

Chapter 1 : Ancient Astronomy, Science And The Ancient Greeks

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Though many know that Western culture was highly influenced by the Greeks, some might be surprised to know just how many Greek inventions are still in use today.

Democratic Government The Ancient Greeks introduced a system of government called "demokratia" in B. The name translates to "rule by the people. Dedicated to the gods of Olympus, the games featured the best and brightest athletes of all the cities in Greece. The games took place every fourth year and were a time of religious, political and democratic togetherness.

The Hippocratic Oath The Greek medical text known today as "The Hippocratic Oath" established religious and ethical standards of care for physicians in ancient Greece. The text created a strong legal bond between those in the field of medicine and those in the community. Requiring strict loyalty to the profession, it was the first step toward universal medical training for doctors and nurses.

In ancient architecture, both styles were applied to create constant symmetry and harmony in great structures. The most common features used in Greek architecture were grand pillars, rows of columns, decorative moldings and oblong designs. Inner shrines and temples were also a typical feature in the grand spaces of worship. Greek architecture can still be seen today, most notably in the U.

The Peer Jury Ancient Greek courts used peer juries to decide important cases. Though there is some evidence that the juries were filled primarily with only wealthy elders, the system established a body of peers to witness and decide cases. Juries were also called upon to pass judgment on potential laws presented by the Assembly.

Geometry and Mathematical Deduction The Greeks studied geometry differently than those who came before them. A group of scholars under the direction of Pythagoras, called Pythagoreans, are credited with the application of deduction and reason to mathematical theorem. By studying the properties of numbers, and applying mathematical values to everything around them, Pythagoreans created new applications for math. Pythagoras is also credited as the first to prove the Pythagorean Theorem and discover irrational numbers.

The Screw Greek mathematician Archimedes developed a screw pump for removing and raising water using a screw encased and open at both ends. Turning the screw helps draw water up and outside of the casing. The process was used to bail out boats and to transfer water for irrigation. The Archimedes screw has been updated for modern use in irrigation and waster water removal.

Philosophical Reasoning The Greeks were the first civilization to break away from ancient mythology and apply evidence-based reasoning to explain life. Some of the greatest philosophers in history studied and taught in Ancient Greece -- Socrates, Plato and Aristotle. These philosophers of the ancient world placed heavy emphasis on political, social and educational involvement. Their arguments for deductive reasoning, and an ever-evolving reality, have translated for every generation since.

The Marathon In B. The Greek armies were outnumbered and relied on local runner Pheidippides to seek help and warn local leaders of impending attacks. In under 10 days, Pheidippides ran miles over rough terrain. Legends recount his death as he finished his last 26 mile trek from Marathon to Athens. Pheidippides was credited for the Greek victory over the Persians.

The Theater In ancient Greece, the theater functioned as a great equalizer. Citizens of all walks of life came together in theaters for festivals, celebrations and theatrical productions. Greek dramatists like Aeschylus wrote tragedies that served to communicate social and political concerns. Comedians like Menander wrote plays ridiculing the elite upper classes. Theatrical styles varied, but they all came together to provide commentaries on the issues of the day.

Chapter 2 : 10 Things Invented in Greece That We Use Today | Synonym

The Greek city-states were never united, they formed temporary coalitions against each other, which came and went according to self-interest at any particular time.

Who were the ancient Greeks? Part of Ancient Greece Who were the ancient Greeks? About 2, years ago, Greece was one of the most important places in the ancient world. The Greeks were great thinkers, warriors, writers, actors, athletes, artists, architects and politicians. The Greeks called themselves Hellenes and their land was Hellas. They lived in mainland Greece and the Greek islands, but also in colonies scattered around the Mediterranean Sea. They sailed the sea to trade and find new lands. The early history of ancient Greece People have been living in Greece for over 40, years. The earliest settlers mostly lived a simple hunter-gatherer or farming lifestyle. The Minoans were the first great Greek civilisation. They were known as the Minoans after their legendary king, Minos. After the Minoans came the Mycenaean civilisation, from mainland Greece. They were fine builders and traders, but they were also great soldiers. They famously fought in the battle of Troy. It is known as a dark age because nobody knows much about what happened - all written language and art disappeared. This is the Great Palace of Knossos on the island of Crete. The Minoan civilisation grew rich on trade and they built glorious palaces decorated with beautiful wall paintings. The Greeks started trading more with the outside world, they held the first Olympic Games and they fought off the invading Persian army. This period is known by historians as the Archaic period of Greek history. During this time many of the cities in Greece were ruled by a king-like figure. Around BC Greece entered a golden age which lasted for years. The people built fantastic temples, made scientific discoveries, wrote plays and founded the first proper democracy. Historians call this Classical Greece. The final period of Greek history is known as the Hellenistic period. They respected the Greeks and copied many things about their culture, including their buildings, beliefs and clothes. The Parthenon temple was built for the Greek goddess Athena. It sits on top of a hill called the Acropolis and looks out over the city of Athens. Click on the map to find out about some of the cities of ancient Greece Start activity How was Greece ruled? Each city-state ruled itself. They had their own governments, laws and army. So, ancient Greeks living in Sparta considered themselves Spartan first, and Greek second. However, sometimes they joined together to fight against a bigger enemy, like the Persian Empire. Only a very powerful ruler could control all Greece. One man did in the s BC. He was Alexander the Great, from Macedonia. Alexander led his army to conquer an empire that stretched as far as Afghanistan and India. Alexander the Great founded over 70 cities and created an empire that stretched across three continents, covering 2 million square miles.

Chapter 3 : Why were the Greeks unable to unite after they defeated the Persians Essay - Espace Academ

Even Greek sources, including the king of Greece himself in , confirm that when the Greek armies occupied Aegean Macedonia the overwhelming majority of the population were NOT Greeks, confirming the fact that the Greeks never lived in Macedonia since the most ancient times (Nikolaides, Spiros Melas Epopee).

Archaic period in Greece Dipylon Vase of the late Geometric period, or the beginning of the Archaic period, c. In the 8th century BC, Greece began to emerge from the Dark Ages which followed the fall of the Mycenaean civilization. Literacy had been lost and Mycenaean script forgotten, but the Greeks adopted the Phoenician alphabet , modifying it to create the Greek alphabet. Objects with Phoenician writing on them may have been available in Greece from the 9th century BC, but the earliest evidence of Greek writing comes from graffiti on Greek pottery from the mid-8th century. It was fought between the important poleis city-states of Chalcis and Eretria over the fertile Lelantine plain of Euboea. Both cities seem to have suffered a decline as result of the long war, though Chalcis was the nominal victor. A mercantile class arose in the first half of the 7th century BC, shown by the introduction of coinage in about BC. The aristocratic regimes which generally governed the poleis were threatened by the new-found wealth of merchants, who in turn desired political power. From BC onwards, the aristocracies had to fight not to be overthrown and replaced by populist tyrants. In Sparta , the Messenian Wars resulted in the conquest of Messenia and enslavement of the Messenians, beginning in the latter half of the 8th century BC, an act without precedent in ancient Greece. This practice allowed a social revolution to occur. Even the elite were obliged to live and train as soldiers; this commonality between rich and poor citizens served to defuse the social conflict. These reforms, attributed to Lycurgus of Sparta , were probably complete by BC. Political geography of ancient Greece in the Archaic and Classical periods Athens suffered a land and agrarian crisis in the late 7th century BC, again resulting in civil strife. The Archon chief magistrate Draco made severe reforms to the law code in BC hence " draconian " , but these failed to quell the conflict. Eventually the moderate reforms of Solon BC , improving the lot of the poor but firmly entrenching the aristocracy in power, gave Athens some stability. By the 6th century BC several cities had emerged as dominant in Greek affairs: Athens, Sparta, Corinth , and Thebes. Each of them had brought the surrounding rural areas and smaller towns under their control, and Athens and Corinth had become major maritime and mercantile powers as well. Rapidly increasing population in the 8th and 7th centuries BC had resulted in emigration of many Greeks to form colonies in Magna Graecia Southern Italy and Sicily , Asia Minor and further afield. The emigration effectively ceased in the 6th century BC by which time the Greek world had, culturally and linguistically, become much larger than the area of present-day Greece. Greek colonies were not politically controlled by their founding cities, although they often retained religious and commercial links with them. The emigration process also determined a long series of conflicts between the Greek cities of Sicily, especially Syracuse , and the Carthaginians. This way Rome became the new dominant power against the fading strength of the Sicilian Greek cities and the Carthaginian supremacy in the region. One year later the First Punic War erupted. In this period, there was huge economic development in Greece, and also in its overseas colonies which experienced a growth in commerce and manufacturing. There was a great improvement in the living standards of the population. Some studies estimate that the average size of the Greek household, in the period from BC to BC, increased five times, which indicates[citation needed] a large increase in the average income of the population. In the second half of the 6th century BC, Athens fell under the tyranny of Peisistratos and then of his sons Hippias and Hipparchos. However, in BC, at the instigation of the Athenian aristocrat Cleisthenes , the Spartan king Cleomenes I helped the Athenians overthrow the tyranny. Afterwards, Sparta and Athens promptly turned on each other, at which point Cleomenes I installed Isagoras as a pro-Spartan archon. Eager to prevent Athens from becoming a Spartan puppet, Cleisthenes responded by proposing to his fellow citizens that Athens undergo a revolution: Classical Greece Main article: Classical Greece Early Athenian coin, depicting the head of Athena on the obverse and her owl on the reverseâ€”5th century BC In BC, the Ionian city states under Persian rule rebelled against the Persian-supported tyrants that ruled them. Sparta was suspicious of the increasing Athenian power funded by

the Delian League, and tensions rose when Sparta offered aid to reluctant members of the League to rebel against Athenian domination. These tensions were exacerbated in 427 BC, when Athens sent a force to aid Sparta in overcoming a helot revolt, but their aid was rejected by the Spartans. In an alliance between Athens and Argos was defeated by Sparta at Mantinea. Another war of stalemates, it ended with the status quo restored, after the threat of Persian intervention on behalf of the Spartans. The Spartan hegemony lasted another 16 years, until, when attempting to impose their will on the Thebans, the Spartans were defeated at Leuctra in 371 BC. The Theban general Epaminondas then led Theban troops into the Peloponnese, whereupon other city-states defected from the Spartan cause. The Thebans were thus able to march into Messenia and free the population. Deprived of land and its serfs, Sparta declined to a second-rank power. The Theban hegemony thus established was short-lived; at the Battle of Mantinea in 418 BC, Thebes lost its key leader, Epaminondas, and much of its manpower, even though they were victorious in battle. In fact such were the losses to all the great city-states at Mantinea that none could establish dominance in the aftermath. In twenty years, Philip had unified his kingdom, expanded it north and west at the expense of Illyrian tribes, and then conquered Thessaly and Thrace. His success stemmed from his innovative reforms to the Macedonian army. Phillip intervened repeatedly in the affairs of the southern city-states, culminating in his invasion of 356 BC. Decisively defeating an allied army of Thebes and Athens at the Battle of Chaeronea 338 BC, he became de facto hegemon of all of Greece, except Sparta. He compelled the majority of the city-states to join the League of Corinth, allying them to him, and preventing them from warring with each other. Philip then entered into war against the Achaemenid Empire but was assassinated by Pausanias of Orestis early on in the conflict. Alexander the Great, son and successor of Philip, continued the war. When Alexander died in 323 BC, Greek power and influence was at its zenith. However, there had been a fundamental shift away from the fierce independence and classical culture of the poleis and instead towards the developing Hellenistic culture. Hellenistic Greece Main articles: Although the establishment of Roman rule did not break the continuity of Hellenistic society and culture, which remained essentially unchanged until the advent of Christianity, it did mark the end of Greek political independence.

Chapter 4 : Ancient Greece - Wikipedia

The real Ethiopians were believed to be black, as the Greeks mention (PROOF: if the Greeks were black, they would have never criticised the fact that the Ethiopians are black) worshiped the Greek Pantheon.

Presocratic Thought An analysis of Presocratic thought presents some difficulties. Even these purportedly verbatim words often come to us in quotation from other sources, so it is difficult, if not impossible, to attribute with certainty a definite position to any one thinker. Presocratic thought marks a decisive turn away from mythological accounts towards rational explanations of the cosmos. Indeed, some Presocratics openly criticize and ridicule traditional Greek mythology, while others simply explain the world and its causes in material terms. This is not to say that the Presocratics abandoned belief in gods or things sacred, but there is a definite turn away from attributing causes of material events to gods, and at times a refiguring of theology altogether. The foundation of Presocratic thought is the preference and esteem given to rational thought over mythologizing. This movement towards rationality and argumentation would pave the way for the course of Western thought. The Milesians Thales c. Aristotle offers some conjectures as to why Thales might have believed this Graham First, all things seem to derive nourishment from moisture. Next, heat seems to come from or carry with it some sort of moisture. Finally, the seeds of all things have a moist nature, and water is the source of growth for many moist and living things. Some assert that Thales held water to be a component of all things, but there is no evidence in the testimony for this interpretation. It is much more likely, rather, that Thales held water to be a primal source for all things—perhaps the sine qua non of the world. Like Thales, Anaximander c. That he did not, like Thales, choose a typical element earth, air, water, or fire shows that his thinking had moved beyond sources of being that are more readily available to the senses. He might have thought that, since the other elements seem more or less to change into one another, there must be some source beyond all these—a kind of background upon or source from which all these changes happen. How it is that this separation took place is unclear, but we might presume that it happened via the natural force of the boundless. The universe, though, is a continual play of elements separating and combining. If our dates are approximately correct, Anaximenes c. However, the conceptual link between them is undeniable. Like Anaximander, Anaximenes thought that there was something boundless that underlies all other things. Unlike Anaximander, Anaximenes made this boundless thing something definite—air. For Anaximander, hot and cold separated off from the boundless, and these generated other natural phenomena Graham For Anaximenes, air itself becomes other natural phenomena through condensation and rarefaction. Rarefied air becomes fire. When it is condensed, it becomes water, and when it is condensed further, it becomes earth and other earthy things, like stones Graham This then gives rise to all other life forms. Furthermore, air itself is divine. Air, then, changes into the basic elements, and from these we get all other natural phenomena. Xenophanes of Colophon Xenophanes c. At the root of this poor depiction of the gods is the human tendency towards anthropomorphizing the gods. Indeed, Xenophanes famously proclaims that if other animals cattle, lions, and so forth were able to draw the gods, they would depict the gods with bodies like their own F Beyond this, all things come to be from earth F27 , not the gods, although it is unclear whence came the earth. The reasoning seems to be that God transcends all of our efforts to make him like us. If everyone paints different pictures of divinity, and many people do, then it is unlikely that God fits into any of those frames. Pythagoras and Pythagoreanism Ancient thought was left with such a strong presence and legacy of Pythagorean influence, and yet little is known with certainty about Pythagoras of Samos c. Many know Pythagoras for his eponymous theorem—the square of the hypotenuse of a right triangle is equal to the sum of the squares of the adjacent sides. Whether Pythagoras himself invented the theorem, or whether he or someone else brought it back from Egypt, is unknown. He developed a following that continued long past his death, on down to Philolaus of Croton c. Whether or not the Pythagoreans followed a particular doctrine is up for debate, but it is clear that, with Pythagoras and the Pythagoreans, a new way of thinking was born in ancient philosophy that had a significant impact on Platonic thought. The Pythagoreans believed in the transmigration of souls. The soul, for Pythagoras, finds its immortality by cycling through all living beings in a 3-year cycle, until it returns

to a human being Graham Indeed, Xenophanes tells the story of Pythagoras walking by a puppy who was being beaten. What exactly the Pythagorean psychology entails for a Pythagorean lifestyle is unclear, but we pause to consider some of the typical characteristics reported of and by Pythagoreans. Plato and Aristotle tended to associate the holiness and wisdom of number—and along with this, harmony and music—with the Pythagoreans Graham Perhaps more basic than number, at least for Philolaus, are the concepts of the limited and unlimited. Nothing in the cosmos can be without limit F1 , including knowledge F4. Imagine if nothing were limited, but matter were just an enormous heap or morass. Next, suppose that you are somehow able to gain a perspective of this morass to do so, there must be some limit that gives you that perspective! Presumably, nothing at all could be known, at least not with any degree of precision, the most careful observation notwithstanding. Additionally, all known things have number, which functions as a limit of things insofar as each thing is a unity, or composed of a plurality of parts. Heraclitus Heraclitus of Ephesus c. His aphoristic style is rife with wordplay and conceptual ambiguities. Heraclitus saw reality as composed of contraries—a reality whose continual process of change is precisely what keeps it at rest. Fire plays a significant role in his picture of the cosmos. No God or man created the cosmos, but it always was, is, and will be fire. At times it seems as though fire, for Heraclitus, is a primary element from which all things come and to which they return. At others, his comments on fire could easily be seen metaphorically. Whether one travels up the road or down it, the road is the same road. This, according to Aristotle, supposedly drove Cratylus to the extreme of never saying anything for fear that the words would attempt to freeze a reality that is always fluid, and so, Cratylus merely pointed Graham So, the cosmos and all things that make it up are what they are through the tension and distention of time and becoming. The river is what it is by being what it is not. Fire, or the ever-burning cosmos, is at war with itself, and yet at peace—it is constantly wanting fuel to keep burning, and yet it burns and is satisfied. Parmenides and Zeno If it is true that for Heraclitus life thrives and even finds stillness in its continuous movement and change, then for Parmenides of Elea c. Parmenides was a pivotal figure in Presocratic thought, and one of the most influential of the Presocratics in determining the course of Western philosophy. According to McKirahan, Parmenides is the inventor of metaphysics—the inquiry into the nature of being or reality. While the tenets of his thought have their home in poetry, they are expressed with the force of logic. The Parmenidean logic of being thus sparked a long lineage of inquiry into the nature of being and thinking. Parmenides recorded his thought in the form of a poem. In it, there are two paths that mortals can take—the path of truth and the path of error. The first path is the path of being or what-is. The right way of thinking is to think of what-is, and the wrong way is to think both what-is and what-is-not. The latter is wrong, simply because non-being is not. In other words, there is no non-being, so properly speaking, it cannot be thought—there is nothing there to think. It is only our long entrenched habits of sensation that mislead us into thinking down the wrong path of non-being. The world, and its appearance of change, thrusts itself upon our senses, and we erroneously believe that what we see, hear, touch, taste, and smell is the truth. But, if non-being is not, then change is impossible, for when anything changes, it moves from non-being to being. For example, for a being to grow tall, it must have at some point not been tall. Since non-being is not and cannot therefore be thought, we are deluded into believing that this sort of change actually happens. Similarly, what-is is one. If there were a plurality, there would be non-being, that is, this would not be that. Parmenides thus argues that we must trust in reason alone. In the Parmenidean tradition, we have Zeno c. Zeno seems to have composed a text wherein he claims to show the absurdity in accepting that there is a plurality of beings, and he also shows that motion is impossible. Zeno shows that if we attempt to count a plurality, we end up with an absurdity. If there were a plurality, then it would be neither more nor less than the number that it would have to be. Thus, there would be a finite number of things. On the other hand, if there were a plurality, then the number would be infinite because there is always something else between existing things, and something else between those, and something else between those, ad infinitum. Thus, if there were a plurality of things, then that plurality would be both infinite and finite in number, which is absurd F4. The most enduring paradoxes are those concerned with motion. It is impossible for a body in motion to traverse, say, a distance of twenty feet. In order to do so, the body must first arrive at the halfway point, or ten feet. But in order to arrive there, the body in motion must travel five feet. But in order to arrive there, the body must

travel two and a half feet, ad infinitum. Since, then, space is infinitely divisible, but we have only a finite time to traverse it, it cannot be done. Presumably, one could not even begin a journey at all. Achilles must first reach the place where the slow runner began. This means that the slow runner will already be a bit beyond where he began.

Chapter 5 : Why Macedonia and the Macedonians had Never been Greek?

According to over 50 ancient Greek & Roman orators, Macedonia was never Greek, remembering that these historians were there in antiquity. Scientific evidence in DNA & genetics conclude that Macedonians were never Greek.

Yavan is parallel with the Greek word, "Ionia," the Greek region of Asia Minor; "Yaphet" is parallel with the Greek word, "Iapetus," who is the mythological father of Prometheus in Greek legend. Two other Greek nations appear in the table: Rhodes Rodanim and Cyprus Kittim and Elishah. The sons of Shem, brother to Yaphet, are the Semitic named after Shem nations, including the Hebrews. Imagine, if you will, the Hebrew vision of history. At some point, in the dim recesses of time, after the world had been destroyed by flood, the nations of the earth were all contained in the three sons of Noah. Their sons and grandsons all knew one another, spoke the same language, ate the same meals, worshipped the same god. How odd and unmeasurably strange it must have been, then, when after an infinite multitude of generations and millennia of separation, the descendants of Yavan moved among the descendants of Shem! After two centuries of serving as a vassal state to Persia, Judah suddenly found itself the vassal state of Macedonia, a Greek state. Alexander the Great had conquered Persia and had, in doing so, conquered most of the world. For most of the world belonged to Persia; in a blink of an eye, it now fell to the Greeks. After two centuries of peace under the Persians, the Hebrew state found itself once more caught in the middle of power struggles between two great empires: Once more, Judah would be conquered first by one, and then by the other, as it shifted from being a Seleucid vassal state to a Ptolemaic vassal state. Between and BCE, Jerusalem changed hands seven times. Like all others in the region, the Jews bitterly resented the Greeks. They were more foreign than any group they had ever seen. In a state founded on maintaining the purity of the Hebrew religion, the gods of the Greeks seemed wildly offensive. In a society rigidly opposed to the exposure of the body, the Greek practice of wrestling in the nude and deliberately dressing light must have been appalling! In a religion that specifically singles out homosexuality as a crime against Yahweh, the Greek attitude and even preference for homosexuality must have been incomprehensible. During this period, Jewish history takes place in several areas: The Greeks brought with them a brand new concept: If you were born in Israel, and you moved to Tyre, or Babylon, or Egypt, you were always an Israelite. This is vital for understanding the Jewish dispersion; for the rights of citizenship or near-citizenship, called *politumata*, allowed Jews to remain outside of Judaea and still thrive. In many foreign cities throughout the Hellenistic world, the Jews formed unified and solid communities; Jewish women enjoyed more rights and autonomy in these communities rather than at home. The most important event of the Hellenistic period, though, is the translation of the Torah into Greek in Ptolemaic Egypt. The Greeks, in fact, were somewhat interested not much in the Jewish religion, but it seems that they wanted a copy of the Jewish scriptures for the library at Alexandria. During the Exile, the Exiles began to purify their religion and practices and turned to the Mosaic books as their model. After the Exile, the Torah became the authoritative code of the Jews, recognized first by Persia and later by the Greeks as the Hebrew "law. Called the Septuagint after the number of translators it required "septuaginta" is Greek for "seventy", the text is far from perfect. The Hebrew Torah had not settled down into a definitive version, and a number of mistranslations creep in for reasons ranging from political expediency to confusion. For instance, the Hebrew Torah is ruthlessly anti-Egyptian; after all, the founding event of the Hebrew people was the oppression of the Hebrews by the Egyptians and the delivery from Egypt. Despite these imperfections, the Septuagint is a watershed in Jewish history. More than any other event in Jewish history, this translation would make the Hebrew religion into a world religion. It would otherwise have faded from memory like the infinity of Semitic religions that have been lost to us. This Greek version made the Hebrew scriptures available to the Mediterranean world and to early Christians who were otherwise fain to regard Christianity as a religion unrelated to Judaism. From this Greek translation, the Hebrew view of God, of history, of law, and of the human condition, in all its magnificence would spread around the world. The dispersion, or Diaspora, of the Jews would involve ideas as well as people. Maps courtesy of Prof.

Chapter 6 : The Ancient Greeks & the Jews| Jewish Virtual Library

About 2, years ago, Greece was one of the most important places in the ancient world. The Greeks were great thinkers, warriors, writers, actors, athletes, artists, architects and politicians.

Anu Mauro It was common knowledge in ancient times that the Greeks were a spin-off of ancient and most revered Ethiopians. The Greeks themselves recorded their much vaunted relationship with the ancient Ethiopians heros in their holy books which narrate accounts of mythological Ethiopian derived heros such as Hercules, Persus, Athene, Cassopia, Andromeda etc. Plato identified Athene, patroness of Athens, with the Libyan god-dess Neith,.. Published by Penguin Books 2001. Herodotus indicates that the loud cries of triumph, olulu, olulu, uttered in honour of Athene were of Libyan origin. Also use of this cry is still retained in the African descended cultures in the Levant Palestine Syria Egypt etc. Pottery finds suggest a Libyan immigration into Crete as early as B. His wife Anchinoe daughter of Nilus, bore him the twins Aegyptus and Danaus, and a third son third son, Cepheus. Aegyptus was given Arabia as his kingdom; but also subdued the country of the Melampodes, blackfeet and named it Egypt after himself. Fifty sons were born to him of various mothers: Libyans, Arabians, Phoenicians, and the like. Danaus, who was sent to rule Libya, had fifty daughters called the Danaids, also born of various mothers: Egyptian princesses of Elephantis and Memphis, Ethiopians, and the like. Danaus, suspecting a plot would not consent and when an oracle confirmed his fears that Aegyptus had it in his mind to kill all the Danaids, prepared to flee from Libya. Aegyptus now sent his sons to Argos, forbidding them to return until they had punished Danaus and his whole family. On their arrival, they begged Danaus to reverse his former decision and let them marry his daughters "intending, however, to murder them on the wedding night. When he still refused, they laid siege to Argos. When the siege was lifted a mass-marriage was arranged, and Danaus paired off the couples: During the wedding-feast Danaus secretly doled out sharp pins which his daughters were to conceal in their hair; and at midnight each stabbed her husband through the heart. Lynceus later killed Danaus, and reigned in his stead. This myth records the early arrival in Greece of Helladic colonists from Palestine, by way of Rhodes, and their introduction of agriculture into the Peloponnese. It is claimed that they included emigrants from Lybia and Ethiopia, which seems probable. In the poem when the Danaids claim an ethnic kinship to Epaphos, son of Zeus, the Argive king Pelops, rebukes them: Nay, strangers, what ye tell is past belief For me to hear, that ye from Argos spring For ye to Libyan women are most like, And no wise to our native maidens here. The African Presence in the Ancient Mediterranean: Isles and Mainland Greece Pg. This can be gleaned from the next installment of Greek myth Part 3 wherein the great-grand father of Perseus, his grandfather as well as his mother are shown to have had Danaaid hence African connections.

Chapter 7 : BBC Bitesize - Who were the ancient Greeks?

These stories from the Greek mythology might have happened thousands of years ago, but you will be surprised to hear that some of them became true in the 21st century.

The largest, Sparta, controlled about square miles of territory; the smallest had just a few hundred people. However, by the dawn of the Archaic period in the seventh century B. They all had economies that were based on agriculture, not trade: Also, most had overthrown their hereditary kings, or basileus, and were ruled by a small number of wealthy aristocrats. Visit Website These people monopolized political power. For example, they refused to let ordinary people serve on councils or assemblies. They also monopolized the best farmland, and some even claimed to be descended from the gods. Land was the most important source of wealth in the city-states; it was also, obviously, in finite supply. The pressure of population growth pushed many men away from their home poleis and into sparsely populated areas around Greece and the Aegean. By the end of the seventh century B. Each of these poleis was an independent city-state. In this way, the colonies of the Archaic period were different from other colonies we are familiar with: The people who lived there were not ruled by or bound to the city-states from which they came. The new poleis were self-governing and self-sufficient. The Rise of the Tyrants As time passed and their populations grew, many of these agricultural city-states began to produce consumer goods such as pottery, cloth, wine and metalwork. Trade in these goods made some people—usually not members of the old aristocracy—very wealthy. These people resented the unchecked power of the oligarchs and banded together, sometimes with the aid of heavily-armed soldiers called hoplites, to put new leaders in charge. These leaders were known as tyrants. Some tyrants turned out to be just as autocratic as the oligarchs they replaced, while others proved to be enlightened leaders. Pheidon of Argos established an orderly system of weights and measures, for instance, while Theagenes of Megara brought running water to his city. However, their rule did not last: The colonial migrations of the Archaic period had an important effect on its art and literature: Sculptors created kouroi and korai, carefully proportioned human figures that served as memorials to the dead. Scientists and mathematicians made progress too: Anaximandros devised a theory of gravity; Xenophanes wrote about his discovery of fossils; and Pythagoras of Kroton discovered his famous theorem. The economic, political, technological and artistic developments of the Archaic period readied the Greek city-states for the monumental changes of the next few centuries.

Chapter 8 : Ancient Greek Philosophy

Greeks were rarely enslaved and those that were rarely found themselves in menial tasks. Greek slaves were brought into rich and patrician homes to rear the children and teach them Greek so they could later study greek philosophy (for the boys) and raise good sons (for the girls).

Chapter one[edit] Rusty Cartwright Jacob Zachar is a freshman at Cyprus-Rhodes University and in an effort to shed his nerdy image, goes through Greek recruitment to join a fraternity. Casey sleeps with her ex, Cappie, to get revenge on Evan, but it was just a "one time thing". Rusty and Jen K. Despite all the cheating and tension, Evan lavalieres Casey gives her his Greek letters. He gets accidentally outed by Ashleigh to all of Omega Chi, but Evan encourages him to stay in the fraternity. During the season, Calvin and Heath, a Kappa Tau, have an on-and-off relationship. Meanwhile, Cappie and Rebecca begin a flirtatious relationship after doing a psychology experiment together. A large scandal for the Greeks erupts after Jen K. In retaliation, Frannie then tells Evan that the only reason Casey decided to stay with him after he cheated was because of his reputation. As a result, Evan and Casey break up. Chapter two[edit] Cappie and Rebecca begin a secret romance while Casey and Rusty try to get over their respective exes. The university begins to impose severe restrictions on the Greek system in response to the newspaper article. Rusty has some trouble accepting that he and Calvin are in rival fraternities, but they end up solving their differences in the season finale. Cappie and Rebecca go public about their relationship, which makes Casey uneasy. In light of the Greek Ball, there is a flashback to freshman year. Cappie and Evan used to be roommates and decided to rush together. Both were admitted to Kappa Tau, but Evan left after discovering he was only admitted because of Cappie. Cappie and Casey started dating, but Casey was stood up, waiting for Cappie to pick her up for the ball. Frannie confronted Cappie for standing up Casey. But Casey decided to go to the ball with Evan, and the two wound up together by the end of the night. Back in the present, Casey, Ashleigh and Frannie decide to go to the ball together, without dates, and Cappie goes with Rebecca. The season opens up with Greek Week, a competition among the sororities and fraternities. Rebecca decides to coach the Kappa Taus, who find her controlling and rude. After breaking up with her via text message, Rusty learns she had crabs. Meanwhile, Casey attempts to move on from Evan multiple times, all of which were unsuccessful. Calvin begins a relationship with Michael Max Greenfield. Casey tries to become more serious about her future by seeking Evan for help with pre-law. Everyone goes to Myrtle Beach for spring break. There, Ashleigh encounters the "hotness monster" and becomes obsessed with finding him. Rebecca finds out her dad is involved with a prostitution ring and gets extremely drunk. She enters a wet T-shirt concert and ends up breaking up with Cappie since he is "beneath her". Cappie and Casey take a stroll down the beach and end up kissing. However, Cappie realizes what happened to Rebecca and decides to go back and comfort her. Evan and Frannie spark a relationship and Rusty and Calvin work out their differences. Meanwhile, Frannie tries to tell Casey about her and Evan, but Casey finds out after seeing them kissing during the Greek Week championship ceremony. After fighting over him, neither of them end up with him since he seemed uninterested in Ashleigh and Casey is distracted by Frannie and Evan being together. Ashleigh suddenly realizes she has a spending problem and Rusty is in desperate need of a car. Casey becomes interested in Max, and the two begin dating shortly thereafter. Frannie, Ashleigh and Casey go to Florida for a ZBZ convention, and Frannie successfully overturns a rule concerning a removed officer being prohibited from ever seeking that office again revealing her intentions to challenge Casey for President. Casey worries that her geeky boyfriend, Max may jeopardize her presidency campaign, but she later realizes that she cares more about Max than his reputation unlike Evan. Despite her election, Ashleigh has trouble performing her duties with Frannie and Casey both trying to influence her decisions. Meanwhile, Rusty runs into Jen K. Max gets accepted to Caltech and Casey gets an internship in Washington, D. The two seem to decide to split, seeing that a long distance relationship would not work. Rusty, Dale and Calvin also take an art history elective, and Rusty falls literally for a student named Jordan Johanna Braddy. But when Cappie and Evan start reminiscing in their new secret group, the Amphora Society, they decide to put the past behind them and become friends, Cappie ultimately forgives Rusty, who starts dating Jordan after

she chooses him over Andy. Meanwhile, Rebecca briefly questions her sexuality after kissing another girl and seeks advice from Calvin. The two eventually end their relationship, and Evan gives up his trust fund, since it is only causing him issues with others. While everyone else is having relationship issues, Ashleigh begins secretly seeing the ZBZ hasher, Fisher, and the two eventually go public about their relationship. Meanwhile, Casey gets anxious by how fast her relationship with Max is progressing, after finding out he turned down Caltech for her. Max tries to lavalier her, but the two agree to take it slow. He leaves for an internship in Oxford and they try to maintain a long-distance relationship. But, Casey struggles with her feelings for Cappie, forcing Casey and Cappie to end their friendship. Unable to bury her feelings for Cappie, Casey tries to reconnect with Cappie, only for him to reject her. Chapter five[edit] The season begins shortly after homecoming of the academic year " Max leaves CRU after realizing that Casey was his main reason for staying. Later in the season, the two get back together. Rusty struggles academically, but he gets a professor to sponsor a special project. Evan discovers their romance, but he helps them keep it a secret from the rest of the Omega Chis until Grant is ready to publicly come out as being gay. Rusty and Jordan become more serious; they finally have sex, and Rusty lavalieres her. Dale briefly gets back together with Sheila once they reunite at a Comic Con convention. Ashleigh and Evan, as Greek Presidents, both have trouble controlling their houses. When Thanksgiving rolls around, Cappie confesses his feelings for Casey and the two finally get back together, which ruins the fragile friendship between Cappie, Casey, and Evan. Meanwhile, tension builds between Dale and Rusty when they compete for an academic grant, which Rusty ultimately wins. Rusty discovers that his nerdy classmate Dana Martha MacIsaac has a crush on him, but he blows his chance by acting too cocky and she refuses to go out with him. Later, she becomes his lab assistant. Evan seeks comfort from Rebecca after he and Cappie end their friendship, which sparks a relationship between them. Rebecca accidentally leaves a candle burning, causing the Gamma Psi house to burn down. Although ZBZ tries to keep it a secret, Casey eventually breaks down and tells Katherine what happened, after finding out that Natalie, the Gamma Psi President, slept with one of the Songfest judges. Ashleigh discovers that Fisher cheated on her again, so they break up for good, and Dale is hired as the new ZBZ hasher. Rusty briefly dates Katherine, and she asks him to take her virginity, but Rusty turns her down and eventually breaks up with her in order to pursue a relationship with his lab assistant, Dana. Grant and Calvin also break up because Grant wants to experience what being single is like. Rebecca and Evan begin to get more serious, and he gives her an expensive necklace. When Calvin hints that Evan sees a future for them, Rebecca freaks out and sleeps with Beaver. During Mardi Gras, Evan sees Rebecca kiss another guy at a bar, and they break up. Rebecca introduces Casey to Joel Samuel Page , who works in politics, and Casey begins to get some political experience and prepare for law school. After she takes the LSAT , Joel tries to kiss her, but she rebuffs him and says that she has a boyfriend. Casey begins to question her relationship with Cappie because he refuses to talk about the future and wants to stay at CRU forever, while Casey is starting to think seriously about the future. In the final episode of the season, Cappie breaks up with Casey for not having enough faith in their relationship. Chapter six[edit] Casey, Ashleigh, and Evan graduate, while Calvin and Rebecca adjust to their new duties as Presidents. Ashleigh returns to the ZBZ house saying she was fired from her job in New York, only to have it revealed later that she was sent on a coffee run one day and left, and came back to CRU because she was lonely and disliked her job. Meanwhile, Cappie tries to get back with Casey, and after telling him that maybe they can go back the way they were, Cappie promises that he will change so that someday he is worthy of being her boyfriend. Calvin deals with the ramifications of lying to become President of Omega Chi, as well as his relationship with Heath. After an inspiring talk with Evan, Dale rushes Omega Chi. Alternatively, the Kappa Tau brothers lose all of their pledges except one: Since declaring a major which was philosophy , Cappie has decided to graduate that semester to be with Casey. Ashleigh then took a marketing job with her past professor and began a relationship with Rusty. Rebecca and Evan broke up and formed somewhat of a friendship in the final episode. After discovering that Omega Chi was trying to use him to get to Kappa Tau, Dale was kicked out of the fraternity. Dale got back together with Laura. Katherine and Beaver Walter got together. The Kappa Tau house was torn down, but Rusty pledged to find a new, better house. Rusty and Ashleigh begin their relationship. In the final scene the main cast: The final scene features Casey

and Cappie driving off. Reception[edit] Greek has received a score of 62 out of from review aggregator Metacritic. However, upon viewing the pilot episode they held off on sending a letter to ABC Family, complaining about the depiction of the Greek System, when they realized there was more to the show than just parties. Others recognize it as a hyperbolic representation of "tamer, more modest" Greek life. Greek also appeared on the list of top ten downloads on iTunes.

Chapter 9 : 18 Celebrities You Didn't Know Were Members Of Black Greek Orgs - Watch The Yard

10 Things Invented in Greece That We Use Today Ancient Greece is often credited as the original birthplace of Western civilization. Though many know that Western culture was highly influenced by the Greeks, some might be surprised to know just how many Greek inventions are still in use today.

Motivation Before students begin their Internet exploration into the history of the atom, review their present knowledge by asking questions like these: Matter is anything that has mass and occupies space. What is an atom? An atom is the smallest particle of an element. What is an element? An element is a substance that cannot be broken down into simpler substances under ordinary conditions. Why do you think it is important to study the history of the atom? In what ways do you think the study of matter has affected our lives? As you discuss these ideas, be aware of common misconceptions that students may have. High-school students should be able to recognize these earlier misconceptions. Greece, 5th century B. Displaying an old map of Greece might enhance this experience. You find yourselves in ancient Greece in the presence of Leucippus and Democritus, the two philosophers credited with originating the concept of the atom. You have the privilege to observe the two men as they work on and discuss their ideas about the atom. It is not so important for students to come up with accurate answers as to try to comprehend the era, circumstances, and particulars that might have occurred when the atomic concept was first formed. What do you see? What are these men like? Why are they talking about concepts? What do you think their specific ideas are about the atom? How do you think they have come to these conclusions? What tools, if any, are they using? What is remarkable about what they are doing? Accept all answers, but ask students to offer explanations to support their views. This paper should serve as a good orientation about early Greek theories of the atom. As students read the specifics about Leucippus and Democritus, the five major points to their atomic concept, and the fate of their ideas until the 17th century, encourage them to take notes. After students have read the article, ask them questions like these listed on The Ancient Greeks student sheet: How has modern civilization come to learn about the ideas of Leucippus and Democritus? Since nearly all of the original writings of Leucippus and Democritus were lost, the modern world has learned of their ideas through the writings of Epicurus and Lucretius. What are the five major points of their atomic theory? They are that 1 all matter is composed of atoms that are too small to be seen and cannot be split into further portions; 2 there is a void, which is empty space between atoms; 3 atoms are completely solid; 4 atoms are homogeneous, with no internal structure; and 5 atoms are different in their sizes, shapes, and weight. What is the significance of having a lower limit to which an atom can be divided? For atoms to change, motion is necessary. While discussing the specific perspectives of each point, emphasize that modern science has proven the early Greeks to be incorrect about atoms having no inside voids Point 3, Rutherford or internal structure Point 4, Thomson. Class Two First, students should use their esheet to go to and read and take notes on The Atomists: Leucippus of Miletus and Democritus of Abdera. While discussing the material, include these questions: What specific contributions did Leucippus and Democritus make in the development of their atomic theory? In basic terms, Leucippus first developed the theory of atoms and void, and Democritus expanded upon it. Why did Leucippus first develop the basic atomic theory in response to the Eleatics? How did the philosophers assess atoms in terms of the senses? His theory suggests that atoms join and form a whirl or a vortex. Heavier materials then gravitate to the center of the vortex and form the earth. These lighter atoms would then form the heavenly bodies. Next, students should read the third key reading of this lesson, Democritus of Abdera. As you examine his life and role in atomic theory, include these questions in your discussion: Democritus traveled extensively in search of knowledge and of learned men to engage. An expert geometer, Democritus also contributed to the advancements of mathematics, physics, ethics, and poetry. Was Leucippus the first to propose an atomic theory? He conceived of the Void as a vacuum, an infinite space in which moved an infinite number of atoms that made up Being [i. These atoms are eternal and invisible; absolutely small, so small that their size cannot be diminished. By establishing a basis for the physical world, he could describe how thingsâ€™ atomsâ€™ change, move, and are packed together. It is important for students to understand the early theories of matter held by Leucippus and Democritus, including

the views of those who opposed them, like the Eleatics and Aristotle. To make better sense of their readings and resources, students should create a chart in which they fill in characteristics of the various theories. They also should write a very brief analysis of how the theories are alike and how they differ. Their charts can serve as a very useful foundation as they head into the other lessons in this series. Extensions Follow this lesson with the other lessons in the history of the atom series: The History of the Atom 2: Dalton , The History of the Atom 3: Thomson , and The History of the Atom 5: For a deeper understanding of the development of atomic theory and its figures, have students read Atomism , which details how early atomic theory fared over the centuries leading up to Galileo in the s. Students may also be interested in reading and reporting on in-depth biographies of Leucippus of Miletus and Aristotle.