

ANCIENT GREEKS CONTENTS



Few civilisations have had such an impact on the modern world as Ancient Greece. It's the birthplace of democracy, medicine, philosophy, and of course the Olympics, but it was also home to some of the fiercest warriors known to man. In this edition, we explore boths sides of this incredible nation.

Alicea Francis Deputy Editor

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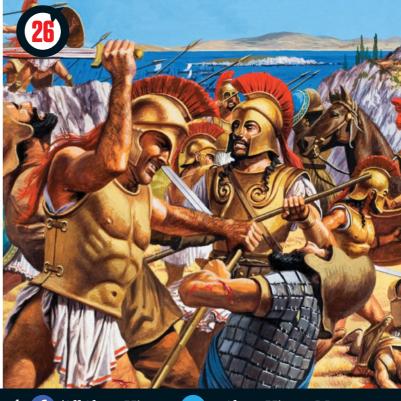
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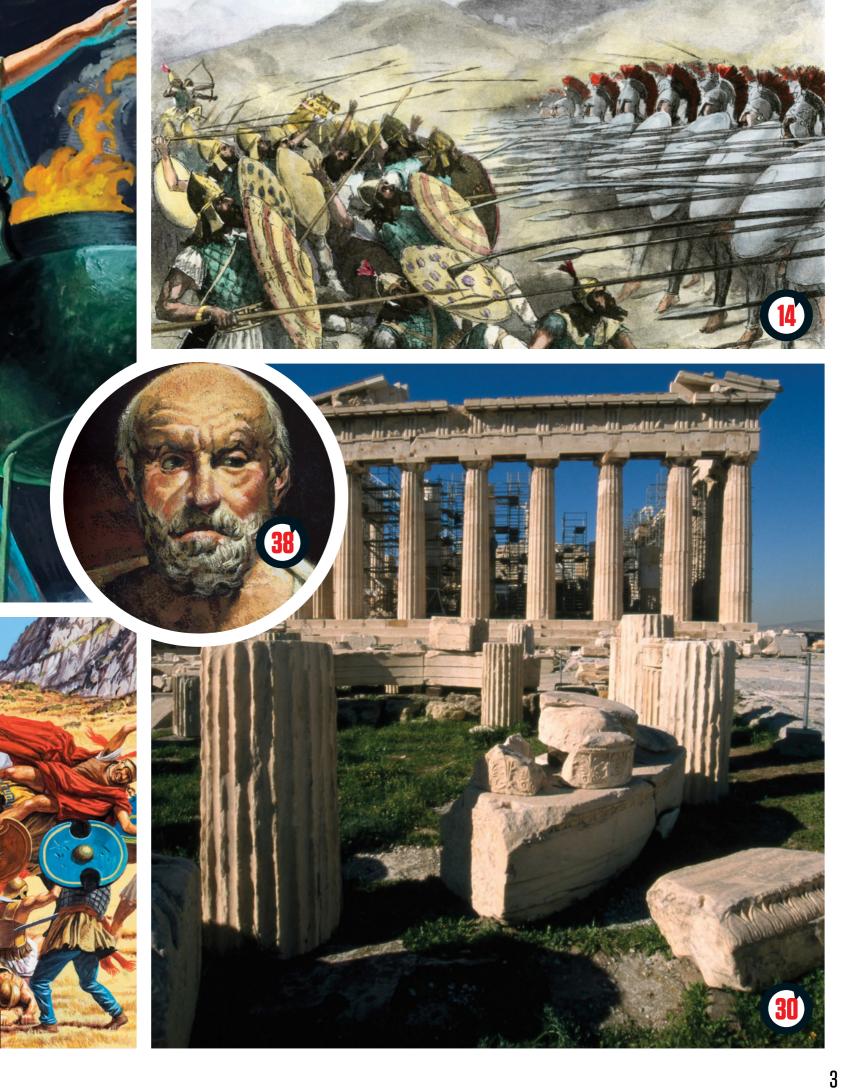




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ALEXANDER THE GREAT

At the head of the world's most feared fighting force, Alexander the Great took for himself a vast empire through the sword, and has been called a hero, tyrant and a god

Written by James Hoare

he king died quickly, his white robes soaked red. The laughter and rejoicing of a royal marriage - the wedding of his daughter - had quickly turned to screams and wails of lament as Pausanias, a member of the king's personal guard, turned on his master, driving a dagger between his ribs. Tripping on a vine as he fled the scene for his getaway horse, the assassin was brutally stabbed to death by the furious spears of pursuing guards. Philip II died as he had lived: awash with blood and surrounded by intrigue. His legacy would leave bloody footprints across the whole of Central Asia and the Middle East.

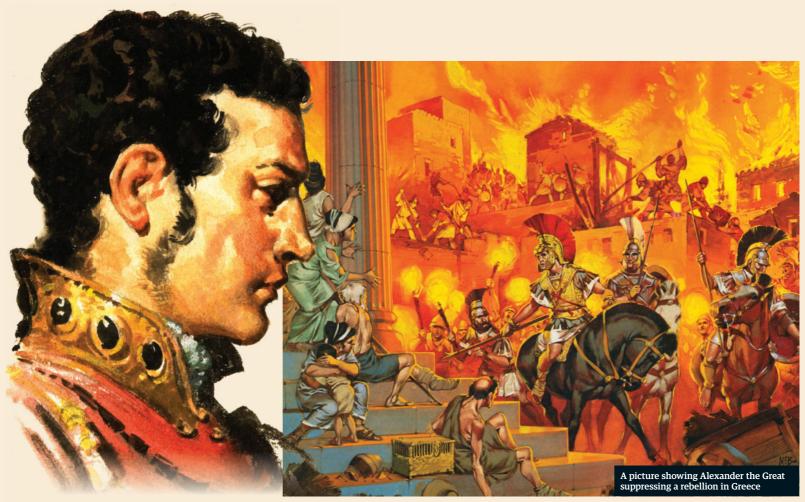
Over a 23-year reign from 359 to 336 BCE, the king of Macedon - a mountainous land overlapping modern northern Greece, Albania, Bulgaria and Macedonia - had gone from ruler of a barbarous backwater of tribal highlanders to the overlord of the fractious Greek kingdoms and city-states. Bringing his rival monarchs in line through war, military alliance and marriage, Philip II had reformed the Macedonian army into one of the most feared fighting forces in the ancient world, with a view to bloodying their most hated foes, the Achaemenid Empire of Persia, which had humbled and humiliated the Greeks in the Greco-Persian Wars a century earlier. Aged just 20, Alexander III of Macedon - soon to be remembered as Alexander the Great - took the throne as the head of a military machine on the brink of war and legendary status, and gleefully drove it full throttle over the edge.

Alexander had been groomed for greatness from birth, but he was no pampered prince. Tutored by the austere Leonidas, who forbade all luxury, the general Lysimachus and the philosopher Aristotle, Alexander was proficient with weapons, horse riding and playing the lyre, and an expert in ethics, philosophy and the skills of debate. He trained daily in pankration, an Ancient Greek martial art, which focused on savage grapples, punches, kicks and choke holds. A Renaissance man before the Renaissance, he was schooled in the skills to conquer and the knowledge to rule. At 16 he had governed Macedon as regent while his father warred far from home, the young heir putting down rebellious tribes in Thrace and founding a whole new city, Alexandropolis - the first of many that would bear his name.

Like so many civilisations before and after them, the Ancient Greeks loved to gossip. Philip's death, they said, was an act of revenge from his scorned lover Pausanias, but two other people immediately benefited: Olympias, mother of Alexander and once-favoured wife of Philip, had been in danger of losing her status to a younger



ALEXANDER THE GREAT TOTAL TOTA



bride; and Alexander himself, who promptly executed all other contenders for the crown and crushed rebellions across Greece. Olympias, too, set about consolidating her power, having Cleopatra Eurydice, her replacement as consort to the dead king, and her baby daughter burned alive.

The dubious heroes of myth were Alexander's own blueprint for greatness. With legendary figures on both sides of the family tree, it was hard not to be convinced of his own special destiny. His father's bloodline claimed descent from Hercules - the son of Zeus and bull-wrestling demigod of Twelve Labours fame - while his mother's family looked up to Achilles, the all-but-invulnerable champion of the fabled Siege of Troy. Omens and portents prefigured every decision, but as much as this ambitious new king gave every appearance of being a slave to destiny - looking for meaning in flights of birds and consulting oracles at every turn - he steered destiny himself, consciously building a legend that would lift his accomplishments well beyond those of his father and into the same world of the legendary journeys and heroic battles that had once inspired him. In just shy of a decade, he crushed the life out of the once-mighty Persian state and expanded the borders of his domain from Libya to India to create a mighty empire.

Fittingly, this conquest began with some mythical brand management. Picking up where Philip II's army of invasion had been poised, Alexander crossed the Dardanelles - the narrow channel connecting the Black Sea to the Mediterranean, and Europe from Asia Minor - in early 334 BCE with 47,000 soldiers

"He trained in pankration - an Ancient Greek martial art, which focused on savage grapples, punches and kicks"

and mercenaries from across Macedon and the Greek kingdoms. Leaping from his warship in full ceremonial armour, vast plumed helmet and golden breastplate, the emperor-to-be sent a spear whistling through the air to crash into the undefended soil of Asia Minor. It was the first blow in a war that would claim for Alexander over 200,000 square miles of land and leave between 75,000 and 200,000 dead.

The coastline of what is now Turkey was littered with Greek cities ruled by the Persian invaders, and of them Troy had particular significance for Alexander. The alleged site of his maternal ancestor Achilles' most celebrated victory and tragic death, Alexander carried with him on his journey the story of the Trojan War, Homer's epic Iliad (a gift from his tutor Aristotle), and quoted from it often. First, he had the tomb of Achilles opened so he could pay tribute, then riding to a nearby temple of Athena, the Greek goddess of wisdom, the Macedon king was shown what they claimed were the weapons of Achilles. There, he took down a shield, replacing it with his own. Alexander wasn't merely content sharing a fanciful familial association with Achilles; he wanted to rival him, visiting this site of bloodshed and heroism, and taking the mantle of one of Ancient Greece's greatest heroes.

Was it a propaganda stunt that spurred on his army, or did he believe it? His fierce pragmatism and ambition would suggest both - a dangerous and unpredictable combination that made him one of the battlefield's most iconic generals.

First meeting the Persians in battle in 334 BCE, Alexander quickly established a formula for swift and decisive victory at the Battle of the Granicus, just outside of his beloved Troy. Leading from the front ranks, a feint drew the stronger Persian units and their battle-hardened Greek mercenaries out, spreading their line thin and allowing Alexander's cavalry to hammer through their scattered ranks. He was welcomed as a liberator by the Greek subjects of Asia Minor, and endeavoured to win over the local population too. Claiming to distrust tyrants, he appointed local rulers and allowed them relative independence, but with a new centralised tax system he ensured their autonomy was reliant upon his handouts.

With Persia's control of the vast expanse of Asia Minor resting on its superior navy, Alexander opted to scatter his own vessels rather than fight a sea war he couldn't win, and marched down the coast to take the enemy's largest naval port, Halicarnassus - now Bodrum in Turkey - by land, forcing his way through the walls until the Persians

BATTLE OF THE GRANICUS (334 BCE)

Alexander's first victory against the Persian Empire

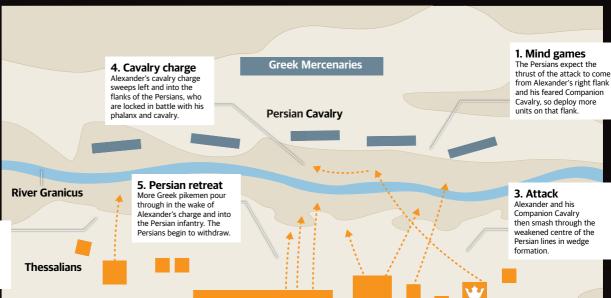
The first real clash between Persian troops and Alexander's newly minted invasion force remains the best example of his signature battle tactic.

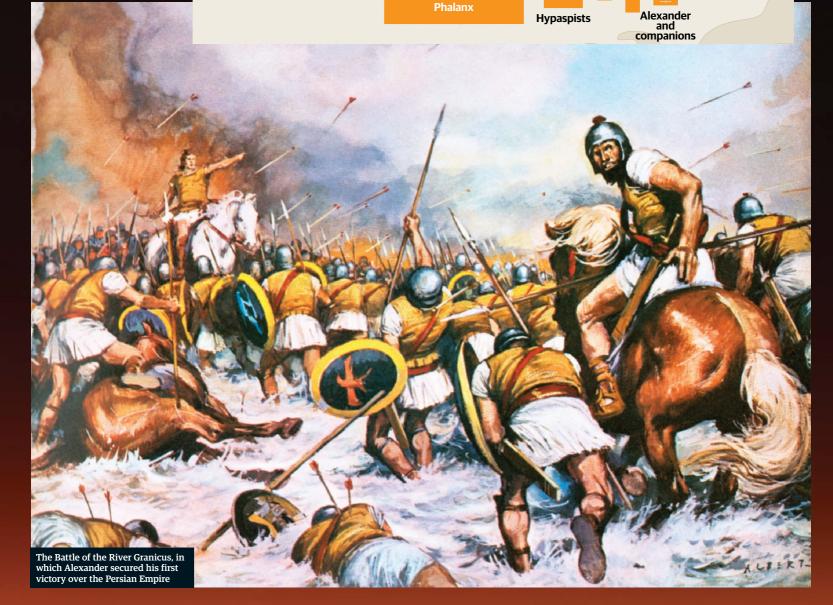
Using heavy cavalry to prise apart the weakest part of the enemy line while his finely drilled infantry kept the bulk of the enemy tangled up on their spears, it relied upon the professionalism of Macedon's army, as well as the unique talents of its core units.

It showed that Alexander knew how best to use the forces that his father had amassed.

2. Feint

Alexander's Thessalian cavalry and pikemen feint from the left. The Persians reinforce the line from the centre to drive them back.





had to abandon their own city. After passing through Cappadocia with scarcely any resistance thanks to incompetent local governors in 333 BCE, Darius III, the Persian Shahanshah - king of kings - could stomach this embarrassment no longer, and with an army that outnumbered the Greeks by two to one, confronted Alexander at the Battle of Issus. Were the king to fail here then Darius' army would be able to link up with his powerful navy and Alexander's whole campaign, resting as it did on his thin line of victories down the coast, would be wiped out and all dreams of Greek civilisation free from the menaces of its aggressive Eastern neighbour would spill out into the dust like so much wasted Macedonian blood. At Issus, like many battles before and after, Alexander rode up and down his ranks of assembled men to deliver an address worthy of heroes, playing on old glories and grudges.

"He excited the Illyrians and Thracians by describing the enemy's wealth and treasures, and the Greeks by putting them in mind of their wars of old, and their deadly hatred towards the Persians," wrote the historian Justin in the 3rd century CE. "He reminded the Macedonians at one time of their conquests in Europe, and at another of their desire to subdue Asia, boasting that no troops in the world had been found a match for them, and assuring them that this battle would put an end to their labours and crown their glory."

With shock etched upon his face, Darius fled the battlefield as the Greek charge cut through his ranks like a scythe, with Alexander at its head, crashing straight through the Persian flanks and then into their rearguard. With their king gone they began a chaotic and humiliating retreat. With only one Persian port left - Tyre, in what is now Lebanon - and the hill fort of Gaza in modern Palestine both falling in 332 BCE, the thinly stretched Achaemenid defences west of Babylon quickly crumbled or withdrew before the relentless march of Alexander.

Unexpectedly, he then turned his attention not east toward the enemy's exposed heart, but west in the direction of Egypt and Libya. They, like the Greek colonies of Asia Minor, would welcome him as a saviour. With no standing army and whole swathes of the country in the hands of Egyptian rebels, the Persian governor handed over control of the province outright. The last set of invaders had disrespected their gods, so perhaps the Egyptians were keen to take advantage of Alexander's vanity and safeguard their faith by placing this new warlord right at the heart of it. Maybe, too, Alexander had seen how illusionary Persian authority was in Egypt, and wanted to try a different tack. He may have been one of the world's greatest generals, but he knew the sword was not the only path to acquiring new territory.

Riding out to the famous Oracle of Amun the Egyptian answer to Zeus - at the Siwa oasis, Alexander was welcomed into the inner sanctum of this ancient temple, an honour usually afforded only to the ordained priests of Amun, while his

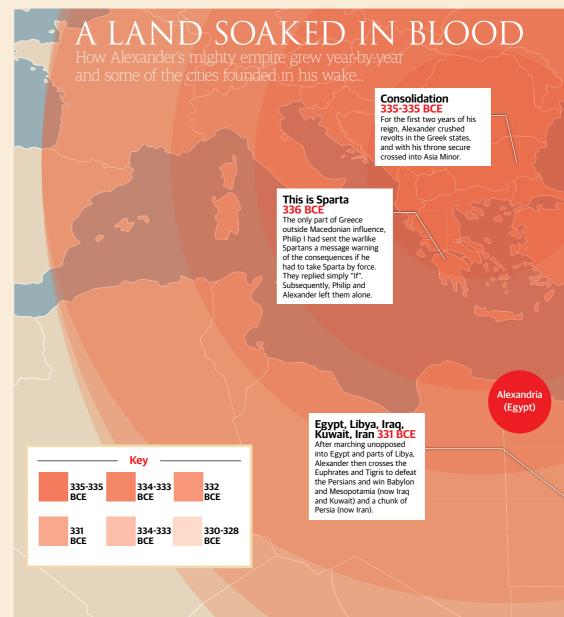
"The power-drunk Alexander burnt the palace to the ground in, it is believed, retaliation for the sack of Athens"

entourage was forced to wait in the courtyard. The exact details of Alexander's exchange with the Oracle remain a mystery, but the end result was unambiguous. Alexander was now more than merely a hero of legend. Even the myth of Achilles reborn could scarcely contain his ambition, and he declared himself the son of Zeus. His worship spread across Egypt, where he was raised to the rank of Pharaoh. This didn't sit well with Alexander's countrymen, but here at least, the king didn't push it.

"[Alexander] bore himself haughtily towards the barbarians," recalled the army's official historian Plutarch, "and like one fully persuaded of his divine birth and parentage, but with the Greeks it was within limits and somewhat rarely that he assumed his own divinity." Despite his 'haughtiness', Alexander had been raised on tales of the Egyptian gods from his mother, and Greeks - the philosopher

Plato among them - had long journeyed to this ancient land to study in what they regarded as the birthplace of civilisation. Standing amid the great pyramids and temples, the 25-year-old Alexander either saw around him an ancient power to be held in great respect or feats of long-dead god-kings that he had to better.

The result was the city of Alexandria, planned in detail by the king, from wide boulevards and great temples to defences and plumbing. Construction began in 331 BCE, and it remains the secondlargest city and largest seaport in Egypt, linking the king's new world to his old one, both by trade across the Mediterranean and by culture. In making Alexandria the crossroads between two great civilisations, a great centre of learning where Greek and Egyptian religion, medicine, art, mathematics and philosophy could be bound together was created, and the city came to symbolise the



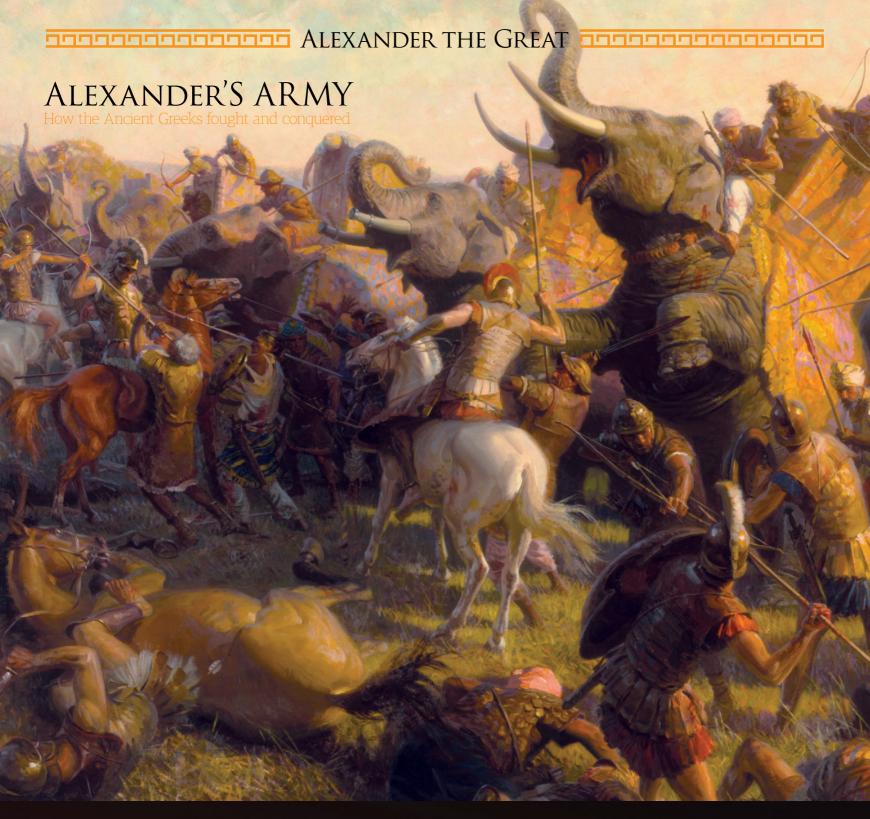
better aspects of Alexander's nature, his desire for education and learning and his patronage. Darker days, though, lay ahead.

Like an angel of death, Alexander turned from his 'liberation' of the Achaemenid Empire's downtrodden subjects and drove east with a vengeance. Now in the belly of the beast, Alexander's less heroic qualities were beginning to show themselves with greater regularity - an arrogance, cruelty and obsessive drive that had he failed in his conquest, would have been remembered as the madness of a tyrant rather than the drive of a king.

Breaking out of a pincer movement to defeat Darius again at the Battle of Gaugamela in 331 BCE, Alexander seized Babylonia. Provincial rulers loyal to the humiliated king of kings promptly surrendered. With his authority crumbling, Darius was stabbed by one of his generals, Bessus, and left by the roadside, where pursuing Greek scouts found him in 330 BCE. Overcome with pity - and perhaps respect for this foe they had chased across mountains and deserts - they offered the dying king of kings water from a nearby spring. In declaring himself Shahanshah, Bessus's throne was



Turkey 334-333 BCE Alexander's forces storm down the Turkish coast taking cities inhabited by Greek colonists, Alexandria Margiana appointing new governors and collecting taxes. Eschate (Tajikistan) Alexandria Alexandria Arachosia Alexandria on the Oxus Afghanistan Asiana (Afghanistan) Iskandariya \lexandria (Iraa) on the Alexandria Caucasus **Prophthasia** Alexandria (Pakistan) (Afghanistan) Ariana Alexandria (Afghanistan) (Kuwait) Alexandria Carmania Syria, Lebanon, Palestine, Israel Niceae (Pakistan) Alexandria **332 BCE** Alexandria on the Indus (Pakistan) Now in Syria, Alexander sells the population of Tyre into slavery for resisting (Pakistan) his siege, adding modern Lebanon, Palestine and Israel Pakistan, Kashmir, India to his empire. Iran, Uzbekistan, Turkmenistan, Kyrgyzstan, Tajikistan, Afghanistan Crossing the Hindu Kush mountains, -328 BCE Alexander discovers northern India and begins a hard-fought campaign Taking and burning the Persian capital Persepolis, Alexander claims the rest of the country and puts down rebellious tribes in Persia's wild frontiers – now against various tribes and kingdoms - claiming what is now Pakistan, Afghanistan and parts of Tajikistan, Uzbekistan, Turkmenistan and Kyrgyzstan. Kashmir and some of northern India before his army refuses to go on



1. Companion cavalry Strengths

Well trained, wedge formation made turning easier, heavy bronze armour.

Weaknesses

Vulnerable to tightly packed infantry.

How did Alexander deploy them?

Led by Alexander personally, the Companion Cavalry were the unstoppable knights of Macedonia. Usually stationed on the right flank, they would punch through the enemy lines with their xyston lances and then wheel round to charge the rear.

2. Thessalian Cavalry Strengths

Well trained, diamond formation for manoeuvrability, variety of weapons.

Weaknesses

Lighter armour than most heavy cavalry.

How did Alexander deploy them?

Similar to the Companion Cavalry, the Thessalian Cavalry's lighter armour and shorter spears and javelins made them an effective defensive unit. Stationed on the left flank, they could go where they were needed to see off any attackers.

3. Hoplites

Hoplites were the basic foot soldier of the Greek states. **Strengths**

Versatile and adaptable.

Weaknesses

Low training, light armour. **How did Alexander**

How did Alexande deploy them?

Hoplites were the citizen menat-arms of the other Greek states and one of the army's main cornerstones. Versatile but not necessarily as well-trained or heavily armoured as other units, Hoplites were placed behind the phalanx to prevent the army being encircled.

4. Phalanx

Strengths

The phalanx formation is devastating against cavalry, well trained and fast moving.

Weaknesses

Vulnerable in the flanks and rear, lightly equipped.

How did Alexander deploy them?

Created by Alexander's father the well-drilled and fast-moving pikemen fought in the dreaded Macedonian phalanx with their 18-foot sarissa lance. Deployed in the centre of the battle line, the phalanx could rush forward to tie down enemy cavalry or infantry.

5. Hypaspists

The Hypaspists were Alexander's close-quarter shock troops.

Strengths

Versatile close combat specialists, well-trained veterans.

Weaknesses

Vulnerable to cavalry and massed infantry.

How did Alexander deploy them?

Macedonia's elite commandos, the Hypaspists carried large round shields, thrusting spears and swords, and were placed on the flank of the Foot Companions for their protection. Devastating in closed spaces.

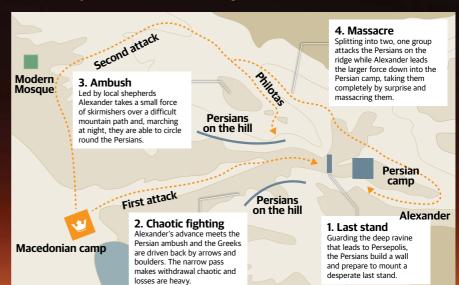


BATTLE OF THE PERSIAN GATE (331 BCE)

Alexander turns defeat into victory to take the Persian capital

Failure could have left Alexander's Persia divided between the Macedonian king and usurper Bessus, vulnerable to revolt and invasion from central Asia.

Despite a rare crushing defeat in the bloody bottleneck of the Persian ambush, Alexander was able to make use of local knowledge, as well as his hardy skirmishers and turn the wild terrain in his favour, ambushing the Persians in turn and decimating them with his two forces. Historians have called this victory 'complete' and 'decisive' and it left him able to take the ancient capital of Persepolis unopposed and claim its massive wealth for himself. On leaving the city he burnt it to the ground.



Left A painting showing Alexander the Great and his forces battling an Indian army a fiction, and only a handful of frontier provinces remained in the usurper's blood-slick hands. The once glorious Persian Empire, for 220 years the largest in the ancient world, had died by the roadside, humiliated and betrayed.

Taking the capital Persepolis after a last-ditch attempt to hold back the Greeks at a narrow pass called the Persian Gates, the power-drunk Alexander burnt the great palace to the ground in, it is believed, retaliation for the Persian sack of Athens in 480 BCE. Casting the first torch into the building himself, looting and burning spread across the city. Priests were murdered and Persian women forced to marry his soldiers. Zoroastrian prophecy had foretold "demons with dishevelled hair, of the race of wrath" and now, Persia's holy men realised, the demons were here.

As his predecessor Darius had been, Bessus was chased down by the ferocious and dogmatic Alexander into what is now Uzbekistan and Afghanistan. Across deserts with little supplies, Alexander rode along his lines, picking up men who fell and lifting their spirits. A charismatic leader even against the backdrop of the bloodiest of campaigns, he had the power to inspire his weary soldiers. Eventually, Bessus' support collapsed. With no army worth a damn, he had been forced to burn crops and stores before the Greek advance in a lastditch attempt to slow Alexander's terrible pursuit. Fittingly for the betrayer of the last Shahanshah, his own men handed him over to the Greeks. His nose and ears were cut off at Alexander's command, and he was sent back to Persia in chains to be impaled, the Persian punishment for traitors.

This rampage across Persia and her furthest fringes wasn't the first time Alexander's determination had taken on a more murderous hue. In 334 BCE, he had marched his men into the sea up to their chins rather than turn back along the beach, only surviving because the tide began to change direction with the wind, and in 332 BCE this sheer bloody-mindedness joined forces with his ruthlessness at Tyre - the first of many appalling massacres. Refusing to surrender and believing their island fortress was impregnable from land, Alexander laid siege, blockaded the port from the Persian navy and over seven months built a causeway from the mainland to the city an incredible feat of engineering that allowed his catapults to come within range of the city. Tyre was soon breached, and Alexander's fury fell upon the city's population. Of the 40,000 inhabitants of Tyre, 2,000 were crucified on the beach, 4,000 were killed in the fighting, a handful were pardoned, and over 30,000 sold into slavery.

This act of impossible engineering and bloody vengeance was later repeated in northern India at the Battle of Aornos in 327 BCE, where the crossing of a mountain ravine by improvised wooden bridge - built over seven days and seven nights - was followed by the massacre of the tribal Aśvakas. Welcoming Alexander with open arms, the Greekspeaking Branchidae were set upon when it became known their ancestors had collaborated with the Achaemenids, while other defenders were murdered because they surrendered too late, or been promised safe passage to lure them from behind their walls and into the spears of the Macedonian phalanx.

Like arterial spray on armour, growing accounts of sackings, burnings, enslavement and murder pepper the record of Alexander in gore. It seemed like the further he got from home, the darker his deeds became.

While the rewards of conquest - plunder, wives, riches and glory - had been great, the Greeks were

6. Light cavalry

Strengths

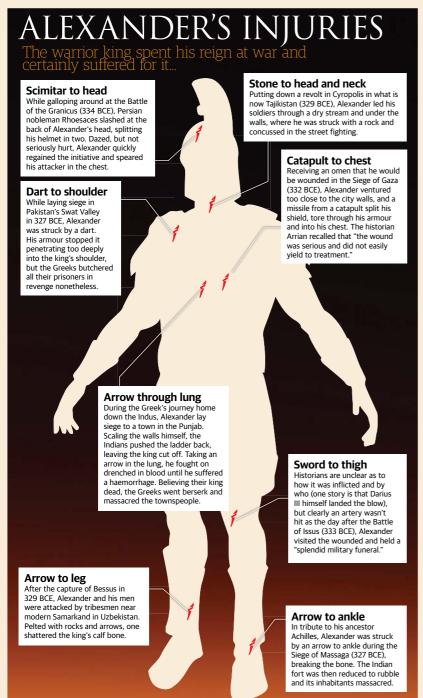
Easily replaced, some horse archers.

Weaknesses

Variable equipment and training, light armour of leather or linen.

How did Alexander deploy them?

A combination of lighter armed and armoured cavalry from the other Greek states and local horsemen conscripted in Asia. Deployed dependant on weapons and training, Alexander came to rely on them as the traditional Greek heavy cavalry dwindled.





Above Alexander the Great's army defeat the Greek city state of Thebes, 335 BCE

Cleitus was one of the first to challenge the king, but he wasn't the last. In 327 BCE, a plot against him was betrayed, and the conspirators - his own royal pages - stoned to death. Then, later that year he struck another body blow against his traditional supporters. Callisthenes, grand-nephew of Alexander's tutor Aristotle and one of the many historians in Alexander's retinue, had become increasingly critical of his delusions of grandeur, and taunted him with a line from his beloved *Iliad*: "A better man than you by far was Patroclus, and still death did not escape him." In short - you're no god, and you'll die just like the rest of us. Alexander accused Callisthenes of collusion in the pages' conspiracy, and had him put to death.

It was the beginning of the end. Convinced he was a god, it would be the needs of men that would bring the conquests of Alexander to heel. Adamant that they were at the edge of the world and expecting to see the great sea that the Ancient Greeks believed ringed their continent from which they could return home, Alexander pushed his increasingly mutinous army into India. Confronted with valley after valley of new lands to conquer and battles to wage, they drove on - winning a costly victory against 200 war elephants fielded by King Porus on the banks of the Indus River. Battered and broken after 22,000 kilometres and eight years, monsoon season arrived and drenched the army in water and disease. Rumours also reached the camp that India was a bigger than they had previously heard, and contained armies even greater than that of Porus.

Alexander's generals, mindful of the fate that had befallen other critics of their king, approached cautiously and appealed to his nobility. Coenus - one of Alexander's most trusted commanders - implored him to let them return home to their families, saying so eloquently, "We have achieved

beginning to tire not just of this endless war that had taken them further and further from home, but Alexander's increasing pretensions. This monarch from Greece's barbarian hinterland had begun to dress in Persian robes, train Persians for the army and insist on courtiers throwing themselves to the ground in the manner of subjects before the Persian king of kings - an affront to the dignity of the Greeks, who took pride in never bowing to their monarchs. On top of that, he now wished to be worshipped as a god.

After one drunken celebration in 328 BCE, this discontent found voice when Cleitus the Black, an old Macedonian general who had served under Philip II and saved Alexander's life in battle,

decided he'd had his fill. The general bristled, turned to Alexander, and told him that he would be nothing without the accomplishments of Philip, and all that he now possessed was earned by the blood and sacrifice of Macedonians. Alexander, more petulant than entirely regal in his fury, threw an apple at the general's head, called for his guards and then for a dagger or spear, but wary of escalation, those present quickly began bustling Cleitus from the room and tried to calm their monarch. Either Cleitus wasn't fully removed or then returned, but having clearly passed the point of no return, continued to vent his spleen, until Alexander, finally grabbing hold of a javelin, threw it clean through the old warhorse's heart.

Primary

Crossing

Alexander

4. Pincer attack cavalry round the rear, while

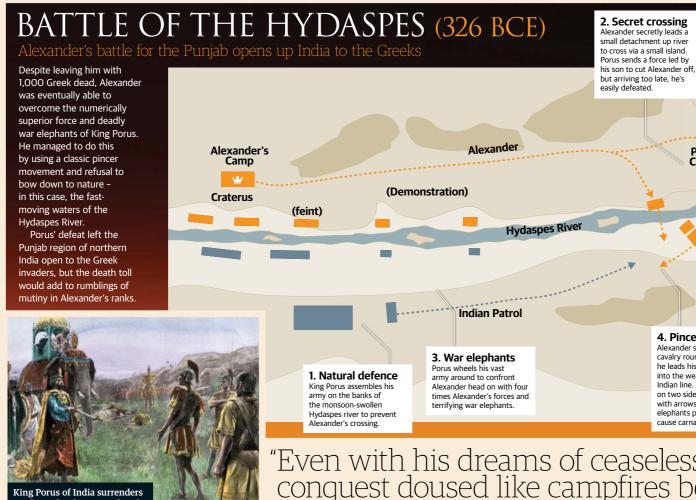
he leads his heavy cavalry

into the weakest part of the Indian line. With an attack

on two sides and peppered

with arrows, the wa

elephants panic and



'Even with his dreams of ceaseless conquest doused like campfires before battle, Alexander fought fiercely" to Alexander the Great after the Battle of Hydaspes in 326 BCE

so many marvellous successes, but isn't it time to set some limit? Surely you can see yourself how few are left of the original army that began this enterprise... Sire," he concluded, "the sign of a great man is knowing when to stop."

Reluctantly, the warrior king agreed. Building a temple to Dionysus on the riverbank and leaving the inscription 'Alexander stopped here', they built a fleet of flat-bottom ships and began a long voyage home. Alexander the Great's conquest began with Homer's *Iliad* as its guide - a tale of triumph and conquest - and ended with the Odyssey - a desperate voyage home.

There were more battles, tragedies and triumphs to come, and many would never see home thanks to the long-running battles with the Indian kingdoms they passed through on their way down the Indus River toward the Arabian Sea, from where they could sail to Persia's southern coast. One battle in early 325 BCE against the Malhi people of Punjab nearly cost Alexander his life as a siege ladder collapsed behind him, leaving him stranded on enemy ramparts, with his bodyguard panicking below. Even with his dreams of ceaseless conquest doused like campfires before battle, Alexander fought fiercely until an arrow pierced his lung, his chroniclers describing air escaping with

the blood. Even with all Alexander had subjected them to, his army remained devoted to their monarch - believing him dead, they rampaged through the city, looting, killing and burning in retaliation. Patched up by his doctor, gaunt and unsteady, Alexander had to be sailed past his army while lined up on the riverbank before they would accept he was still alive.

With one force exploring the Persian Gulf, Alexander led the remnants of his army through what is now the Balochistan province of Iran - a sparsely populated landscape of arid mountains and desert. His men died in their hundreds, gasping for water, stumbling through the baking sands in their tattered sandals and blinking into the brilliant sun. By 324 BCE they had reached the Persian city of Susa, but back in the heart of the empire he had stolen, his trials continued - his childhood friend, stalwart general and, some historians have implied, lover Hephaestion died, and then in August the Macedonians in his army mutinied. The Macedonians he placated, but the grief he felt at the loss of "the friend I value with my own life" could not be so easily put right.

While his father died with dreams of a Persian conquest upon his lips, Alexander succumbed to a fever in 323 BCE with greater dreams still. Before

his eyes poured the spears of the phalanx south into Arabia and west into Carthage and Rome. "Who shall lead us?" his followers whispered to their dying king. "The strongest," he replied, and with his passing the great empire splintered.

In his tactical genius, charismatic leadership, enduring legacy and fanatical drive, Alexander was far removed from those around him. Perhaps in his view, 'elevated' above those around him, he was so far removed as to be incomparable. He was never defeated in battle, partly because of his tactical skill, leadership and army, but also because he was prepared to pay a toll in human lives.

Tales of the Greek gods endure not just because they present an ideal of heroism and greatness, but because they were flawed beings - a soap opera on a cosmic scale. Like the squabbling deities of Mount Olympus, Alexander the Great was violent, vain, petty and cynical, and like them he overcame impossible odds and accomplished breathtaking feats through ingenuity, charisma, martial prowess and force of will. His example were venerated by emperors, tactics studied by leaders for over 2,000 years, and in the Middle East, tales of 'Alexander the Cursed's' savagery are still told in the lands he wronged. For good and ill, the shadow he casts is still the stuff of legend.



Pain, cruelty and brutal training techniques - life for a boy in Sparta makes the regimen of today's elite forces appear soft. Explore the way of the warrior state through the eyes of a soldier pushed to his physical and emotional limits



SPARTA: WARRIOR STATE

him company, to no avail. Then his mother would come home and temper his body by emptying an amphora full of stale wine over his head until his eyes stung. He'd been half-starved his whole life but it was around this time that the gnawing in his stomach was unbearable. And then, like any other

Spartan boy, he was taken away at the age of seven to become a Spartan paidion and to live in the barracks, lest his easy living with his mother soften him.

The next 12 years of his life were spent in the increasingly tough regime of the agoge. Mandatory to all male Spartan citizens except the firstborn sons of the royal houses, it was here Aristodemus was taught stealth, combat and communication among other military disciplines. Above all, loyalty to Sparta was driven into him, to ensure that when the time came, he wouldn't hesitate to put the state before his own life.

Life in the agoge at least made sense of his early youth, even if the Spartan warrior fraternity was brutal. The entire agelai (the 'pack', or class) of Spartan youths Aristodemus was enrolled into were once stripped to the waist and flayed simultaneously - just to try their endurance. Their families watched, encouraging their sons to act like the Spartan warriors they aspired to be, to silently take the pain. After four strokes, Dion (who was particularly skilled at the fight-dance pyrriche and had the hallmarks of a future leader) cried out in anguish. His parents hissed at him from the sidelines and he was disgraced. Meanwhile, Aristodemus was still standing silently after 23 excruciating lashes. As the last paidon standing he had proved his mettle and he was lifted onto the broad shoulders of his trainer while his mother beamed at him. The thick scars that licked across his back were his trophies and a testament to his honour.

A reckless battle-rage now took him as the faces in the Persian front line came into focus. Aristodemus could make out doubt, confusion and even a trace of fear in the half-helms of Xerxes' so-called 'Immortals.' The indomitable form of a Spartan phalanx could break the confidence of the average soldier, but not even the

cream of the Persian elite would willingly go toe-to-toe with a Spartan hoplite consumed with wanton bloodlust.

As he closed the final few dusty yards, the hard, bittersweet memories of his teenage years flooded unbidden into his mind. At the age of 13, Aristodemus made the transition from paidon to a meirakion, or youth, and his life became tougher at every level. He was stripped of individuality, his head shaved and he often went unclothed: a Spartan had no need of the trappings of weaker nations, being a Spartan soldier was dignified enough. He slept among his peers in a crowded dormitory on a bed of hard

reeds, endured chilly winters

and blistering summers and often returned bleeding and beaten from his exhausting daily martial routine. He didn't complain or so much as whimper; he considered himself lucky that a bloody mouth and cracked ribs was the extent of his injuries. The dummy spears and swords they trained with might have been wooden but

"He was placed in the gorge for starvation, the weather or wild animals to take him"

MILESTONES OF A WARRIOR

TRIAL AT BIRTH

AGE 0

Spartan boys were put to the test the moment they were born. They were taken from their mothers and brought to the Spartan elders, who decided whether the child would be brought up as a Spartan warrior, or taken to a place known as the apothetae at Mount Taygetos and left to die.

TODDLER TRAINING

AGE 0-6

Early life for a Spartan boy set the stage for a harsh military-oriented future. By frequently being left alone in dark or unfamiliar places and being washed in wine Spartans believed that their children would grow up much stronger than a traditional upbringing would.

TO THE BARRACKS

AGE 7

At around seven years of age they would begin the first of three stages of the Spartan agoge. They became a paidon (a boy) and started their military career in earnest as a part of a pack of young trainees guided by a teacher who would be known as the paidonomos.

MARTIAL ARTS

AGE 10

Though Spartan boys were in training to fight, they were also taught the culture of Sparta and were encouraged to compete against each other in music and dancing, as well as more martial pursuits. At the very least, the Spartans recognised the value of rhythm in combat.

WHY DID SPARTA CONSENTRATE ON WARRIORS?

Why did Sparta focus on warfare rather than art and literature like most other Greek states?

There's one main reason why Sparta formed a militaristic state of institutionalised warriors while the rest of Greece embraced the arts: the helots. These were a population the Spartans enslaved in the 8th century BCE. Formerly known as the Messenians, their land was rich and fertile compared to that of the Spartans, so they took it from them and forced these new slaves to toil the fields for Sparta. The trouble was, these helots were many times more numerous than the Spartans, were toughened by hard labour and frequently rebelled against their masters. The Spartans needed to control them in the most effective way they knew: by creating a martial government that rooted out the weak and forced everyone left into serving the military, whatever that entailed. Sparta did live in constant feat of a helot revolt, however, and with good reason - at one point they outnumbered the Spartans by as much as ten to one.

BONDING PRACTICE

ACE 12

Once a Spartan boy finished his 12th year he became a meirakion (a youth) and his training became more rigorous. His exercise was ramped up and he fought barefoot and half-naked. It was around this age that he must bond with an older man - a 'lover' - from whom he could derive guidance.

TRAINING TECHNIQUES Olympic gym meets military boot camp

As a part of Greece, Sparta incorporated many of their training techniques of their countrymen - some of which are still used by athletes today. The intensity of an exercise could be increased by hand weights or by making them run on sand. Gentle walking as a low-intensity cool-down was reckoned to be beneficial to their recovery and rest days were a vital a part of their conditioning. But there were remarkably cruel aspects to their training too.

Alongside the ritualistic flaying, known as the 'diamastigosis', there was the 'hazing': instructors regularly whipped up rivalries and instigated fights between trainees to harden their minds as well as their bodies. Those who were timid or showed signs of cowardice were pounced upon, teased and beaten by the instructor and other trainees alike. There was no place for these traits in a Spartan youth.

Spear

The spear, or 'dory' as it was known, was a Spartan soldier's primary weapon. It was around 2-2.7m (7-9ft) long, held with one hand, while a shield was held in the other, had a leaf spear head at the business end and a spike on the butt. It took considerable training to use this weapon effectively, as the length and heavy wood the shaft was turned from made it unwieldy in the hands of anyone other than a highly skilled fighter.

Difficulty 🛇 🗞 🗞 🗞 Danger factor Prestige Usefulness



The Spartan's xiphos was a close-range weapon of around 30-40cm (12-16in) in length (shorter than the swords of other Greeks), razor-sharp and as quick as it was deadly in a Spartan warrior's hands. In the tight melee of the Spartan phalanx they were far more effective than the weapons of the enemy, penetrating shield walls and inflicting devastating wounds. Given the fervour the state instilled in its youth, it would not be surprising if some were killed or seriously injured while training with the dory, xiphos or the larger bladed weapon, the kopis.

Difficulty ♦♦♦ Danger factor ♦♦♦ Prestige 🛇 🗬 🖎 Usefulness 🖎 🗬 🗬

Wrestling

Pankration (from the Greek for "all might, strength and power") is a combination of wrestling and boxing the Ancient Greeks invented for their Olympics. It has very few rules, the only major fouls being eye-gouging and biting. Kicks, holds, chokes, throws and small limb (finger) manipulation formed a painful part of a Pankration practitioner's repertoire. Its combat effectiveness is renowned and is still practised today by some mixed martial arts fighters.

Difficulty ♦ ♦ ♦ Danger factor ♦ ♦ Prestige 🔊 🔊 🖎 Usefulness 🔊 🔊

TEENAGE TRIALS

AGE 13-18

During the five years leading up to adulthood, Spartan boys were fed a meagre diet in the belief it would make them tall and strong, and prepare them for future military campaigns with little in the way of rations. They could steal food if they wanted more, but were severely punished if caught.

When the Spartan boy became an eiren (adult) he would spend his first year helping to train other youths at the barracks before moving to a mess with around 15 other, unmarried young Spartan soldiers. It was around this age he may have been sent on missions to kill unruly helots.

SECRET SERVICE

At some point after becoming a full member of the Spartan army but before their 30th birthday, a Spartan soldier was liable to two years in the kryptei, what was essentially the Spartan secret service. Part of their duties would have been to maintain control of helots in rural areas

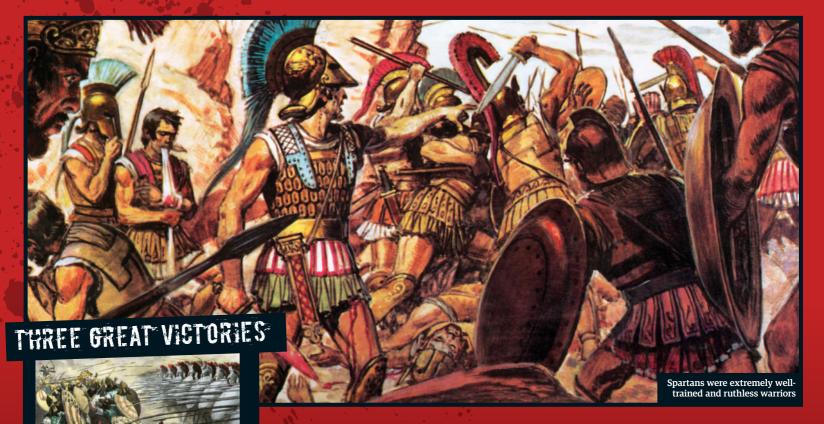
GOT THE VOTE

Spartan boys were only really allowed the full privileges of adulthood within their society after their twenties. They were now finally allowed to marry or talk to other Spartans in the marketplace. Also, they could now vote and be voted in to hold a post

RETIREMENT OF A SORT

AGE 60

If a Spartan became a weak link for any reason, they could be retired from their current post on the front lines and given more menial duties. Older Spartansoldiers up to the age of around 60 were often sent to the rear for tasks such as to guard the baggage train on long campaigns.



A small selection of Sparta's greatest military successes

Plataea 479 BCE

Who did they fight? Persia (Mardonius)

Having retreated back into Persia, Xerxes left it to his general Mardonius to tackle the Greek city-state alliance. An 11-day stalemate culminated in a withdrawal by the Greeks to resupply. This was taken as a full retreat by Mardonius and proved a fatal error. Spotting the enthusiastic – and reckless – Persian advance, the Spartans and other Greek armies halted their withdrawal and trapped a significant portion of the Persian infantry, routing them. The tide of the battle turned and the Persian invasion was repelled.

Thermopylae 480 BCE **Who did they fight?** Persia (Xerxes I)

Of course, the defeat of the Spartans at Thermopylae at the hands of the Persians is well documented. Around 4,000 other Greek soldiers along with 300 Spartans held the narrow pass of the Hot Gates before their position was compromised by the Persians, and Leonidas decided to turn away all but his own men and around 1,000 other soldiers. However, their sacrifice bought time for the rest of the Greek forces to retreat and for the Greek cities to prepare for the invasion. It bolstered the morale of the other Greek states and ultimately contributed to Xerxes' army's own retreat back into Persia.

The Peloponnesian War 431-404 BCE **Who did they fight?** Athens

Spanning nearly 30 years and punctuated by a brief truce, the culmination of this protracted war resulted in one of Sparta's greatest victories. Ironically, Sparta received some support from its old enemy, the Persians, as well as from its allies Corinth and Thebes, to make the final push on the powerful Athenian navy. Athens was crushed, the former major power in Greece was reduced to a slave-state and Sparta became, for a time, the leading light of the Greek city-states.

they were no mere toys. One of his fellow agelai, Procles, let his guard slip for just a fraction of a second, enough for his sparring partner to exploit the opening and deliver a blow to Procles' temple so furious that he died on the spot. There was no mourning - Procles was obviously not cut out to be a Spartan soldier.

And now Aristodemus whispered a brief prayer to Apollo and Ares as he breached the Persian lines. The first Immortal he met didn't come close to living up to the title of

close to living up to the title of his rank. Aristodemus used the momentum gained from his maniac charge to plough his spear straight through his shield and pierce his throat. He didn't even attempt to retrieve his weapon from the Persian's body, the close range was ideally suited to his xiphos, a deceptively short sword that was deadly in the hands of a Spartan worth his salt. The next Persian to fall had somehow turned his flank to the maddened Spartan.

Buzzing with adrenaline and a catharsis of emotion, Aristodemus re-enacted the memory of his first kill.

This was not a soldier from an invading army, but a helot slave gathering fruit in a vineyard.

Spartans would encourage their youths to steal to supplement their poor diet, to make them stealthy and cunning. If they were caught, they were usually beaten or whipped: the punishment was not for stealing, but for being caught. By the time he was approaching manhood, this trial had taken a darker

path. Signs of resistance were rippling through the helot slave community so the ephors used this opportunity to kill two birds with one stone. To nip any chance of revolt in the bud and to hone the blooming talent for violence their youths had began to exhibit, the ephors gave Aristodemus and

a handful of others some meagre rations, a xiphos and the simple order go into the Greek

countryside, to stalk and kill a helot slave. Preferably a big one.

It took Aristodemus a day to choose his target and then wait until the big man was alone and burdened with grapes. The attack was lightning-quick and came from unexpected quarters: Aristodemus ambushed the helot the way he'd been taught, his

xiphos cleaving deep into the man's groin three times, severing the femoral artery and barely giving him a chance to acknowledge his attacker, who had fled the scene before the helot collapsed.

It seemed the Persians were almost as unused to the savagely efficient way the Spartans could wield their weapons as the helots. This Immortal looked dumbstruck as Aristodemus' blade flashed three times in the sunlight, before his legs gave way following a torrent of blood spilling onto the battlefield.

The Persian front line was done absorbing Aristodemus' suicidal charge, and now it was time for the lines to close and repel this wayward Spartan. In the ensuing melee, a cut he inflicted to a Persian's head blinded one of his opponents.

An eye for an eye. Now that felt more like

"He hanged himself rather than face the shame Aristodemus experienced on his return to Sparta"

redemption. Thermopylae had never been far from Aristodemus' mind this past year, but the memory of his disgrace now came back to him with the same vigour of his battle fury. Having survived two days at the narrow pass of the Hot Gates, Aristodemus' eye became infected, effectively blinding him. To King Leonidas, he was now a weak link and a liability to the effectiveness of his war machine. He was denied the honour of fighting for what would be the final, fateful day and was sent back to Sparta along with another unfortunate soldier, Eurytus, who suffered the same affliction. Halfway home and realising what they would face upon returning alive and without the honour of victory, Eurytus decided to return to the Hot Gates and meet his fate. Aristodemus followed the orders of his king, however, and suffered a worse fate than his kinsmen at Thermopylae. He was snubbed, branded 'Aristodemus the coward', free Spartans could strike him in the street with impunity (though few dared put that law to the test), while no man could offer him shelter. It would have been the lowest ebb for any Spartan and yet, Aristodemus could still fight for Sparta - he could

A depiction of a Spartan woman giving a shield to her son

still redeem himself. Maybe it would be here, at the Battle of Plataea, with this final act of heroic abandon? Or if the black mark wasn't struck from his name, then his death would at least end the pain of his dishonour.

Aristodemus was one of only two survivors from the famous battle of Thermopylae. The other, who arrived too late at the final battle, hanged himself rather than face the shame Aristodemus experienced on his return to Sparta. This made Aristodemus the only veteran of Thermopylae to fight in the Battle of Plataea, and goes some way to explaining why contemporary Greek historians picked out this particular soldier.

The story of Aristodemus is the embodiment of the highs and lows of the Spartan way. From an early age, they were forged into superhuman fighting machines through a merciless training regime and the denial of some of the most basic of human needs - whether that was a square meal or the love and attention of their parents. Boys were broken down and taught to live by their wits, to rely only on other Spartan soldiers, especially their 'lovers' - the dubious title given to their adult guardians. The ancient city-state of Sparta has earned a legendary status today because it was pathologically willing to trade a normal life for its own sons in order to create an army the ancient world would tremble before.

Aristodemus threw his life away at Plataea and his peers afforded him no special honour as a result. But Sparta recognised the fury and strength with which he fought, which saw him kill several Persians before he fell. So in the eyes of his people, in the ethos of the brutal warrior state of Sparta, he had finally redeemed himself.



FACT OR FICTION: IS THIS SPARTA?

300 defended Thermopylae

King Leonidas and 300 of his chosen Spartan warriors single-handedly held off a Persian army of 100,000 at Thermopylae for three days, fighting to the last man before they succumbed.

VERDICT

FISTION

There were approximately 300 Spartans, but they were joined by thousands of other Greeks.

Women trained too

Spartan women also had a rigorous training routine and competed in athletics and gymnastics against boys. It was believed it was important for women to be physically fit to bear children.

VFRDIC1

FAST

For the time, women were held in very high regard in Sparta.

Ephors were evil

The ephors (elders) of Sparta were a group of powerful and lecherous old men who left Spartan newborns to die and demanded great sums of money for their wisdom, which the kings of Sparta valued greatly.

VERDICT

FISTION

They were simply elders who held power and respect in Sparta.



The oracles of Delphi have been shrouded in mystery for millennia, but now scientists believe they have an explanation

राग्यस्था

ncient Greece was a world dominated by men. Men filled the highest positions in society, men fought on the battlefield and men ruled the mightiest empires. However, all these men, from the lowliest peasant to the emperor himself, sought the council and advice of one person – and that person was a woman.

The city of Delphi had long traditions of being the centre of the world; it was said that Zeus himself named it the navel of Gaia. According to legend, a huge serpent, named Python, guarded the spot before it was slain by the infant god Apollo. When Apollo's arrows pierced the serpent, its body fell into a fissure and great fumes arose from the crevice as its carcass rotted. All those who stood over the gaping fissure fell into sudden, often violent, trances. In this state, it was believed that Apollo would possess the person and fill them with divine presence.

These peculiar occurrences attracted Apollo-worshipping settlers during the Mycenaean era, and slowly but surely the primitive sanctuary grew into a shrine, and then, by 7th century BCE, a temple. It would come to house a single person, chosen to serve as the bridge between this world and the next. Named after the

Communication with a god was no small matter, and not just anyone could be allowed or trusted to serve this venerated position. It was decided that a pure, chaste and honest young virgin would be the most appropriate vessel for such a divine role. However,

great serpent, this chosen seer was named the Pythia - the oracle.

there was one drawback - beautiful young virgins were prone to attracting negative attention from the men who sought their council, which resulted in oracles being raped and violated. Older women of at least 50 began to fill the position, and as a reminder of what used to be, they would dress in the virginal garments of old.

These older women were often chosen from the priestesses of Delphi temple, but could also be any respected native

of Delphi. Educated noble women were prized, but even peasants could fill the position.

Those Pythia who were previously married were required to relinquish all family

responsibility and even their individual identities. To be an oracle was to take up an ancient and vitally important role - one that transcended the self, and entered into legend. Pythia were so important to the Greek Empire that it was essential that they were a blank slate, so children, husbands and any links to previous life had to be severed in favour of Apollo and divinity.

The reason for the growing importance of the oracles was simple - the Pythia provided answers. For an ambitious and religious civilisation, this very visual and vocal link to the gods was treated with the utmost respect.

For the nine warmest months of each year, on the seventh day of each month the Pythia would accept questions from all members of Greek society. This was to correspond with the belief that Apollo deserted the temple during the winter months.

After being 'purified' by fasting, drinking holy water and bathing in the sacred Castalian Spring, the Pythia would assume her







position upon a tripod seat, clasping laurel reeds in one hand and a dish of spring water in the other. Positioned above the gaping fissure, the vapours of the ancient vanquished serpent would wash over her and she would enter the realm of the divine.

People flocked from far and wide to speak to the woman who could communicate with the gods. Known as consultants, many of those who wished to ask the oracle a question would travel for days or even weeks to reach Delphi. Once they arrived they underwent an intense grilling from the priests, who would determine the genuine cases and instruct them the correct way to frame their questions. Those who were approved then had to undergo a variety of traditions, such as carrying laurel wreaths to the temple. It was also encouraged for consultants to provide a monetary donation as well as an animal to be sacrificed. Once the animal had been sacrificed, its guts would be studied. If the signs were seen as unfavourable, the consultant could be sent home. Finally, the consultant was allowed to approach the Pythia and ask his question. In some accounts, it seems

the oracles gave the answers, but others report the Pythia would utter incomprehensible words that the priests would 'translate' into verse. Once he received his answer, the consultant would journey home to act upon the advice of the oracle.

This was the tricky part. The oracle received a multitude of visitors in the nine days she was available, from farmers desperate to know the outcome of the harvest to emperors asking if they should wage war on their enemies, and her answers were not always clear. Responses, or their translations by the temple priests, often seemed deliberately phrased so that, no matter the outcome, the oracle would always be right. It was essential for the consultant to carefully consider her words, or else risk a bad harvest, or even the defeat of an entire army. When Croesus, the king of Lydia, asked the oracle if he should attack Persia, he received the response: "If you cross the river, a great empire will be destroyed." He viewed this as a good omen and went ahead with the invasion. Unfortunately, the great empire that was destroyed was his own. In this way, the oracle, just like the

gods, was infallible, and her divine reputation grew. To question the oracle was to question the gods and that was unthinkable.

Soon, no major decision was made before consulting the oracle of Delphi. It wasn't just Greek people, but also foreign dignitaries, leaders and kings who travelled to Delphi for a chance to ask the oracle a question. Those who could afford it would pay great sums of money for a fast pass through the long lines of pilgrims and commoners. Using these donations, the temple grew in size and prominence. Quickly, Delphi seemed to be fulfilling its own prophecy of being the centre of the world, and attracted visitors for the Pythian Games, a precursor of the Olympic Games. On the influence of the oracle's statements. Delphi became a powerful and prosperous city-state. The oracle sat at the centre of not just the city of Delphi, but the great Greek empire itself. No important decision was made without her consultation, and so, for nearly a thousand years, the position of perhaps the greatest political and social influence in the ancient world was occupied by a woman.

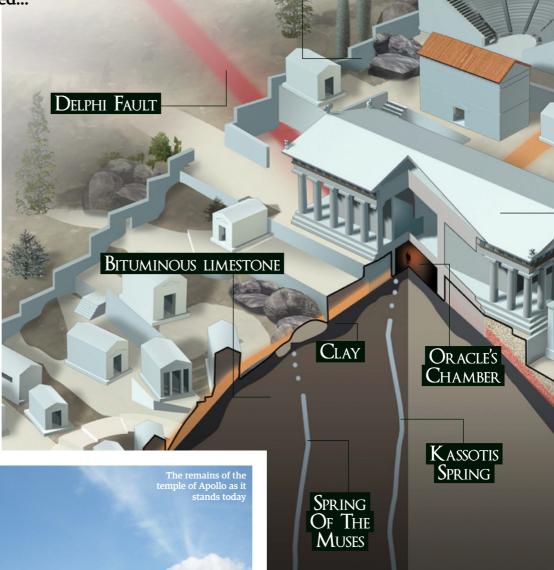
THE SCIENCE BEHIND THE MYTH

Excavations have revealed that there may be more to the story than first believed...

Ever since the emergence of science in society, a scientific explanation for the Pythia's visionary trances has been sought. One of the most valuable accounts of the oracle's trances comes from Plutarch, who served as a priest at the temple in Delphi. He described how sweet-smelling gases arising from the fissure would cause the priestesses to fall into a strange trance. It seemed there was some truth to Plutarch's account, as when archeologists studied the temple ruins they discovered a few peculiar features.

The inner sanctum where the Pythia sat, for example, was two to four metres below the level of the surrounding floor, and there was also a nearby drain for spring water. This structure was unique when compared to any other Ancient Greek temple. All of this proved one thing - that there was definitely something strange going on in the temple of Apollo.

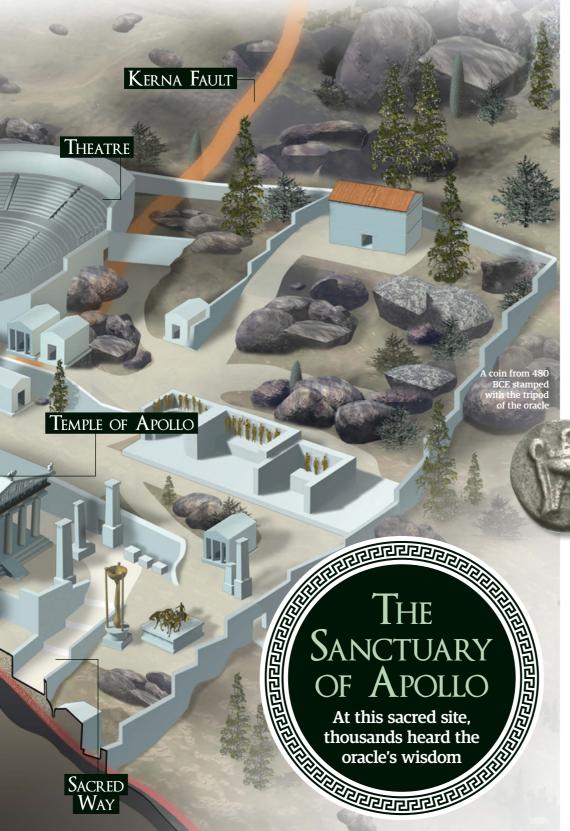
Curious about the existence of the fissure mentioned in Plutarch's accounts, in 1892, French archeologists set about excavating the ruins of the temple with the goal of discovering an ancient cave or hole in the ground. However, surprisingly, nothing of the sort was found. By 1904, it was declared that Plutarch's temple fumes were simply an ancient myth, and never really existed. In 1948, the *Oxford Classical Dictionary* read that: "Excavation has rendered improbable the post-



Wall Surrounding the Sanctuary of Apollo

Alternative Theories

The oracles claimed their trances came from Apollo, scientists blame gases, but these aren't the only explanations for the peculiar incidents



Snake Venom



It is possible that the trances were brought upon by snake venom, particularly that of the cobra or krait snake.

After becoming immunised against the venom, a bite from a snake can produce hallucinogenic symptoms that affect the person's emotional and mental state.

Laurel Leaves



Laurel leaves were always carried by the oracles, and they were also reported to chew on them because of their

link with Apollo. It has been hypothesised that it was the leaves that brought on the oracle's trances, but as they are not hallucinogenic, this is unlikely.

POLITICAL PUPPETS



One of the most popular theories explaining the state of the oracles is that they were simply faking their trances.

Because of the power that their prophecies could hold, it's theorised that the priests or the women themselves manipulated this power as they saw fit. classical theory of a chasm with mephitic vapours."

That was believed to be true until the late 1980s, when a new team of curious scientists decided to investigate the ruins

Worship of the oracle came to an end in 390 AD

for themselves. The rocks they discovered beneath the temple were oily bituminous limestone and were fractured by two faults that crossed beneath the temple. This had to be more than a coincidence. The scientists theorised that tectonic movements and ancient earthquakes caused friction along the faults. Combined with the spring water that ran beneath the temple, methane, ethylene and ethane gas would rise through the faults to the centre and directly into the temple. The low room with its limited ventilation and lack of oxygen would help amplify the effect of the gasses and induce the trance-like symptoms experienced by the oracles.

It was the ethylene gas especially that drew a lot of interest. Ethylene is a sweet-smelling gas. just like Plutarch had reported, and in small doses is said to have the ability to cause trances and frenzied states. Tests conducted with ethylene reported that a dosage higher than 20 per cent could cause unconsciousness; however, less than that and the patient was able to sit up and answer questions, though their voice was altered. There were also instances of fits, thrashing, loss of memory and altered speech patterns, all of which correspond with Plutarch's accounts of the oracles. However, as is always the case with speculative science, this theory is not universally agreed upon. and other scientists argue that other gases such as carbon dioxide and methane are responsible for the hallucinogenic states. Either way, it seems the answer to the question of the mysterious Delphi oracles lies in the peculiar structure of the temple and unique geography of the site, which all aligned to produce something truly remarkable.







THE BATTLE OF MARATHON

MARATHON, GREECE AUGUST, 490 BCE

ong before those 300 Spartans held Persian king Xerxes I at the Hot Gates, another battle between Greece and Persia saw the Greeks withstanding the greatest military force the Earth had ever seen and consequently helped secure a democracy in its fledgling years. After all, Xerxes' burning desire to subjugate Greece was bestowed upon him by his father Darius I whose troops, starting in 492 BCE, began making their way to the Greek mainland while besieging any Greek islands and cities their massive fleet came across.

The Persian fleet dispatched by Darius I was colossal. According to Herodotus, the Persian invasion force consisted of 600 triremes, which could hold a fighting force numbering between 25,000 and 100,000 men. The Greeks had never seen this scale of force before and, as news broke of its various scalps on its way to the mainland - including the crushing of the Ionian revolt in Asia Minor - fear and concern grew. If the might of Persia came knocking on the doors of Athens, the voice of the people's ideology they were currently cultivating would be eradicated; the dream of democracy crushed under Darius' foot.

By 490 BCE, the invaders - led by admiral Datis and Darius' own brother Artaphernes - had brought the Greek Cyclades islands under Persian control, besieged and sacked the city of Eretria and were now headed for Athens itself. Darius had long wanted to punish Athens for aiding the Ionian revolt and generally resisting Persia's expansion into the West, so taking down Athens would be the feather in the proverbial hat. Buoyed by his resounding victory at Eretria, Datis made a beeline for the Greek capital.

Datis chose the bay of Marathon to land his invading force. It was near the small town of Marathon and lay roughly 40 kilometres (25 miles) from the Athens. In response, the Athenians quickly dispatched their

most experienced general, Miltiades, along with 10,000 soldiers. The Greek strategy was to block the Persian army at Marathon and prevent their ingress. Meanwhile, help from Sparta would be sent for, with the larger Persian army checked until the Spartans and Athenians could unite and eradicate the invading force.

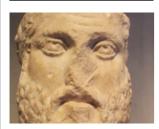
Arriving at Marathon, Miltiades quickly put the Greek plan in action, blocking off the exits and bracing for a Persian attack. For five days that attack didn't come, and while this puzzled Miltiades and his generals, they were unconcerned as each day that passed brought the Spartan support troops closer. The reason Datis delayed his attack is not documented in historical sources, but it is believed that indecision regarding how the Persians' deadly cavalry should be used was a primary factor.

What is clear is that little of the Persian cavalry was deployed at Marathon and, on the fifth day of stalemate, something gave. Whether Miltiades realised that without cavalry the Persians were vulnerable to a direct charge and decided to move against them, or that Datis grew impatient and pressed the offensive is not known. But on the fifth day the Greeks charged down the Persian enemy in a massive shock assault, breaking their weak flanks and enveloping their centre. Indeed, despite being outnumbered two to one, the Greeks secured a decisive victory.

The fallout from Marathon was huge. The Persians, who the Greeks expected to make a resurgent attack on Athens, were so badly broken by the battle that instead they were forced to return straight back to Persia, angering King Darius I greatly and setting in train the second Persian invasion of Greece, undertaken by Xerxes after Darius' death. By contrast, the victory at Marathon was a defining moment for the young Athenian democracy, kick-starting a golden age for the city that would last almost 300 years.

Greece

TROOPS 10,000 CAVALRY UNKNOWN LOSSES 203



LEADER MILTIADES

A renowned Olympic chariot racer. His aggressive tactics at Marathon won the battle, but his temperament and high opinion of himself would lead to his downfall, with political rivals in Athens charging him with treason. He died in prison

Strength: Tactical leader with great war experience.

Weakness: High self-esteem could lead to rashness on the field.

KEY UNII Athenian hoplite

Citizen soldiers renowned for their professionalism, Greek hoplites fought with spear and shield. Their primary battle tactic was facing the enemy in formations such as the phalanx.

Strength: Well-trained and equipped; excelled in close-quarter combat.

Weakness: Few in numbers compared to enemy forces.



SECONDARY UNIT

Convicts were often offered military service as a way to escape prison, with many taking up the offer and joining the hoplites. However, they usually died before achieving this.

Strength: Driven by freedom, granted by successful military service.

Weakness: Ill-disciplined; equipped with basic weaponry.

01 BATTLE LINES DRAWN

The last battle of the first Persian invasion of Greece began with the two armies closing to a distance of 1,500 metres (4,900 feet), the Greek forces arranged in a defensive formation pinning the Persian army against the coast. If the Persians managed to get around, then Athens and all of Greece was theirs for the taking.

02 Stacking the flanks

The Greek army consisted primarily of hoplites who, while well-trained and equipped, were vulnerable to cavalry, whose agility and speed led to them being easily outflanked in the open, so Miltiades stacked his forces' flanks. Persian cavalry was some of the best in the world, with their horses world-renowned for their speed. It must have been a surprise for the Greeks to see that the invading Persian force at Marathon had almost no cavalry, instead mostly made up from archers and Persian Immortals, the supposedly indestructible elite fighters.

104 A rain of arrows unleashed

Upon the instigation of the charge Datis immediately ordered his archers to fire upon the advancing horde, who appeared to be on a suicide mission. Upon his order, a huge barrage of missiles were unleashed that rained down upon the advancing Greeks. However, due to the speed at which the Greeks were advancing, the inability of the Persians to retreat backwards to gain a better firing position and the sturdy armour and shields carried by their enemy, the casualties were few.

05 Brutal first impact

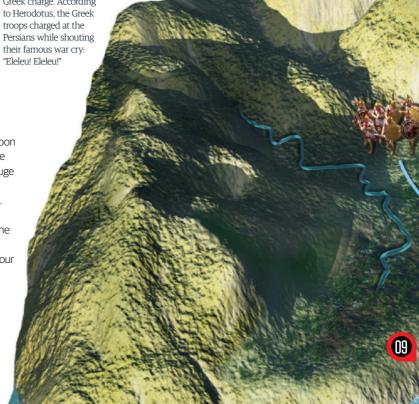
The impact of the Greek charge was devastating. The Athenian hoplites had honed their battle prowess against other Greeks who fought in phalanxes, with large shields and bronze armour. However, the Persians – especially their archers – merely wore cloth and quilted jerkins and when Miltiades and his men connected, there was nothing but the sound of metal crashing into flesh and bone. The Persians troops were completely unprepared for such an assault and the initial shock left their battle line in tatters.

06 A bronze wave

The bronze wave of Athenian breastplates pushed forwards. Datis, seeing that his centre was now badly punctured, redistributed his best fighters, the feared Persian Immortals, to shore it up. For a little while, this tactic succeeded, checking Miltiades in his continuous advance toward the moored Persian fleet.

03 "At them!"

Despite outnumbering the Greek soldiers two to one, Persian force seemed hesitant, refusing to initiate battle, probably as they had little experience in fighting Greek hoplites up close. Miltiades took advantage of this and with one simple order: "At them", he unleashed a massive Greek charge. According to Herodotus, the Greek troops charged at the Persians while shouting



07 PERSIAN WINGS ROUTED

With Datis' best fighters now holding up the remains of the Persian centre, their wings were poorly protected. Miltiades, who had stocked his wings in defence of the Athenians being out-flanked, took advantage.



Persia

TROOPS 25,000 **CAVALRY 1,000 LOSSES 6,400**

KEY LEADER

The Median admiral who led the first campaign of the Persian Wars. While he had some battle experience, he misjudged his battle tactics at Marathon, playing into the strengths of his enemy. It is unknown whether Datis survived Marathon or not.

Strength:

Personally commanded the elite Persian Immortal troops

Weakness:

Overly confident; one-note tacticiar



KEY UNIT PERSIAN IMMORTAL

The elite fighting force of the Achaemenid Empire. Lightly armoured, their agility and razorsharp swords and daggers made them fearsome foes. They could supposedly not be beaten in battle. Strength: Elite fighters; excelled in both long and short-range combat. Weakness: Not actually immortal.



SECONDARY UNIT

ARCHER

Darius' missile troops were the best archers in the world. They frequently racked up many kills at long-range. The Greeks' bronze breastplates and large shields caused them more problems, however.

Strength: Capable of picking off enemy troops from afar.

Weakness: Poor armour; little short-range combat ability.





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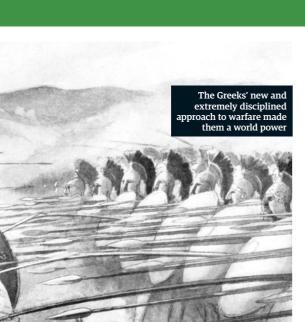
ANCIENT GREENE

CHANGED THE WORLD

Spread across the Mediterranean Sea in more than a thousand small city-states, the secret of the Ancient Greeks' greatness lay in their extraordinary ambition and competitiveness

Written by Paul Fishman







WARFARE

No one had ever fought like the Greeks, and no one had ever won like Alexander the Great

10 Ways Ancient Greece Changed T

The Greeks are often credited with inventing the 'western way of war', fighting pitched battles on foot at fixed locations until one side was defeated. This may seem ordinary enough now, but in earlier periods and other parts of the world fighting was more tentative and less bloody, more reliant on missiles, manoeuvres and displays of force. Troops were also deployed much more loosely in non-Greek armies, fighting as individuals, not a unit. Although the Greeks used cavalry and lightly armed soldiers with javelins and the like for skirmishing, the essence of Greek warfare lay in heavily armed and armoured infantry in close formation, fighting hand-to-hand to the death. This style of fighting brought a new intensity and deadliness to battles. Once it had proven decisive in international warfare, most notably against the Persians and their huge multinational armies, things would never be the same again.

The basis for this was the hoplite soldier, named after the type of shield used. Hoplites were equipped with a bronze helmet, a leather or bronze breastplate, bronze greaves on their shins, a large circular shield (the 'hoplon') made from leather or wood faced with bronze, a long spear made from ash and tipped with an iron or bronze blade, and a short sword, also made from iron or bronze. The armour and weapons were physically demanding for the soldiers, requiring extreme fitness.

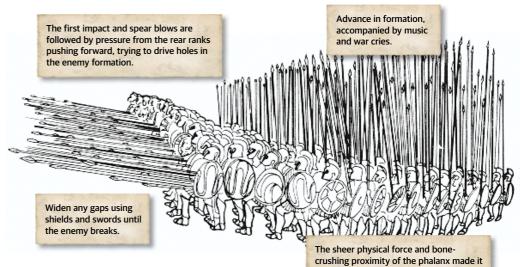
Hoplites were also highly disciplined. They faced the enemy shoulder to shoulder in the famous phalanx formation, each man covering his

companion to the left with his shield and relying on his right-hand neighbour to do the same for him. The line would always creep to the right as each soldier tried to maximise his shield protection. Each rank of the phalanx would normally be at least eight-men deep, making the pressure from the hoplite line positively fearsome.

Morale was crucial. The unprecedented horror of hoplite warfare - crushed from in front and behind, being attacked with spears and swords from close range - was psychologically demanding. If soldiers from the front line broke and ran, the battle was almost instantly lost and the fleeing army, encumbered by heavy equipment, could be slaughtered. Spirits were shored up by wine with the pre-battle breakfast, music during the advance toward the enemy, and the 'paean', the fearsome ululating battle cry of 'eleleleu.'

This tactic was perfected by the Macedonian kings Phillip II and his son, Alexander III - 'the Great'. Professional drill, greater tactical flexibility, better equipment - including the sarissa, a long pike to replace the earlier spears - and increased use of cavalry were among the factors that allowed them to first conquer Greece and then reverse centuries of Persian expansion and conquer the East in the late-4th century BCE, changing the world forever.

terrifying to non-Greeks who weren't used to it. Strength was in numbers.





POLITICS

Before the Greeks, politics was just something people did. They made it something people thought about

Politics is a Greek word meaning 'affairs of the polis' - polis meant 'city' or 'state'. Democracy, oligarchy, monarchy and tyranny are just some of the many other terms we have taken from them. They were probably the first civilisation to really think about politics. Unlike their contemporaries, they analysed different systems; they didn't simply assume that their own way was the only way, even if they often thought it was the best.

It was this critical

thinking that

was probably their greatest legacy, even more than their dramatic experiments with democracy at one end (Athens) and extreme social control at the other (Sparta).

In the 5th century BCE, the Greek world became increasingly divided, culminating in the Peloponnesian War (431-404 BCE) in which Athens and their allies fought against Sparta and their allies. Broadly speaking, the Athenians were pro-democracy, while the Spartans favoured oligarchy - rule by an elite. While this was in some ways a straightforward power struggle, a contest between two powerful states to dominate the Greek world, it was also one of the

first ideological wars. It wasn't just a conflict between states; it was a conflict of ideals. The Spartans won and forced the Athenians to abolish democracy in favour of oligarchy, although this didn't last and popular rule was restored.

Out-and-out monarchy was rare in Greece in the Classical period, mostly confined to border states like Macedonia. However, the future lay with the Macedonian kings, such as Alexander the Great - until these polar ideas of democracy and totalitarian rule resurfaced thousands of years later, defining large parts of the 20th century.

Doric order columns

The columns are in the traditional 'Doric order' style. However, there are eight in front and 17 down the side, rather than the usual six and 13, while new 'Ionian order' features (such as an elaborate frieze) are behind.

> The Parthenon temple of the goddess Athena on the Athenian Acropolis (built 447-438 BCE) was vast and built entirely from marble - 22,000 tons of it. Nothing quite like it had been seen before



SPARTA

Spartan citizens could vote on proposals made by their council of elders, but they could not choose what to vote on or debate. They voted by shouting. They also voted for their chief VOTING magistrates, the 'ephors', every year. The ephors served alongside two hereditary kings in a complex political set-up.

Sparta was a land power and was largely closed to the outside world. Trade was insignificant and it only had a small navy and no **FOREIGN** merchant fleet. Precious few **POLICY** outsiders were welcome in Sparta, and they could only live there by official invitation, which was extremely rare.

Although Spartan women were not full citizens in the sense that men were, Spartan women were famous in Ancient Greece for their freedom WOMEN and public visibility. They were known as 'thigh showers' because of their short tunics and scandalised non-Spartans with their public dancing and sexual freedom.

In English, the word 'spartan' means 'austere, without comfort', and it's no surprise that Classical Sparta was a simple and basic city in every sense of the word. There was no ostentatious public architecture, and there weren't even city walls - the city's walls were its men, the Spartans said.

'Laconic', meaning 'using few words' in English, comes from 'Laconia', another word for Sparta. Spartans were famed for their dry and abrupt wit. After a disastrous sea battle, a Spartan sent one of the most laconic war despatches ever recorded: "Ships gone; Mindarus [the admiral] dead; the men starving; at our wits' end what to do.'

ATHENS

In the period of full democracy in Athens all Athenian officials were elected or chosen through a lottery, much like today's jury service, where any free citizen could be chosen to serve for a set amount of time. Even generals were elected. Citizens could debate all public policy and propose motions for debate.

Athens was a sea power with a thriving international trade, a powerful navy and a large body of non-Athenian residents merchants, artisans, scholars and artists. Unlike Sparta, Athens was dependent on trade, especially grain imports, for its survival and prosperity.

Women had few rights. Courtesans might behave with more freedom, but 'respectable' women were expected to be neither seen nor heard outside the home. Practice may have been more liberal than theory, however: one Greek comedy has women going on a 'sex strike' to force the men to make peace with Sparta.

The public buildings of Athens, especially on the Acropolis, were a marvel of the ancient world, setting new standards of magnificence and innovation. The impressive public spaces were heaving with activity. The city itself and the neighbouring harbour, the Piraeus, were enclosed within near-unbreachable walls.

Training in public speaking was an important part of a well-to-do Athenian's education. One of the most famous orators of all time, ELOOUENCE Demosthenes, was an Athenian, though it should be said he was also famous for warning against the Macedonians in speech after speech and being ignored until it was too late.

PUBLIC SPACES

MEDICINE

"First do no harm," said Hippocrates. He didn't do a great deal of good to his patients, either, but he did lay the foundations for future medicine

The Greek contribution to scientific medicine was huge. While even the best of their doctors couldn't cure many illnesses and they were proven wrong in many of their speculations, their ethos and method were the foundation for later developments and live on today. While supernatural diagnoses and religious and magical cures

continued alongside the new rational medicine of Hippocrates in the 5th and 4th centuries BCE, this was a significant stage in the history of medicine; perhaps the single largest shift in medical thinking there has been. The new physicians said that illness had purely natural causes, coming from within the body and the physical environment; it was not a curse from gods or witches. They developed a

method of close observation to study individual diseases, identifying them and cataloguing their symptoms.

Hippocrates particularly insisted on a selfless and compassionate duty of care to patients. The principles and methods were now in place to advance medical knowledge and care, even if treatment was often ineffective without today's knowledge of physiology.



HIPPOCRATES



Hippocrates believed most illnesses were caused by the body's natural balance being disrupted and that the role of the physician was to help nature restore it. Unfortunately, his ideas of physiology were hopelessly wrong. He thought the balance was between four 'humours': blood, phlegm, yellow bile and black bile.

Purgatives and bloodletting

If the humours were unbalanced by 'too much' blood or bile, then the patient might be bled or given a laxative

Diet and exercise

Regular exercise, bathing in the sea and avoiding overeating were all recommended to help avoid illness. During illness a light or liquid diet would be prescribed.

Quiet and rest

Patients should not be disturbed and should rest to help conserve and restore their strength.

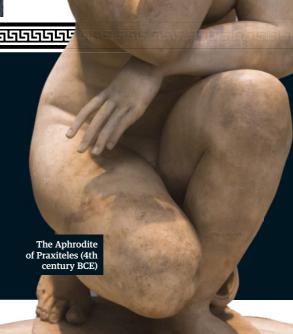


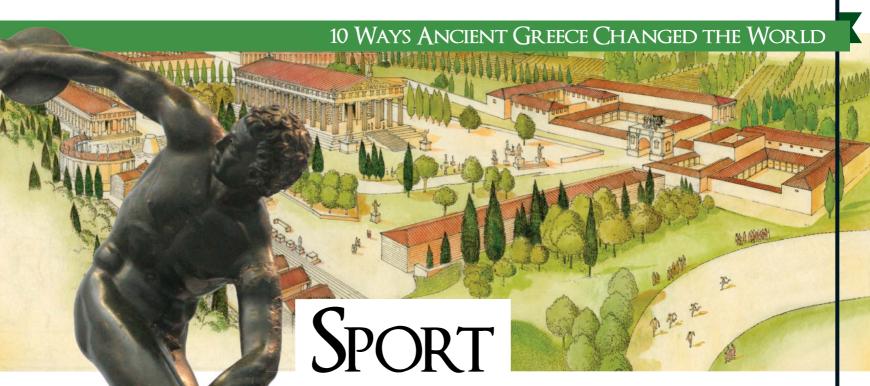


Perfection of form and realism of presentation made Greek art stand out. Have their sculptures ever been bettered?

Sculpture and painting were without doubt the greatest of the Greek visual arts, especially sculpture. The distinctive characteristics were a concentration on the human form rather than landscapes or strange and inhuman figures - such as gods, monsters or demons; a focus on perfection and beauty; attention to detail and a sense of realism. It might seem that realism and perfection would

be in conflict, but this was not the case. The Greeks admired perfect forms, such as idealised bodies. What was being painted or sculpted was perfect. The realism was in the presentation - how the form was being shown. So greater three-dimensionality and more natural postures and stances for bodies in statues added realism. This, combined with attention to detail, had an enduring influence on Western art that still lives to this day.





Olympic

Sprint

tills required: Speed, acceleration and strength and stamina when in armour Is it still an Olympic event? Yes, though neither naked nor in armour

Discus is still

an Olympic

sport today

Horse and chariot racing

Skills required: Horsemanship, courage and good funding

Is it still an Olympic event? There are equestrian events, but not races - or chariots

Skills required: Strength and coordination Is it still an Olympic event? Yes

Boxing

Skills required: Strength, stamina and

Is it still an Olympic event? Yes, though unlike the Greeks we use padded gloves

Pentathlon

Skills required: All the athletic skills, plus stamina and courage

s it still an Olympic event? Yes, although the individual events have changed

In Greece, the hunt for physical perfection and their extreme competitiveness created a new, everlasting spectator event...

Greek athletes were celebrities and adored to an extent that would make us blush. Winning an Olympic victory for your city would bring glory, popularity, a head start in politics if you wanted it, and even a statue. Rich citizens would compete to spend the most on preparing contestants - such as lavishing money on chariots, horses and THE PERFECT BODY trainers. Make no mistake, though; it was the In any major Greek settlement there winning that counted. would be images of the perfect body in all the Cheating and sharp public spaces: in statues, carved on walls and even tombs, painted on walls and crockery. It was fed by practice were not their obsessive concern for symmetry and proportion, unknown and as seen in their architecture. Every place of substance could create lasting would also have gymnasia. For the well-off (male) citizen hiring a personal trainer, watching your diet and exercising controversy and illto look good were all essential. All we have added to the feeling, while injuries mix is cosmetic surgery. We have celebrity and fitness and deaths were magazines instead of public art. It seems very modern. an accepted part of but in fact it's quite Greek. However, there was a more serious note to their exercise, because they were the fighting events. also preparing to fight in battle. The physical What's more - much like

now - star athletes could

be persuaded to represent

other, richer cities.

Although we focus on the Olympics, and rightly so in many ways, sport and exercise were part of daily life for male Greeks, as well as young female Spartans. In fact, sport and exercise were part of what made the Greeks different from their neighbours, and they recognised and celebrated this fact. The Olympic Games, traditionally said to have begun in 776 BCE and always held at Olympia, were only open to adult Greek-speaking males.

At first, the Olympics lasted a single day and comprised a single event, a foot race akin to today's 200-metres sprint. Over time Olympic events grew, matching those commonly pursued in the Greek cities, although some - chariot racing, above all - were only for the very rich, or those funded

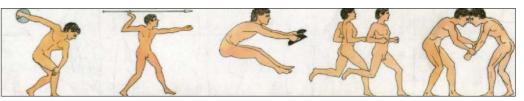
by the very rich. They resembled military exercises, sometimes obsolete ones as

> with the chariots. The games were eventually held over a full five days. Team events were rare,

because for the Greeks the essence of sport was individual contest and personal victory. Events included foot, horse and chariot races; discus and javelin throw; the long jump; wrestling; boxing; a pentathlon; and pankration, a combination of wrestling and boxing. Athletes trained in a quite modern way, except that they were often naked, as they would be in many of the contests

themselves. As with the modern Olympics, the prize for victory was a token, an olive wreath, but only the winner was recognised - there was no reward for coming second.

Many of our sporting words, including 'athletics', 'athlete', 'gymnastics', 'gymnasium', 'stadium', 'hippodrome' and - of course - 'Olympics' come from Greek, suggesting just how much modern sport owes to them.



and mental demands of hoplite warfare

would hardly have been possible

without this preparation.

LITERATURE

The Greeks established many of the genres of Western literature

The first written western literature was the *Iliad*, a Greek heroic poem probably written in the 8th century BCE. Lyric and elegiac poetry – originally set to music from the lyre and the flute, respectively – were Greek creations. The Athenians alone established two dramatic genres, tragedy and comedy (in two different styles), while the philosopher Aristotle codified dramatic principles in his influential *Poetics*. The Greeks also wrote novels, ornamental speeches and were the first people to write history; Herodotus was the first historian of any sort, while Thucydides was the first modernseeming historian.

Only a small portion of Greek literature has survived, but what has – such as the epic poems of Homer, the tragedies of Aeschylus, Sophocles and Euripides, the comedies of Aristophanes and Menander – is still read today, both in Greek and in translation.

EDUCATION

The Athenians anticipated the widespread literacy and universities of modern democracies, while Spartans inspired totalitarian regimes with their fiercely regimented state schooling

As with so many other things, Athens and Sparta educated their children in very different ways. Other Greeks had various approaches, but most were closer to the Athenians, and by the late-4th century BCE the Athenian way was widespread. One belief they all shared was that education's purpose was to produce good citizens.

In Sparta, a good citizen meant being a good soldier. Boys were taken from their families at seven, lived in communal barracks and were subjected to ferocious discipline and military training. Perhaps uniquely among Ancient Greeks, girls were also educated, again with an emphasis on physical and mental toughness.

In Athens, physical training was also important, but there was much more emphasis on literacy and culture. It is thought that a higher proportion of adult male citizens could read and write in 5th and 4th-century BCE Athens than in any modern European state until the 20th century. This reflected the requirements and ambitions of an active democracy.

Most Athenian boys probably only had a few years of formal

education, but the well-to-do wanted more to help them compete and excel in public life. In the 5th and 4th centuries BCE higher education developed, incorporating elements of new thinking – philosophy, mathematics and the like – although the early focus was on teaching 'cleverness', especially rhetorical tricks.

In time, schools such as those founded by the philosophers
Plato and Aristotle offered a more purely educational approach, providing the blueprint for modern universities. Academia and academics are named after Plato's school, the Academy.



invent maths, but they did have a lot of Eureka! moments

Mathematics is a Greek word for 'that which is learned.' Pythagoras, a semi-legendary and eccentric figure from the island of Samos - he was a vegetarian who forbade his followers from eating beans - is said to have invented the word, and much else besides. How much of this is true we can't know, but it's hard to dispute that many of the terms, concepts and classical problems current in maths today come from the Greeks, especially in the field of geometry. Euclid is often called the 'father of geometry', while Thales and Pythagoras' theorems are fundamental. Although pi had already been calculated approximately in the Near and Far East, the first recorded mathematician to calculate it rigorously was the Greek Archimedes, in around 250 BCE. Even where Greek mathematicians were unable to answer questions themselves, they were often asking ones that would prove fruitful for mathematicians for millennia to come.



Greek philosophers didn't only invent their own subject; they also invented science

The word philosophy comes from the Greek for 'love of wisdom', and is said to have first been used by Pythagoras. The Greeks didn't differentiate between what we would think of as science and philosophy, and many philosophers were chiefly concerned with physics, speculating on the nature of the universe. Famously, Democritus (ca 460-370 BCE) expounded an early version of atomic theory. Plato is said to have despised Democritus to such an extent that he wanted to burn all his writings!

It wasn't until Socrates (ca 470-399 BCE) that subjects with humankind as their focus, such as ethics, became fully recognised philosophical concerns. Socrates also developed the dialectical method - roughly, question and answer with an emphasis on discovering true or false statements and definitions - which has been hugely influential in many fields.

What we think of as 'critical thinking' owes much to Socrates, who made many enemies by challenging lazy beliefs and conventional wisdom, often with mischievous humour.

Pythagoras shared his knowledge

with his students

Plato was a pupil of Socrates, while Aristotle was a pupil of Plato's. Plato's interests were widespread, but his greatest concern - the subject for his masterpiece, *The Republic* - was justice. His belief in the interconnectedness of things led him to state that justice could only be seen in a just state, for him a sort of philosopher's version of Sparta, which influenced later totalitarian political thinking. Aristotle was more of a pragmatist and observer, a forerunner of social scientists in some ways, as well as physical scientists.

Other major movements included Epicurianism, Stoicism and Cynicism, all of which have spawned English words based on simplified (and somewhat misleading) versions of their teachings.

GREAT GREEK PHILOSOPHERS

Socrates

A poor Athenian, he was a famously tough soldier during the wars against Sparta. He was sentenced to death for 'introducing new gods' to Athens and corrupting youth through his ideas, and famously died by voluntarily drinking hemlock. Socrates didn't leave any written documents, but his legacy came through his pupils, especially Plato.

"The unexamined life is not worth living"

Plato

Born in the 420s BCE to a wealthy aristocratic Athenian family, he died in the mid-4th century. He tried to turn Dionysius, the ruler of Syracuse, into a 'philosopher-king', but was sold into slavery for his pains, though he was quickly bought and freed by an admirer. He founded the famous Academy.

"Ignorance, the root and stem of every evil"

Aristotle

Aristotle (384-322 BCE) was born in northern Greece, but educated from the age of 18 in Athens at Plato's Academy. He returned north to act as the future Alexander the Great's tutor for several years, before returning to Athens to found his own school, the Lyceum.

"PLATO IS DEAR TO ME, BUT DEARER STILL IS TRITH"



01 HE BELIEVED IN SCIENTIFIC REASON

Before Hippocrates, illness was ascribed to divine reasons like the will of the gods. The Greek physician was among the first to look for natural causes, and used scientific reason and deduction to prescribe remedies like improved diet, sleep and better hygiene.

Top 5 facts HIPPOCRATES

THE 'FATHER OF MEDICINE', HIGHLY INFLUENTIAL PHYSICIAN GREEK, 460 BCE - 377 BCE

02 He was imprisoned for his beliefs

Many of those that governed Greece and held power opposed his theories on medicine as blasphemous, as they disregarded the influence of gods and superstition. As a result he endured a 20-year prison sentence, but while he was locked up wrote the influential medical book, *The Complicated Body*.

103 Founder of a medical college

On his home island of Kos he founded the Hippocratic School of medicine, which produced the Hippocratic Corpus, a collection of over 60 works. This institution revolutionised medicine in ancient Greece as the Cnidian School – which treated the body as separate parts that weren't interconnected – had previously been the most eminent.

1 He was an innovator

Hippocrates was an innovator who performed the first ever documented chest surgery and, while the degree of sophistication has increased, modern surgery works on the same principles he used. He also described clubbed fingers as a significant diagnostic sign of chronic suppurative lung disease, lung cancer and cyanotic heart disease.

05 His work continues to influence

To this day, new doctors around the world swear a Hippocratic oath. This specifics the ethical standards that new physicians will abide by, and includes the line: 'If I keep this oath faithfully, may I enjoy my life and practise my art, respected by all humanity and in all times; but if I swerve from it or violate it, may the reverse be my life.'

HIPPOCRATES Greek, 460-377 BCE

Brief Bio

Born in 460 BCE on the island of Kos, Hippocrates looked at medicine and the human body in new

and radical ways. He believed the body was connected and, using the theory of the four humours, looked for scientific and rational reasons for illness. By the time of his death, he had established the age's most eminent school of medicine.

