our understanding of the role and importance of the worship of Athena and Poseidon to Athenians of the late fifth century?** |  |

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| **Roman Depth Study – Ruling Roman Britian AD 43 – c.128** | | |
| **Topic** | **Source Utility Questions - (12 Marks)** | **Essay Questions - (30 Marks)** |
| 1. **Roman Military Policy towards Britain: conquest and expansion** |  | * ‘Agricola achieved more than other governors in Britain.’ How far do you agree with this statement? |
| 1. **Frontier Policy: consolidation and retrenchment AD 85-c.128** |  | * According to the evidence what was the purpose of Hadrian’s Wall? |
| 1. **Resistance to Roman Rule** | The Britanni on the hill-tops had so far taken no part in the action, and had the leisure to note with contempt the smallness of our numbers. They now began to make a slow descent and envelop our victorious rear. But Agricola, anticipating just such a move, threw in their path four squadrons of cavalry which he was keeping in hand for emergencies. He thus broke and scattered them in a rout as severe as their assault had been fierce. The tactics of the Britanni were now turned against themselves. On the orders of their general, our squadrons rode round from the front and fell upon the enemy in the rear. The spectacle that followed over the open country was awe-inspiring and grim. Our men kept pursuing and wounding, capturing some and then killing them as others appeared. On the enemy’s side each man now followed his bent. Some bands, though armed, fled before inferior numbers; some men, though unarmed, deliberately charged to their deaths. Everywhere were weapons, bodies, mangled limbs and soil soaked with blood, and even the vanquished now and then found their fury and their courage again. For when they reached the woods, they rallied and profited by their local knowledge to ambush the first rash pursuers. Our excess of confidence might have ked to disaster, but Agricola was everywhere at once. He strong cohorts of lightly armed troops to ring the woods like hunters; where the woods were denser, he sent in dismounted cavalry to scour them, and where they thinned out, the cavalry did the work. But the Britanni, when they saw that our ranks were re-formed and steady and beginning the pursuit again, simply turned and ran. They no longer kept formation or looked to see where their comrades were, but scattered and, avoiding each other, made for distant and trackless retreats. Only night and exhaustion ended the pursuit. Of the enemy some 10,000 fell, on our side, 360, among whom was Aulus Atticus, the prefect of the cohort, whose youthful enthusiasm and mettlesome horse took him deep into the ranks of the enemy.  Tacitus*, Agricola*, 37  **How useful is this passage for our understanding of the limitations of the Britons?** |  |
| 1. **Roman Control** | The fighting began with exchange of missiles, and the Britanni showed both courage and skill in parrying our shots with their great swords or catching them on their little shields, while they in turn rained huge volleys on us. At last urged forward the four cohorts of Batavi and the two of Tungri to move in and fight it out at the sword’s point. The manoeuvre was familiar to those old soldiers, but awkward for the enemy with their small shields and unwieldy swords – for the swords of the Britanni lack a thrusting point, and so are unsuited to the clash of arms in close combat. The Batavi, striking blow after blow, pushing with the bosses of their shields and stabbing at their enemies’ faces, routed the men on the plain and began to push the battle uphill. This provoked the rest of the cohorts to drive in hard and butcher the enemy as they met them. Many Britanni were left behind half dead or even unwounded, owing to the very speed of our victory. Our cavalry squadrons, meanwhile, had routed the war-chariots, and now plunged into the infantry battle. Their first onslaught was terrifying, but the solid ranks of the enemy and the roughness of the ground soon brought them to a standstill. The battle looked nothing like a cavalry action, with our men precariously perched on the slope and jostled by the flanks of the horses. And often stray chariots or riderless horses, careering about wildly in their terror, came plunging in on the ranks from flank or front.  Tacitus*, Agricola*, 36  **How useful is this passage for our understanding of the effectiveness of the Roman army against British resistance?** |  |
| 1. **Effects of Roman Rule** |  | * To what extent did the natives welcome a Roman way of life? |