

ADVANCED GCE**ANCIENT HISTORY (JACT)****2459**

Document Study 2: Greek History

Section A: Herodotus on Persia

Section B: The Athenian Empire 450–410 BC

Section C: The Trial of Socrates

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

Wednesday 10 June 2009
Morning

Duration: 1 hour 15 minutes**INSTRUCTIONS TO CANDIDATES**

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- 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.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- Up to 10 marks will be awarded for clarity of expression, structure of arguments, presentation of ideas, spelling, punctuation and grammar.
- The total number of marks for this paper is **100**.
- This document consists of **12** pages. Any blank pages are indicated.

Answer **two** questions from **either** Section A **or** Section B **or** Section C.

Both questions must come from the **same** section.

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.

Darius the king says: 'When Ahura Mazda saw this earth in commotion, he thereafter bestowed it upon me, he made me king. I am king. By the favour of Ahura Mazda I subdued it; they did what I said, as was my desire. If now you should think "How many are the countries which Darius the king held?",

look at the sculptures of those who bear the throne, then you will know. Then it will become known to you: the spear of a Persian man has gone far. Then shall it become known to you: a Persian man has given battle far indeed from Persia.' Darius the king says: 'That which has been done, all that I did by will of Ahura Mazda. Ahura Mazda brought me aid, until I had done the work. May Ahura Mazda protect me from harm, and my royal house, and this land. This I pray of Ahura Mazda, this may Ahura Mazda give me. 'O man, that which is the command of Ahura Mazda, let it not seem repugnant to you. Do not leave the right path, do not raise rebellion!'

First inscription from Naqs-e Rostam

[Lactor 16, no. 48]

- (a) How accurate and reliable is this passage as a guide to how the Persian kings used religion to present themselves? **[20]**
- (b) On the basis of this passage and your own knowledge and understanding, how well does Herodotus understand the status and role of Persian kings? **[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.

For the captain of the Athenian trireme, on seeing her ram an enemy, naturally supposed that her ship was a Greek one, or else a deserter which was fighting on the Greek side; so he abandoned the chase and turned to attack elsewhere. That, then, was one piece of luck – that she escaped with her life; the other was that, by this very act, which harmed the king, she raised herself higher than ever in Xerxes' esteem. For the story goes that Xerxes, who was watching the battle, observed the incident, and that one of the bystanders remarked: 'Do you see, my lord, how well Artemisia is fighting? She has sunk an enemy ship.' Xerxes asked if they were sure it was really Artemisia, and was told that there was no doubt whatever – they knew her ensign well, and of course supposed that it was an enemy ship that had been sunk. She was, indeed, lucky in every way – not least in the fact that there were no survivors from the Calyndian ship to accuse her. Xerxes' comment on what was told him is said to have been: 'My men have turned into women, my women into men.'

Herodotus 8.87

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

- (a) How far does this passage help us understand relations between the different parts of the Persian forces at the battle of Salamis? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how reliable is Herodotus in his depiction of Persian treatment of foreigners? [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 When the boy was ten years old, his identity was revealed in the way I will now relate. He and some other boys were playing the game of 'Kings' in the street of the village, where Mitradataes kept his oxen, and it so happened that Cyrus – the supposed son of the herdsman – was the one whom the boys picked as their king. In the course of their game, he was giving his subjects their various tasks – some to build houses, others to be his bodyguard, one to be the 'king's eye', and another his messenger – when one of the players, who happened to be the son of a distinguished Mede called Artembares, refused to do what King Cyrus commanded, and Cyrus ordered his arrest. The other boys accordingly seized him, and Cyrus beat him savagely with a whip. 5 10

Herodotus 1.114

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

- B As in the case of Smerdis, there are two accounts of her death; the Greeks say that Cambyses set a puppy and a lion-cub to fight, and that his wife was amongst the spectators; the puppy was getting the worst of it, when another from the same litter broke its chain and came to its brother's help, and the two together proved too much for the cub. Cambyses enjoyed watching the fight, but his sister, who was sitting beside him, began to cry. Noticing her tears, Cambyses asked the reason for them, and she replied that it was the sight of the puppy coming to help its brother that made her weep; for she could not but remember Smerdis, and think how there was nobody now to come to help her husband. It was this remark which, according to the Greek version, made Cambyses put her to death. 5 10

Herodotus 3.32

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

- (a) How far do these passages help us to understand relationships within the Persian royal household? [20]
- (b) On the basis of these passages and your own knowledge and understanding, how reliable is Herodotus' account of the cruelty displayed by Persian kings? [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.

When the Spartans began to be annoyed at increasing Athenian power, Perikles increasingly urged the Athenians to think big and consider themselves capable of great achievements. He moved a decree to summon all Greeks living in any part of Europe or Asia, small cities and great, to send representatives to a meeting in Athens to discuss the Greek temples, which the Persians had burnt down, and the sacrifices, which they owed to the gods because they had vowed them at the time of the battles against the Persians, and the sea, that all might sail about with impunity and keep the peace [of Kallias?]. 20 men aged over fifty were sent about these matters, 5 to summon the Ionians and Dorians in Asia and the islands as far as Lesbos and Rhodes, 5 went to the places in the Hellespont and Thrace as far as Byzantion, 5 to those in Boiotia, Phokis and the Peloponnese and from there via the Lokrians to the next part of the mainland as far as Akarnania and Ambrakia. The rest went via Euboia to Oita, the gulf of Malia, the Akhaians of Phthia, and Thessaly, trying to persuade them to come and share in counsels on peace and united Greek endeavours.

Plutarch, *Perikles* 17

[LACTOR 1, no. 65]

- (a) How reliable is this passage as evidence for Athenian intentions towards other Greek states at this time? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how significant was religion for the Athenians as a means of controlling other states? [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.

Such was the savage progress of the revolution. It seemed worse because it was the first. Later practically the whole of Greece was in convulsion: everywhere there was opposition between the democratic leaders who sought to bring in Athens and the oligarchs who sought to bring in the Spartans. In peace men had no excuse to summon them in and were not prepared to do so, but in a state of war when alliances were on offer which enabled the opposition to be harmed and yourself to make gains, occasions were readily at hand for those who wanted revolution.

5

Thucydides, 3.82.1

[LACTOR 1, no. 211]

- (a) How useful is this passage in helping us to understand why states turned to the Athenians for help in this period? [20]
- (b) On the basis of this passage and your own knowledge and understanding, what impact did an alliance with the Athenians have on the internal politics of allied states? [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 If any Athenian [or ally commits an offence over] the tribute which [the cities have written on the tablet and] must [send to Athens] with their tribute-carriers, any [Athenian] or ally [shall be free to indict him before the prytaneis, and the prytaneis] are to bring [any indictment that anyone] makes to the Council [or else suffer a fine of 1,000 drachmas] each at their scrutiny. [Whatever penalty the Council] condemns [an offender to] shall only become valid when [immediately] confirmed [by the Heliaia]. When a [guilty verdict] is declared, the prytaneis [are to make] a decision as to what the offender should [pay or] suffer. 5

The Kleinias Decree, ML46

[LACTOR 1, no. 190]

- B 'I myself am prepared to forgive those who revolt because they are unable to bear our imperial power or are compelled by our enemies. But the people who have revolted in this case are people who live on an island, with their own fortifications, have to fear our enemies only by sea, are equipped with triremes to face those enemies, are independent and are especially honoured by us. How can one describe what they have done other than as a plot and an uprising rather than a revolt – revolt is what people do in response to the application of force? They have tried to join with our bitterest enemies to destroy us. This is much worse than getting a force of their own and fighting against us.' 5

Thucydides 3.39.2

[LACTOR 1, no. 129]

- (a) How useful are these passages in helping us to understand the effects of Athenian interference in the allied states? [20]
- (b) On the basis of these passages and your own knowledge and understanding, why do you think the Athenians were keen to hold on to their allies? [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.

Answer this question if you have studied the translation from 2002.

- 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.

RIGHT:	This way. Let the audience see you. You're always bold as brass, anyway.	
WRONG:	Sure, do whatever you like. The more of an audience we have, the more soundly I'll trounce you.	
RIGHT:	Trounce me? What do you think you are?	5
WRONG:	An Argument, like you.	
RIGHT:	Yes, a <i>wrong</i> Argument.	
WRONG:	Maybe, but I'll still beat you, Right though you call yourself.	
RIGHT:	How d'you think you'll contrive to do that?	
WRONG:	Just by thinking out a few novel ideas.	10
RIGHT:	Yes, they're in fashion now, aren't they – because of those morons out there [<i>indicating the audience</i>].	
WRONG:	Morons indeed! They're extremely intelligent.	
RIGHT:	Anyway, I'll thrash you.	
WRONG:	[<i>unconcerned</i>]: Oh, how?	15
RIGHT:	Simply by presenting the case for justice.	
WRONG:	It'll crumble as soon as I open my mouth. My position is that there isn't any such <i>thing</i> as Justice.	
RIGHT:	No such thing?!	
WRONG:	Well, if there is, where is it to be found?	20
RIGHT:	With the gods, of course.	
WRONG:	Very well; in that case, why hasn't Zeus been destroyed for putting his father in chains?	

Aristophanes *Clouds* 890–905

[Aristophanes, *Lysistrata and Other Plays*, trans. Alan H. Sommerstein; Penguin (2002)]

- (a) How far does this passage help us to understand Socrates' philosophical methods? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think Socrates' religious ideas posed a threat to Athenian society? [25]

[Total: 45]

Answer this question if you have studied the translation from 1973.

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.

- | | | |
|--------|---|----|
| RIGHT: | This way. Let the audience see you. You may be brazen but you're not <i>that</i> brazen. | |
| WRONG: | Sure, go wherever you like. The more of an audience we have, the more soundly I'll trounce you. | |
| RIGHT: | Trounce me? What do you think you are? | 5 |
| WRONG: | An Argument, like you. | |
| RIGHT: | Yes, a <i>wrong</i> Argument. | |
| WRONG: | Maybe, but I'll still beat you, Right though you call yourself. | |
| RIGHT: | What sort of trick will you use? | |
| WRONG: | Oh, just a few new ideas. | 10 |
| RIGHT: | Yes, they're in fashion now, aren't they, [<i>to the audience</i>] because of you idiots. | |
| WRONG: | Idiots indeed! They're extremely intelligent. | |
| RIGHT: | Anyway, I'll wallop you. | |
| WRONG: | [<i>unconcerned</i>]: How? | 15 |
| RIGHT: | Simply by putting my just case. | |
| WRONG: | It'll crumble as soon as I open my mouth. Anyway, there isn't any such thing as Justice. | |
| RIGHT: | No Justice?! | |
| WRONG: | You think there is? Where is she? | 20 |
| RIGHT: | Where the gods are, of course. | |
| WRONG: | Very well; in that case, why didn't she destroy Zeus for putting his father in chains? | |

Aristophanes *Clouds* 890–905

[Aristophanes, *Lysistrata and Other Plays*, trans. Alan H. Sommerstein; Penguin]

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- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think Socrates' religious ideas posed a threat to Athenian society? [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.

The fact is that there is nothing in any of these charges; and if you have heard anyone say that I try to educate people and charge a fee, there is no truth in that either – though I think that it is a fine thing if a man has the ability to teach, as in the case of Gorgias of Leontini, Prodicus of Ceos and Hippias of Elis. Each one of these is perfectly capable of going into any city and actually persuading the young men to leave the company of their fellow-citizens, with any of whom they can associate for nothing, attach themselves to him, pay money for the privilege, and be grateful into the bargain. There is another expert too from Paros who I discovered was here on a visit. I happened to meet a man who has paid more in sophists' fees than all the rest put together – I mean Callias, the son of Hipponicus; so I asked him (he has two sons, you see): 'Callias,' I said, 'if your sons had been colts or calves, we should have had no difficulty in finding and engaging a trainer to make them excel in the appropriate qualities; and this trainer would have been some sort of horse-dealer or agriculturalist. But seeing that they are human beings, whom do you intend to get as their instructor?' 5 10 15

Plato *Apology* 19–20

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

- (a) How far does this passage help us understand Socrates' relationship with the sophists? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think the Athenians were right to find Socrates guilty of corrupting the young? [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 I have often wondered what arguments Socrates' accusers can possibly have used to convince the people of Athens that he deserved execution. The indictment against him ran something like this: Socrates is a malefactor, firstly, in that he does not recognize the gods recognized by the State, but introduces new deities; secondly, in that he corrupts the young.

5

Xenophon *Memoirs of Socrates* 1.1.1

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

- B Then what if the Laws say, 'Was there provision for this in the agreement between you and us, Socrates? Or did you undertake to abide by whatever judgements the State pronounced?' If we expressed surprise at such language, they would probably say: 'Don't be surprised at what we say, Socrates, but answer our questions; after all, you are accustomed to the method of question and answer. Come now, what charge do you bring against us and the State, that you are trying to destroy us? Did we not give you life in the first place? Was it not through us that your father married your mother and brought you into this world? Tell us, have you any complaint against those of us Laws that deal with marriage?' 'No, none,' I should say.

5

10

Plato *Crito* 50c-d

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

- (a) How far do these passages help us to understand how Socrates may have viewed the charges laid against him? [20]
- (b) On the basis of these passages and your own knowledge and understanding, to what extent do you think that Socrates' own actions were the cause of his conviction? [25]

[Total: 45]

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