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NZQA

Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Classical Studies 2023

91396 Analyse the impact of a significant historical figure on the classical world

Credits: Six

Achievement	Achievement with Merit	Achievement with Excellence
Analyse the impact of a significant historical figure on the classical world.	Analyse, in-depth, the impact of a significant historical figure on the classical world.	Analyse, with perception, the impact of a significant historical figure on the classical world.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ONE of the questions in this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

Do not write in any cross-hatched area ( ). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL **08**

HIGHLIGHT AND NOTES >

Page 1

INSTRUCTIONS

Answer ONE of the questions below with reference to a **historical figure of the classical world**.

You must answer using paragraphs.

QUESTIONS (Choose ONE)

1. Discuss the extent to which a significant classical figure's ideology* was challenged by those close to them.

   Ideology means a set of beliefs, e.g. religious, political, philosophical, military, or scientific.

2. Discuss the extent to which a significant classical figure's status* improved over their lifetime.

   Status means position, rank, or importance.

3. Discuss the extent to which a significant classical figure faced criticism because of their leadership.

4. Discuss the extent to which change suggested or brought about by a significant classical figure was accepted by others.

SELECTED QUESTION

Copy and paste the question you have chosen into the space below.

1. Discuss the extent to which a significant classical figure's ideology* was challenged by those close to them.

HISTORICAL CLASSICAL FIGURE

Alexander the Great

PLANNING

Discuss the extent to which a significant classical figure's ideology* was challenged by those close to them.

Argument: To a great extent did instances in Alexander's campaign throughout Persia see his ideologies challenged by those close to him.

Alexander's Ideology: Alexander used cultural, militaristic, and religious ideologies to achieve his goals of conquest trhoughout Persia and to fulfil his desire of creating and empire without end. Leading from the front and policy of fusion were both integral aspects of his ideologies which would help assist him with his goals.

Challenges: from the Old guard in response to several events, including the arrival of the Epigoni, Mutiny at Opis, and the murder of Cleitus the Black. Susa Weddings show Alexander's persistance in using ideologies to try and achieve his goals.

Body Paragraph 1 - Arrival of the Epigoni

 - 'Those born later'
 - "It was for this reason that Alexander put together a corps of Persians of the same age, one capable of being a counterweight to the Macedonian Phalanx" - Diodorus
 - "This caused much bad feeling amongst the Macedonians, who felt that it was an indication of his many attempts to free himself from a future whcih depended on the service of his countrymen" - Arrian
 - "Alll this offended the Macedonians, who felt that Alexander was becoming asiatic in his ideas, and holding Macedonians, as well as their customs, in contempt" - William Stern Davis
 - Alexander's beginning to hellenise the society and ideology of cultural intermixing through Homonoia and the Policy of fusion was challenged.

Body Paragaph 2 - Mutiny at Opis

 - In response to the arrival of the Epigoni and showed continued discontent amongst the Macedonians towards Alexander's liberal ideologies which were beginning to challenge the conservative values of Macedonian society.
 - "They could not keep quiet any longer and all shouted at Alexander to discharge them from service, and take his father on the expedition" - Arrian
 - "after a few days he began the subsition of Macedonian for Persian commanders, and the assignment of Macedonian military titles to Persian units. This brought about the collapse of protest and led to an emotional reunion." - Diodorus
 - "the application of anachronistic military ideology has obscured the nature of the incidents at Beas and Opis... they were quarrels which poisoned the relationship between King/Commander and his troops" - Elizabeth Carney

- 324BC

Body Paragraph 3 - Murder of Cleitus the Black

- 328B

Synthesis

ANSWER

Type your answer in the space below. You should aim to write a concise answer of no more than 800–900 words. (The counter will change colour when you reach the recommended word count.) The quality of your writing is more important than the length of your answer.

Support your answer with primary-source evidence.

B I U ☰ ▾ ☰ ▾ ↶ ↷

Discuss the **extent** to which a significant classical figure's **ideology** was **challenged by those close to him**.

Alexander the Great has long been revered as a 'philosopher in arms' for his cultural amalgamation and subsequent Hellenisation of a significant portion of western classical civilisation. This romanticisation of Alexander from later Greek and Roman historians has led to an obscured, and often challenged, contemporary perspective of Alexander's deeds and doings. Alexander achieved his success because of his notable use of cultural, militaristic, and religious ideologies to achieve his goal of creating an empire without end upon fulfilling his destiny of becoming 'Lord of Asia'. However, the progressive and liberal ideologies which he implemented throughout his campaign in Persia was often challenged by his own, conservative, Macedonian men, particularly the Old Guard who had served under his father, Philip. Instances where this is seen most prominently is during the arrival of the Epigoni, Mutiny at Opis, and the Murder of Cleitus the Black. Alexander's own ideologies challenged the ideologies of the Macedonians, which in turn, led to the challenge of the Macedonians towards Alexander. As a result, Alexander often had to adapt his ideologies, many of which aligned with the Greek concept of *Homonoia*, in order to retain the loyalty of his men, army, and friends alike to continue achieving his penultimate goal of conquest throughout Asia.

The Epigoni were the physical embodiment of Alexander's ideology of *Homonoia* - they were the earliest instance of cultural mixing between Macedonians and Persians. Alexander earnt the respect of his army through his distinct style of 'leading from the front'. In the earliest days of the Macedonian's campaign in Persia, Alexander was revered as the 'first amongst equals' - *'primus inter pares'*. This followed the typical structure of a classical Macedonian King, and thus Alexander's ambition was not only supported, but shared by his men. The arrival of the Epigoni in 324BC represented a significant turning point in Alexander's ideologies, and thus the first significant challenge from the Macedonians. The Epigoni, 'those born later', were a group of 30,000 young Persian men trained in the Macedonian language, culture, customs, and fighting style as a means to supplement the Macedonian Phalanx. Alexander's ideology upon his conquest throughout Persia, was that it was essential that Persian and Macedonian ways of life became naturally integrated as to establish his empire, as opposed to merely a land which had been conquered. The Hellenisation of Persia was critical, as it would ensure the lasting legacy of Alexander the Great, and thus earn him the Kleos he had desired since he was a child. However, the intentions of the introduction of the Epigoni was challenged by the Macedonians. Diodorus would later write that *"...Alexander had put together a corps of Persians of the same age, one capable of being a counterweight to the Macedonian Phalanx"*. Macedonians viewed the arrival of the Epigoni as a threat to their own personal status. Where Alexander could enhance his own status, and thus 'greatness', by utilising the Epigoni to manipulate cultural ideologies, the Macedonians saw them as a direct challenge to their relationship and honour which Alexander could provide them with. The challenge of the Macedonians towards Alexander was aroused out of fear. The cultural ideologies being challenged amongst the Macedonians was so contrary to the cultural ideologies they had been raised with; Persians were seen as Barbarians, and thus they were not to be interacted with, instead, killed. Classicist William Stern Davis attests to this idea, arguing that *"all this offended the Macedonians, who felt that Alexander was becoming Asiatic in his ideas, and holding the Macedonians, as well as their customs, in contempt"*. This in turn, fostered a hostile environment and the Macedonians challenged Alexander for the extent to which he was prepared to manipulate cultural ideologies of his own Macedonian men. Arrian corroborates this, stating the Epigoni *"...caused much bad feeling amongst the Macedonians, who felt that it was an indication of his many attempts to free himself from a future which depended on the service of his countrymen"*. Where the Macedonians were not at the forefront of Alexander's army, they risked losing the Kleos and honour they desired so much as Alexander. Hence their discontent with Alexander was justified in the sense that Alexander's increasingly liberating cultural ideologies were challenging their own conservative ideologies. Alexander was moving away from being a 'first amongst equals', to instead, an autocratic king. However, Alexander's bringing of the Epigoni does not suggest entirely that he was disregarding the Macedonian ways of life, as Arrian and Diodorus suggest he was. The fact that the Epigoni were trained in Macedonian customs, language and fighting style suggests that Alexander was strictly implementing Macedonian cultural and military ideologies within the Persian was of life. This too, would have been a significant change for the Persians. Regardless, Alexander's introduction of the Epigoni suggests Alexander was taking steps in the direction of liberating his old Macedonian ideologies, and that his Policy of Fusion through *Homonoia* was rejected by those closest to him - the Macedonians. This way, to a great extent was Alexander the Great's cultural ideology, although necessary for him to achieve his personal goals, challenged by the Macedonians for disputing their own cultural ideologies and goals.

The murder of Cleitus the Black in 328BC represented a final turning point in the acceptance of Alexander's liberal ideologies by those closest to him - the Macedonian Old Guard. No longer was Alexander viewed as Macedonian to the Old Guard, he was seen as a Persian King whose ideologies no longer aligned with that of the Macedonians, and hence their extended loyalty to him was viewed as redundant and counterproductive to the goals of the

Macedonians. Cleitus, having saved Alexander at the Battle of Granicus, served closely under the old Guard with Philip, and thus saw Alexander's ideologies turn from being aligned with that of Macedonian to Persian better than any other Macedonian. Thus his challenge to Alexander's ideologies was to a great extent, significant. Quintus Curtius records what was supposedly said by Cleitus to Alexander during a drunken argument, stating *"We have lost Alexander, we have lost our King! We have come up against an arrogance that can neither be tolerated by the gods, with whom he considers himself an equal, nor by men, from whom he excludes himself"*. Alexander's cultural ideology required a transition from first amongst equals to 'Lord of Asia' was seen as an inflation of his honours and thus hubris, which once again challenged the ideologies of the Macedonians. Furthermore, Plutarch goes onto say that *"Cleitus was unhappy about the Policy of Fusion, and the neglect of the old guard and Philip"*. This translation of Plutarch's quote seems inaccurate, as the Policy of Fusion is a widely contested modern concept which justifies Alexander's use of Homonoia to manipulate cultural ideologies, as a means of hellensing his new empire and immortalising his legacy. Furthermore, the Policy of Fusion was proposed by Classicist William Tarn, whose argument was based off Plutarch's account of Alexander as a *"Philosopher in arms"*. Tarn follows a romanticised view of Alexander's ideologies, particularly in comparison to A.B. Bosworth's argument that the Policy of Fusion was rather a Policy of Cooperation Alexander implemented, following Arrian's argument. This is more likely to be accurate, as it more closely aligns with Alexander's goals and ideologies. He did not Hellenise his society to leave a positive, lasting legacy of his character and unite the western classical world. Instead, he needed to Hellenise the Macedonian and Persian empire he was creating as a means of forced cooperation to eradicate any significant challenges to his leadership, which would mean slowing down the time frame in which he could achieve his personal goals. Joan Hill corroborates this, asserting *"Greek philosophers... inflated the conflict, painting Alexander as a tyrant, and Cleitus as the champion of freedom"*. The view that Cleitus died as a 'matyr' of Macedonian freedom of Persian cultural ideologies is counterproductive to the argument that Alexander's ideology needed to challenge the Macedonians, in order to achieve his goals. Alexander's response to his murder of Cleitus was one of intense grief, sitting in his tent for three days refusing food and drink. Alexander realised that his goals no longer aligned with that of the Macedonians, and that Cleitus' resistance would not be the final challenge from those close to him. Alexander's response to the later Mutiny at Opis represents how he learnt from the murder of Cleitus, and better understood how to deal with challenges to his leadership, which would now be inevitable because of his contrasting ideologies to that of the Macedonians. Hence the murder of Cleitus the Black represents that to a great extent, Alexander's ideologies were challenged by those closest to him.

Macedonian military ideologies were significantly different to Persian and modern military ideologies. It seemed inevitable that Alexander's extending ambition and desire to conquer Persia would lead to challenges from the Macedonian army. The Mutiny at Opis in 324BC was the most important instance of Alexander's ideologies being challenged by his men, yet his response demonstrates his relentlessness to continue to utilise ideologies to achieve his goals. The Mutiny was in response to several instances where Alexander had strayed from the ideology of being first amongst equals, and instead towards a role as King. The arrival of the Epigoni, Exiles Decree, and discharge of older and injured Macedonians from the army were all indicative of a leader who had no desire to return home, and instead to continue to venture throughout Asia. It also showed an increasing disregard for the extended loyalty of the Macedonian men Alexander was displaying. Arrian records the discontent which these instances had led the Macedonians to feel, asserting *"they could not keep quiet any longer and all shouted at Alexander to discharge them from service, and take his father on the expedition"*. Alexander's military ideology had changed with his goals. No longer was Alexander's conquest in Persia a representation of the collective Macedonian longing to achieve such, rather it was an individualistic venture which implied Alexander's straying from 'first amongst equals'. The Macedonians were a liability for Alexander as their goals and ideologies had become so different they slowed down Alexander's ability to achieve his goals. The reference to Alexander taking his 'father' on the expedition alludes to Alexander's likeness of himself to the son of Ammon/Zeus, which he propagated at the Oracle of Siwa. This itself directly challenged Macedonian religious beliefs, whilst simultaneously expressing Alexander's newfound religious beliefs, that were very closely associated with that of the Persian's. All this significantly affected Alexander's relationship with the Macedonians, and the Mutiny at Opis is therefore the most significant event to reveal Alexander's changing ideologies, and the discontent amongst the Macedonians as a result of this. Diodorus records the ending of the mutiny, writing *"after a few days he began the substitution of Macedonian for Persian commanders, and the assignment of Macedonian military titles to Persian units. This brought about the collapse of protest and led to an emotional reunion"*. Alexander used military ideologies and played on the psychological need for honour, status and validation of the Macedonians to bring an end to the Macedonian challenge to his leadership, just as he had brought it upon himself in the first place. However, the following Susa Weddings imply Alexander's persistence to employ his policy of fusion, and bringing Homonoia amongst the Macedonians and Persians. Alexander's understanding of his men's ideologies, however, demonstrates his capability as a leader, though it also corroborates the importance of ideologies in the classical world, of both Alexander and the Macedonian army. Classicist Elizabeth Carney argues *"the application of anachronistic military ideology has obscured the nature of the incidents at Beas and Opis... they were quarrels which poisoned the relationship between King/Commander and his troops"*. The Mutiny at Opis reveals that the use of militaristic and cultural ideologies by Alexander challenged that of the Macedonians so greatly, that the Macedonians were forced to challenge Alexander as a means of suppressing his inflating hubris and protect him from the fate that was excessive honours in the classical world. Carney argues that we view the incident at Opis as a Macedonian rejection of Alexander's leadership because of modern values. This is an important point, and corroborates the significance of Alexander's use of ideologies, and how to a great extent, these were as damaging to the Macedonians, as their subsequent challenge to Alexander's use of ideologies was to Alexander.

To a great extent were Alexander the Great's ideologies challenged by those closest to him. It was inevitable, that Alexander the Great's ever changing and increasingly liberal cultural, religious, and military ideologies would be challenged by the Macedonians, because of the distinctly contrary nature of his goals and ideologies to that of the Macedonian goals and ideologies. The arrival of the Epigoni, murder of Cleitus the Black, and Mutiny at Opis each

represent significant challenges to Alexander's evolving leadership from first amongst equals to Lord of Asia, which to a great extent, challenged Macedonian ideals, and thus incited the Macedonians to challenge Alexander's newfound ideologies.

Excellence

Subject: Classical Studies

Standard: 91396

Total score: 08

Q	Grade score	Marker commentary
One	E8	The response discusses with insight the challenges faced by Alexander the Great and those around him beyond looking solely through the lens of the Policy of Fusion (using language that shows a wider awareness of this beyond key events students usually discuss). Alternative point of views are given, looking at secondary sources and their interpretation of events and connecting these to the primary sources. The response challenges accepted views of the past with these secondary sources. Primary-source evidence is integrated throughout and is used to support the analysis.