

**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

THURSDAY 22 MAY 2008

Morning
Time: 1 hour

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.

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.

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.

§1. Ahura Mazda is a great god, who created this earth, who created the sky, who created man, who created happiness for man, who made Xerxes king, one king of many, one lord of many.

§2. I am Xerxes, the Great King, king of kings, king of countries containing many men, king of this great earth far and wide, son of Darius the king, an Achaemenid, a Persian, son of a Persian, an Aryan, son of Aryan lineage. 5

§3. Xerxes the king says: 'By the favour of Ahura Mazda these are the countries of which I am king outside Persia. I ruled over them, they brought me tribute, they did what I told them. My law (OP *dāta*) held them firm. [...]'

§4. Xerxes the king says: 'When I became king, there was one among these countries which ... was in commotion. Afterwards Ahura Mazda brought me aid. By the favour of Ahura Mazda I struck that country and subdued it. 10

§5. 'Among these countries there was a place where previously demons (OP *daivas*) had been worshipped. Afterwards, by the favour of Ahura Mazda, I destroyed that sanctuary of demons, and I made a proclamation: "The demons had been worshipped." Where previously the demons had been worshipped, there I worshipped Ahura Mazda in accordance with Truth reverently. 15

§6. 'And there were other matters which had been done badly. These I made good. All that I did, I did by the favour of Ahura Mazda. Ahura Mazda brought me aid until I had completed the work.' 20

The *daiva*-inscription, §§1–6 (with omissions)

[LACTOR 16, no. 191]

- (a) What does this passage tell us about the way this Persian king wanted to present himself? [20]
- (b) How far can we understand the importance of religion for Persian kings and their subjects? 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.

No mortal thing travels faster than these Persian couriers. The whole idea is a Persian invention, and works like this: riders are stationed along the road, equal in number to the number of days the journey takes – a man and a horse for each day. Nothing stops these couriers from covering their allotted stage in the quickest possible time – neither snow, rain, heat, nor darkness. The first, at the end of his stage, passes the dispatch to the second, the second to the third, and so on along the line, as in the Greek torch-race which is held in honour of Hephaestus. The Persian word for this form of post is *aggareïon*.

5

Xerxes' first dispatch telling of the capture of Athens caused such rejoicing in Susa amongst the Persians who had not accompanied the expedition, that they strewed the roads with myrtle-boughs, burned incense, and gave themselves up to every sort of pleasure and merrymaking; the second, however, coming on top of it, soon put a stop to all this, and such was the distress in the city that there was not a man who did not tear his clothes and weep and wail in unappeasable grief, laying the blame for the disaster upon Mardonius. Nor was it distress for the loss of the ships which caused these demonstrations; it was fear for the personal safety of the king. The demonstrations, moreover, continued without a break until Xerxes himself came home.

10

15

Herodotus, 8. 98–100

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

- (a) What does this passage tell us about how the Persian empire was organised? [20]
- (b) Do you agree that Herodotus has a good understanding of Persian society? 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.

Mardonius' motive for urging the campaign was love of mischief and adventure and the hope of becoming governor of Greece himself; and after much persistence he persuaded Xerxes to make the attempt. Certain other occurrences came to his aid. In the first place, messengers arrived from the Aleuadae in Thessaly (the Aleuadae were the Thessalian reigning family) with an invitation to Xerxes, promising zealous assistance; at the same time the Pisistratidae in Susa spoke to the same purpose and worked upon him even more strongly through the agency of an Athenian named Onomacritus, a collector of oracles, who had arranged and edited the oracles of Musaeus. The Pisistratidae had made up their quarrel with him before coming to Susa. He had been expelled from Athens by Hipparchus for inserting in the verses of Musaeus a prophecy that the islands off Lemnos would disappear under water – Lasus of Hermione had caught him in the very act of the forgery. Before his banishment he had been a close friend of Hipparchus. Anyway, he went to Susa; and now, whenever he found himself in the king's presence, the Pisistratidae would talk big about his wonderful powers and he would recite selections from his oracles. Any prophecy which implied a setback to the Persian cause he would carefully omit, choosing for quotation only those which promised the brightest triumphs, describing to Xerxes how it was fore-ordained that the Hellespont should be bridged by a Persian, and how the army would march from Asia into Greece. Subjected, therefore, to this double pressure, from Onomacritus' oracles on the one side, and the advice of the Pisistratidae and Aleuadae on the other, Xerxes gave in and allowed himself to be persuaded to undertake the invasion of Greece.

Herodotus, 7. 6

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

- (a) What does this passage tell us about the background to Xerxes' decision to invade Greece? [20]
- (b) To what extent does Herodotus exaggerate the importance of foreigners for the decisions taken by Persian kings? 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.

'But since they had most of the allies under their thumb, our continuing equality was something they reasonably would find increasingly difficult to put up with. They would contrast us who alone remained their equals with the majority who had submitted to them, particularly since they were becoming increasingly more powerful than us and we increasingly isolated. The only safe guarantee in an alliance is an equal balance of fear; that way the party wanting to break faith is deterred by lack of sure advantage. The only reason why we were left independent was that their policy as regards their empire was to seize control by specious arguments and aggressive plans rather than by force. On the other hand, our position demonstrated that those who had equal votes did not take part in campaigns against their will, and that those whom they attacked must have done something wrong. In the same way, they led the strongest against the resourceless first, thinking that if they left the powerful till last they were bound to find them weaker when the rest had been dealt with. If they had begun with us when all the other states were strong and had a place to take a stand, they would not have subjugated them so easily. They were not without fear that our navy might join you or some other power and so put them in danger. But we survived by being nice to the people of Athens and whoever was influential with it. But it does not seem that we would have maintained our position long, given the example of how they have treated others, had this war not broken out.'

Thucydides 3, 11.1–7

[LACTOR 1, no. 126]

- (a) What does this passage from the speech of the Mytileneans to the Spartans tell us about Athenian imperialism? [20]
- (b) To what extent was the Athenian empire run for the benefit of the Athenians rather than their allies during the Archidamian War (431–421 BC)? 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.

PEISETAIROS. What, another horrible little scroll?

DECREE-SELLER. I am a Decree-seller, and I have come here to you to sell you new laws.

PEISETAIROS. Like what?

DECREE-SELLER. The people of Cloudecuckooland are to use these measures and weights and decrees just like the Olophyxians. 5

PEISETAIROS. You'll soon be using what the Ototyxians [i.e. those who cry out 'Ototoi' because beaten] use.

DECREE-SELLER. What's wrong with you?

PEISETAIROS. Won't you take those laws away? I'll show you some nasty laws right now. [Hits him.] 10

DECREE-SELLER. I indict Peisetairos for gross violence, case to be held in the month Mounykhion.

PEISETAIROS [turning away from Decree-seller and seeing Inspector]. Is this really you? Are you still hanging about here? 15

INSPECTOR [reading]. If anyone drives out the officials and does not accept them in accordance with the stele...

PEISETAIROS. What an unlucky man I am, you are still hanging about!

INSPECTOR. I will bring about your destruction and indict you for 10,000 drachmas.

PEISETAIROS [aiming a kick?]. I'll do for your two voting urns... 20

DECREE-SELLER. Do you remember when you defecated over the stele one evening?

PEISETAIROS. Yuck! Arrest him someone!

Aristophanes, *Birds* 1035–55

[LACTOR 1, no. 199]

- (a) What does this passage tell us about the relationship between the Athenians and their allies after the Peace of Nicias (421 BC)? [20]
- (b) Why did some allies choose to remain loyal in the period 421–410 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.

As to allies and their [the Athenians'] sailing out and bringing vexatious litigation against the upper classes whom they hate – the point is that they know that the ruler is bound to be hated by the ruled, and if the rich and respectable prevail in the cities [of the Empire], then the power of the Athenian people will be short-lived, so they remove the rights of the upper classes and confiscate their property, exile them and execute them, and they promote the poor. Respectable men at Athens protect respectable men in allied cities, aware that it is a good thing for them always to protect the best men in the cities. 5

Someone might suggest that Athenian strength is based on the allies being able to pay money. But those favouring the interests of the people think that there is more benefit in every individual Athenian having the allies' property [through confiscation], and the allies having enough to live and work on but not enough to enable them to plot. 10

[Xenophon], *Constitution of the Athenians* 1.14–15

[LACTOR 1, no. 212]

- (a) What does this passage tell us about the attitudes of rich and poor towards each other within the Athenian empire? [20]
- (b) Do you agree that the poor gained more from the opportunities provided by the empire than the rich? 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.

In so far as his views were not clearly known, it is no wonder that the jury formed a wrong estimate; but is it not extraordinary that they should have taken no account of what was common knowledge? On one occasion, when he had been elected to the Council and had taken the councillor's oath, which included the clause 'I will act in accordance with the law', he was chosen to preside in the Assembly. The people were bent on putting Thrasylus and Erasinides and all their colleagues to death by a single resolution in defiance of the law. But Socrates refused to put the motion to the vote, although the people were angry with him and a number of influential men threatened him; he thought it more important to keep his oath than wrongfully to curry favour with the people and defend himself against intimidation. 5 10

He believed that the gods care for men, but not in the way that most people believe they do. They suppose that the gods know some things but not others; but Socrates believed that they know everything, both words and actions and unspoken intentions, and that they are present everywhere and communicate to people about all kinds of human affairs. So I cannot understand how the people of Athens were persuaded that Socrates was heretical in his religious beliefs, when he never said or did anything irreverent, but on the contrary, in his relationship to the gods, said and did only what was recognizably consistent with the deepest reverence. 15

It also seems extraordinary to me that any people should have been persuaded that Socrates had a bad influence upon young men. 20

Xenophon, *Memorabilia* 1.1. 17–2.1

[Xenophon, *Conversations of Socrates*, trans. H. Tredennick & R. Waterfield; Penguin]

- (a) What does this passage tell us about Socrates' actions and the reasons for his conviction? [20]
- (b) In your opinion, how reliable a guide to Socrates' philosophical beliefs is Xenophon? 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.

Then it would seem that the whole population of Athens has a refining effect upon the young, except myself; and I alone corrupt them. Is that your meaning?

'Most emphatically, yes.'

A great misfortune, indeed, you've damned me for! Well, let me put another question to you. Take the case of horses; do you believe that those who improve them make up the whole of mankind, and that there is only one person who has a bad effect on them? Or is the truth just the opposite, that the ability to improve them belongs to one person or to very few persons, who are horse-trainers, whereas most people, if they have to do with horses and make use of them, do them harm? Is not this the case, Meletus, both with horses and with all other animals? Of course it is, whether you and Anytus deny it or not. It would be a singular dispensation of fortune for our young people if there were only one person who corrupted them, while all the rest had a beneficial effect. Well then, Meletus, you've given ample proof that you have never bothered your head about the young; and you make it perfectly clear that you have never paid the slightest attention to the matters over which you are now indicting me. 5 10 15

Here is another point. Tell me seriously, Meletus, is it better to live in a good or in a bad community? Answer my question, like a good fellow; there is nothing difficult about it. Is it not true that wicked people do harm to those with whom they are in the closest contact, and that good people have a good effect? 20

Plato, *Apology* 25a–c

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

- (a) What does this passage tell us about the way Plato presents Socrates' defence of himself? [20]
- (b) To what extent can we trust Plato's account of the way Socrates conducted himself 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.

Well, supposing, as I said, that you should offer to acquit me on these terms, 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?" And if any of you disputes this and professes to care about these things, I shall not at once let him go or leave him; no, I shall question him and examine him and put him to the test; and if it appears that in spite of his profession he has made no real progress towards goodness, I shall reprove him for neglecting what is of supreme importance, and giving his attention to trivialities. 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. Tredennick & H. Tarrant; Penguin]

- (a) What does this passage tell us about Socrates' attitude towards philosophical enquiry? [20]
- (b) In your opinion, were the Athenians right to condemn Socrates? In your answer you should refer to this passage and to other sources you have studied. [25]

[Total: 45]

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