**ANCIENT HISTORY PAST QUESTIONS BY TYPE**

**DEPTH STUDIES**

**12 MARK SOURCE UTILITY QUESTIONS**

**Greek Depth study – The Culture and politics of athens, c. 460 - 399 BC**

The women of the Chorus speak in the Parabasis)

Everyone has got lots of bad things to say about women, how we are a bad influence on men, and responsible for conflicts, quarrels, faction, trouble, anguish, war - the lot. Well, if we're a bad lot, really and truly, why do you marry us, and forbid us to leave the house, or even to be seen peeping outside? Do you really mean to keep such a close eye on a bad lot? ... And if we spend the night at someone else's house, having a bit of fun and wearing ourselves out everyone comes snooping round the couches looking for this bad lot. And if he peeps out of a window, you want to get a look at her; and if she retreats in shame, everyone is all the keener to see the bad lot peeping out again.

Aristophanes, *Thesmophoriazusae* 786-799

'Perhaps I should say a word or two on the duties of women to those among you who are now widowed. I can say all I have to say in a short word of advice. Your great glory is not to be inferior to what God has made you, and the greatest glory of a woman is to be least talked about by men, whether they are praising you or criticizing you.

Thucydides, *The History of the Peloponnesian War 2.46*

**How useful are these passages for understanding the position of women in Athens?**

**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]**

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Thucydides, *The History of the Peloponnesian War,* 3.38

**DEMOSTHENES:**

Easy as pie: do the same things you do already. Mix all their affairs together and stir them into a hash, and always try to win the people over with little touches of elegantly prepared rhetoric as sweeteners. The other demagogic qualities you possess: a repellent voice, low birth, and you’re a typical product of the Agora. You have everything that’s needed for public life, and oracles and the voice of Pytho are in agreement. Now crown yourself and pour libation to the god Blockhead, and then let’s see you pay the man out.

Aristophanes, *Knights*, 213-221

**How useful are these passages for understanding the importance of rhetoric for political leaders in Athens? [12]**

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



*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]**

**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 The 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?**

**Roman Depth Study – ruling Roman britain ad 43 - c. 128**

Their strength in in their infantry. Some tribes also fight with chariots. The nobleman drives, his dependants fight in his defence. At one time they owed obedience to kings; now they are divided into factions and groups under rival leaders. Indeed, nothing has helped us more in war with their strongest nations than their inability to cooperate. It is but seldom that two or three sates unite to repel a common danger; fighting separately, they are conquered all together. …

The soil is productive of crops, except for olives, grapes and other natives of warmer climes, and rich in cattle. Crops are slow to ripen, but quick to grow – both facts due to one and the same cause, the abundant moisture of land and sky. Britannia yields gold, silver and other metals, a reward for victory. The Ocean, too, produces pearls, but they are dusky and mottled. Some think that those who gather them lack skill. Whereas in the Red Sea they are torn alive and breathing from the rocks, in Britannia they are collected as the sea throws them up. I find more plausible a lack of quality in pearls than of greed in us.

The Britanni themselves readily submit o the levy, the tribute and the other obligations of empire, provided that there is no abuse. That they bitterly resent, for they have been broken into obedience, not to slavery, Divius Julius, the first Roman to enter Britannia with an army, did indeed intimidate the natives by a victory and gain control of the coast, but he can be said to have pointed it out, not handed it over, to posterity.

Tacitus, Agricola, 12-13

**How useful is this passage for our understanding of the worth of Britain to the Romans?**

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?**

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?**

As a result of this dissension and the frequent rumours of the civil wars, the Britons revived their ambitions. The leader in this was Venutius, a man of barbarous spirit who hated Roman power. IN addition he had motives of personal hostility against queen Cartimandua. Cartimandua’s rule over the Brigantes was based on her high birth. Her power had grown when she captured king Caratacus by treachery and handed him over to embellish the triumph of the emperor Claudius. The result was riches, and the self-indulgence which flowers in prosperity. Venutius had been her husband. Spurning him, she made his armour-bearer Vellocatus her husband, and her partner in government. The power of her house was immediately shaken to its foundations by this outrage. The people of the tribe declared for Venutius: only the passion and the savage temper of the queen supported the adulterer. Venutius therefore summoned his supporters. The Brigantes rally ed to him, reducing Cartimandua to the last extremity. She besought Roman protection. Our alae, and cohorts fought indecisive battles, but at length rescued the queen from danger. The kingdom went to Venutius; we were left with a war to fight.

Tacitus, Histories 3.45

**How useful is this passage in helping us understand the benefits and dangers of using client rulers?**