



## MINOAN CIVILIZATION-CRETE



We know of the Minoans only through their ruins. Splendid as they are, with their remarkable architectural logic, their hypnotic art, and the richness of cultural artifacts, they spoke a language we don't understand and they wrote in a script which we can't read. So the voices of the Minoans, their stories, their history as they understood it, is lost to us.

They built magnificent palace centers at Knossos, Phaistos, and Kato Zakros; these palaces seem to have dominated Cretan society. We have no idea what language they spoke, but they certainly spoke a non-Hellenic language (that is, a language not closely related to Greek) and probably spoke a non-Indo-European language.

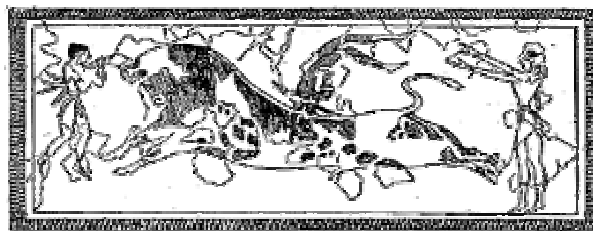


All archaeological evidence suggests that the Cretan states of the first half of the second millennium BC were **bureaucratic monarchies**. While the government was dominated by priests and while the monarch seemed to have some religious functions, the principle role of the monarch seemed to be that of "chief entrepreneur," of the Cretan state.

In order to facilitate trade, the Cretans and their Aegean relatives developed the most advanced navy that had ever been seen up until then. While scholars earlier believed that Crete must have been a "thalassocracy," that is, a "sea power," that view has been seriously challenged. The Cretans probably did not develop a military navy, as did the Egyptians, but concentrated solely on trade and mercantilism. They did build what looks like warships, but it seems that these warships were most likely mercantile ships with the capability of defense against pirates.

Their trade was extensive. The Egyptians were highly familiar with the Cretans, who even appear in Egyptian art. Cretan artifacts turn up all over Asia Minor, and they seem to have been involved in trade with the tribal clans living on the Greek mainland.

The Cretans, seem to be the only people in the ancient world that would construct multi-room buildings for a large part of society including even the poorest people. The Cretans were the first to build a plumbing system in their buildings (a technology that was forgotten when Cretan society collapsed). And Cretan society seems to be the first "leisure" society in existence, in which a large part of human activity focussed on leisure activities, such as sports. The most popular sports were boxing and bull-jumping. Women actively participated in both of these sports. The immense concentration of wealth in such a small population led to an explosion of visual arts, as well. Unlike the bulk of the ancient world, the Minoans developed a visual culture that seems to have been solely oriented around visual pleasure, rather than visual utility, political, religious, or otherwise.



**Bull-jumping**  
**Fresco from the palace at Knossos**

The concentration of wealth produced another singular phenomenon in the ancient world: social equality. In general, the move to urbanization is a traumatic move. Society ceases to be organized around kinship lines and begins to be organized around "class," that is, economic function. This always means social inequality, as the more "professional" classes (usually bureaucrats) enjoy more privileges and wealth. In Crete, however, the wealth seems to have been spread pretty liberally. In the excavated city of Gournia, we can discern easily the "poor" parts of town; even there, however, people are living in four, five, and six room houses—veritable mansions in the contemporaneous Middle East or Egypt! So life was pretty good for just about everyone. In addition, there seems to have been no inequality along gender lines, although we can't fully construct the gender relations in ancient Crete.

The architecture of the palaces and cities have one more singularity. Unlike any other major cities or palaces, the palaces and towns of the Cretans seem to have *no defensive works whatsoever* throughout much of their history. This conclusion helps to explain every other aspect of Minoan history: their concentration of economic resources on mercantilism, their generous distribution of wealth among their people, and, unfortunately, their downfall.

The downfall of the Cretans was a slow and painful process as near as we can tell. After five centuries of prosperity, the palace centers were destroyed by an earthquake in 1500 BC. The cataclysm may have been more serious. The eruption was somewhere equivalent to 600 to 700 tons of TNT (that is, a 600 kiloton atomic bomb). The eruption itself would have produced tidal waves that would have destroyed all the palaces and cities on the northern coast of Crete, including Knossos. Whatever happened, the Minoans, weakened by this catastrophe, seem to have been conquered by the Myceneans, who, influenced by the Aegean civilizations, had developed their own civilization on the Greek mainland. We know the Myceneans control the show after 1500 BC because a new style of writing dominates Cretan culture sometime between 1500 and 1400 BC. Called "Linear B" script, this writing is conclusively an early form of Greek, but it employs the earlier script (Linear A) of the Minoans.

## WOMEN IN MINOAN CRETE

Women also seem to have participated in every occupation and trade available to men. The rapid growth of industry on Crete included skilled craftswomen and entrepreneurs, and the large, top-heavy bureaucracy and priesthood seems to have been equally staffed with women. In fact, the priesthood was dominated by women. Although the palace kings were male, the society itself does not seem to have been patriarchal.

Evidence from Cretan-derived settlements on Asia Minor suggest that Cretan society was **matrilineal**, that is, kinship descent was reckoned through the mother. We live in a **patrilineal** society; we spell out our descent on our father's side—that's why we take our father's last name and not our mother's last name. While we can't be sure that Cretan society was matrilineal, it is a compelling conclusion since the religion was goddess-



Examples of Cretan Women, quite trendy and sexy e? Colourful paintings and stylish clothes seems to have been highly appreciated by the Minoans.



## MYCENEAN CIVILIZATION



For almost two thousand years, the Mycenaean civilization was lost to history except for their central position in Greek literature and mythology. For the Mycenaean age found its voice in the poetry of Homer in a single defining event: the Mycenaean war against Troy, a city in Asia Minor. But this poetry was regarded as fiction only until an amateur archaeologist named Heinrich Schliemann dug up the city of Troy in Turkey and later dug up the Mycenaean cities of Mycenae (which gives the age its name) and Tiryns. Where Minoan Civilization lived in apparent matrilineal, theocratic harmony, the Mycenaean were a different political complex altogether. The Mycenaean had a theocracy consisting of a king, warrior/religious aristocracy, and subjects.



The famous Lion Gate in the ancient city of Mycenae in Greece shows the detailed stone carving at which the Mycenaean excelled. Mycenae, which was the center of Aegean civilization from the 14th century BC to the 12th century BC, included massive walls and beehive-shaped tombs. Excavations at Mycenae began in 1876.

But ruins tell us very little about the Mycenaean. What we can tell from their ruined cities, their art, and their records (Linear B which we can read), is that the Mycenaean derived much of their culture from the Minoan, but with some dramatic differences. Mycenaean society was monarchical. The king was also primarily a warlord, and Mycenaean society was constantly geared for battle and invasion. Their cities were heavy fortresses with unimaginably thick perimeter walls. While the Minoan surrounded themselves with delicate art of everyday life, Mycenaean art was about warfare and hunting. Not only did the Mycenaean stay on the defensive, they actively went looking for trouble. There are Hittite records in Asia Minor and the Middle East chronicling Mycenaean invasions, and the Egyptians list them among groups of raiders. And, after Minoan civilization had been weakened in a series of earthquakes, the Mycenaean conquered Crete and other Aegean civilizations, establishing themselves over the culture that so deeply influenced their own. The most famous of the Mycenaean raids, of course, is the war against Troy, a wealthy commercial city on the coast of Asia Minor. This city, according to the archaeological evidence, was totally destroyed by the Mycenaean.

With the fall of Minoan Crete, the Mycenaean were allowed avenues of trade unopened to them before. Quickly, Mycenaean trade expanded to Cyprus, Egypt, and well into Asia Minor. Traded goods included perfumed oils, olive oil, wine, art, ivory, plaques, pottery, bronze objects, gold, copper, tin, spices, elephant tusks, and dye. In addition to the renewal of trade, the Mycenaean (after taking Crete) expanded to form cities in Athens, Thebes, Tiryns, and Pylos.

So the Mycenaean ranged far and wide looking for all sorts of trouble. They also ranged far and wide as merchants, trading raw goods such as oil and animal skins for jewelry and other goods from Crete, Asia Minor, and Egypt. Some of this commercial activity was not exactly above-board; the Mycenaean kings were not above a little piracy or rapine. All of this activity concentrated a great deal of wealth in the hands of the kings and a few officials. Most of the wealth, of course, was spent on warfare and defense; a large part of it, though, went into other activities: crafts, jewelry, and expensive burials. Like most societies dominated by an extremely powerful ruler, the Mycenaean spent a great deal of wealth and labor burying that ruler. Initially, the most powerful Mycenaean were buried in deep shaft graves, but sometime around 1500 BC, they began

burying their most powerful people in **tholos** tombs, which were large chambers cut into the side of a hill. Like most monumental architecture, their principle purpose was probably a display of power.



The largest Tholos tomb in Mycenae. It is believed to be the tomb of the father of Agamemnon, Atreus.

At the very peak of their power, shortly after the destruction of Troy, the Myceneans suddenly disappear from history. Around 1200 BC, the populations of the cities dramatically decrease until they are completely abandoned by 1100 BC. The Greeks believed that the Myceneans were overrun by another Greek-speaking people, the Dorians, and there is some evidence that invasions may have taken place. If that were the case, the Dorians were uninterested in the Mycenean cities but chose to live in small, tribal, agricultural groups. It may be that no invasions took place, but that economic collapse drove people from the cities out into the countryside. Whatever happened, the great Mycenean cities were abandoned to their fates; Greek society once again became a non-urbanized, tribal culture. The Greeks also stopped writing, so the history of this period is lost to us forever; for this reason it's called the "Greek Dark Ages."

# ΠÓΛΙΣ

## Polis

### City-State

The single greatest political innovation of the ancient Greeks was the establishment of the **polis**, or "city-state. In the Mycenean age, the Greeks lived in small, war-oriented kingdoms, but for reasons unknown to us, they abandoned their cities and their kingdoms sometime between 1200 and 1100 BC. From that point onwards, they lived in either sedentary or nomadic tribal groups; the period is called the Greek Dark Ages and lasted until sometime between 800 and 700 BC. The tribal or clan units of the dark ages slowly grew into larger political units at the end of this period; beginning around 800 BC, trade began to dramatically accelerate between the peoples of Greece. Marketplaces grew up in Greek villages and communities began to gather together into large defensive units, building fortifications to use in common. On this foundation, the Greek-speaking people who lived on the Greek peninsula, the mainland, and the coast of Asia Minor, developed political units that were centrally based *on a single city*. These city-states were independent states that controlled a limited amount of territory surrounding the state. The largest of these city-states, for instance, was Sparta, which controlled more than 3000 square miles of surrounding territory.

The overwhelming characteristic of the city-state was its small size; this allowed for a certain amount of experimentation in its political structure. The age of the city-state in Greece is an age of dynamic and continual experimentation with political structures; this period of experimentation gave the European world most of its available political structures. Its small size also allowed for democracy, since individual city-states were small enough that the free male citizens constituted a body small enough to make policy decisions relatively efficiently. The overwhelming importance of the *polis* in the evolution of European political structures is betrayed by the word "political" itself: derived from the word *polis*, "political" etymologically means "of or relating to the *polis*."

Politically, all the Greek city-states began as monarchies. In their earliest stages, they were ruled by a **basileus**, or hereditary king. The Greeks living in those city-states, however, soon tired of the kings, many of which were overthrown in the eighth century BC. A variety of political alternatives were experimented with in place of the *basileus*: these included oligarchy, timocracy, tyranny, and democracy.

The most common form of government in the Greek city-states was oligarchy, or "rule by a few." The oligarchs were almost always drawn from the noble classes or from the wealthiest citizens of the state ("rule by the wealthy" is called a **timocracy**), but a variety of oligarchic forms were invented in the eighth century. These include having the members of the oligarchy chosen by lot, having them elected, or rotating the oligarchy among members of a certain class. The oligarchs most often ruled absolutely; they had many of the powers granted to a king. However, many oligarchies ruled in conjunction with other political structures: in Sparta, for instance, the oligarchy ruled over and with a pair of kings, a council, and a democratic assembly. The reforms of Solon in Athens left in oligarchy of nobles in charge of the state, but granted enormous powers to an elected, democratic Assembly. Even though the powers of the oligarchs were diffused among a group (which could be surprisingly large), the power of the oligarchy could be remarkably totalitarian, since many of the members of the oligarchy were drawn from the same class and had the same interests. Many of the early oligarchic governments and a few of the kings were overthrown by "tyrants" (in Greek, **tyrannos**); oligarchy could be a particularly unstable form of government when it was also a **timocracy**, or "rule by the wealthy." While Greek history is generally unkind to the tyrants, we can through the haze of later Greek propaganda come to some dispassionate conclusions about the nature of the tyrannies. The Greeks believed that the tyrants were illegitimate usurpers of political power; they seem, however, to have had in many cases popular support. The Greek tyrants were often swept into power by dissatisfaction or crisis; they were more often than not extremely popular leaders when they assumed the tyranny. They often assumed absolute control in the name of reforming the government; Solon, the great reformer of the Athenian constitution, was essentially granted all the powers of a tyrant. Many of the tyrants, in fact, were brilliant and morally sound reformers and activists; many, however, were not. Once in power, they ruled as a king would rule, and many attempted, and some succeeded, to make the tyranny hereditary—in essence, a form of monarchy. Many of them seem to have directed their attentions to the crisis that swept them into office, but most of them set about shoring up their shaky hold on power. For the tyrants ruled only by a thread; they maintained power only by their hold on

military force and often fear. The tyrannies were by nature highly unstable, and they fell apart rapidly. Even so, tyranny was a widespread political institution throughout the Greek-speaking world: tyrannies were experimented with not only in Greece, but Asia Minor and even as far away as the Greek cities in Sicily.

By the sixth century, the experiments began to settle around two alternatives. The tyrannies never died out, but oligarchy became the settled norm of the Greek city-states. Several of these oligarchies, however, were replaced by a second alternative that originated sometime in the sixth century: **democracy**. The word means, "rule by the *demos* (people)," but the Greek democracies looked nothing like modern democracies. First, they really do mean *rule by the people*; the Greek democracies were not representative governments, they were governments run by the free, male citizens of the city-state. Second, all the members of a city-state *were not* involved in the government: slaves, foreigners, and women were all disbarred from the democracy. So, in reality, the democratic city-states more closely resembled oligarchies for a minority ruled the state—it was a very large minority, to be sure, but still a minority.

One further innovation should be remarked upon: naturalization. The Greek city-states determined citizenship by descent. Although we tend to gloss over this aspect of Greek society, the Greeks still had a fundamental and working sense of kinship relationships and tribal organization. An Athenian, Spartan, or Corinthian citizen would have been well-versed in their kinship and tribal affiliations, so citizenship was based on *descent*. Most cities demanded that its citizens be able to demonstrate descent from one parent who was a citizen; but often the requirements were more difficult, demanding that the each citizen demonstrate that *both* parents were Athenian citizens. Every once in a while, however, the administration of a *polis* would admit people into the citizenship who could not demonstrate descent from a citizen, that is, the *polis* allowed for **naturalization**. This was a brand new concept in the ancient world, and contributed to the Greek sense during the Hellenistic Age that Greek culture was or could be a universal culture.



Hellenistic  
Greece

## The Three Empires

While there is much controversy among historians about the significance of Alexander in Greek history and culture, there is no question that the Alexandrian empire was built because of his military genius and his unbridled ambition. Whether or not Alexander could have kept this unimaginably large empire together is an unanswerable and ultimately useless question. It is clear, however, that his death, only a year after completing his Herculean conquest of the world, spelled the end of the empire he had acquired so quickly.

Alexander, who was only thirty-three years old when he died, had made no preparations for his succession. He had married a Bactrian princess, Roxane, when he had conquered Bactria; their son, however, was unborn when Alexander died. Alexander also had a brother, but he was both weak and unintelligent. So the generals which had aided him divided the empire among themselves in order to preserve the empire for the future, as yet unborn, king; this would guarantee that Alexander's empire would remain in the royal line of Macedonian kings. Like all powerful and ambitious men, they soon fell into conflict with one another. In two decades of conflict, several of the original generals were killed, along with Alexander's son and brother. By 300 BC, all that was left of Alexander's empire were four smaller empires, each controlled by military generals who declared themselves kings.

1. Greece and Macedonia fell to Antigonus, who founded the Antigonid dynasty of Greek kings; this dynasty would eventually control Asia Minor.

2. Asia Minor originally came under the control of Attalid dynasty, but was eventually subsumed under the Antigonids.

3. Mesopotamia and the Middle East came under the control of Seleucus, who crowned himself Seleucus I and began the Seleucid dynasty (every king in this dynasty would be named Seleucus).

4. Egypt came under the control of Ptolemy, who crowned himself Ptolemy I and began the Ptolemaic dynasty. The Ptolemids maintained Greek learning and culture, but adopted several Egyptian customs surrounding the kingship, such as inheritance through the maternal line.



These empires periodically fought with one another, for none of these kings ever fully accepted the fact that the empire had fractured into three parts. Each believed that they were the rightful heirs to the entire empire that Alexander had built. Countries, such as Judah, periodically shifted from one empire to another as the fortunes of war went now to the Ptolemies and now to the Seleucids.

Despite the constant conflict, the Hellenistic world was an incredibly prosperous one. Alexander and his successors had liberated an immense amount of wealth from the Persian empire, and with this new wealth in circulation the standard of living rose dramatically. Each of the empires embarked on building projects, on scholarship, on patronage of the arts, and on literature and philosophy. The Ptolemies built an enormous library in their capital city of Alexandria, and sponsored the translation of a host of religious and literary works into Greek.



*Venus de Milo*

*Venus de Milo* (about 150-100 BC) is considered by many art historians to be the ideal of Hellenistic beauty. It was carved out of marble and stands approximately 205 cm (6 ft 10 in) high. It is housed in the Louvre in Paris, France.

This period really marked the first international culture in western, middle eastern, and north African history. The Greeks imported their culture: political theory, philosophy, art, and literature all over the known civilized world. This culture would greatly alter the culture and religion of the Mediterranean. But the flow of culture worked in the opposite direction as well; non-Greek ideas and non-Greeks flowed into Greece (and Italy). They took with them their religions, their philosophies, science, and culture; in this environment, eastern religions in particular began to take hold in the Greek city-states both in the east and in Greece. Among these religions was Zoroastrianism and Mithraism; in later years, this international environment would provide the means for the spread of another eastern religion, Christianity.

This process of the "hellenization" ("making Greek") of the world took place largely in the urban centers the Greeks began to zealously build. While the Greeks had for a long time believed that monarchy was a sign of barbarity, they had to come to terms with the reality of their new form of government. So they compromised. While they accepted the monarchy, they set about building somewhat independent *poleis* that had the structure of the polis without its political independence. The growth of these cities provoked massive migrations from the Greek mainland, as Greeks settled in these new, far-flung *poleis* to assume lucrative positions in the military and administration.

Spread from Italy to India, from Macedonia to Egypt, Greek culture was the most significant of its times. The mighty empires of the Greeks hung onto this vast amount of territory for almost three centuries. Slowly, however, a new power was rising in the west, steadily building its own, accidental empire. By the time of Christ, the great Greek empires of the Hellenistic world had been replaced and unified once more into a single empire under the control of an Italian people, the Romans.



#### **Laocoön and His Sons**

This sculptural group of Laocoön and his sons is one of the finest surviving specimens of Hellenistic sculpture. Scholars believe it was carved in the mid-2nd century BC, but disagree as to whether this is the original of that date, or a later Roman copy. The sculpture was lost for many years but was rediscovered in the ruins of a Roman building in 1506, and exerted a powerful influence on the work of late Renaissance artists such as Michelangelo.





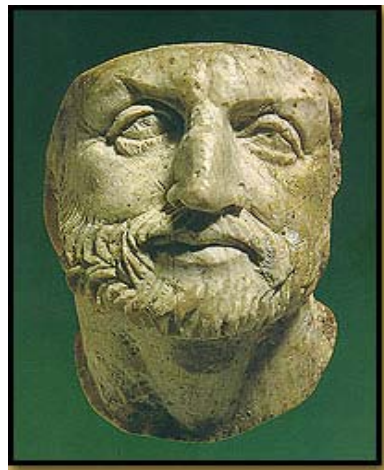


## **MACEDONIA – ALEXANDER THE GREAT**



After the Peloponnesian wars the traditional powers in Greece were in decline. A new power emerged it was the kingdom of Macedonia .Macedonia is located in the northern part of Greece and was isolated from the rest from the mountain of Pindos .Unlike the other greek city –states Macedonia was ruled by monarchy.

The most famous king before Alexander the great was Philip (Alexander’s father ) which had organised a highly skilled army and had bitten in several fights like in Chaironia a coalition of Greeks .

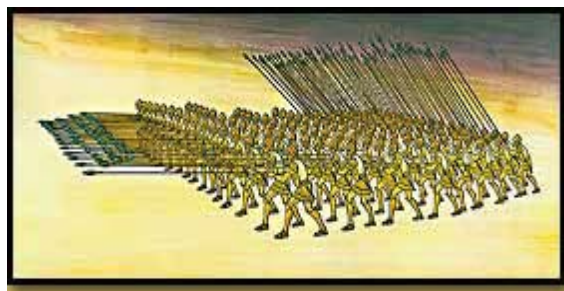


**Philip II**

Philip ‘s dream was to start a campaign against the Persian empire but A disgruntled Macedonian assassinated him in 336 B.C. Unconfirmed rumors circulated that the murder had been instigated by one of his several wives, Olympias, a princess from Epirus to the west of Macedonia. In any case, Philip's son by her, Alexander (356-323 B.C.), promptly liquidated potential rivals for the throne and won recognition as king. In several lightning-fast campaigns, he subdued Macedonia's traditional enemies to the west and north. Next he compelled the southern Greeks, who had rebelled from the League of Corinth at the news of Philip's death, to rejoin the alliance. To demonstrate the price of disloyalty, Alexander destroyed Thebes in 335 B.C. as punishment for its rebellion from the League.

### **Alexander's Hopes**

With Greece pacified, Alexander in 334 B.C. led a Macedonian and Greek army into Anatolia to fulfill his father's plan to avenge Greece by attacking Persia. Alexander's astounding success in conquering the entire Persian Empire while in his twenties earned him the title “the Great” in later ages. In his own time, his greatness consisted of his ability to inspire his men to follow him into hostile, unknown regions where they were reluctant to go, beyond the borders of civilization as they knew it. Alexander inspired his troops with his reckless disregard for his own safety. He often plunged into the enemy at the head of his men, sharing the danger of the common soldier. No one could miss him in his plumed helmet, vividly colored cloak, and armor polished to reflect the sun. Those hopes centered on constructing a heroic image of himself as a warrior as glorious as the incomparable Achilles of Homer's Iliad



**The macedonian Phalanx**

### **The Attack on the Persian Empire**

Alexander cast a spear into the earth of Anatolia when in 334 B.C. he crossed the Hellespont strait from Europe to Asia (in what is today part of northwestern Turkey), thereby claiming the Asian continent for himself in Homeric fashion as "territory won by the spear." The first battle of the campaign, at the River Granicus in western Anatolia, proved the worth of Alexander's Macedonian and Greek cavalry, which charged across the river and up the bank to rout the opposing Persians. Alexander visited the legendary king Midas's old capital of Gordion in Phrygia, where an oracle had promised the lordship of Asia to whoever could loose a seemingly impenetrable knot of rope tying the yoke of an ancient chariot preserved in the city. The young Macedonian, so the story goes, cut the Gordion knot with his sword. In 333 B.C. the Persian king, Darius, finally faced Alexander in battle at Issus, near the southeastern corner of Anatolia. Alexander's army defeated its more numerous opponents with a characteristically bold strike of cavalry through the left side of the Persian lines followed by a flanking maneuver against the king's position in the center. Darius had to flee from the field to avoid capture, leaving behind his wives and daughters, who had accompanied his campaign in keeping with royal Persian tradition. Alexander's scrupulously chivalrous treatment of the Persian royal women after their capture at Issus reportedly boosted his reputation among the peoples of the king's empire.

### **Alexander in Egypt**

Alexander next took over Egypt, where hieroglyphic inscriptions seem to show that he probably presented himself as the successor to the Persian king as the land's ruler rather than as an Egyptian pharaoh. On the coast, to the west of the Nile River, Alexander founded a new city in 331 B.C. named Alexandria after himself, the first of the many cities he would later go on to establish as far east as Afghanistan.

### **The Conquest of Persia**

In 331 B.C., Alexander crushed the Persian king's main army at the battle of Gaugamela in northern Mesopotamia near the border of modern Iraq and Iran. He subsequently proclaimed himself king of Asia in place of the Persian king. For the heterogeneous populations of the Persian Empire, the succession of a Macedonian to the Persian throne meant essentially no change in their lives. They continued to send the same taxes to a remote master, whom they rarely if ever saw. As in Egypt, Alexander left the local administrative system of the Persian empire in place, even retaining some Persian governors. His long-term aim seems to have been to forge an administrative corps composed of Macedonians, Greeks, and Persians working together to rule the territory he conquered with his army.

### **Alexander's March to the East**

Alexander next led his army farther east into territory hardly known to the Greeks. He pared his force to reduce the need for supplies, which were hard to acquire in the arid country through which they were marching. Each hoplite in Greek armies customarily had a personal servant to carry his armor and pack. Alexander, imitating Philip, trained his men to carry their own equipment, thereby creating a leaner force by cutting the number of army servants dramatically. As with all ancient armies, however, a large number of noncombatants trailed after the fighting force: merchants who set up little markets at every stop, women whom soldiers had taken as mates along the way and their children, entertainers, and prostitutes. Although supplying these hangers-on was not Alexander's responsibility, their foraging for themselves made it harder for Alexander's quartermasters to find what they needed to supply the army properly.

### **Alexander in Afghanistan and India**

From the heartland of Persia, Alexander in 329 B.C. marched northeastward into the trackless steppes of Bactria (modern Afghanistan). When he proved unable to subdue completely the highly mobile locals, who avoided pitched battles in favor of the guerrilla tactics of attack and retreat, Alexander settled for an alliance that he sealed by marrying the Bactrian princess Roxane in 327 B.C. In this same period, Alexander completed the cold-blooded suppression of both real and imagined resistance to his plans among the aristocrats in his officer corps. As in past years, he used accusations of treachery or disloyalty as justification for the execution of those Macedonians he had come to distrust. These executions, like the destruction of Thebes in 335 B.C., demonstrate Alexander's appreciation of terror as a disincentive to rebellion.

From Bactria Alexander headed east to India. He probably intended to push on all the way through to China in search of the edge of the farthest land on the earth, which Aristotle, whom Philip had once employed as the young Alexander's tutor, had taught was a sphere. Seventy days of marching

through monsoon rains, however, finally shattered the nerves of Alexander's soldiers. In the spring of 326 B.C. they mutinied on the banks of the Hyphasis River (the modern Beas) in western India. Alexander was forced to agree to lead them in the direction of home. When his men had balked before, Alexander had always been able to shame them back into action by sulking in his tent like Achilles in the Iliad. This time the soldiers were beyond shame.

### **The Return of Alexander**

After the mutiny of his troops in northwestern India and his bitter acquiescence to their demand to return homeward, Alexander led his army south down the course of the Indus River. Along the way he took out his frustration at being stopped in his eastward march by slaughtering the Indian tribes who resisted him and by risking his life more flamboyantly than ever before. As a climax to his frustrated rage, he flung himself over the wall of an Indian town to face the enemy alone like a Homeric hero. His horrified officers were barely able to rescue him in time; even so, he received grievous wounds. At the mouth of the Indus on the Indian Ocean, Alexander turned a portion of his army west through the fierce desert of Gedrosia. This route wiped out most of the non-combatants following the army. Many of the soldiers also died on the march through the desert, expiring from lack of water and the heat. Alexander, as always, shared his men's hardships. The remains of the army finally reached safety in the heartland of Persia in 324 B.C.

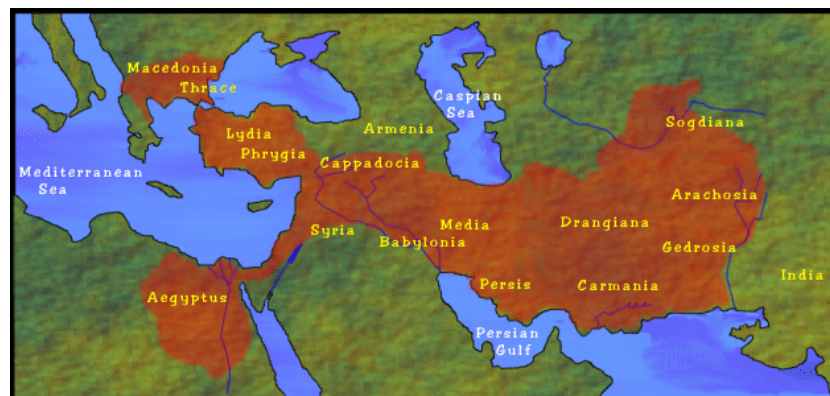
### **The Death of Alexander**

Alexander's plans to conquer Arabia and North Africa were extinguished by his premature death from a fever and heavy drinking on June 10, 323 B.C. He had already been suffering for months from depression brought on by the death of his best friend, Hephaestion. Close since their boyhoods, Alexander and Hephaestion were probably lovers. When Hephaestion died in a bout of excessive drinking, Alexander went wild with grief. The depth of his emotion was evident when he planned to build an elaborate temple to honor Hephaestion as a god. Meanwhile, Alexander threw himself into preparing for his Arabian campaign by exploring the marshy lowlands of southern Mesopotamia. Perhaps it was on one of these trips that he contracted the malaria-like fever that, exacerbated by a two-day drinking binge, killed him.

Like Pericles, Alexander had made no plans about what should happen if he should die unexpectedly. His wife Roxane was to give birth to their first child only some months after Alexander's death. When at Alexander's deathbed his commanders asked him to whom he bequeathed his kingdom, he replied, "To the most powerful."

### **The Effect of Alexander**

The Athenian orator Aeschines (c. 397-322 B.C.) well expressed the bewildered reaction of many people to the events of Alexander's lifetime: "What strange and unexpected event has not occurred in our time? The life we have lived is no ordinary human one, but we were born to be an object of wonder to posterity." Alexander himself certainly attained legendary status in later times. Stories of fabulous exploits attributed to him became popular folk tales throughout the ancient world, even reaching distant regions where Alexander had never trod, such as deep into Africa. The popularity of the legend of Alexander as a symbol of the height of achievement for a masculine warrior-hero served as one of his most persistent legacies to later ages. That the worlds of Greece and the Near East had been brought into closer contact than ever before represented the other long-lasting effect of his astonishing career.



Map from Alexander's campaign