Candidates should answer QUESTION 1 and THREE OTHER questions.

They should illustrate their answers, as far as possible, by reference to the prescribed sources.

Candidates must show knowledge of both Alexander and the Successors, and failure to do so will be penalized.

Marking scheme: 25% of overall mark for each question.

Do not turn over until told that you may do so.
1. Comment on points of historical interest in THREE of the following passages.

(a) The Chians shall provide twenty manned triremes at their own expense, and these shall sail as long as the rest of the Hellenic fleet sails with us. Of those who betrayed the city to the barbarians, those who have got away shall be exiled from all the cities participating in the peace and shall be liable to extradition according to the decree of the Hellenes; those who have been caught shall be brought and judged in the synedrion of the Hellenes.

(TOD, GHI II.192 ll. 9-15 [Chios])

(b) While thus engaged, Memnon fell ill and died, the severest blow during this period to the Persian cause. But the blockade was vigorously carried on by Autophradates and Pharmabazus son of Artabazus, to whom, as his nephew, Memnon handed over his command at death, pending Darius' decision on the matter.

(ARRIAN, Anabasis 2.1.3)

(c) It was there too that Alexander learnt of the conspiracy of Philotas son of Parmenio. Ptolemy and Aristobulus say that it had already been reported to him earlier in Egypt, but he did not think it credible because of their long friendship, the honour he had shown to Parmenio, Philotas' father, and the trust he had reposed in Philotas himself.

(ARRIAN, Anabasis III.25)

(d) In any case there was no doubt that when Alexander had departed from men they would honour him as a god; how much more just, then, that they should give him his due in life, rather than when he was dead and the honour would profit him nothing.

(ARRIAN 4.10.7)

(e) As for the method by which Alexander bridged the Indus, neither Aristobulus nor Ptolemy, the authors whom I chiefly follow, describes it; nor can I myself conjecture with certainty whether the passage was bridged with boats, as was the Hellespont by Xerxes and the Bosporus and Ister by Darius, or whether a bridge was built right across the stream.

(ARRIAN 5.7.1)
(f) καὶ πρῶτά γε ἀπὸ Φιλίππου τοῦ πατρός, ἦπερ καὶ εἰκός, τοῦ λόγου ἄρξομαι. Φιλίππος γὰρ παραλαβὼν ὡμᾶς πλανήτας καὶ ἀπόρων, ἐν διρθέραις τοὺς πολλοὺς νέμοντας ἀνά τὰ ὁρτή πρόβατα ὀλίγα καὶ ὑπὲρ τούτων κακοῖς μαχομένους ἀλλοιρίους καὶ Τριβαλλοίς καὶ τοῖς ὀμόροις Θρακῶν, χλαμυδᾶς μὲν ὡμῶν ἀντὶ τῶν διρθέρων φορεῖν ἔδωκεν, κατήγαγε δὲ ἐκ τῶν ὀρθῶν ἐς τὰ πεδία, ἀξιούμενος καταστήσας τοῖς προσχώροις τῶν βαρβάρων, ὡς μὴ χωρίζων ἐτι όχυρότητι πιστεύουσις μᾶλλον ἢ τῇ οἰκείᾳ ἀρετῇ σώζονται, πόλεων τε οἰκίστοράς ἀπέφηνε καὶ νόμοις καὶ Ἐθεία χρηστοῖς ἐκόσιμαν.

(Arrian 7.9.2)

(g) But Ptolemy, now that the matter of Cyrene had been disposed of according to his wishes, crossed over with an army from Egypt into Cyprus against those of the kings who refused to obey him. Finding that Pygmalion was negotiating with Antigonus, he put him to death; and he arrested Praxippus, king of Lapithia and ruler of Cerynia, whom he suspected of being ill disposed towards himself, and also Stasiococus, ruler of Marion, destroying the city and transporting the inhabitants to Paphos. After accomplishing these things, he appointed Nicocreon as general of Cyprus, giving him both the cities and the revenues of the kings who had been driven out.

(Diodorus Siculus XIX.79)

(h) Meanwhile Polyperchon, who had collected a strong army, brought back to his father’s kingdom Heracles, the son of Alexander and Barseine; but when he was in camp at the place called Stymphaeum, Cassander arrived with his army. As the camps were not far distant from each other and the Macedonians regarded the restoration of the king without disfavour, Cassander, since he feared lest the Macedonians, being by nature prone to change sides easily, should sometime desert to Heracles, sent an embassy to Polyperchon.

(Diodorus Siculus 20.28.1)

(i) [And on the present occasion], when negotiations had begun between Kassandros and Ptol[emy] for a cessation of hostilities (and) to us had come Prepelaos and Aristodemos on this matter, although we saw that some of the points that were demanded by Kassandros were rather hard to accept, (nevertheless), since the matter concerning the Greeks was agreed upon, it was necessary to overlook (these points), we thought, in order that the overall agreement be settled as quickly as possible. For we should have considered it a matter of overriding importance that everything be managed for the Greeks in accordance with our preference.

(Harding no.132 (Skepsis))

(j) They also decreed that the figures of Demetrius and Antigonus should be woven into the sacred robe, along with those of the gods; and the spot where Demetrius first alighted from his chariot they consecrated and covered with an altar, which they styled the altar of Demetrius Alighter; they also created two new tribes, Demetrias and Antigonis; and they increased the number of the councillors, which had been five hundred, to six hundred, since each of the tribes must furnish fifty councillors.

(Plutarch, Life of Demetrius 10)
2. Were the claims of Greek revenge against Persia in Alexander’s invasion of Asia anything more than opportunistic myths?

3. Were the Persian military strategies to deal with Alexander completely misconceived?

4. How plausibly can we reconstruct the course of ANY ONE of Alexander’s four major battles in Asia (Granicus, Issus, Gaugamela, or Hydaspes)?

5. ‘The Alexander historians try to make Alexander more Greek than he really was.’ Do you agree?

6. Does it matter whether Alexander thought that he was a god?

7. Why did so much of the Near East accept Macedonian rule so readily?

8. Did Alexander have an economic policy?

9. Why did Diodorus describe Seleucus as the most kingly of the Successors?

10. Do the Successors differ in any significant ways from Alexander in their behaviour towards the Greek city-states?

11. ‘It is neither descent nor legitimacy which gives monarchies to men, but the ability to command an army and to handle affairs competently’ (Suda, s.v. basileia [‘kingship’]). Discuss.

12. How would you assess the relative merits of Diodorus and Plutarch as historical sources for the Successors period?

13. Why did Macedonian royal women play such a prominent role in the period 323-316 BC?

14. Which part of the ancient world saw the most significant changes during the period 336-302 BC?