



ADVANCED SUBSIDIARY GCE ANCIENT HISTORY (JACT)

2450

Document Study 1: 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

**Thursday 21 May 2009
Morning**

Duration: 1 hour



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.
- 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 any **two** questions.

- 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.

‘The boy is not dead,’ Astyages answered; ‘he is alive and safe; and when he was living in the country, the village boys chose him as their king. He did to perfection everything that real kings do: he gave his playfellows their tasks as guards, sentries, messengers, and ruled them all. Tell me now – what do you think this signifies?’

‘If he is alive,’ said the Magi, ‘and has already been a king by no contrivance of your own, then you may feel confident about him and need not lose heart. He has been king once and will never be so again. Even our regular prophecies are sometimes fulfilled in apparently small incidents, and as for dreams – they often work out in something quite trivial.’ 5

‘That is very much my own opinion,’ Astyages answered. ‘My dream has been fulfilled by the mere fact that the boy has been called king, and he is no longer a danger to me. Nevertheless I wish you to consider the position carefully, and give me your advice on what is likely to be the safest course for my family and yourselves.’ 10

‘Sire,’ the Magi answered, ‘for us too it is of the greatest moment that your rule should prosper. This boy is a Persian and a foreigner, and if the power passes into his hands, we, who are Medes and of a different race, will be despised and enslaved by the Persians; but you are our countryman, and with you on the throne we have our share of power and the positions of honour which you grant us.’ 15

Herodotus, 1. 120

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

- (a) What does this passage tell us about the role of the king in Persian society? [20]
- (b) To what extent does the available evidence enable us to understand the political and religious significance of Persian kings? In your answer you should refer to this passage and to other sources you have studied. [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.

Xerxes was exceedingly angry. 'Artabanus,' he replied, 'you are my father's brother, and that alone saves you from paying the price your empty and ridiculous speech deserves. But your cowardice and lack of spirit shall not escape disgrace: I forbid you to accompany me on my march to Greece – you shall stay at home with the women, and everything I spoke of I shall accomplish without help from you. If I fail to punish the Athenians, let me be no child of Darius, the son of Hystaspes, the son of Arsames, the son of Ariaramnes, the son of Teispes, the son of Cyrus, the son of Cambyses, the son of Teispes, the son of Achaemenes! I know too well that if we make no move, the Athenians will – they will be sure to invade our country. One has but to make the inference from what they did before; for it was they who marched into Asia and burnt Sardis. Retreat is no longer possible for either of us: if we do not inflict the wound, we shall assuredly receive it. All we possess will pass to the Greeks, or all they possess will pass to the Persians. That is the choice before us; for in the enmity between us there is no middle course. It is right, therefore, that we should now revenge ourselves for the injury we once received; and no doubt in doing so I shall learn the nature of this terrible thing which is to happen to me, if I march against men whom Pelops the Phrygian, a mere slave of the Persian kings, once beat so soundly that to this very day both people and country bear the conqueror's name.'

Herodotus, 7. 11

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

- (a) What does this passage tell us about the character and judgement of Xerxes? [20]
- (b) To what extent does Herodotus present a reliable account of the kings of Persia? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

- 3 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, then, were the troops of the various nations which made up the infantry. The names of their chief commanders I have already recorded; it was they who organized and numbered the troops, and appointed the commanders of thousands and myriads of men. The latter were responsible for appointing men to take charge of small units – squads of ten or a hundred. There were also other officers commanding contingents and nations, but those whom I mentioned above were the commanders. 5

Over them, and in general command of the infantry, were Mardonius, the son of Gobryas, Tritantaechmes, the son of Artabanus (the man who voted against the campaign), Smerdomenes, the son of Otanes (both nephews of Darius and Xerxes' cousins), Masistes, the son of Darius and Atossa, Gergis, the son of Ariazus, and Megabyzus, the son of Zopyrus. These six commanded all the infantry except the Ten Thousand – a body of picked Persian troops under the leadership of Hydarnes, the son of Hydarnes. This corps was known as the Immortals, because it was invariably kept up to strength; if a man was killed or fell sick, the vacancy he left was at once filled, so that its strength was never more nor less than 10,000. 10 15

Of all the troops in the army the native Persians were not only the best but also the most magnificently equipped; their dress and armour I have mentioned already, but should add that every man glittered with the gold which he carried about his person in unlimited quantity. They were accompanied, moreover, by covered carriages containing their women and servants, all elaborately fitted out. Special food, separate from that of the rest of the army, was brought along for them on camels and mules. 20

Herodotus, 7. 81–83

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

- (a) What does this passage tell us about the social and military organisation of the Persian Empire? [20]
- (b) Does Herodotus provide a convincing account of the organisation of Persian society? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

Section B

The Athenian Empire 450–410 BC

Answer any **two** questions.

- 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.

The Council and People decided. The tribe Antiokhis were prytaneis, Drakontides was President, Diognetos made the proposal: The Athenian Council and dikasts are to swear an oath on the following terms: 'I will not expel Khalkidians from Khalkis, nor will I uproot their city; I will deprive no individual of civic rights nor punish any with exile nor take any prisoner, nor execute any, nor confiscate the money of anyone not condemned in court unless that is the decision of the Athenian people; whenever I am a prytanis, I will not put anything prejudicial to the interests of an individual or the community to the vote without due notice, and any embassy that is sent I will bring before the Council and People within ten days, as far as I can; I will maintain this while the Khalkidians obey the Athenian people.' An embassy is to come from Khalkis with the commissioners for oaths and administer the oath to the Athenians and list the names of those who have sworn; the Generals having responsibility to see that all take the oath. 5 10

The Khalkidians are to swear an oath on the following terms: 'I will not revolt from the people of Athens by any means or device whatsoever, neither in word nor in deed, nor will I obey anyone who does revolt, and if anyone revolts I will denounce him to the Athenians, and I will pay to the Athenians whatever tribute I persuade them to agree, and I will be the best and fairest ally I am able to be and will help and defend the Athenian people, in the event of anyone wronging the Athenian people, and I will obey the Athenian people.' 15 20

ML 52

[LACTOR 1, no. 78]

- (a) What does this passage tell us about the attitude of the Athenians towards the Khalkidians? [20]
- (b) How far do you agree that the Athenians mistreated members of the Athenian Empire during this period? In your answer you should refer to this passage and to other sources you have studied. [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.

In the ninth month the Samians surrendered and Perikles pulled down the walls, took away the ships and inflicted a large fine, part of which the Samians paid immediately, part they were assessed to pay at a stated time, giving hostages as security. Douris of Samos writes about this in tragic terms, accusing the Athenians and Perikles of much cruelty not recorded by Thucydides, Ephoros, or Aristotle. But it seems unlikely to be true that Perikles brought the Samian trierarchs (i.e. trireme captains) and marines to the marketplace in Miletos, tied them to boards for ten days and when they were already in a bad way ordered the Milesians to execute them by bludgeoning their heads and then to throw out the bodies without burial. Even when he has no personal links, Douris does not usually control his narrative by reference to truth, and he is very likely here to magnify the misfortunes of his own homeland to slander the Athenians.

5

10

Plutarch, *Perikles* 28.1–3

[LACTOR 1, no. 89]

- (a) What does this passage tell us about how the Athenians maintained control of their allies? [20]
- (b) How effectively did the Athenians maintain control of their allies in the period 446–421 BC? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

- 6 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.

Meanwhile [summer 427] the people of Mytilene, when the fleet from the Peloponnese had not reached them but was taking a long time, and their corn had run out, were compelled to make an agreement with the Athenians because of the following events. Salaitos [a Spartan general on loan to Mytilene], who had himself ceased to expect the ships, gave arms to the people, who had previously only had light arms, in order to attack the Athenians. But when the people gained possession of the arms, they no longer obeyed the commanders but organised meetings and demanded that those who could do so should bring the corn into the open and distribute it to everyone, threatening that if they did not, they would make an agreement with the Athenians and hand over the city to them. Those at the centre of the affair knew that they were helpless and risked being left out of the agreement, and so they joined in making an agreement with Pakhes [the Athenian general] and the camp. The agreement was that the Athenians could take any decision they wanted about the people of Mytilene and that they accepted the army into their city; and that the Mytileneans would send an embassy to Athens about themselves. Pakhes was not to imprison, enslave or execute anyone until the embassy came back.

Thucydides 3.27–28.1

[LACTOR 1, no. 128]

- (a) What does this passage tell us about the difficulties facing the people of Mytilene at this time? [20]
- (b) To what extent did the allies of Athens have reason to remain loyal during the Peloponnesian War? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

Section C

The Trial of Socrates

Answer any **two** questions.

- 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.

Tell one another whether any one of you has ever heard me discuss such questions briefly or at length; and then you will realize that the other popular reports about me are equally unreliable.

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? Who is the expert in perfecting the virtues of people in a society? I assume from the fact of your having sons that you must have considered the question. Is there such a person or not?' 5 10 15 20

Plato, *Apology* 19e–20b

[Plato, *The Last Days of Socrates*, trans. H. Tredennick & H. Tarrant; Penguin]

- (a) What does this passage tell us about the sophists and Socrates' attitude towards them? [20]
- (b) Does the evidence show that Socrates was a sophist? In your answer you should refer to this passage and to other sources you have studied. [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 effect of these investigations of mine, gentlemen, has been to arouse against me a great deal of hostility, and hostility of a particularly bitter and persistent kind, which has resulted in various malicious suggestions, and in having that term 'wise' applied to me. This is due to the fact that whenever I succeed in disproving another person's claim to wisdom in a given subject, the bystanders assume that I know everything about that subject myself. But the truth of the matter, gentlemen, is likely to be this: that real wisdom is the property of the god, and this oracle is his way of telling us that human wisdom has little or no value. It seems to me that he is not referring literally to Socrates, but has merely taken my name as an example, as if he would say to us, 'The wisest of you men is he who has realized, like Socrates, that in respect of wisdom he is really worthless.'

That is why I still go about seeking and searching in obedience to the divine command, if I think that anyone is wise, whether citizen or stranger; and when I decide that he is not wise, I try to assist the god by proving that he is not. This occupation has kept me too busy to do much either in politics or in my own affairs; in fact, my service to God has reduced me to extreme poverty.

Furthermore the young men – those with wealthy fathers and plenty of leisure – have of their own accord attached themselves to me because they enjoy hearing other people cross-questioned. These often take me as their model, and go on to try to question other persons.

Plato, *Apology* 22e–23c

[Plato, *The Last Days of Socrates*, trans. H. Tredennick & H. Tarrant; Penguin]

- (a) What does this passage tell us about the way Socrates lived his life? [20]
- (b) In your opinion, why was there so much ill-will towards Socrates at his trial? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

- 9 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.

Then I appeal to you, Meletus, in the name of these same gods about whom we are speaking, to explain yourself a little more clearly to myself and to the jury, because I cannot make out what your point is. Is it that I teach people to believe in some gods (which implies that I myself believe in gods, and am not a complete atheist, and so not guilty on that score), but in different gods from those recognized by the State, 5 so that your accusation rests upon the fact that they are different? Or do you assert that I believe in no gods at all, and teach others to do the same?

‘Yes; I say that you disbelieve in gods altogether.’

You surprise me, Meletus; what is your object in saying that? Do you suggest that I do not believe that the sun and moon are gods, like other men do? 10

‘He certainly does not, gentlemen of the jury, since he says that the sun is a stone and the moon a mass of earth.’

Do you imagine that you are prosecuting Anaxagoras, my dear Meletus? Have you so poor an opinion of these gentlemen, and do you assume them to be so illiterate as not to know that the writings of Anaxagoras of Clazomenae are full of theories 15 like these? And do you seriously suggest that it is from me that the young get these ideas, when they can buy them on occasion in the orchestra for a drachma at most, and so have the laugh on Socrates if he claims them for his own, especially when they are so peculiar? Tell me honestly, Meletus, is that your opinion of me? Do I believe in no god? 20

Plato, *Apology* 26b-e

[Plato, *The Last Days of Socrates*, trans. H. Tredennick & H. Tarrant; Penguin]

- (a) What does this passage tell us about the charges against Socrates at his trial? [20]
- (b) To what extent did Aristophanes’ presentation of Socrates’ religious beliefs in the *Clouds* affect the outcome of the trial? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

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