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Plato's Educational System in Athens - 4th Century

Marina Nasaina¹

National and Kapodistrian University of Athens, School of Philosophy

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Abstract

Education in ancient Greece looked for good of the community, aiming at the creation of virtuous citizens. Its ideal was bravery, daring, but also governance, aesthetics, and imagination through art and music. All ensured that the child would realize that he was a member of a community for the happiness and well-being of which their personal desire or pleasure had to be subdued. For Plato, virtuous is the man who combines knowledge and strong will to help him to be free from the bonds of the body and move on to the truth and the sight of the “good”.

Keywords: Plato, education, education philosophy, music, gymnastics, city.

1. Introduction

The basic pursuit of the education of the Athenian state is the “good virtuous” citizen, i.e. educated but also developed physically, spiritually, aesthetically and morally human. In other words, the goal of education was to create the best possible citizen for the benefit of the community and not for his own personal development. Its basic characteristics were bravery, boldness, military proficiency, but also the cultivation of aesthetics and imagination through art and music.

2. Education before Plato

Education in ancient Athens was free, since parents were the ones who were the most responsible for educating their child. The schools were private, and from the 5th century onwards Gymnasia was founded in Athens.

Every form of education before Plato was represented by Homer (*Republic*, 606e). His writings were textbooks of “practical ethics” (Marrou, 1961: 31), with undeniable “pedagogical feasibility” (Jaeger, 1959a: 64). The ideal of the time was the heroic (Marrou, 1961: 37), that is, the war mastery (Jaeger, 1959a: 56), but also the piety towards the gods, the love for the homeland and the commitment to family warmth. Homeric poetry is also distinguished for its moral value, which is aptly expressed through Peleus incitement to Achilles: “Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων” (*Iliad*, I 784). The basic axes of the Homeric education were both mental and practical education. Only with the right combination of martial virtue and bodily strength with the cultivation of speech and spiritual well-being, it is possible to form and educate an accomplished man (Isigonis, 1964: 18). Besides, because education was closely linked to politics and the city

¹ The author is employed at the Music Senior High school of Argolida, Greece.

(*Politics*, 1310a)², the basic characteristic of Athenian education was the ideal of a free and independent citizen. Thus, the democratic and “liberal” Athenian society also seeks the political ideal, i.e. the formation of a new ideal of man and citizen (Bitros & Karayiannis, 2009; Jaeger, 1959a: 58).

The children’s treatment started from the family when the child was at the pre-school and school-age stage of the mother or the servant-nanny. Boys and girls up to 7 years of age grew up in women’s room and played together several pleasant toys, following a joint education. The main goal was to cultivate their inherent capacities and prepare them to accept the schooling that began after their seven years. Then, the boys were accompanied to the Teaching School by a house slave called a “pedagogue”. Girls were educated at home usually by their mother, who taught them reading, writing, music, dancing, and housework. The schools were private and it was the sole responsibility of the parent to choose the place where his child would be attending.

Athenian education is divided into three stages: *primary*, from the sixth to the fourteenth year of age child, *secondary* from the fourteenth to the eighteenth year, and *third stage* from the eighteenth to the twentieth year. Of the three stages, only the third, which was provided free of charge by the city-state, was compulsory. Regarding the primary system, it was compulsory³ – “by law” – only reading and writing, while the second stage was completely optional and rather for the rich people. Teaching at school was six hours.

During the first stage of the training provided, the students were practiced by the “grammatist”, “guitarist” and “trainer”. The first taught writing, reading and mathematics, so that students learn reading, spelling, writing, and mathematics. After the child gained elementary knowledge, he came in contact with the heroic, didactic (Homer-Hesiod) and lyrical poetry until he acquired the ability to read and learn the great poets by heart. Then, the guitarist, who practiced the boys in the seven-string lyre and the song in the works of lyric poets. Finally, trainer care for their physical development⁴ through wrestling, “pankration” (compilation of martial arts), boxing, running, throwing the disc, jumping, and other exercises in the “palaestra” (i.e. the arena).

The teenagers were entertained in the arenas, public gyms and celebrations. In addition, they participated in group games, helped their father in the profession they practiced and went for hunting or fishing, depending on the area where they lived.

Additionally, the treatment of Athenian teenagers included the art of war, because they were future soldiers who would protect the city from its enemies. Thus, the people defined the “pedokrites”, i.e. special teachers who taught teenagers to fight as soldier and practiced them in weapons (sword, javelin, spear, etc.), with the aim of developing the sense of self-sacrifice for the sake of the state.

Young people, after their basic education, received superior education. He taught geometry, mathematics, physics, astronomy, medicine, rhetoric, philosophy and various arts. They could even study next to a philosopher or a sophist who was taught for a fee. After the age of 18 they served their two-year military service.

This was the education of young people in Athens, which lasted until eighteen years. Upon their adulthood, young people became Athenian citizens, gained political rights, and joined the military power of the city. At the same age, the Athenian teenager gave the “adolescent oath” to the sanctuary of Alliras, which was located north of the Acropolis.

² “Τό παιδεύεσθαι πρὸς τὰς πολιτείας”.

³ This is an old law attributed to Solon, who says the child must be taught reading, writing and swimming.

⁴ Plato and Aristotle argued that physical preparation must precede intellectual education.

In conclusion, the main purpose of ancient Greek education was the acquisition of good and beauty, i.e. the development of spirit, soul and body. Thus, the state aimed at the harmonious, dialectical relationship of the citizen of the state and the emergence of a new generation, consisting of mature citizens with physical well-being and moral-spiritual culture.

3. Plato's education

Plato is the first philosopher who create a philosophy of education (Sato, 1983: 25), make education the subject of systematic inquiry and link it to philosophy. However, pedagogical problems are the basis of his philosophy but also the subject of many dialogues. This is probably because philosophy and education are the same for the great philosopher, since the purpose of his philosophy is to a great extent the education of human existence (Isigonis, 1964: 52). Education, according to the philosopher, is nothing but the virtue itself (Chourdakis, 1999: 9), while virtuous is the man who combines knowledge and strong will (Katsimani, 1975: 43).

Thus, in the Platonic system, education plays an important role, because it shapes the morals of citizens, and adds to everything good that rationale suggests. These are the ideal state, a society based on justice (*Protagoras* 361b; Friedlander, 1969: 337).

The philosopher argued that education covers the whole development of the child, for this reason educators should aim at the complete re-creation of their character. Education for him was so important that he said in the *Laws* that education is right to start even before the birth of children.

According to Plato, the only thing that is real in the world is ideas. He believed, however, that the senses are tricking the human being away, reversing the true idea from reality. These can only have absolute purity when the soul is in the other world before it is incarnated in the body of a mortal. The moment of the union of the "immortal soul" with the "mortal body" alters the ideas that become inconspicuous and uncertain (*Faidros*, 249e-250a). That is why the philosopher considers that education is the only way for man to succeed in reminding him of the things he already knows (*Menon*, 81e-82a).

Plato also deepened the essential character of education and diagnosed that the purpose of the educational process is to educate the human soul based on the insight of ideas (Georgulis, 1975: 231). The soul of man needs education, to be freed from the bonds of the body and move towards the truth, towards the view of the good. Truths are found in the soul of man and only through education they will become visible to man. His views, in fact, are made more understandable through his seventh book, the *Republic*, which features the famous image of the prisoners in the cave. As the chained prisoners inside the cave are condemned to see only the shadows depicted on the wall of the cave and only through education they will be able to free themselves, ascend to the world of light and come into contact with the source of life, so education is the turning of the soul's eyes to the imagined sun, to the idea of the good. This is the true idea of "education" for Plato.

The concept of education, however, occupies a central position in the Platonic political system, since it is the primary concern of the state, which has to train citizens to behave in a way that is appropriate to the class they belong to and make fair choices in the context of life that best suits their nature (Coleman, 2005: 216; Klosko, 1986: 69). Political system and education are two forces that can empower all citizens in the state to overthrow their individual and selfish interests and to give precedence to the common good. In other words, the essence of his social idea is the subordination of the individual to the community. This goal is not fulfilled with the prevailing four forms of political systems. That is why they place in their place the "educated state", that is, the dominance of the trained, of the wise, of the spiritual meritocracy. Only when our government, in our opinion, is assigned to the speech, internal reconciliation will prevail and unity will be restored

(Theodorakopoulos, 2002: 43). So, education also serves the state ideal (Tsirimba & Konstantopoulou, 1964: 39).

The only purpose of Plato's education is the conversion of the soul from the senses, the whims and the obedience to reason, ratio and prudence. He believed that education plays the most important role in achieving the harmonious functioning of a city and that, if a city neglects education, then its other activities will not retain their significance.

As a social reformer, he presented an extensive socio-political educational program in which all social classes would be happy (Levinson, 1953: 524), not just one (Xirotiris, 1969: 50). But to do this, education must be based on justice, not to be utilitarian (Moreau, 1961: 35), in order to achieve a harmonious coexistence and cooperation of citizens for the common good. His ultimate goal is to bring spiritual and moral education together.

She was a supporter of public and compulsory education for both boys and girls, considering that the education should start from the birth of man, aiming at gender equality (*Laws*, 804d). The principles of virtue and justice must be passed on to all children in the state (Alexandre, 1993: 15).

It also considers education as the most important case of the legislator and the state. It attaches great importance to education accompanied by the appropriate physical payment coupled with a proper way of edification. These elements transform man into a being that resembles God. His *Laws* are no longer philosophy, but the law leads to virtue. Only with the help of law and order we can live in harmony (*Laws*, 875).

Plato, however, did not only act as a researcher of education, but also as a fighting teacher. At his Academy he was actively teaching mathematics, physics, but also archeology and geology (Georgulis, 1975: 234). He regarded this example as the main tool for the moral education of young people and encouraged older people to give a good example to younger. An exemplary teaching method is discussion, dialogue and questionnaires.

4. The stages of education

Plato in his *Laws* and *Republic* works presents the stages of education in which he distinguishes the ideal education. Although in the *Republic* the education is directed mainly to the children of higher classes, in the *Laws* the education is offered to the children of all free citizens. The education is distinguished in preschool, elementary, middle and higher education.

4.1 *First stage: 0-3 years*

For Plato, education begins before the child's birth, and the family plays a key role in physical and spiritual integration. The pregnant woman is trained to have a smooth and propitious childbirth, and after the birth of the child the slave of home takes up the upbringing. She is responsible for the proper upbringing and physical integrity of the child. They take walks together in the countryside or in sacred grazing (Zepou, 2006). In the event the slave does not properly implement the task assigned to her, the philosopher believes she must be punished by law.

Moreover, at this age the foundations for the moral and spiritual life of the children are created, while they come in contact with the first laws (Sakorafou, 1957: 38). Music and physical education play a very important role in children's lives as well, when done in the right way, creates a peaceful serenity and forms a calm child's soul (*Laws* 790).

Also, because the children work more with the senses and learn through the repetition of the same or similar impressions, the impressions they create should give only noble and brave

feelings and exercise in their soul the bravery. Soft behavior produces bad-tempered and irritable children (*Laws*, 791e), while tough behavior leads to illiberal and unsociable beings.

For the philosopher, imitation accompanied by healthy principles is the best way to get the child healthy habits and to acquire natural qualities for body, language and spirit. Finally, parents need to help children develop their senses properly, as without them there is no proper treatment, as the development of senses creates the exact perception on which knowledge is based.

4.2 *Second stage: 3-6 years*

In this period, boys and girls are trained together through toys and myths, because children need entertainment (*Laws*, 793d). In fact, because of the fact that Plato believed that the game was of great educational significance, the lessons of an ideal Republic would have to take the form of a mental game, at the end of which the conclusion would not be standardized to the pupils, but would be extrapolated to each one by himself. Besides, for the philosopher, the starting point of education is connected with the desire of the individual for harmonious movement (*Laws* II, 654a; *Timaeus*, 88d; Vourveri, 1956: 22), which is expressed firstly in the game itself (Giannikopoulou, 2013: 210) and the dance, and then with the music and poetry⁵ (Vourveri, 1956: 25).

At this age, the foundations of the child's character are laid (Tsirimba & Konstadopoulou, 1964: 40), and moral values are shaped. The main feature of the education is the cultivation of the principles of solidarity, mutual aid and respect for their fellow human beings with particular sensitivity to older people (*Laws*, 794a-b). In the case of non-observance of the rules, punishment is imposed, which eliminates the softness of their soul, provided they are fair, so that they do not cause anger in their souls (*Laws*, 793e).

Also, children should be allowed to explore freely, to develop their own self-action and to be able to cope with future difficulties, having discreetly beside their parents to teach them that unjust acts are being punished, while the good ones are rewarded. Punishment must not have an avenging character, but it is necessary not to create bad values in the child's soul.

Until the age of seven, the education is dedicated to physical education, because "intellectual cultivation in young children prevents proper blood circulation, gland function, causes convulsions, epilepsy, sweat, prevents growth, destroys digestion and character as it makes it irritable and weakens it" (Sakorafou, 1957: 64).

4.3 *Third stage: 6-10 years*

At this stage, children begin to practice systematic gymnastics, such as physical exercises, dances, weapons and wrestling games, music and poetry, with purely moral-plastic content.

Since the sixth year, boys and girls have been given different training. Plato, however, believes that men and women should be treated equally in order to be able to cope with social needs and not to make women "instruments" that would impede social progress. Thus they conquer real freedom (Diomatari, 1975: 235). That's why boys are taught riding, archery and girls learn how to use weapons (*Laws*, 804c).

⁵ According to Vourveris (1956), the value of the game lies in the fact that the pleasant form of the game makes the soul more receptive to the pedagogical stimuli and helps it to more directly capture the content of poetry, music and art.

The school is required to follow all children, boys and girls, whether or not their father wants them, for the good of the city (*Laws*, 804c). In addition, the legislator must take care of the totality of a society, not just a part of it.

Third stage education also focuses on the “orchesis” (= the art of dance), which is the first awakening of the organization through physical, mimetic movements that will be the dance, which is necessary for the development of courage, struggle, and games that is a very important source of moral exercise. The latter, they respect the rules and principles that dictate discipline.

4.4 *Fourth stage 10-13 years*

At this stage, the lessons for acquiring knowledge begins, since for Plato this is the appropriate age to bring the children into the world of knowledge. At the age of 10, his education was undertaken by the grammarian to teach writing, reading, and maths.

Plato asks for the composition of an anthology, which will involve nonfiction and rhythmic works, which will help in the development of the child’s spirit, while teaching maths and geometry. Finally, they come in contact with various arts, cultivating their artistic and moral background and teach the basic principles of prudence, piety and bravery.

4.5 *Fifth stage: 13-16 years*

At this stage, the philosopher considers the duty of the state to educate future citizens with the appropriate musical stimuli (*Laws*, 802 c-d). Harmony and rhythm penetrate into the hearts of their souls, exerting great influence on it, since it leads to good deeds (Sitos, 1990: 65). The power of music has beneficial abilities especially in the young souls, because it can arm the individual with virtues, such as courage and daring, but also balance an impetuous soul and turn it into restrained and calm. The first music that children are taught is religious, specifically songs dedicated to God Dionysus. The divine hymns give emotion and enthusiasm to the children’s soul, because they bring spiritual rest, which removes the mind from human problems and turns it to the divine.

Music, as well as poetry, must have a similar verbal expression so that it can cultivate the child’s moral identity. Appropriate harmonies for the education of children are the Doric ones, which are characterized by tranquility and their male style and Phrygian, which cause the souls of people to excite (*Republic*, 399c). Regarding to rhythms, he excludes those who are not suitable for free and proud characters. Finally, he condemns the multi-string instruments, such as the flute, while making suitable instruments for teaching lyre and guitar.

Finally, Plato disagreed with the inclusion of new elements in music, as this would cause disruption to the fundamental laws of the State. However, in order for the music to produce the desired results, its teaching must be differentiated according to the learner’s gender. Only music aimed at the nature of the children has the power to touch their soul in order to improve their spiritual and moral virtues and to perfect their skills, but also to reveal to the child’s soul the true world and to help them acquire correct crisis.

4.6 *Sixth stage: 16-20 years*

At this stage, the students who successfully completed their education in the two previous stages continued. They followed military training with arrows, artillery, and military marches. Those who could not meet the teaching of the previous stages followed their professional education and training, which must be distinguished from an early age (Sakorafou, 1957: 72).

4.7. *Guardians*

All the children managed to graduate from all grades, continued to the next stage starting at their 16th birthday and ending in the 20th and uniting the body of guardians. They were the second part of the social hierarchy in the Platonic state with the obligation to guard the city, to prevent external dangers, to protect their fellow citizens (Kalachanis, 2013: 58), but also to respect the internal order, i.e. the class hierarchy.

Cornerstones in their education are music and gymnastics that along with the teaching of reading, writing and maths play an important role in their education. The teaching of the lessons must be materialized in a playful way and avoids “any kind of forced learning because the free man does not have to teach any lesson by compulsion as a slave” (*Republic*, 536e). Finally, Plato takes care that ethics has an influence on emotion and is understandable from the point of view of the basic bonds of affection that children create (Annas, 2006: 89).

4.8. *Master*

The masters or different kings are the highest social group in the state and are chosen from the second class, i.e. the guardian body. Their purpose is to take over the government and to ensure the state’s prosperity. After their 20th birthday, the most capable of the guardian’s body are subjected to a superior and more elaborate mental and moral education. Those who choose will work from 20 to 35 years of age with a deeper study of mathematics, and if they perform well, from the 30 to the 35 year with dialectics, that is philosophy. For a further 15 years (35-50), the philosopher will be involved in public affairs to test his moral strength and apply his dialectical ability. Thus, at the age of 50, and after having passed all the trials, they are promoted to the order of the masters.

The philosopher attributed a great ideological value to mathematics because he considered them to be the anteroom of philosophy (Gianikopoulou, 2013). Plato divides mathematics into arithmetic – examining their numbers and relationships (*Republic*, 524d), in geometry – which, through the study of their shapes and relationships, reach the area of “Always Being” (*Republic*, 527b), in astronomy – studying the sky and the orbit of the stars and leading the soul to the being, and finally in harmony – that exalts the intellect through the study of harmonic numbers (*Republic*, 531c-d).

But for Plato, the highest level of education is dialectics (Martin, 1991: 56), through which the idea of “Good” is attained. In the *Z Letter* (341c) it even points out the long-term effort required to achieve the internal maturation, which will gradually revive the individual, leading to the highest idea, which is the purpose (Trubeckoj, 1999: 78) of all things (Barker, 1959: 403). Thus, the excellent dialectic is the man who can identify the relationships of things and then extract the ideas from the soul of the children as their memory recalls the knowledge of things (Triadaris, 2005: 24). Those who managed to reach the view of the Good, with the help of philosophy, at the age of 50, would be promoted to guardians – masters (kings). Only they were obliged to release the slaves and to help them know the truth, namely, the Good. Now the philosopher-leader takes over the state’s government as well as its diligence, without omitting its own exercise through which it aims at integrating its personality.

There are no written rules of law in the Platonian state, because justice is the word of the lord-philosopher, and justice is given through the actions of the philosopher. Philosophy when it enters politics, can render the state out of the misery and lead it to the wonderland of Ideas. The responsibilities were heavy, because they were state legislators, they were responsible for educating the new generation of confined, they were a model of behavior and action, and they regulated socio-political and educational issues (Kopidakis & Patrikiou, 2013: 117). Philosophers-

kings with moral endurance and spiritual power are ready to exercise political power. Humanity will only come to an end of maladies, when its political power becomes philosophical.

5. Conclusions

Summing up, Plato has emerged as one of the greatest educators in the history of mankind, because he is the first to link education to philosophy (Geraris, 2014: 8). The character of education in Plato directed the state ideal, because main goal of education is to mold and create responsible citizens, able to defend their state gradually forming their minds and their morals (Triandaris, 2005: 29), which stems as an internal necessity and not from external political imposition (Sitos, 1990: 68).

The perfecting of man's character is made possible through the discipline of body and will, but also of intellect. Spiritual and moral education come to an agreement because education is not simply the transmission of knowledge, but the turn to the truth.

Finally, the main objectives of Plato's educational system is the existence of public education, the public education for men and women, the configuration thriving spirit and body, the moral reform of citizen, to strengthen the virtues of justice, that is wisdom, bravery and prudence (Nasiakou, 2002: 324), and the removal of all kinds of unilateralism.

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The Impact of Alexander's Death on the Greek and Roman World

Ioanna-Soultana Kotsori

University of Peloponnese, Faculty of Humanities and Cultural Studies, Kalamata

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Abstract

Alexander the Great, the king of Macedon, was a significant strategist with successful battles. He became king at the age of 20 years and he fought for 12 years. When he died, the successors of his vast empire wanted to follow his tactics. The early death of Alexander was, in fact, to give the hidden discontents, which could lead to local compromises, a completely different dimension. Alexander's body buried for a few years in Memphis, while later carrying it somewhere near Alexandria. Those who honored Alexander as no one else was the Romans. The Roman emperors pursued his glory and his fame, so they imitated his attitude and his plans. The identification of the tomb of Alexander has some problems and it is worthwhile for further research and study.

Keywords: Alexander's tomb, successors, syma, sarcophagus, Roman visits.

1. Introduction

Alexander III of Macedon (356-323 BC) or Alexander the Great, originally king of Macedonia, and Leader of the Pan-Hellenic Alliance against the Persian Empire, then owner of an Eastern Empire, Asia and Northwest India, as the successor of the Achaemenids and beyond the three roles, the one who would give him the oracle of Ammon as the son of Jupiter, to whom the dominion of the world belonged (Mosse, 2001: 15). His conquests constituted the foundation stone of the Hellenistic era of the Kingdoms of his successors and descendants. He succeeded in such a short period of time as no other mortal has ever replicated (Yenne, 2010: 89).

Alexander grew up in a kingdom where he was constantly in war. It was his duty to lead the Macedonians in the war, not from afar, but at the forefront of the battle. Alexander has been going for twelve years with insurmountable difficulties and unspeakable risks. It is unmistakable as a mythical hero, amazed by the peoples of the earth. And it harmonizes the power of the weapons with the miraculous property of the Greek spirit, ignorance with education, violence with virtue, provokes the idea of the universality. Thus, it gives humanity a work of unprecedented and beneficial work as a historical event.

He was one of the greatest generals in history, and during the 13 years of his reign (336-323 BC) he captured most of the then-known world (Asia Minor, Persia, Egypt, etc.), reaching its outskirts India and without being defeated in a battle he himself participated in. Alexander's name has survived more than 2,000 years since his death in the imagination of the people of the East and the West as a legendary form until the latest scientific research has received

his man and his gigantic work, and he submits this under rigorous criticism and control (Golden, 2011: 18).

2. Alexander’s death

Alexander III of Macedon was born in Pella around 20 July 356 BC, on the sixth of the month of the Hundredthion, the corresponding Macedonian month of Loyos (Plutarch, *Alexander*, 3), the same day that Herastratus burned the Temple of Artemis in Ephesus, which the priests felt that that day a great disaster for Asia (Green, 1991: 89).

According to tradition, his genealogy dates back to two central forms of the ancient Greek tradition, that of the half-god Hercules who was the origin of the dynasty of the Argaeon Macedonians, and that of the hero Achilleas, whose son, Neoptolemos, founded the royal house of Molosses, whose member was the mother of Olympiada. The Olympiad had cultivated in Alexandros a tendency towards superstition and deep conviction that he was a descendant of Achilles. Alexander’s legendary origins have contributed decisively to shaping his character since the early years of his life, founded the royal house of Molosses, a member of which was his mother Olympiada. Olympiad had cultivated in Alexandros a tendency towards superstition and deep conviction that he was a descendant of Achilles. Alexander’s legendary origins have contributed decisively to shaping his character since the early years of his life (Renault, 2001: 35).

The lessons with Aristotle and the new army were the most precious gifts that Philip made to his son. In 338 BC, Alexander participated in his first campaign with his father as the head of the cavalry of the partners, in the battle of Chaeroneia (Arrian, III), during which Philip crushed the forces of the Athenians and the Thebans. Alexander was proclaimed king by blame on the same day his father was murdered at the age of twenty. In 334 BC he invaded Asia and never returned to Macedonia, having conquered much of the then-known world.

In the spring of 323 BC arrives at Babylon. On the same day of his arrival, a woman of the people gave birth to a monster. He was a child with a lion's head, a horse's feet and a bull's tail, and dying a few days later. The country’s astrologers see this forthcoming death of Alexander, who was born in the constellation of the lion. There are ambassadors waiting for him from all parts of his state and from other countries. Others to congratulate him and crown him as Asian king, others to conquer with him friendship and alliance, such as the Carthusians, the Libyans and the Ethiopians, whose conquest seemed shortly thereafter. But Alexander does not reveal to anyone his future plans. He was making plans for explorations that would include the Caspian (Walbank, 1981: 46). He wants to occupy Arabia and North Africa and for this reason he ordered the construction of a new fleet. In a few days he would leave Babylon for the new campaign.

On the 15th of the Macedonian month of Dessius (31 May), Alexander presented a symposium in honor of Admiral Nearchus in Babylon, in order to prosper him and wish him good luck in exploring the Arabian Peninsula. Late in the evening, Alexander’s friend, Thessalos of Midia, called him to continue their fun in his home. Alexander accepted and continued until dawn, but upon his return he felt sick, was washed in his bath and slept until noon.

But after this exhausting symposium with abundant wine, she suddenly fell ill with malignant fever. His state of health was getting worse. He staged his campaign until his health improved. On June 12, he greeted his old Macedonian co-sponsors, who passed one by one from his bed, and at the last hour they asked Alexander to leave his kingdom. His answer is extremely puzzling, “I hold it”, that is to say, the strongest (Diodorus, XVII’, 117). An effort to walk in the countryside and get some air speeds up the fatal moment. Silently outdoors in the hands of his courtiers. On 13 June, 323 (which coincides with the 28th of the Macedonian month of Dessius) dies in Babylon, at the age of 33, having reigned twelve years and eight months.

Today's scientists attribute his death to various causes: others in drink, another in malaria, and another in diastrophic ulcer. The most recent version speaks of a rare symptom of typhoid fever called ascending paralysis. If this is true, it must look dead long before it dies, and that explains the fact that the ancient sources report that his body began to decay several days after his death¹. They say that, before leaving the river, Alexander raised in memory of his campaign a magnificent monument, the traces of which were never found. They consisted of 12 altars, dedicated to the gods of Greece and the East, and a brass obelisk that simply wrote: "Here Alexander stopped".

3. Alexander's tomb

The news of his death caused sadness throughout the world of the East and for centuries honored his memory by recognizing the work he had done. In Africa and Asia, they held magnificent ceremonies in his memory, and in India, every anniversary of his death was consumed by the Sanctuary of the temples as a sign of honor. In Arabic historians Ya'qūbī, Mas'ūdī and Tha'ālibī there is a reference to the short reasons spoken by philosophers from all over the world in front of dead Alexander. Sa'īd b. al-Biārīq tells that Philemon, the Alexander the Vizier, ordered each of the wise men to utter a melodious song in the form of melody, which would be a palliative reason for the ruling higher classes and a moral lesson for the people (Kraemer, 1992: 148-150).

The Greeks, on the contrary, did not cause the early loss of sorrow, but a sense of relief, especially to the Athenians, who believed that the road is now free to become the first power among the Greek city-states. Perhaps they were also in the succession of the imperious empire. Alexander was treated just as every great Greek, the people did not forgive his success, but he tried to subdue his creations.

According to the testimonies, his body was cleaned and placed in a glass coffin full of honey. His body was embalmed, without it being a Macedonian custom, as was the incineration of the dead. The decision on racking probably came from the need to persuade the royal court, and probably the mother Olympiad that Alexander was not assassinated by assault or poisoning. After his death there was a serious problem with his burial. It is claimed that before he dies, he wanted to be buried in the desolate Siouah, next to the famous temple of Ammon Ra, whom he had visited and believed to be his origin, but his wish was not accepted.

The formal procession of the transfer took place two years later, so it took the way back to Greece to be buried in Macedonia. It is unknown the burial, since it is supported the view that Ptolemy, his close friend, intervened and took Alexander's body and buried it for a few years in Memphis (Pausanias, 1.6), while later carrying it somewhere near Alexandria, hoping to legalize his power in Egypt at the beginning of his dynasty (Saunders, 2006: 35, 62). While Ptolemy held Alexander's body, Perdikkas and Eumenes held in their possession the chest, the diadem and the royal scepter of Alexander (Saunders, 2006: 41).

According to the Pseudo-Cleisthenes novel, when the inhabitants of Memphis were informed that the procession is approaching, they came out to pretend and accompany it to the city. The archbishop of the Memphis sanctuary urged them not to bury Alexander there, but to Raquita², adding that where else and if the tomb is buried, that city will always experience riots and suffer fights and wars. Immediately afterwards, Ptolemy leads the procession to Alexandria,

¹ Bengtson claims that Alexander died in Babylon on 10 June 323 BC. As far as the causes of his death are concerned he claims that he died due to endemic fever, but the other cause may have been pneumonia or poisoning (Bengtson, 1988: 315).

² The town of Rakotis was a great necropolis attributed to Pharaoh, which included Nectanavo's tomb and his sarcophagus (Chugg, 2002: 14).

establishing a tomb in the sanctuary, called the “Syma of Alexander” (“Syme of Alexander” in the Syriac translation), and buried there the relic of King Alexander (Errington, 1976: 145).

Alexandria of Egypt is Alexander’s burial site and Alexander’s Short Life. The Syrian Alexander novel adds that as the dead body of Alexander arrived in Memphis, all residents of the area went to see him, accompanied him even with all types of music. They also praised Alexander calling him the god of Sesonchosis and ruler of the world. They also welcomed him and said they were welcome. They held Alexander’s body in Memphis for twelve days, and every day they sang chanting chants for him. The inhabitants of Memphis wanted to keep Alexander's body there. Yet though all their desire, the priests of Serapis told that the body of Alexander was to be in the city, which he built. In the end, Ptolemy blamed Alexander for Alexandria. This place, according to the Syrian translation, is so far called “The tomb of Alexander” – “Syme Alexander” (Stoneman, 1992: 111).

The identification of the tomb of Alexander poses some problems. Normally, in the Greek cities the founder’s tomb was on the market. Maybe initially Ptolemy had to raise him there. However, Strabo, who wrote in the 2nd century AD, places him in Sigma, a burial monument, which sheltered not only Alexander, but also the first Lagidas, which was in the palace district. It has been hypothesized that the tomb of the conqueror was moved in the years of the reign of Ptolemy IV (Mosse, 2001: 216).

In the following centuries and until the end of the Ptolemaic Dynasty in Egypt, there will be few indirect references to the Alexander House. This coffin is also mentioned by Strabo and Kourtio Roufio, where they mention that in 89 to 90 BC, on Ptolemy I, the gold coffin was removed to melt for the production of coins and the repayment of the king’s debts, and how was replaced by a glass or crystal, an act that was considered sacrosanct by the people of Alexandria (Strabo, 17.1.8). The same was done by the last Greek emperor of the Ptolemaic dynasty, Cleopatra Z, who, in its attempt to reconstruct a new fleet for the war needs against Rome, removed a large quantity of gold from the grave (Chugg, 2007: 94).

The marble tombstone called Alexandros Sarkophagus in the archaeological museum of Constantinople is not related to Alexander himself and is considered to be that of Abdalonym, the local king of Phenicia (about the limits of today’s Lebanon), with a more modern version claiming that it is that of Mazakos, a Persian governor of Babylon.

4. The impact of his death on the Greek world

The death of Alexander caused great sorrow to the conquered and non-peoples of the then-known world. In showing gratitude for the work he did, he honored his memory for centuries. In Spain he wore his statues. In Africa and Asia they organized magnificent ceremonies. In India, every anniversary of his death, the Temple Fire of temples went out, a sign of the highest honor.

The premature death of Alexander makes the historical crisis difficult, to extend his work to various phases, showing his gigantic political and economic work. Alexander, as the ancient writers present him, is the genius of the army, who remained the model of great later physiognomists, such as Hannibal, Scythian of the African, Pompey, Caesar, Trajan, Constantine and Julian, and Napoleon’s younger years.

But from the measures he has taken for the better organization of his loyal state, his financial administration and the single monetary system he has applied, it is possible to conclude that death actually took place at that time, which would have been the starting point a new period in Alexander's life, during which he would experience great political qualities of the genius commander. If his life was extended for a few years, it would probably be that he would bring unity into his vast state, for it would have made it possible to assemble his dissimilar elements.

When Alexander lived, his own citizens viewed him differently: in the Macedonians, despite the Persian customs in the yard, the king remained, whom they proclaimed after the death of Philip. The other Greeks were the principal, rather than the ally, the one who was imposed as leader in the Corinthian Alliance. In the Asians he was the successor of the Achaemenids, while in Egypt the successor of Pharaoh. So the cohesion of the state of Alexander depended on a single man, who was Alexander himself. But this was at the same time the impossible point in the whole body of the Macedonian king's empire, as it was after his death.

The early death of Alexander was, in fact, to give the hidden discontents, which could lead to local compromises, a completely different dimension. The absence of power in Macedonia, as in Asia, left Greeks to hope that the time has come for the recovery of independence. Especially for the Athenians, the death of Alexander caused great relief, believing that the way was liberated for the recapture of the first position among the Greek city-states, perhaps for the succession of his glorious empire (Mosse, 2001: 94).

We can easily imagine that the sudden death of Alexander surprises his environment. In the conflicts in Babylon, which contradicted the successors, the image of Alexander was used by both of them. From the beginning Perdikkas succeeded in taking control of the situation by claiming that he had taken from the hands of dying Alexander a ring that made him an "executor of the will". Perdikkas had built a heavily decorated arcade that reminded Alexander's victories and presented the idea of his deposition. The transfer had to pass through Egypt, enabling Ptolemy to become the ruler of the royal relic buried in Memphis, before transferring it to Alexandria, where it was laid siege and struggles around his grave. Thus, the gentleman of Egypt laid himself under the protection of the "god" Alexander (Mosse, 2001: 237-8).

Another successor, Eumenes, the former Archbishop, also gives an example of the use of this deceased Alexander. During his struggle against Antigonos he made his meetings in a tent where an empty throne was placed, symbolizing the presence of the king. Plutarch in "Bio Eumenes" explains how he thus wanted to secure the obedience of his soldiers, for whom he was afraid of joining Antigonos (Plutarch, *Eumenes*, 13, 5-6).

But slowly, as a balance was struck between successors, Alexander's memory ceased to be the mandatory reference. After the young Alexander D left the middle and the successors accepted it and then took the title of the king, it is obvious that the new gentlemen of the former Alexander Empire had resigned from their reconstruction and for this reason they ceased to invoke the protection of its founder (Mosse, 2001: 239).

A few centuries after his death, the Roman emperor Augustus expressed his astonishment that "Alexander did not consider the work of the organization of the state he had built more important than his conquest". But Alexander's great passion was not governance but conquest.

5. The visit of the tomb of Alexander by the Roman emperors

Those who honored Alexander as no one else was the Romans. They called him the First Mega. They placed statues in the countries they occupied. The Romans imitated his ways, even his blonde, as well as the slight inclination of his head to the side. They worshiped his tomb already transferred to the communal mausoleum in Alexandria, when King Ptolemy IV Philopator (221-204 BC), the so-called Sign-House. The exact location of the mausoleum is not clear, as the ancient sources are enigmatic and have varied interpretations, while archaeological testimonies are virtually nil (Chugg, 2007: 175).

The first emperor who visited the tomb of Alexander was Julius Caesar in 48 BC, who, ignoring the other eponymous monuments of Alexandria, expressed the desire to see only the

grave of Alexander. Plutarch says that Caesar recalls the comparison with Alexander and reads a book about Alexander, tells his friends that he admires him that at his age Alexander had a vast empire while he did nothing. The sources say he gets tearful and when his generals ask him why he cries, he says that “what Alexander did to his 33 years did not do all my life” (Plutarch, *Caesar*, 11, 5-6).

Augustus, after the capture of Alexandria, placed a golden wreath on Alexander’s tomb in Alexander’s tomb and scattered flowers. When Octavian was asked by his leaders if he wanted to see the tombs of the Ptolemy, he replied that he came to see a king and not dead. A similar reference to Octavian’s visit to the grave of Alexander is also made by Dion Cassius (51.16.5), who reports that the emperor “broke” a section of Alexander’s nose when he tried to embrace him (Chugg, 2007: 95). According to Sweetwater, Roman Emperor Caligula has removed objects from the tomb of Alexander, including his chest (Gaius Souitonius, 4.52.1), believing that he is a redeployment of the great army commander (Saunders, 2006: 83; Chugg, 2007: 99).

Emperor Hadrian, who was a devotee of ancient Greece, went to 130 AD in Egypt and visited Alexandria by making an impressive entrance to the city, as he was driving a chariot that was hauled by four horses (quadriga). The warm welcome he received from the citizens of Alexandria influenced Hadrian, who gave money for renovations and restorations of buildings and statues. Although in ancient sources there is no mention of a visit to the grave of Alexander, there is a great chance he has visited him, a conjecture that can rely on the way he celebrated his visit to the city, where he cut separate coins depicting him Alexander (Saunders, 2006: 83-4).

Another Roman Emperor who visited Alexandria and the Signal-House was Septimius Severus in 199-200 AD. According to Dion Cassius (76.13.2), Septimius arranged to seal the entrance to the grave of Alexander, while at the same time in the tomb he placed a series of books (papyri) containing mystic and magic texts (Chugg, 2007: 106). According to sources, the Roman emperor Caracalla, son of Septimios Severus, was the last emperor to visit Alexandria and Signal-House in 215 AD (Chugg, 2007: 106). Herodianus says (4.8.9) that when Caracalla entered Alexandria, accompanied by his army, he went to the temple first, where he sacrificed many oxen and filled the altars with incense. Leaving the temple he went to the grave of Alexander, removed the royal mantle, his rings with the gems, along with everything else he valued and placed on the grave. The visit of Caracalla is the last safe mention of the tomb in the written sources.

After the visit of Caracalla (215 AD), the ancient sources make no mention of Alexandria’s Signal-House located in Alexandria. The cause of the silence of the sources may have been the destruction of the complex containing the tombs of the Ptolemaic and Alexander, however, due to lack of information from the sources, but mainly because of the lack of archaeological evidence, the views differ among modern scholars, exact time period that happened.

Undoubtedly, the most significant change in Alexandria was the destruction of the luxurious Vrouhion area in the northeastern part of the city (around 262 AD). In this area was the palace of the Ptolemies, while during the Roman domination, became the headquarters of the Roman ruler of the city. However, the area suffered irreparable damage during the siege of the city from Aurelius, in 272 AD (Haas, 1997: 340). The grave may have been destroyed and perhaps even plundered during this turbulent period that ravaged Alexandria.

6. Conclusions

However, another testimony by Ammianus Marcellinus (22.11.7) is believed by several scholars that the tomb of Alexander existed in the 4th c. AD, as he mentions that a bishop named Gregorius, passing by the goddess of the Tchaikis temple in Alexandria, wondered, “How long will this tomb stand upright?” something some believe is about Alexander’s grave (Signal-House)

(Chugg, 2007: 118). Also, Ammianus Marcellinus (26.10.15-19) reports that in 365 AD, just four years after the incident with Bishop Gregory, Alexandria was hit by a devastating tsunami (tsunami) caused by a major earthquake between Crete and Egypt. Due to this fact, the earthquake in combination with the tidal wave may have been the cause of the destruction of the tomb (Sign-House) of Alexander (Chugg, 2007: 120).

Moreover, the reference of John Chrysostom (581), patriarch of Constantinople, to the election of Alexander as the 13th member of the Olympian gods, but also to his grave, is considered as an element that he had some prior knowledge of the Sign-House, which implies that the tomb of Alexander might have existed in the 4th c. AD (Chugg, 2007: 113). Shortly afterward, at 400, John Chrysostom in B to the Corinthian letter asks the question of where the grave of Alexandros in Sigma is located (which is the case of Alexander the Great, show me), which is a strong indication that the site of the tomb is no longer known.

However, there is another part of the Christian tradition where Saint Sisko, who lived in the 4th and 5th centuries and died in 429 AD, is portrayed in a number of various hagiographic performances to conquer the tomb of Alexander in Alexandria. The show with the tomb probably appeared later in the 15th century, but it is unknown whether it is a historical testimony or a symbolic representation.

According to the above, it appears that the tomb of Alexander (Signal-House) was destroyed between 262 AD and 365 AD, as the various controversies that occurred in Alexandria in the late 3rd cent. AD there remains a strong possibility of damaging the tomb, as well as the combination of the earthquake and the catastrophic tidal wave that hit the city in 365 AD (Chugg, 2007: 125).

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