



Oxford Cambridge and RSA

**Monday 23 May 2016 – Morning**

**AS GCE CLASSICS: CLASSICAL CIVILISATION**

**F385/01 Greek Historians**



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.
- Answer **one** question from Section A and **one** question from Section B.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Start your answer to each question on a new page.
- Write the number of each question answered in the margin.
- 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**.
- This document consists of **4** pages. Any blank pages are indicated.

**INSTRUCTION TO EXAMS OFFICER/INVIGILATOR**

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

### SECTION A – Commentary Questions

Answer **either** Question 1 **or** Question 2.

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

**1** Read the passage and answer the questions.

The story goes on to say that the Argives were much impressed by Xerxes' message; they made no promises for the moment, and put forward no demand for a share in the command of the army; later, however, when the Greeks were trying to obtain their support, they did make the claim, because they knew that the Spartans would refuse to grant it, and that they would thus have an excuse for taking no part in the war. There are people in Greece who say that this account is borne out by a remark made long afterwards by Artaxerxes. Callias, the son of Hipponicus, and a number of other Athenians were in Susa, the city of Memnon, on different business, and it so happened that their visit coincided with that of some representatives from Argos, who had been sent to ask Xerxes' son Artaxerxes if the friendly relations, which the Argives had established with his father, still held good, or if they were now considered by Persia as enemies. 'They do indeed hold good,' Artaxerxes is said to have replied; 'there is no city which I believe to be a better friend to me than Argos.'

For my own part I cannot positively state that Xerxes either did, or did not, send the messenger to Argos; nor can I guarantee the story of the Argives going to Susa and asking Artaxerxes about their relationship with Persia. I express no opinion on this matter other than that of the Argives themselves. One thing, however, I am very sure of: and that is, that if all mankind agreed to meet, and everyone brought his own sufferings along with him for the purpose of exchanging them for somebody else's, there is not a man who, after taking a good look at his neighbour's sufferings, would not be only too happy to return home with his own. So the Argives were not the worst offenders. My business is to record what people say, but I am by no means bound to believe it – and that may be taken to apply to this book as a whole.

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Herodotus, *Histories* 7.150–152

- (a) Briefly describe what Herodotus has told us so far about the preparations made by the Greeks to resist Xerxes' invasion. [10]
- (b) How typical is this passage of Herodotus' style of writing? In your answer, you should include discussion of what Herodotus says and how he says it. [20]
- (c) What does this passage tell us about Herodotus' use of sources in writing his *Histories*? How consistent is this with the way he uses sources elsewhere in his work? [25]

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

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

**2** Read the passage and answer the questions.

As soon as they saw each other, both sides took up their positions for battle. The Athenian ships were on the right of the Corcyraean line, which otherwise consisted of their own ships in three squadrons, each under the command of one of their admirals. This was the Corcyraean order of battle. On the other side the ships of Megara and of Ambracia were on the right, the other allies were variously distributed in the centre, and the Corinthians themselves, with the best ships at their disposal, held the left of the line, facing the Athenians and the right wing of the Corcyraeans.

Then, after the signals had been hoisted on both sides, they joined battle. The fighting was of a somewhat old-fashioned kind, since they were still behindhand in naval matters, both sides having numbers of hoplites aboard their ships, together with archers and javelin throwers. But the fighting was hard enough, in spite of the lack of skill shown: indeed, it was more like a battle on land than a naval engagement. When the ships came into collision it was difficult for them to break away clear, because of the number engaged and of their close formation. In fact, both sides relied more for victory on their hoplites, who were on the decks and who fought a regular pitched battle there while the ships remained motionless. No one attempted the manoeuvre of encirclement; in fact it was a battle where courage and sheer strength played a greater part than scientific methods. Everywhere in the battle confusion reigned, and there was shouting on all sides.

The Athenian ships would come up in support of the Corcyraeans whenever they were hard pressed and would so help to alarm their enemies, but they did not openly join the battle, since the commanders were afraid of acting contrary to the instructions they had received at Athens.

Thucydides, *History of the Peloponnesian War* 1.48–49

- (a)** Briefly describe what Thucydides has told us about the events that led to Corinth and Corcyra fighting in this battle. [10]
- (b)** How typical is this passage of Thucydides' style of writing? In your answer, you should include discussion of what Thucydides says and how he says it. [20]
- (c)** 'Thucydides is an excellent military historian.' Using this passage as a starting point, explain how far you agree with this statement. [25]

**[Section A Total: 55]**

## 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** ‘Herodotus is too superstitious to be a good historian.’ How far do you agree with this statement?

In your answer, you should:

- consider how Herodotus uses superstition and the supernatural in his *Histories*
- include an analysis of how his use of superstition and the supernatural affect his reliability as a historian
- use evidence from Herodotus’ *Histories*.

**[45]**

**4** ‘Being a biographer makes Plutarch useless as a reliable historical source.’ Explain how far you agree with this statement.

In your answer, you should:

- consider how being a biographer influences the way Plutarch describes events
- include an analysis of how reliable his descriptions of events are as historical sources
- use evidence from Plutarch’s *Life of Themistocles* and *Life of Pericles*.

**[45]**

**5** Which of the three authors you have studied do you think places the greatest importance on individuals in history?

In your answer, you should:

- consider how individuals act in each of the works you have studied
- include an analysis of how these actions affect events in history
- use evidence from Herodotus’ *Histories*, Thucydides’ *History of the Peloponnesian War* and Plutarch’s *Life of Themistocles* and *Life of Pericles*.

**[45]**

**[Section B Total: 45]**

**END OF QUESTION PAPER**



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