

**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

**Friday 28 May 2010**  
**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.
- 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 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.

Ahura Mazda is a great god, who created this earth, who created the sky, who created man, who created happiness for man, who made Darius king, one king among many, one lord among many.

I am Darius, the Great King, the king of kings, king of the lands, king of this earth, son of Hystaspes, an Achaemenid. And Darius the king says: 'Ahura Mazda, who is the greatest of the gods, has created me, has made me king, has given me this kingdom, which is great, and which has good horses and good men. By the favour of Ahura Mazda, my father Hystaspes and Arsames, my grandfather, were both alive when Ahura Mazda made me king on this earth. Thus it was the desire of Ahura Mazda to choose me as his man on this entire earth, he made me king on this earth. I worshipped Ahura Mazda. Ahura Mazda brought me aid. What I ordered (to be done), this he accomplished for me. I achieved all of what I did by the grace of Ahura Mazda.

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Darius' Foundation Charter from Susa

[LACTOR 16, no. 45]

- (a) How accurate and reliable is this passage as a guide to the Persians' view of the position of the king within Persian society? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how well does Herodotus understand the role of religion in Persian society? [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.

This Artayctes who suffered death by crucifixion had an ancestor named Artembares; and he it was who made the Persians a proposal, which they readily accepted and passed on to Cyrus. 'Since,' they said, 'Zeus has given empire to the Persians, and among individuals to you, Cyrus, by your conquest of Astyages, 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 master of many nations and all Asia?' 5

Cyrus did not think much of this suggestion; he replied that they might act upon 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. 10 15

Herodotus 9.122

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

- (a) How accurate and reliable is this passage as a guide to the Persians' motives in expanding their empire? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how well does Herodotus explain the development of the Persian Empire? [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 strong King, great in his powers, lord of strength like Him who presides in Letopolis, lord of his own hand, who conquers the Nine Bows, excellent in counsel, outstanding in his plans, lord of the curved sword, when he penetrates the mass (of the enemy), shooting at the target without his arrow missing (it), whose strength is like that of (the god) Montu. 5  
 The King of Upper and Lower Egypt, Lord of the Two Lands, Darius, ever-living!  
 The Great King, king of kings, the supreme lord of (all) the lands, (son of) the god's father, Hystaspes, the Achaemenid, who has appeared as king of Upper and Lower Egypt on the seat where Horus rules over the living, like Re, the first of the gods, forever. 10

Hieroglyphic inscription on the base of Darius' statue from Susa

[Lactor 16, no. 50]

- B** When Persians meet in the streets one can always tell by their mode of greeting whether or not they are of the same rank; for they do not speak but kiss – their equals upon the mouth, those somewhat superior on the cheeks. A man of greatly inferior rank prostrates himself in profound reverence. After their own nation they hold their nearest neighbours most in honour, then the nearest but one – and so on, their respect decreasing as the distance grows, and the most remote being the most despised. Themselves they consider in every way superior to everyone else in the world, and allow other nations a share of good qualities decreasing according to distance, the furthest off being in their view the worst. By a similar sort of principle the Medes extended their system of administration and government during the period of their dominance: the various nations governed each other, and the Medes being the supreme authority and concerning themselves specially with their nearest neighbours; these in their turn ruling *their* neighbours, who were responsible for the next, and so on. 5  
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Herodotus 1.134

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

- (a) How consistent and useful are these passages as evidence for attitudes to authority within the Persian Empire? [20]
- (b) On the basis of these passages and your own knowledge and understanding, how reliable is Herodotus' account of Persian social customs? [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.

Perikles sailed into the Black Sea with a large fleet, brilliantly equipped. He did all that the Greek cities asked him to and dealt with them in a kindly way, but showed the extent of his power, his ability to do what he would with impunity and his boldness to the foreign people living in the area and their kings and rulers. The Athenians sailed where they wanted, subjected the whole sea to themselves and left 13 ships for the people of Sinope along with Lamakhos and soldiers against the tyrant Timesileos. When Timesileos and his companions were expelled, Perikles had a decree passed that 600 Athenian volunteers should sail to Sinope and help the people of Sinope make a new foundation, distributing among themselves the houses and land which the tyrants had previously possessed.

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Plutarch, *Perikles* 20.1–2

[LACTOR 1, no. 94]

- (a) How useful is this passage as evidence for Perikles' view of Athens' role within the Greek world? [20]
- (b) On the basis of this passage and your own knowledge and understanding, how far did the development of their empire affect the Athenians' view of themselves? [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.

As to the 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.

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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.

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

[LACTOR 1, no. 212]

- (a) How useful is this passage for our understanding of the role of the law courts in helping the Athenians to control their allies? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think individual Athenians saw the empire as a source of personal gain? [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** About this time [summer 412] there was a political uprising against those in power on Samos by the people, assisted by the Athenians who were present in three ships. The Samian people killed those who were most powerful, some 200 in all, and punished 400 more with exile, taking over their land and houses for themselves. After this the Athenians voted them independence, on the grounds that they were firm supporters, and they both ran the city in other respects and denied the landowners (*geomoroi*) permission in future to marry either their sons or their daughters to members of the people. 5

Thucydides 8.21

[LACTOR 1, no. 171]

- B** The Athenians seem to me not to have thought this out correctly either: in cities where there is civil strife they side with the worse element. They do this deliberately, since if they chose the better element, they would side with those who were not in sympathy with them. There is not a single city in which the better element favours the people; it is the worst element in each city that favours the people, since like favours like. So the Athenians do choose what suits them. On all the occasions when they tried to side with the best, things turned out badly; in only a short time the people in Boiotia were enslaved. And when they sided with the best of the Milesians, in a short time they revolted and massacred the people. So too when they favoured the Spartans instead of the Messenians, in a short time the Spartans had made the Messenians subject and were fighting the Athenians in war. 10

[Xenophon] *Constitution of the Athenians* 3.10–11

[LACTOR 1, no. 213]

- (a) How reliable and consistent are these passages in showing the extent of the Athenian involvement in the internal politics of allied states? [20]
- (b) On the basis of these passages and your own knowledge and understanding, why do you think some states were keen to remain under Athenian rule? [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.

There was uproar from the jurors at this speech: some of them didn't believe what he was saying, while others were jealous that he might have had more from the gods than they. So Socrates continued: 'Listen: if some of you are inclined to disbelieve that I have been honoured by deities, I can tell you more, to increase your disbelief. Once, when Chaerephon made an inquiry about me in Delphi, Apollo replied – and there are many witnesses – that I was the most free, upright and prudent of all people.'

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When there was, not surprisingly, even greater uproar from the jurors at these words, Socrates said: 'But, gentlemen, what Apollo said about me is less than what he pronounced in oracular utterances about Lycurgus, who established Sparta's laws. Their story goes that when Lycurgus entered the shrine, Apollo said to him: "I am considering whether to call you god or man." In my case, Apollo didn't liken me to a god, although he thought I by far outshone the rest of mankind. All the same, rather than just take the god's word for it, you should analyse his statement and examine it. So, do you know anyone who is less of a slave to bodily desires than I am? Do you know anyone more free, since I accept no gratuities or payment from anyone?'

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Xenophon *Socrates' Defence* 14–16

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

- (a) How far does this passage help us to understand why the jury found Socrates guilty? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think Socrates' philosophical 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.

SOCRATES:	In that case, my dear fellow, what we ought to worry about is not so much what people in general will say about us but what the expert in justice and injustice says, the single authority, and with him the truth itself. So in the first place your proposition is not well-founded when you claim that we must consider popular opinion about what is just and honourable and good, or the opposite. 'But all the same,' one might object, 'the people have the power to put us to death.'	5
CRITO:	That's clear enough! It would be said, Socrates; you're quite right.	
SOCRATES:	But so far as I can, my dear fellow, the argument which we have just been through is quite unaffected by it. At the same time I should like you to consider whether we still agree on this point: that the really important thing is not to live, but to live well.	10
CRITO:	Agreed.	
SOCRATES:	And is it still agreed or not that to live well amounts to the same thing as to live honourably and justly?	15
CRITO:	Yes.	

Plato *Crito* 48a–b

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

- (a) How far does this passage help us to understand Socrates' philosophical views and method? [20]
- (b) On the basis of this passage and your own knowledge and understanding, to what extent do you think Socrates' philosophical views were the cause of his conviction? [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** Then again, Socrates was always in the public eye. Early in the morning he used to make his way to the covered walks and the recreation grounds, and when the agora became busy he was there in full view; and he always spent the rest of the day where he expected to find the most company. He talked most of the time, and anyone who liked could listen. But nobody ever saw Socrates do, or heard him say, anything that was heretical or irreverent. He did not discourse about the nature of the physical universe, as most other philosophers did, inquiring into the constitution of the cosmos (as the sages call it) and the causes of the various celestial phenomena; on the contrary, he pointed out the foolishness of those who concerned themselves with such questions. 5  
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Xenophon *Memoirs of Socrates* 1.1.10–11

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

- B** But the others are still more formidable; I mean the people who took hold of so many of you when you were children and tried to fill your minds with untrue accusations against me, saying 'There is a clever man called Socrates who has theories about the heavens and has investigated everything below the earth, and can make the weaker argument defeat the stronger.' It is these people, gentlemen, the disseminators of these rumours, who are my dangerous accusers; because those who hear them suppose that anyone who inquires into such matters does not believe in gods. Besides, there are a great many of these accusers, and they have been accusing me now for a great many years; and what is more, they approached you at the most impressionable age, when some of you were children or adolescents; and they literally won their case by default, because there was no one to defend me. And the most problematic thing of all is that it is impossible for me even to know and tell you their names, unless one of them happens to be a playwright. 5  
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Plato *Apology* 18b–d

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

- (a) How far do these passages help us to understand how the Athenians viewed Socrates? [20]
- (b) On the basis of these passages and your own knowledge and understanding, to what extent do you think that Socrates' behaviour was responsible for the charges brought against him? [25]

**[Total: 45]**

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