

ADVANCED GCE

2459

ANCIENT HISTORY (JACT)

Document Study 2: Greek History

Section A: Herodotus on Persia

Section B: The Athenian Empire 450–410 BC

Section C: The Trial of Socrates

WEDNESDAY 11 JUNE 2008

Morning

Time: 1 hour 15 minutes

Additional materials (enclosed): None

Additional materials (required):
Answer Booklet (8 pages)



INSTRUCTIONS TO CANDIDATES

- Write your name in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Write your answers, in blue or black ink, in the answer booklet provided.
- Answer **two** questions from **either** Section A **or** Section B **or** Section C.
- **Both** questions must come from the **same** Section. **One of the questions must be the asterisked one in that section.**
- In answering the (b) sub-question of each question answered, you are expected throughout the paper to draw together the historical knowledge and skills acquired over the course as a whole, and to demonstrate overall historical understanding. You may make reference, where appropriate, to relevant material covered elsewhere in the course.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is 100.
- Up to 10 marks will be awarded for clarity of expression, structure of arguments, presentation of ideas, spelling, punctuation and grammar.

This document consists of **11** printed pages and **1** blank page.

Answer **two** questions from **either** Section A **or** Section B **or** Section C.
Both questions must come from the **same** section of the paper.

Section A

Herodotus on Persia

Answer **two** questions. You may choose **either** Question 1 **or** Question 2.
You must then answer Question 3*.

In answering the (b) sub-question of each question answered, you are expected throughout the paper to draw together the historical knowledge and skills acquired over the course as a whole, and to demonstrate overall historical understanding. You may make reference, where appropriate, to relevant material covered elsewhere in the course.

- 1** Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

During the reigns of Cyrus and Cambyses there was no fixed tribute at all, the revenue coming from gifts only; and because of his imposition of regular taxes, and other similar measures, the Persians have a saying that Darius was a tradesman, Cambyses a tyrant, and Cyrus a father – the first being out for profit wherever he could get it, the second harsh and careless of his subjects' interests, and the third, Cyrus, in the kindness of his heart always occupied with plans for their well-being ... 5

This was the revenue derived from Asia and a few parts of Libya; but as time went on, other tribute came in from the islands and from the peoples in Europe as far as Thessaly. The method adopted by the Persian kings of storing their treasure is to melt the metal and pour it into earthenware jars; the jar is then chipped off, leaving the solid metal. When the money is wanted, the necessary amount is coined for the occasion. 10

That completes the list of provinces, with the amounts they had to contribute in taxation. The one country I have not mentioned as paying taxes is Persia herself – for she does not pay any. 15

Herodotus 3.89; 96–97

[Herodotus, *The Histories*, trans. A. de Sélincourt, ed. J. M. Marincola; Penguin]

- (a) How accurate and reliable is this passage as a guide to the economic organisation of the Persian Empire in the reigns of Cyrus, Cambyses and Darius? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how well does Herodotus understand the government and administration of the Persian Empire? [25]

[Total: 45]

- 2 Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

[A man named Artembares] made the Persians a proposal, which they readily accepted and passed on to Cyrus. 'Since,' they said, 'Zeus has given empire to the Persians ..., let us leave this small and barren country of ours and take possession of a better. There are plenty to choose from – some near, some further off; if we take one of them, we shall be admired more than ever. It is the natural thing for a sovereign people to do; and when will there be a better opportunity than now, when we are masters of many nations and all Asia?'

5

Cyrus did not think much of this suggestion; he replied that they might act on it if they pleased, but added the warning that, if they did so, they must prepare themselves to rule no longer, but to be ruled by others. 'Soft countries,' he said, 'breed soft men. It is not the property of any one soil to produce fine fruits and good soldiers too.' The Persians had to admit that this was true and that Cyrus was wiser than they; so they left him, and chose rather to live in a rugged land and rule than to cultivate rich plains and be slaves to others.

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Herodotus 9.122

[Herodotus, *The Histories*, trans. A. de Sélincourt, ed. J. M. Marincola; Penguin]

- (a) To what extent does this passage help us to understand Cyrus' qualities as a ruler? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how much does the fact that Herodotus ends his book with this story tell us about his aims and reliability as a historian? [25]

[Total: 45]

- 3*** Read the extracts and then answer **both parts** of the question which follows. You are expected to refer to the extracts and to use your own knowledge in your answers.

- A The priests brought [the Apis bull] and Cambyses, half mad as he was, drew his dagger, aimed a blow at Apis' belly, but missed and struck his thigh. Then he laughed, and said to the priests: 'Do you call that a god, you poor creatures? Are your gods flesh and blood? Do they feel the prick of steel? No doubt a god like that is good enough for the Egyptians; but you won't get away with trying to make a fool out of me.' He then ordered the priests to be whipped ..., and any Egyptian who was found still keeping holiday to be put to death. In this way the festival was broken up, the priests punished, and Apis, who lay in the temple for a time wasting away from the wound in his thigh, finally died and was buried by the priests without the knowledge of Cambyses. 5 10

Herodotus 3.29

[Herodotus, *The Histories*, trans. A. de Sélincourt, ed. J. M. Marincola; Penguin]

- B Horus, the Uniter of the Two Lands, the King of Upper and Lower Egypt, Mesuti-Re, son of Re, Cambyses, may he live forever: He made as his memorial for his father, Apis-Osiris, a great sarcophagus of granite, dedicated by the King of Upper and Lower Egypt, Mesuti-Re, son of Re, Cambyses, given all life, duration, and power, all health, all joy, appearing as King of Upper and Lower Egypt, forever. 5

Inscription on the sarcophagus of the Apis bull

[LACTOR 16, no. 22]

- (a) How consistent and reliable are these passages as evidence for Cambyses' policy towards non-Persian religions? [20]
- (b) On the basis of these passages and your own knowledge and understanding, how tolerant of foreign customs and beliefs were the Persian kings you have studied? [25]

[Total: 45]

Section B

The Athenian Empire, 450-410 BC

Answer **two** questions. You may choose **either** Question 4 **or** Question 5.
You must then answer Question 6*.

In answering the (b) sub-question of each question answered, you are expected throughout the paper to draw together the historical knowledge and skills acquired over the course as a whole, and to demonstrate overall historical understanding. You may make reference, where appropriate, to relevant material covered elsewhere in the course.

- 4** Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

What brought most pleasure and adornment to Athens ... was the erection of sacred buildings. But it was this, of all Perikles' policies, that his enemies begrudged and slandered at meetings of the Assembly. They said that ... they seemed to be displaying dreadful insolence towards Greece and to be openly acting as tyrants if those who were forced by Athens to contribute to the war [against Persia] saw them gilding and decking out the city like a loose woman, applying expensive stones and statues of gods and temples costing a thousand talents.

5

In response, Perikles explained to the people that they did not owe their allies an account of the moneys, since they fought on their behalf and kept the Persians at bay while the allies provided no cavalry, ships, or infantry, but money alone; money which belonged not to those who gave it but to those who took it, provided they supplied the services for which the money was given ... Perikles wanted the unorganised working people to have a share in resources without being idle and unemployed. He proposed to the people great projects for buildings and intricate work plans which kept them occupied, and in that way those who stayed at home had no less reason than those who rowed in ships or were part of garrisons or took part in campaigns for sharing in and benefiting from public funds.

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Plutarch, *Perikles* 12.1–3, 5

[LACTOR 1, no. 66]

- (a) How reliable is this passage as evidence for Athenian attitudes towards the use of the allies' tribute money? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent did the Athenians exploit their allies? [25]

[Total: 45]

- 5 Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

... The Council and People decided ... in the archonship of Glaukippos [410/09] ... to praise the people of Neopolis by Thasos, first because ... they were [unwilling] to revolt [from the Athenians] and turned in good service [to the army and] People [of Athens and her allies] ...

... The people of Neopolis ... gave voluntarily and willingly ... 5 talents 4,800 drachmas and are keen to do whatever good [they can ... to the city] of Athens, and in return for their good services [they are to be given by the Athenians what they ask for] since they are good men, and to have [access] to the Council and People [first, after any sacred business, because of] their good services to the Athenians. 5

... [The Secretary] of the Council, having inscribed this decree on a stone stele, is to set it up [on the Acropolis, at the expense of the] people of Neopolis. ... [And summon] the embassy to hospitality at the Prytaneion [tomorrow]. 10

... In order that [they not be harmed in any way] by a private individual or by a city community, whatever [generals] are in office shall [all] look to their needs, along with the Athenian magistrates in office at any time ... protecting the Neopolitans and their city and being keen to do whatever ... and now they shall acquire from the Athenians whatever seems good ... 15

ML 89 (*SEG* 39.11)

[LACTOR 1, no. 179]

- (a) How useful is this inscription in helping us to understand the rewards available to loyal allies of Athens? [20]
- (b) On the basis of this passage and your own knowledge and understanding, did the advantages of being allied to Athens outweigh the disadvantages throughout this period? [25]

[Total: 45]

- 6*** Read the extracts and then answer **both parts** of the question which follows. You are expected to refer to the extracts and to use your own knowledge in your answers.

A In the same summer [424], a little before the grape harvest, Brasidas, along with the Khalkidians, campaigned against Akanthos ... The Akanthians were divided about whether to take him in: those who had joined the Khalkidians in inviting Brasidas on the one hand and the people on the other. But because of their fear about the crops not yet being gathered in, the people were persuaded by Brasidas to let him enter the city alone and to make up their minds when they had heard him speak ... He was not a bad speaker, for a Spartan ... 5

... The Akanthians took a secret vote, and both because what Brasidas had said was attractive and because of their fear about the crops, the majority decided to revolt from the Athenians. 10

Thucydides 4.84, 88

[LACTOR 1, no. 145]

B During the following summer [412] ... the Athenians were becoming more aware of the situation on Khios and sent Aristokrates, one of the Generals, and asked them about it. The Khians denied plotting and the Athenians ordered them to send ships with them for the allied fleet as a pledge. The Khians sent 7 ships. The reason why they sent the ships was that most Khians did not know what was going on. The few who were in the plot did not want to face a hostile people yet, before they had strengthened their position ... 5

Khalkideus [the Spartan commander] arrested all they fell in with in order to give no warning of their approach. They ... joined up with their Khian collaborators, who urged them to sail against the city without warning, and suddenly arrived at Khios. The people of Khios were amazed and shocked. 10

Thucydides 8.7, 8.9.2–3, 8.14.1–2

[LACTOR 1, nos. 165, 166]

- (a) How useful are these passages in helping us to understand how revolts against the Athenians started? [20]
- (b) On the basis of these passages and your own knowledge and understanding, how much support for revolts against the Athenians was there among the citizens of the allied states during this period? [25]

[Total: 45]

Section C

The Trial of Socrates

Answer **two** questions. You may choose **either** Question 7 **or** Question 8.
You must then answer Question 9*.

In answering the (b) sub-question of each question answered, you are expected throughout the paper to draw together the historical knowledge and skills acquired over the course as a whole, and to demonstrate overall historical understanding. You may make reference, where appropriate, to relevant material covered elsewhere in the course.

- 7** Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

Suppose that ... you said to me, 'Socrates, on this occasion we shall ... acquit you, but only on one condition: that you give up spending your time on this quest and stop philosophizing. If we catch you going on in the same way, you shall be put to death.' ... I should reply, 'Gentlemen, I am your very grateful and devoted servant, but I owe a greater obedience to God than to you; and so long as I draw breath and have my faculties, I shall never stop practising philosophy and exhorting you and indicating the truth for everyone that I meet. I shall go on saying, in my usual way, "My very good friend, you are an Athenian and belong to a city which is the greatest and most famous in the world for its wisdom and strength. Are you not ashamed that you give your attention to acquiring as much money as possible, and similarly with reputation and honour, and give no attention or thought to truth and understanding and the perfection of your soul?" ... I shall do this to everyone that I meet, young or old, foreigner or fellow-citizen; but especially to you my fellow-citizens, inasmuch as you are closer to me in kinship.'

Plato, *Apology* 29c–30a

[Plato, *The Last Days of Socrates*, trans. H. Tredinnick; Penguin]

- (a) How useful is this passage in helping us to understand Socrates' sense of duty to the state? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think that the Athenians regarded Socrates as a good citizen of Athens? [25]

[Total: 45]

- 8 Read the extract and then answer **both parts** of the question which follows. You are expected to refer to the extract and to use your own knowledge in your answers.

There is a story that when Alcibiades was still under twenty, he had the following conversation about the laws with Pericles, who was his guardian and the head of the State.

'Tell me, Pericles,' he said, 'could you explain to me what law is?' ...

'Well,' said Pericles. '... Everything that the powers that be in the State enact, after deliberating what should be done, is called a law.' 5

'Then supposing that a despot, being in power in the State, enacts what the citizens are to do, is that a law too?'

'Yes, even the enactments of a despot in power are called laws.'

'And what is violence and lawlessness, Pericles? Isn't it when the stronger party compels the weaker to do what he wants by using force instead of persuasion?' 10

'So I believe,' said Pericles.

'Then anything that a despot enacts and compels the citizens to do instead of persuading them is an example of lawlessness?'

'I suppose so,' said Pericles. 'I retract the statement that what a despot enacts otherwise than by persuasion is law.' ... 15

'Then if the people as a whole uses not persuasion but its superior power to enact measures against the propertied classes, will that be violence rather than law?'

'You know, Alcibiades,' said Pericles, 'when I was your age I was very clever too at this sort of thing; I used to practise just the same sort of ingenuity that I think you practise now.' 20

'I wish I could have met you when you were at your cleverest, Pericles,' said Alcibiades.

Xenophon, *Memorabilia* 1.2

[Xenophon, *Conversations of Socrates*, trans. H. Tredinnick and R. Waterfield; Penguin]

- (a) How useful is this passage in helping us to assess whether Socrates corrupted the young? [20]
- (b) On the basis of this passage and your own knowledge and understanding, discuss how far the Athenians' views of those who associated with Socrates affected Socrates' own reputation. [25]

[Total: 45]

- 9* Read the extracts and then answer **both parts** of the question which follows. You are expected to refer to the extracts and to use your own knowledge in your answers.

- A 'Yes, but as a matter of fact,' he said, 'twice now, when I was trying to consider my defence, the divine opposed me.'

'That's remarkable,' said Hermogenes and Socrates replied: 'Do you really think it's remarkable that God should decide that it is better for me to die now? Don't you realize that up to now I would not have conceded to anyone that he had lived a better life than I? I mean, nothing could be more pleasant than knowing that I have lived my whole life respecting the gods and acting morally towards men ... Now, if my years are prolonged, I'm sure that I shall have to pay the penalties of old age: impaired vision and hearing, and increasing slowness at learning and forgetfulness of what I have learned.'

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Xenophon, *Socrates' Defence* 4

[Xenophon, *Conversations of Socrates*, trans. H. Tredinnick and R. Waterfield; Penguin]

- B Gentlemen of the jury – for you deserve to be so called – I have had a remarkable experience. In the past the prophetic voice to which I have become accustomed has always been my constant companion, opposing me even in quite trivial things if I was going to take the wrong course. Now something has happened to me, as you can see, which might be thought and is commonly considered to be a supreme calamity; yet neither when I left home this morning, nor when I was taking my place here at the court, nor at any point in any part of my speech, did the divine sign oppose me ... I suspect that this thing that has happened to me is a blessing, and we are quite mistaken in supposing death to be an evil. I have good grounds for thinking this, because my accustomed sign could not have failed to oppose me if what I was doing had not been sure to bring some good result.

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Plato, *Apology* 40a-c

[Plato, *The Last Days of Socrates*, trans. H. Tredinnick; Penguin]

- (a) How consistent and credible a picture do these two passages give of Socrates' communications from 'the divine'? [20]
- (b) On the basis of these passages and your own knowledge and understanding, to what extent do you think Socrates made a serious effort to defend himself against the charges brought against him? [25]

[Total: 45]

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