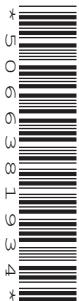


**Thursday 14 May 2015 – Afternoon**

**AS GCE CLASSICS: ANCIENT HISTORY**

**F391/01 Greek History from original sources**



Candidates answer on the Answer Booklet.

**OCR supplied materials:**

- 12 page Answer Booklet (OCR12)  
(sent with general stationery)

**Other materials required:**

None

**Duration: 1 hour 30 minutes**



**INSTRUCTIONS TO CANDIDATES**

- Complete the boxes on the Answer Booklet with your name, centre number and candidate number.
- Use black ink.
- This Question Paper contains questions on the following three options:  
Option 1: Athenian Democracy in the 5th century BC  
Option 2: Delian League to Athenian Empire  
Option 3: Politics and society of Ancient Sparta
- Choose **one** option. Answer **one** question from Section A and **one** question from Section B. Both questions must be from the same option.
- Write the number of each question answered in the margin.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- 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.
- The total number of marks for this paper is **100**.
- Quality of Written Communication will be assessed in this paper.
- This document consists of **12** pages. Any blank pages are indicated.

**INSTRUCTION TO EXAMS OFFICER/INVIGILATOR**

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## Option 1: Athenian Democracy in the 5th century BC

Answer **one** question from Section A and **one** question from Section B.

### SECTION A – Commentary Questions

Answer **one** question from this section.

**Marks are awarded in parts (b) and (c) of Questions 1 and 2 for the quality of written communication in your answer.**

- 1 Read these passages and answer the questions. You are expected to refer to the passages and to use your own knowledge in your answers.

Kleisthenes of Athens was the grandson of Kleisthenes of Sikyon on his mother's side and was named after him. Out of contempt, I believe, for the Ionians, he did not wish the tribes of Athens to be the same as theirs, and so he followed his namesake's example. When he had brought over the previously despised people of Athens entirely onto his side, he renamed the tribes and increased their number. He raised the number of tribal chiefs from four to ten, and he also assigned the demes to the tribes in ten groups. Now that he had acquired the backing of the people, he was much more powerful than his opponents. 5

Herodotus, *Histories* 5.69

[LACTOR 5]

For these reasons the people trusted Kleisthenes. Then, as champion of the masses, in the fourth year after the overthrow of the tyranny, in the archonship of Isagoras (508/7), he first distributed all the citizens into ten tribes instead of the existing four, wishing to mix them up, so that more could share in government. 5

...  
When all this had happened, the constitution was much more democratic than that of Solon. Under the tyranny, the laws of Solon had perished through lack of use, and Kleisthenes, who was aiming for the support of the masses, introduced other new ones, including the law about ostracism.

*Constitution of the Athenians* 21.1–2, 22.1

[LACTOR 5]

- (a) What do these passages tell us about the reasons for political change in Athens? [10]
- (b) What can we learn from other sources about competition between political leaders in Athens? [20]
- (c) On the basis of these passages and other sources you have studied, to what extent did the democratic system enable the Athenians to control powerful individuals? [25]

### Option 1: Athenian Democracy in the 5th century BC

**Do not answer this question if you have already answered Question 1.**

- 2** Read the passage and answer the questions. You are expected to refer to the passage and to use your own knowledge in your answers.

'Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next-door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people's feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.'

5

10

'We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break.'

15

Thucydides, *History of the Peloponnesian War* 2.37

- (a) What does this passage tell us about political life in Athens? [10]
- (b) What can we learn from other sources about the participation of the Athenian poor in the democracy? [20]
- (c) On the basis of this passage and other sources you have studied, how far do you agree that power in Athens was 'in the hands not of a minority but of the whole people' (lines 3–4)? [25]

**Section A Total [55]**

**Option 1: Athenian Democracy in the 5th century BC****SECTION B – Essays**

Answer **one** question.

Start your answer on a new page.

**Marks are awarded for the quality of written communication in your answer.**

**3 To what extent are the sources you have studied hostile to Athenian democracy?**

In your answer, you should:

- outline what the sources you have studied say about Athenian democracy;
- explain what this shows about the attitudes of the sources towards Athenian democracy;
- assess the reliability of these sources.

[45]

**4 How important were the magistrates and generals in the Athenian democratic system?**

In your answer, you should:

- outline the roles of the magistrates and generals;
- include what the sources tell us about the importance of the magistrates and generals in the democratic system;
- evaluate how reliable these sources are.

[45]

**Section B Total [45]**

**Paper Total [100]**

## Option 2: Delian League to Athenian Empire

Answer **one** question from Section A and **one** question from Section B.

### SECTION A – Commentary Questions

Answer **one** question from this section.

**Marks are awarded in parts (b) and (c) of Questions 5 and 6 for the quality of written communication in your answer.**

- 5** Read the passage and answer the questions. You are expected to refer to the passage and to use your own knowledge in your answers.

When Aristeides was sent out along with Kimon as general for the war, he saw Pausanias and the other Spartiate [=Spartan citizen] commanders proving harsh and tiresome for the allies. He himself mingled with them in a kindly and considerate way and made sure Kimon was accommodating and even-handed to all the contingents. In this way he took over the leadership without the Spartans noticing, not by force of infantry, navy or cavalry but by kindness and diplomacy. Pausanias' greed and harshness were particularly important in making the Athenians desirable, the Athenians being agreeable to the Greeks because Aristeides was fair and Kimon noble. Pausanias always met the allied commanders with a short temper and rough treatment, and he punished the troops with beatings and making them stand holding an iron anchor all day. No one was allowed to fetch bedding or fodder or approach a spring to get water before the Spartans did, servants with whips driving away anyone who tried. When Aristeides once tried to make known the complaints on their behalf, Pausanias scowled, said he had no time, and did not hear him out. As a result of this the various Greek naval and military commanders, and particularly the Khians, Samians, and Lesbians, went along to Aristeides and tried to persuade him to accept the leadership and to take command of the allies who had long wanted to be rid of the Spartiates and to transfer their allegiance to the Athenians.

5

10

15

Plutarch, *Aristeides* 23

- (a) What does this passage tell us about why some Greek states became dissatisfied with Spartan leadership after the Persian War? [10]
- (b) What can we learn from other sources about how effectively the Delian League was led until the Battle of Eurymedon? [20]
- (c) On the basis of this passage and other sources you have studied, to what extent did the Athenians continue to treat other states with 'kindness and diplomacy' (line 6) down to the Thirty Years Peace (446 BC)? [25]

## Option 2: Delian League to Athenian Empire

**Do not answer this question if you have already answered Question 5.**

- 6** Read these passages and answer the questions. You are expected to refer to the passages and to use your own knowledge in your answers.

The magistrates in the cities are to write up this decree on a stone stele and [place it] in the agora of [each] city, and the Overseers [*epistatai*] are to place a copy [in front of] the mint. [The Athenians are to see to] this, if the cities themselves are not willing.

The herald who goes is to ask them to do all that the Athenians order.

5

The Secretary of the [Council] is to add the following to the Council Oath [for the future]: If anyone strikes silver coinage in the cities and does not use Athenian coins or weights or measures, [but foreign coins] and measures and weights, [I will administer punishments and penalties according to the former] decree that Klearkhos [proposed].

10

*The Athenian Standards Decree ML 45*

[LACTOR 1]

So for about fourteen days the Samians controlled the sea round their island and were free to bring in or take out what they wanted. But when Pericles returned they were once more under naval blockade. Later the Athenian fleet was reinforced from Athens with forty ships under the command of Thucydides, Hagnon, and Phormio, and twenty more under the command of Tlepolemus and Anticles; also thirty ships from Chios and Lesbos. The Samians made a brief effort at resistance by sea, but were unable to hold their own and were forced to accept terms of surrender after a nine months' siege: they pulled down their walls, gave hostages, handed over their fleet, and agreed to pay reparations in instalments at regular intervals. Byzantium also agreed to return to its status of a subject city.

5

10

Thucydides, *History of the Peloponnesian War* 1.117

- (a) What do these passages tell us about Athenian imperialism? [10]
- (b) What can we learn from other sources about how other states responded to Athenian aggression? [20]
- (c) On the basis of these passages and other sources you have studied, to what extent did the Athenians become increasingly harsh towards other states? [25]

**Section A Total [55]**

**Option 2: Delian League to Athenian Empire****SECTION B – Essays**

Answer **one** question.

Start your answer on a new page.

**Marks are awarded for the quality of written communication in your answer.**

- 7** ‘The payment of tribute to Athens by the allied states made Athenian domination of the Delian League inevitable.’ To what extent do you agree?

In your answer, you should:

- outline how tribute was organised in the Delian League;
- consider what the sources tell us about the importance of the tribute both to the allies and to Athens;
- evaluate how reliable the sources are.

[45]

- 8** To what extent do the sources help us understand the changing relationship between Athens and her allies?

In your answer, you should:

- outline the ways in which the relationship between Athens and her allies changed;
- include what the sources say about the reasons for those changes;
- consider how useful these sources are.

[45]

**Section B Total [45]**

**Paper Total [100]**

### Option 3: Politics and society of Ancient Sparta

Answer **one** question from Section A and **one** question from Section B.

#### SECTION A – Commentary Questions

Answer **one** question from this section.

**Marks are awarded in parts (b) and (c) of Questions 9 and 10 for the quality of written communication in your answer.**

- 9** Read these passages and answer the questions. You are expected to refer to the passages and to use your own knowledge in your answers.

The Greeks at Thermopylae had their first warning of the death that was coming with the dawn from the seer Megistias, who read their doom in the victims of sacrifice; deserters, too, came in during the night with news of the Persian flank movement, and lastly, just as day was breaking, the look-out men came running from the hills. ... It is said that Leonidas himself dismissed them, to spare their lives, but thought it unbecoming for the Spartans under his command to desert the post which they had originally come to guard. I myself am inclined to think that he dismissed them when he realized that they had no heart for the fight and were unwilling to take their share of the danger; at the same time honour forbade that he himself should go. And indeed by remaining at his post he left great glory behind him, and Sparta did not lose her prosperity, as might otherwise have happened; for right at the outset of the war the Spartans had been told by the Delphic oracle that either their city must be laid waste by the foreigner or a Spartan king be killed.

5

10

Herodotus 7.219–20

Leonidas led us from home:  
 Like boars, oor cheeks ran white wi' foam,  
 Like boars, oor teeth we whet,  
 And doon oor legs ran sweat.

The Persian men they filled the land  
 In numbers mair than grains o' sand,  
 Whom we opposed that day  
 At famed Thermopylae.

5

Aristophanes, *Lysistrata* 1254–65

- (a) What do these passages tell us about the Spartans at Thermopylae? [10]
- (b) What can we learn from other sources about the Spartans' reputation for courage in battle? [20]
- (c) On the basis of these passages and other sources you have studied, to what extent did the Spartans live up to the reputation they gained at Thermopylae? [25]

### Option 3: Politics and society of Ancient Sparta

**Do not answer this question if you have already answered Question 9.**

- 10** Read the passage and answer the questions. You are expected to refer to the passage and to use your own knowledge in your answers.

I will now describe the power and the honour which Lycurgus decreed for the king on campaign. First, the king and his entourage are maintained at public expense when in the field. The regimental commanders eat with the king, so that, since they are always present, they may take a larger part in any necessary deliberations. Three others of the *Homoioi* also eat with them and see to their every need, so that nothing may distract them from concentrating on matters connected with the war. But I will go back to the beginning, to the moment when the king leaves the city with the army. First, he sacrifices in Sparta to Zeus the Leader and to the gods associated with him. If the omens here are good, the fire-bearer takes fire from the altar and leads the way to the frontiers of the state. There the king sacrifices again to Zeus and Athena; when the omens from both are good, then he crosses the frontier. The fire from these sacrifices is carried in front, and never put out, and sacrificial victims of all sorts follow. Whenever the king sacrifices, he starts the rites before dawn, wishing to obtain the favour of the gods before the enemy. There are present at the sacrifice the regimental and the company commanders . . . Two of the Ephors are also present, but take no part unless the king invites them to do so; needless to say, by watching each man's conduct they exercise a restraining hand on all. When the sacrifice is over, the king summons everyone and issues the orders for the day.

5

10

15

Xenophon, *Constitution of the Spartans* 13

- (a) What does this passage tell us about the importance of Spartan kings on campaign? [10]
- (b) What can we learn from other sources about the duties of the kings in Sparta itself? [20]
- (c) On the basis of this passage and other sources you have studied, to what extent do you agree that the kings were the most important individuals in Sparta? [25]

**Section A Total [55]**

**Option 3: Politics and society of Ancient Sparta****SECTION B – Essays**

Answer **one** question.

Start your answer on a new page.

**Marks are awarded for the quality of written communication in your answer.**

- 11** To what extent do you agree that the *perioikoi* and the *helots* prevented the Spartans from dominating the Greek world?

In your answer, you should:

- outline briefly what the roles of the *perioikoi* and *helots* were;
- consider what the sources tell us about the impact of the *perioikoi* and the *helots* on the Spartans;
- assess the reliability of these sources.

[45]

- 12** How far do the sources help us to understand how the education of boys and girls developed Spartan values?

In your answer, you should:

- outline briefly what the sources tell us about Spartan values;
- consider how Spartan education developed these values;
- consider how useful these sources are.

[45]

**Section B Total [45]**

**Paper Total [100]**



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