

Chapter 1 : Ancient Rome - HISTORY

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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. 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. 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. 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. Beyond this, all things come to be from earth, 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. 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. 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, including knowledge. 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 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. 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. 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 2 : Sparta - HISTORY

This unit presents a history of scientific thought relating to the origin of life as explained mainly by early Greek scientific philosophers. The unit begins with Greek science during the eighth century B.C. and proceeds quickly into the seventh century B.C., concluding with the fourth century B.C.

Greek religion as it is currently understood probably resulted from the mingling of religious beliefs and practices between the incoming Greek-speaking peoples who arrived from the north during the 2nd millennium bce and the indigenous inhabitants whom they called Pelasgi. But there was also a Cretan sky god, whose birth and death were celebrated in rituals and myths quite different from those of the incomers. The incomers applied the name of Zeus to his Cretan counterpart. In addition, there was a tendency, fostered but not necessarily originated by Homer and Hesiod, for major Greek deities to be given a home on Mount Olympus. Once established there in a conspicuous position, the Olympians came to be identified with local deities and to be assigned as consorts to the local god or goddess. Zeus hurling a thunderbolt, bronze statuette from Dodona, Greece, early 5th century bc; in the Collection of Classical Antiquities, National Museums in Berlin. Antikenabteilung, Staatliche Museen zu Berlin – Preussischer Kulturbesitz An unintended consequence since the Greeks were monogamous was that Zeus in particular became markedly polygamous. Zeus already had a consort when he arrived in the Greek world and took Hera, herself a major goddess in Argos, as another. Hesiod used – or sometimes invented – the family links among the deities, traced out over several generations, to explain the origin and present condition of the universe. At some date, Zeus and other deities were identified locally with heroes and heroines from the Homeric poems and called by such names as Zeus Agamemnon. The Pelasgian and the Greek strands of the religion of the Greeks can sometimes be disentangled, but the view held by some scholars that any belief related to fertility must be Pelasgian, on the grounds that the Pelasgi were agriculturalists while the Greeks were nomadic pastoralists and warriors, seems somewhat simplistic. Pastoralists and warriors certainly require fertility in their herds – not to mention in their own number. While such behaviour continued in the wild, in the cities – in Athens, at any rate – the cult of Dionysus was tamed before bce. Tragedy developed from the choral song of Dionysus. Some tyrants, such as Peisistratus in Athens, were nobles and rose to power by offering the poor defense against the rest of the nobility. Once established, Peisistratus built temples and founded or revived festivals. At that time too, the earliest references to the Eleusinian Mysteries appear. The Mysteries offered a more-personal, less-distant relationship with the divine than did most of the Olympians. There was no Eleusinian way of life. Ruins of the sanctuary at Eleusis, Greece. At the beginning of the 5th century, Heracleitus of Ephesus and Xenophanes of Colophon heaped scorn on cult and gods alike. The Sophists, with their relentless probing of accepted values, continued the process. Little is known of the general success of those attacks in society as a whole. Antiquity evoked awe; some of the most-revered objects in Greece were antique and aniconic figures that bore the name of an Olympian deity. The Varvakeion, a Roman marble copy c. Mainly agrarian in origin, they were seasonal in character, held often at full moon and on the 7th of the month in the case of Apollo and always with a sacrifice in view. Many were older than the deity they honoured, like the Hyacinthia and Carneia in Laconia, which were transferred from local heroes to Apollo. The games were a special festival, sometimes part of other religious events. Some festivals of Athens were performed on behalf of the polis and all its members. Many of those seem to have been originally the cults of individual noble families who came together at the synoikismos, the creation of the polis of Athens from its small towns and villages. The nobles continued to furnish the priests for those cults, but there was, and could be, no priestly class. Except for those public festivals, anyone might perform a sacrifice at any time. A priesthood offered a reasonably secure living to its incumbent. Peasants worshipped the omnipresent deities of the countryside, such as the Arcadian goat-god Pan, who prospered the flocks, and the nymphs who, like Eileithyia, aided women in childbirth who inhabited caves, springs Naiads, trees dryads and hamadryads, and the sea Nereids. They also believed in nature spirits such as satyrs and sileni and equine Centaurs. Women celebrated the Thesmophoria in honour of Demeter and commemorated the passing of Adonis with laments and miniature gardens, while images were swung from

trees at the Aiora. Spells were inscribed on lead tablets. The Hellenistic period Greek religion, having no creed, did not proselytize. There was a tendency for Greeks to identify the gods of others with their own, often at a superficial level. So the virgin Artemis was identified with the chief goddess of Ephesus, a fertility deity. After Alexander the Great had created a political world in which the poleis were engulfed by large kingdoms, those deities who were not too closely linked with a particular place became more prominent. Mystery cults, which offered a personal value to the individual in a large and indifferent world, also flourished. The Cabeiri of Samothrace, deities that had come in from Asia, were patronized by both the Greeks and the Romans, while the Egyptian cults of Isis and Serapis, in a Hellenized form, spread widely. Those novel cults that seemed likely to pose a threat to public order, on the other hand, were suppressed by the Romans. The Senate destroyed the Bacchic cult in Italy in bce, perhaps for the same reasons that the emperor Trajan gave to the writer and statesman Pliny the Younger for his treatment of the Christians: Beliefs, practices, and institutions

The gods The early Greeks personalized every aspect of their world, natural and cultural, and their experiences in it. When Achilles fights with the River in the Iliad, the River speaks to Achilles but uses against him only such weapons as are appropriate to a stream of water. In Hesiod what could be distinguished as anthropomorphic deities and personalizations of natural or cultural phenomena both beget and are begotten by each other. Hera is of the first type—goddess of marriage but not identified with marriage. Earth is evidently of the second type, as are, in a somewhat different sense, Eros and Aphrodite god and goddess of sexual desire and Ares god of war. Some deities have epithets that express a particular aspect of their activities. Zeus is known as Zeus Xenios in his role as guarantor of guests. It is possible that Xenios was originally an independent deity, absorbed by Zeus as a result of the Olympo-centric tendencies of Greek religion encouraged by the poems of Homer and Hesiod. In Homer the gods constitute essentially a super-aristocracy. Every success shows that the gods are well disposed, for the time being at least; every failure shows that some god is angry, usually as a result of a slight, intended or unintended, rather than from the just or unjust behaviour of one mortal to another. The Greeks knew what angered their mortal aristocracy and extrapolated from there. Prayer and sacrifice, however abundant, could not guarantee that the gods would grant success. The gods might prefer peace on Olympus to helping their worshippers. These are not merely literary fictions; they reflect the beliefs of people who knew that though it might be necessary to offer prayer and sacrifice to the gods, it was not sufficient. Greeks and Trojans sacrificed to their gods to ensure divine support in war and at other times of crisis. It was believed that Zeus, the strongest of the gods, had favoured the Trojans, while Hera had favoured the Greeks. Yet Troy fell, like many another city. The Homeric poems here offer an explanation for something that the Greek audience might at any time experience themselves. Aphrodite and Eros, gilt bronze mirror with incised design, Greek, 4th century bce; in the Louvre, Paris. Homeric society is stratified, from Zeus to the meanest beggar. Then he may insist on displaying his excellence, as do Achilles and Agamemnon, whose values coincide with those of Zeus in such matters. The cults of these mighty men developed later around their tombs. Heroes were worshipped as the most powerful of the dead, who were able, if they wished, to help the inhabitants of the polis in which their bones were buried. Thus, the Spartans brought back the bones of Orestes from Tegea. Historical characters might be elevated to the status of heroes at their deaths. During the Peloponnesian War, the inhabitants of Amphipolis heroized the Spartan general Brasidas, who had fought so well and bravely and died in their defense. It is power, not righteousness, that distinguishes the hero; it is the feeling of awe before the old, blind Oedipus that stimulates the Thebans and the Athenians to quarrel over his place of burial. Since they are the mightiest of the dead, heroes receive offerings suitable for chthonic underworld deities. Achilles slaying Penthesilea Achilles slaying Penthesilea, the queen of the Amazons, Attic black-figure amphora signed by Exekias, c. Hesiod uses the relationships of the deities, by birth, marriage, or treaty, to explain why the world is as it is and why Zeus, the third supreme deity of the Greeks, has succeeded in maintaining his supremacy—thus far—where his predecessors failed. Essentially, Zeus is a better politician and has the balance of power, practical wisdom, and good counsel on his side. Whether Hesiod or some earlier thinker produced this complex nexus of relationships, with which Hesiod could account for virtually anything that had occurred or might occur in the future, the grandeur of this intellectual achievement should not be overlooked. Mortals In the period in Greece between Homer and about

bc the language of relationships between god and god, mortal and god, and lower-status mortal with higher-status mortal was the same. The deities remained a super-aristocracy. There was a scale of power and excellence on which the position of every mortal and every deity could be plotted. Both god and mortal were likely to resent any attempt of an inferior to move higher on the scale. Electra and Orestes killing Aegisthus in the presence of their mother, Clytemnestra; detail of a Greek vase, 5th century bc. The divine world of the Greeks was bisected by a horizontal line. Above that line were the Olympians, gods of life, daylight, and the bright sky; and below it were the chthonic gods of the dead and of the mysterious fertility of the earth. The Olympians kept aloof from the underworld gods and from those who should be in their realm: Pollution was not a moral concept, and it further complicated relationships between the Greeks and their gods. Hippolytus in his quadriga, detail from a Greek vase; in the British Museum Courtesy of the trustees of the British Museum Eschatology In Homer only the gods were by nature immortal, but Elysium was reserved for their favoured sons-in-law, whom they exempted from death. Heracles alone gained a place on Olympus by his own efforts. The ordinary hero hated death, for the dead were regarded as strengthless doubles who had to be revived with drafts of blood, mead, wine, and water in order to enable them to speak. They were conducted, it was believed, to the realm of Hades by Hermes ; but the way was barred, according to popular accounts, by the marshy river Styx. Across this, Charon ferried all who had received at least token burial, and coins were placed in the mouths of corpses to pay the fare. Originally, only great sinners like Ixion, Sisyphus, and Tityus, who had offended the gods personally, were punished in Tartarus. But the doctrines of the Orphics influenced the lyric poet Pindar , the philosopher Empedocles , and, above all, Plato. According to the latter, the dead were judged in a meadow by Aeacus , Minos , and Rhadamanthus and were consigned either to Tartarus or to the Isles of the Blest. Long periods of purgation were required before the wicked could regain their celestial state, while some were condemned forever. The dead were permitted to choose lots for their next incarnation. Subsequently they drank from the stream of Lethe , the river of oblivion, and forgot all of their previous experiences. See also Orpheus ; mystery religion: Sacred writings Greek religion was not based on a written creed or body of dogma.

Chapter 3 : Ancient Origins | Reconstructing the story of humanity's past

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Visit Website All healthy male Spartan citizens participated in the compulsory state-sponsored education system, the Agoge, which emphasized obedience, endurance, courage and self-control. Spartan men devoted their lives to military service, and lived communally well into adulthood. They were farmers, domestic servants, nurses and military attendants. Spartans, who were outnumbered by the Helots, often treated them brutally and oppressively in an effort to prevent uprisings. Spartans would humiliate the Helots by doing such things as forcing them to get debilitatingly drunk on wine and then make fools of themselves in public. This practice was also intended to demonstrate to young people how an adult Spartan should never act, as self-control was a prized trait. Methods of mistreatment could be far more extreme: Spartans were allowed to kill Helots for being too smart or too fit, among other reasons. The Spartan Military Unlike such Greek city-states as Athens, a center for the arts, learning and philosophy, Sparta was centered on a warrior culture. Male Spartan citizens were allowed only one occupation: Indoctrination into this lifestyle began early. Spartan boys started their military training at age 7, when they left home and entered the Agoge. The boys lived communally under austere conditions. They were subjected to continual physical, competitions which could involve violence , given meager rations and expected to become skilled at stealing food, among other survival skills. The teenage boys who demonstrated the most leadership potential were selected for participation in the Crypteia, which acted as a secret police force whose primary goal was to terrorize the general Helot population and murder those who were troublemakers. At age 20, Spartan males became full-time soldiers, and remained on active duty until age In the phalanx, the army worked as a unit in a close, deep formation, and made coordinated mass maneuvers. No one soldier was considered superior to another. Going into battle, a Spartan soldier, or hoplite, wore a large bronze helmet, breastplate and ankle guards, and carried a round shield made of bronze and wood, a long spear and sword. Spartan warriors were also known for their long hair and red cloaks. Spartan Women and Marriage Spartan women had a reputation for being independent-minded, and enjoyed more freedoms and power than their counterparts throughout ancient Greece. While they played no role in the military, female Spartans often received a formal education, although separate from boys and not at boarding schools. In part to attract mates, females engaged in athletic competitions, including javelin-throwing and wrestling, and also sang and danced competitively. As adults, Spartan women were allowed to own and manage property. Additionally, they were typically unencumbered by domestic responsibilities such as cooking, cleaning and making clothing, tasks which were handled by the helots. Marriage was important to Spartans, as the state put pressure on people to have male children who would grow up to become citizen-warriors, and replace those who died in battle. Men who delayed marriage were publically shamed, while those who fathered multiple sons could be rewarded. In preparation for marriage, Spartan women had their heads shaved; they kept their hair short after they wed. Married couples typically lived apart, as men under 30 were required to continue residing in communal barracks. In order to see their wives during this time, husbands had to sneak away at night. Decline of the Spartans In B. In a further blow, late the following year, Thebangeneral Epaminondas c. The Spartans would continue to exist, although as a second-rate power in a long period of decline. In ,Otto , the king of Greece, ordered thefounding of the modern-daytown of Spartion the site of ancient Sparta.

Chapter 4 : VARIOUS EVOLUTION AND CREATION SCIENCE BELIEFS

Ancient views on the origins of life Item Preview remove-circle Share or Embed This Item. EMBED EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item.

Norte Chico in the Andes The first civilization emerged in Sumer in the southern region of Mesopotamia now part of modern day Iraq. C, Sumerian city states had collectively formed civilization , with government, religion, diversity of labor and writing. Among the city states Ur was among the most significant. The Sumerian Renaissance also developed c. Egypt was a superpower at the time. East of Persia, was the Indus River Valley civilization which organized cities neatly on grid patterns. The beginning of the Shang dynasty emerged in China in this period, and there was evidence of a fully developed Chinese writing system. The Shang Dynasty is the first Chinese regime recognized by western scholars though Chinese historians insist that the Xia Dynasty preceded it. The Shang Dynasty practiced forced labor to complete public projects. There is evidence of massive ritual burial. Early Iron Age[edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message The Iron Age is the last principal period in the three-age system, preceded by the Bronze Age. Its date and context vary depending on the country or geographical region. The Iron Age over all was characterized by the prevalent smelting of iron with Ferrous metallurgy and the use of Carbon steel. Smelted iron proved more durable than earlier metals such as Copper or Bronze and allowed for more productive societies. The Iron Age took place at different times in different parts of the world, and comes to an end when a society began to maintain historical records. Around BC, the Trojan War was thought to have taken place. In Greece the Mycenae and Minona both disintegrated. A wave of Sea Peoples attacked many countries, only Egypt survived intact. Afterwards some entirely new successor civilizations arose in the Eastern Mediterranean. The Zhou dynasty was established in China shortly thereafter. During this Zhou era China embraced a feudal society of decentralized power. Iron Age China then dissolved into the warring states period where possibly millions of soldiers fought each other over feudal struggles. Pirak is an early iron-age site in Balochistan , Pakistan , going back to about BC. This period is believed to be the beginning of the Iron Age in India and the subcontinent. Around the same time came the Vedas , the oldest sacred texts for the Hindu Religion. In BC, the rise of Greek city-states began. In BC, the first recorded Olympic Games were held. In contrast to neighboring cultures the Greek City states did not become a single militaristic empire but competed with each other as separate polis. Widespread trade and communication between distinct regions in this period, including the rise of the Silk Road. This period saw the rise of philosophy and proselytizing religions. Philosophy, religion and science were diverse in the Hundred Schools of Thought producing thinkers such as Confucius , Lao Tzu and Mozi during the sixth century B. In these developments religious and philosophical figures were all searching for human meaning. Significant for the time was the Persian Achaemenid Empire. The Royal Road allowed for efficient trade and taxation. Greek culture, and technology spread through West and South Asia often synthesizing with local cultures. In South Asia, the Mauryan empire briefly annexed much of the Indian Subcontinent though short lived, its reign had the legacies of spreading Buddhism and providing an inspiration to later Indian states. As a result of empires, urbanization and literary spread to locations which had previously been at the periphery of civilization as known by the large empires. Upon the turn of the millennium the independence of tribal peoples and smaller kingdoms were threatened by more advanced states. Empires were not just remarkable for their territorial size but for their administration and the dissemination of culture and trade, in this way the influence of empires often extended far beyond their national boundaries. Trade routes expanded by land and sea and allowed for flow of goods between distant regions even in the absence of communication. Distant nations such as Imperial Rome and the Chinese Han Dynasty rarely communicated but a horde of Roman Coins have been discovered in modern day Vietnam. Outside of civilization large geographic areas such as Siberia , Sub Saharan Africa and Australia remained sparsely populated. The New World hosted a variety of separate civilizations but its own trade networks were smaller due to the lack of draft animals and the wheel. Empires with their immense

military strength remained fragile to civil wars, economic decline and a changing political environment internationally. In Persia regime change took place from Parthia to the more centralized Sassanian Empire. The land based Silk Road continued to deliver profits in trade but came under continual assault by nomads all on the northern frontiers of Euarasian nations. Safer sea routes began to gain preference in the early centuries AD. Proselytizing religions began to replace polytheism and folk religions in many areas. Social change, political transformation as well as ecological events all contributed to the end of Ancient Times and the beginning of the Post Classical era in Eurasia roughly around the year

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Earliest claimed life on Earth[change change source] The earliest claimed lifeforms are fossilized microorganisms or microfossils. They were found in iron and silica -rich rocks which were once hydrothermal vents in the Nuvvuagittuq greenstone belt of Quebec, Canada. These rocks are as old as 4. The tubular forms they contain are shown in a report. Therefore, if life originated on Earth, this happened sometime between 4. This is the background to the latest discovery discussed above. Earliest evidence of life comes from the Isua supercrustal belt in Western Greenland and from similar formations in the nearby Akilia Islands. This is because a high level of the lighter isotope of carbon is found there. Living things uptake lighter isotopes because this takes less energy. These isotopic fingerprints are preserved in the rocks. With this evidence, Mojzsis suggested that life existed on the planet already by 3. This idea, now known as panspermia, was first put forward by Arrhenius. This was called spontaneous generation , and was disproved by Louis Pasteur. He showed that without spores no bacteria or viruses grew on sterile material. Darwin[change change source] In a letter to Joseph Dalton Hooker on 11 February , [18] Charles Darwin proposed a natural process for the origin of life. He suggested that the original spark of life may have begun in a "warm little pond, with all sorts of ammonia and phosphoric salts , lights, heat, electricity, etc. A protein compound was then chemically formed ready to undergo still more complex changes". He went on to explain that "at the present day such matter would be instantly devoured or absorbed, which would not have been the case before living creatures were formed". Organic molecules are the necessary building blocks for the evolution of life. In his *The Origin of Life*, [20] [21] Oparin argued that a "primordial soup" of organic molecules could be created in an oxygen-less atmosphere through the action of sunlight. These would combine in ever-more complex fashions until they formed droplets. These droplets would " grow " by fusion with other droplets, and " reproduce " through fission into daughter droplets, and so have a primitive metabolism in which those factors which promote "cell integrity" survive, those that do not become extinct. Around the same time J. In this soup, organic compounds, the building blocks of life, could have formed. This idea was called biopoiesis, the process of living matter evolving from self-replicating but nonliving molecules. The environment that existed in the Hadean era was hostile to life, but how much so is not known. There was a time, between 3. It is so named because many lunar craters are thought to have formed then. The situation on other planets, such as Earth, Venus , Mercury and Mars must have been similar. These impacts would likely sterilize the Earth kill all life , if it existed at that time. In , Macallum noted that the inorganic composition of the cell cytosol dramatically differs from that of modern sea water: If, on the other hand, life originated at the surface of the planet, a common opinion is it could only have done so between 3. It gradually changed to what it is today, over a very long time see Great Oxygenation Event. The process began with cyanobacteria. They were the first organisms to make free oxygen by photosynthesis. Most organisms today need oxygen for their metabolism ; only a few can use other sources for respiration. Current models[change change source] There is no "standard model" on how life started. Most accepted models are built on molecular biology and cell biology: Because there are the right conditions, some basic small molecules are created. These are called monomers of life. Amino acids are one type of these molecules. This was proved by the Miller&"Urey experiment by Stanley L. Miller and Harold C. Urey in , and we now know these basic building blocks are common throughout space. Early Earth would have had them all. Phospholipids , which can form lipid bilayers , a main component of the cell membrane. Nucleotides which might join up into random RNA molecules. This might have resulted in self-replicating ribozymes RNA world hypothesis. Competition for substrates would select mini-proteins into enzymes. The ribosome is critical to protein synthesis in present-day cells, but we have no idea as to how it evolved. Early on, ribonucleic acids would have been catalysts , but later nucleic acids are specialised for genomic use. The origin of the basic biomolecules , while not settled, is less controversial than the significance and order of steps 2 and 3. The basic chemicals from which life is thought to have formed are:

Chapter 6 : The origins of human beings according to ancient Sumerian texts | Ancient Origins

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Sumerians created an advanced civilization with its own system of elaborate language and writing, architecture and arts, astronomy and mathematics. Their religious system was a complex one comprised of hundreds of gods. According to the ancient texts, each Sumerian city was guarded by its own god; and while humans and gods used to live together, the humans were servants to the gods. The Sumerian creation myth can be found on a tablet in Nippur, an ancient Mesopotamian city founded in approximately BC. The creation of Earth Enuma Elish according to the Sumerian tablets begins like this: When in the height heaven was not named, And the earth beneath did not yet bear a name, And the primeval Apsu, who begat them, And chaos, Tiamut, the mother of them both Their waters were mingled together, And no field was formed, no marsh was to be seen; When of the gods none had been called into being, And none bore a name, and no destinies were ordained; Then were created the gods in the midst of heaven, Lahmu and Lahamu were called into being Sumerian mythology claims that, in the beginning, human-like gods ruled over Earth. When they came to the Earth, there was much work to be done and these gods toiled the soil, digging to make it habitable and mining its minerals. The texts mention that at some point the gods mutinied against their labour. When the gods like men Bore the work and suffered the toll The toil of the gods was great, The work was heavy, the distress was much. Anu , the god of gods, agreed that their labour was too great. His son Enki , or Ea, proposed to create man to bear the labour, and so, with the help of his half-sister Ninki , he did. A god was put to death, and his body and blood was mixed with clay. From that material the first human being was created, in likeness to the gods. You have slaughtered a god together With his personality I have removed your heavy work I have imposed your toil on man. In the Epic of Gilgamesh , Eden is mentioned as the garden of the gods and is located somewhere in Mesopotamia between the Tigris and Euphrates rivers. Sumerian tablet depicting Enki in the creation myth. Thus, Adapa was created as a fully functional and independent human being. Enlil became the adversary of man, and the Sumerian tablet mentions that men served gods and went through much hardship and suffering. Opinions vary on the similarities between this creation story and the biblical story of Adam and Eve in Eden. Sumerian chaos monster and sun god.

Chapter 7 : Stoicism (Stanford Encyclopedia of Philosophy)

Egyptian Mythology was the belief structure and underlying form of ancient Egyptian culture from at least c. BCE (as evidenced by burial practices and tomb paintings) to 30 CE with the death of Cleopatra VII, the last of the Ptolemaic rulers of Egypt.

These ideas were transmitted beyond the confines of the classical polis as the Greek city-states came under the suzerainty of larger kingdoms after an initial Macedonian conquest at the end of the fourth century B. C; those kingdoms in turn were eventually conquered and significantly assimilated by the Roman republic, later transmuted into an empire. Philosophers writing in Latin engaged self-consciously with the earlier and continuing traditions of writing about philosophy in Greek. Neither the transformation of the republic into an empire in the first-century BCE, nor the eventual abdication of the last pretenders to the Roman imperial throne in the Western part of the empire in CE, prevented continued engagement with this Greek and Roman heritage of political philosophy among late antique and later medieval scholars and their successors writing in Latin, Arabic and Hebrew. At the same time, because the Greeks also invented other genres widely recognized today—among them, history, tragedy, comedy, and rhetoric—no understanding of their thought about politics can restrict itself to the genre of political philosophy alone. While that argument is contentious, it rests on an important broader point. This article therefore begins by surveying political practices and the reflective accounts to which they gave rise in the classical Greek period of the independent polis. Socrates, Plato and Aristotle. It continues to Hellenistic Greek thinkers before considering the main currents and roles of political philosophy in the Roman republic. See the entry on medieval political philosophy. The city was the domain of potential collaboration in leading the good life, though it was by the same token the domain of potential contestation should that pursuit come to be understood as pitting some against others. Political theorizing began in arguments about what politics was good for, who could participate in politics, and why, arguments which were tools in civic battles for ideological and material control as well as attempts to provide logical or architectonic frameworks for those battles. Such conflicts were addressed by the idea of justice, which was fundamental to the city as it emerged from the archaic age, sometimes reflected in Homer, into the classical period. Justice was conceived by poets, lawgivers, and philosophers alike as the structure of civic bonds which were beneficial to all rich and poor, powerful and weak alike rather than an exploitation of some by others. So understood, justice defined the basis of equal citizenship and was said to be the requirement for human regimes to be acceptable to the gods. The ideal was that, with justice as a foundation, political life would enable its participants to flourish and to achieve the overarching human end of happiness *eudaimonia*, expressing a civic form of virtue and pursuing happiness and success through the competitive forums of the city. This became the major political faultline of the Greek fifth century BCE. The exclusion of women from active citizenship in Athens was more consciously felt, giving rise to fantasies of female-dominated politics in Aristophanic comedy *Lysistrata*, *Assemblywomen* and to tortured reflection in many tragedies consider the titles of *Medea*; *Phaedra*; *Trojan Women*. Among equals, however defined, the space of the political was the space of participation in speech and decision concerning public affairs and actions. That invention of the political what Meier calls *The Greek Discovery of Politics* was the hallmark of the classical Greek world. Citizens, whether the few usually the rich or the many including the poorer and perhaps the poorest free adult men, deliberated together as to how to conduct public affairs, sharing either by custom, by election, or by lot—the latter seen in Athens as the most democratic, though it was never the sole mechanism used in any Greek democracy—in the offices for carrying them out. Rhetoric played an important role especially, though not only, in democracies, where discursive norms shaped by the poor majority were hegemonic in public even over the rich Ober At the same time, politics was shaped by the legacy of archaic poetry and its heroic ethos and by the religious cults which included, alongside pan-Hellenic and familial rites, important practices distinct to each city-state. This was a polytheistic, rather than monotheistic, setting, in which religion was at least in large part a function of civic identity. It was a world innocent of modern bureaucracy and of the modern move to intellectual abstraction in defining the state: This broadest sense was initially most evident to

the Athenians when they looked at the peculiar customs of Sparta, but Plato taught them to recognize that democratic Athens was as distinctive a regime Schofield Most of the wise men sophoi and students of nature physikoi who appeared in this milieu thought within the same broad terms as the poets and orators. Justice was widely, if not universally, treated as a fundamental constituent of cosmic order. Some of the physikoi influenced political life, notably the Pythagoreans in southern Italy. Others held themselves aloof from political action while still identifying commonalities between nature and politics. Most of the sophists argued the latter, though they did so along a spectrum of interpretation for which our evidence rests heavily on Plato, who portrays Socrates arguing with a considerable number of sophists: This nomos-physis debate raised a fundamental challenge to the ordering intellectual assumptions of the polis, even though the sophists advertised themselves as teaching skills for success within it, a number of them being employed as diplomats by cities eager to exploit their rhetorical abilities. If Greek political thinkers presupposed justice, in the fifth and fourth centuries BCE many of them also increasingly problematized it. Should philosophers act politically and if so, should they engage in ordinary politics in existing regimes, or work to establish new ones, or should they abstain from politics in order to live a life of pure contemplation? There was likewise a question as to whether philosophers should think politically: Philosophy might have to address the political but its highest calling soared above it. While one influential approach to the history of political thought takes its bearings from what a thinker was trying to do in and by what he or she said or wrote, it is important to recognize that the founders of ancient political philosophy were in part trying to define a new space of doing as philosophizing, independent of ordinary political action. This is not to say that they did not also have ordinary political intentions, but rather to stress that the invention of political philosophy was also intended as a mode of reflection upon the value of ordinary political life. Socrates and Plato According to Cicero, Socrates "BCE was the first to bring philosophy down from heaven, locating it in cities and even in homes Tusc. A humbly born man who refused the lucrative mantle of the sophistic role as a professional teacher, yet attracted many of the most ambitious and aristocratic youth of Athens to accompany him in his questioning of them and their elders as to the nature of the virtues they claimed to possess or understand, he left no philosophical writings. See the entry on Socrates. As depicted by Plato, the search for such definitions led invariably to a concern with knowledge of how best to live, as not only one of the conventional virtues in the form of wisdom but also as underpinning, even constituting, them all. That elevation of knowledge in turn led Socrates to militate against the practices of rhetoric and judgment which animated the political institutions of Athens—the law-courts, Assembly and Council. The notion of political knowledge limited to one or a few experts, as opposed to the embedded and networked knowledge produced and exercised by the whole demos of Athens in their judgments and deliberations, struck at the central premises of Athenian democracy and those of Greek politics more generally in oligarchies, wealth rather than knowledge was the relevant criterion for rule; in tyrannies, sheer power. The relation between politics and knowledge, the meaning of justice as a virtue, the value of the military courage which all Greek cities prized in their citizens, all seem to have been central topics of Socratic conversation. The Political Philosophy of Citizenship That engagement with political philosophy was dramatically intensified when Socrates was, at the age of seventy, arraigned, tried, and sentenced to death by an Athenian court. Brought in the usual Athenian way by a group of his fellow citizens who took it upon themselves to prosecute him for the sake of the city, the charges against him were three-fold: Each of these had a political dimension, given the civic control of central religious cults mentioned earlier, and the broad political importance of educating the young to take their place in the civic order. Socrates had played his part as an ordinary citizen, allowing his name to go forward for selection by lot to serve on the Council, and serving in the army when required. He went so far as to claim that as a civic benefactor, he deserved not death but the lifetime free meals commonly awarded to an Olympic champion 36ea. Socrates here depicts himself as a new kind of citizen, conceptualizing the public good in a new way and so serving it best through unprecedented actions in contrast to the conventionally defined paths of political contest and success Villa The first two recalled political incidents: The third is a hypothetical remark. Particularly in Anglophone twentieth-century scholarship, these remarks have engendered a view of Socrates as endorsing civil disobedience in certain circumstances, and so have framed the question of civil disobedience and the grounds

for political obligation as arising in Plato. A significant debate on these matters took shape in the United States in the 1950s and 1960s at the time of widespread civil disobedience relating to civil rights and the Vietnam War: That debate has had to confront the fact that Socrates did not actually disobey his own death sentence with which his trial concluded: Before that moment, Plato imagines Socrates being visited in prison by his friend Crito in a dialogue which bears his name, and urged to escape for the sake of his friends and family, a practice which was tolerated in Athens so long as the escapee fled into exile. He begins his examination of them by recalling principles to which he and Crito had in the past agreed, including the principle that it is better to suffer injustice than to commit it. On any reading, it is important to bear in mind that Socrates is choosing to obey a jury verdict that has commanded him to suffer what is arguably an injustice but not to commit one. The contract is unequal: The meaning of this clause and its relevance to civil disobedience is again much debated. Kraut remains a landmark. In the *Republic*, by contrast, a dialogue in which Socrates is also the main character and first-person narrator but in which the views he advances go beyond the tight-knit pattern of debates in the dialogues discussed in section 3. See the entry on Plato. The *Republic* is, with the *Laws*, an order of magnitude longer than any other Platonic dialogue. Readers today are likely to think of the *Republic* as the home par excellence of political philosophy. But that view has also been challenged by scholars who see it as primarily an ethical dialogue, driven by the question of why the individual should be just. Annas This section argues that the ethical and political concerns, and purposes, of the dialogue are inextricably intertwined. Near the beginning of the dialogue, a challenge is launched by the character Thrasymachus, mentioned above, asserting that all actual cities define justice in the interest of the rulers. He takes this to mean that the ethical virtue of justice which their subjects are enjoined to cultivate—traditionally seen as the necessary bond among citizens and the justification for political rule—is in fact a distorted sham. See the entry on Callicles and Thrasymachus. Socrates then launches a speculation as to the origins of cities: However, this origin already gives rise to a proto-ethical dimension, first insofar as the members of the primitive city each do their own work the structure of what will emerge as the virtue of justice, which is fleshed out when political rulers are established who are able to use their wisdom to help their subjects maintain a psychological balance in their souls that approximates, if it does not fully embody, the virtues of moderation and justice and so enables them to enjoy a unified rather than a divided soul. The question of why the individual should be just, figured at the outset by the contrast with the putatively happy tyrant, is resolved eventually by demonstrating that the tyrant is at once maximally unjust and maximally unhappy. That resolution rests on the division of the soul into three parts by which the *Republic* places moral psychology at the heart of political philosophy. In the soul and city respectively, the rational part or class should rule; the spirited part or class should act to support the rule of that rational part; and the appetitive part of the soul and producing class in the city should accept being governed by it. Both soul and city are therefore in need of, and capable of exhibiting, four virtues each. Two of these pertain to individual parts: Two however are defined by relations between the parts: A just soul will indeed reliably issue in traditionally just actions, such as refraining from theft, murder, and sacrilege contra Sachs, who argues that Plato has simply abandoned the usual domain of justice. To be an effective agent at all, one must be just, moderate, courageous and wise. The just person enjoys psychic health, which is advantageous no matter how he is treated fairly or unfairly by gods and men; correspondingly, the just society enjoys civic unity, which is advantageous in being the fundamental way to avoid the assumed supreme evil of civil war. In contrast, all other cities are characterized as riven by civil war between the rich and the poor; none of them counts as a single, unified city at all see *Rep.* In particular, Book V of the *Republic* suggests that a sufficiently unified regime can be achieved only by depriving its guardian-rulers of private property and of private families, instead making them live in austere communal conditions in which they are financially supported by their money-making subjects and allowed to procreate only when and with whom will best serve the city. Aristotle and Cicero would deplore what they construed as this abolition of private property, and even those following and radicalizing Plato on property advocating the abolition of property for all the citizens, rather than only deprivation of it for the rulers, as would the sixteenth-century More, were generally opposed to if not scandalized by the suggestion of procreative communism. The *Republic* initiates a further tradition in political philosophy by laying out a template for the integration of ethics and political philosophy into a

comprehensive account of epistemology and metaphysics. In the Republic, the knowledge required for rule is not specialized, but comprehensive: The rulers are philosophers who take turns over their lifetime in exercising collective political authority. To that extent the Republic presents a paradox: The discussion is interrupted but ultimately enriched by a story or myth in which politics is shown to be a matter of humans ruling other humans in place of living under divine guidance. That human expertise of statecraft is ultimately distinguished from its closest rivals—strikingly, the arts of rhetoric, generalship, and judging—by its knowledge of the correct timing *kairos* for the exercise and cessation of these other arts Lane The statesman is wholly defined by the possession of that knowledge of when it is best to exercise the other arts and its exercise in binding the different groups of citizens together, a knowledge which depends on a broader philosophical grasp but which is peculiarly political. Here, political philosophy operates not just to assimilate politics to a broader metaphysical horizon but also to identify its specificity. Here politics still aims at virtue, and at the virtue of all the citizens, but those citizens all play a part in holding civic offices; the ordinary activities of politics are shared, in what is described as a mixture of monarchy and democracy. Another influential aspect of the Laws is its concern with the nature of law itself as a topic proper to political philosophy. Some scholars have found that to be a distinctively democratic and liberal account of law Bobonich ; see also the entry on Plato on utopia. That arguably goes too far in a proceduralist direction, given that the value of law remains its embodiment of reason or understanding *nous* , so that while adding persuasive preludes is a better way to exercise the coercive force of law, no agreement on the basis of persuasion could justify laws which departed from the standard of *nous*. Nevertheless the emphasis on all citizens as eligible, and so presumptively capable, to hold offices, differs significantly from the Republic, where the only offices mentioned seem to be monopolized by the philosopher-rulers and the auxiliary guardians who assist them. The Statesman however reserves a special extraordinary role a higher office, or perhaps not an office as such for the statesman whenever he is present in the city. Has Plato in the Laws given up on his earlier idealism which rested on the possibility of the philosopher-king, or on the idea of the perfectly knowledgeable statesman?

Chapter 8 : Ancient Political Philosophy (Stanford Encyclopedia of Philosophy)

The great Reformer, Martin Luther, made his decision to pursue religious life in the midst of a thunderstorm during which he almost lost his life. The primitive view of nature and geographical forces affecting mankind can be traced back to the earliest days of Paleolithic development.

Human timeline and Nature timeline The Hadean Earth is thought to have had a secondary atmosphere , formed through degassing of the rocks that accumulated from planetesimal impactors. According to later models, suggested by study of ancient minerals, the atmosphere in the late Hadean period consisted largely of water vapour , nitrogen and carbon dioxide , with smaller amounts of carbon monoxide , hydrogen , and sulfur compounds. The solution of carbon dioxide in water is thought to have made the seas slightly acidic , giving it a pH of about 5. After a few months, the height of these clouds would have begun to decrease but the cloud base would still have been elevated for about the next thousand years. After that, it would have begun to rain at low altitude. For another two thousand years, rains would slowly have drawn down the height of the clouds, returning the oceans to their original depth only 3, years after the impact event. Earliest known life forms For branching of Bacteria phyla, see Bacterial phyla. The most commonly accepted location of the root of the tree of life is between a monophyletic domain Bacteria and a clade formed by Archaea and Eukaryota of what is referred to as the "traditional tree of life" based on several molecular studies starting with C. It is proposed that this then bifurcates between Dominion Ribosa RNA life , and after the loss of ribozymes RNA viruses as Domain Viorea, and Dominion Terroa[clarification needed], which after creating a large cell within a lipid wall, creating DNA the 20 based amino acids and the triplet code, is established as the last universal common ancestor or LUCA, of earlier phylogenetic trees. In , a paper in the scientific journal Nature suggested that these 3. This suggests they are evidence of one of the earliest life forms on Earth. The earliest life on Earth existed more than 3. The earliest physical evidence so far found consists of microfossils in the Nuvvuagittuq Greenstone Belt of Northern Quebec, in "banded iron formation" rocks at least 3. The structure of the microbes was noted to be similar to bacteria found near hydrothermal vents in the modern era, and provided support for the hypothesis that abiogenesis began near hydrothermal vents. This would likely have repeatedly sterilized the planet, had life appeared before that time. Studies of meteorites suggests that radioactive isotopes such as aluminium with a half-life of 7. The time periods between such devastating environmental events give time windows for the possible origin of life in the early environments. If the deep marine hydrothermal setting was the site for the origin of life, then abiogenesis could have happened as early as 4. If the site was at the surface of the Earth, abiogenesis could only have occurred between 3. Its cofactors reveal dependence upon transition metals , flavins , S-adenosyl methionine , coenzyme A , ferredoxin , molybdopterin , corrins and selenium. Its genetic code required nucleoside modifications and S-adenosylmethionine-dependent methylations. Brazier has shown that early micro-fossils came from a hot world of gases such as methane , ammonia , carbon dioxide and hydrogen sulphide , which are toxic to much current life.

Chapter 9 : Pagan Origins, Pagan History, Pagan Beliefs

The goal of Ancient Origins is to highlight recent archaeological discoveries, peer-reviewed academic research and evidence, as well as offering alternative viewpoints and explanations of science, archaeology, mythology, religion and history around the globe.

Messenger A new exhibition at the British Museum promises to lift the lid on what beauty meant for the ancient Greeks. But while we gaze at the serene marble statues on display – straining male torsos and soft female flesh – are we seeing what the ancients saw? The feelings that beautiful faces and bodies rouse in us no doubt seem both personal and instinctive – just as they presumably did for the ancient Greeks who first made and enjoyed these artworks. But our reactions are inevitably shaped by the society we live in. Greek attitudes towards sex were different from our own, but are all those myths about the sex lives of the ancient Greeks true? And how does this affect how we view the art? Here are the facts behind four commonly held beliefs. Greek men were all bisexual Belvedere Torso, 1st century BC. Relationships between men of the same age were not at all common: Men also used female prostitutes regularly: As for marital relations, men seldom married before the age of 30, and apart from the wedding night, it was common for married couples to sleep apart. These different sexual relationships are captured in classical vase painting in strikingly different ways. Greek women had arranged marriages This is largely true. Roman copy of a Greek original, 2nd century AD. In terms of art, what I find particularly touching are the tender portraits of wives on tombstones, where women are characteristically displayed as faithful, loving mothers. Interestingly, the bride becomes a figure of intense erotic interest in 5th-century BC Athens. Vase paintings often depict young women putting on clothes and jewellery ahead of their weddings or being led by the hand by their groom, with a winged Eros floating nearby. The Greeks liked their boys young Just as young brides were sexy, it was as adolescents that males were found attractive by other men. Bronze, Hellenistic or Roman replica after a bronze original from the second quarter or the end of the 4th century BC. We have little idea what eye-shapes or lip-shapes were found attractive, for instance. Is there a connection to be made between this lack of interest in faces and the serene – some would say, blank – expressions we find on many classical statues? In addition to gym-fit, smooth-skinned youths, Greeks also admired the physique of adult men – as the statues of athletes, gods and heroes in Defining Beauty show. The Greeks knew how to party The symposium an all-male drinking party was one occasion when Greeks would let their hair down. This was an opportunity for men and older youths to bond and was highly erotically charged. The cups from which diners drank at these events are often painted with erotic scenes, ranging from lingering glances to full-blown orgies. But whether these scenes reflect the real goings-on at these parties is another matter. Disappointingly for anyone who likes to think of the ancient Greeks as free from sexual hang-ups, these depictions of orgies may just be an erotic fantasy or a tongue-in-cheek warning of the consequences of drunkenness. But taut flesh is still in evidence – and whether the beauty on display is still found sexy ultimately lies in the eye of the beholder.