

*Discovering  
Ancient  
Greece  
1500-100 B.C.*

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## **DISCOVERING ANCIENT GREECE 1500-100 B.C.**

*Viewing Time: 35 minutes*

### **Program Summary**

This two-part video program provides 6-9th grade students with glimpses of both the culture and the history of Ancient Greece.

The program was filmed entirely on location in Greece and Italy and employs ancient art, animations, and simple reenactments to bring this very important period of history to life.

In Part One students visit ancient Mycenae, the capital of one of the oldest empires in Greece and the source of much of Greek culture. Next, Greek colonial expansion is described, and we tour the ruins of Corinth so that students can understand how cities in ancient Greece were laid out. In the final section of Part One we visit Delphi and discover the role of the Delphic Oracle in the religion of ancient Greece.

In Part Two students visit the ruins of the great sanctuary of Zeus at Olympia and learn about the earliest Olympic games. Then we travel to the ancient center of healing at Epidauros and discover not only how the medical treatments were carried out back then, but also how the theater functioned as a temple to the god Dionysus. In Athens we visit the Temples of Athena, Hephaestus, and Neptune and discover how democracy was born. Then the conquests of Alexander the Great are explained; and finally, students learn what happened to Greece's culture after it was conquered by Rome.

### **Student Objectives**

After viewing the video and participating in the lesson activities, students should be able to...

- Contrast the religious practices of ancient Greece with those of today.
- Name and tell about several principal gods and goddesses of ancient Greece.
- Describe some of the various ways that people of today still employ ideas and artistic forms that were born in ancient Greece.
- Compare and contrast the ancient Olympic Games with the Olympic games of today.
- Explain how Greek culture was spread by her Roman conquerors.

## Teacher Preparation

Before presenting this program to your students, we suggest that you preview the video and review this guide and the blackline masters that accompany it.

You may decide to duplicate and distribute some of the blackline masters you have chosen to use so that students can reference them during the video presentation. (A descriptive list of the blackline masters can be found on page 4 of this guide. The answer key for the blackline masters can be found on pages 4 and 5.)

As you review the instructional program outlined in this guide and the blackline masters that accompany it, you may find it necessary to make certain changes to fit your specific needs. We encourage you to do so, for only by tailoring this program to fit the needs of your students will they obtain the maximum benefits afforded by the materials.

## Introducing the Video

Use maps to help introduce both parts of this program pointing out important historical sites.

### **Part One:**

Introduce this part of the program by describing the rise of the Mycenaean kingdoms and their conquest of the Minoan civilization of Crete. Relate some of the tales from the Iliad pertaining to the life and times of King Agamemnon. Talk briefly about the collapse of the Mycenae, the Greek "Dark Ages," Greek colonial expansion, and the rise of the powerful city-states of ancient Greece. The role of the Oracle of Delphi in the lives of the ancient Greeks should also be introduced. (For example, the oracle was always consulted before the ancient Greeks would attempt to establish a new colony.)

### **Part Two:**

Introduce this part of the program by talking about the role of public festivals and competitions in the lives of the ancient Greeks. Examples should include the Pythian Games at Delphi, the Olympic Games at Olympia, and the Panathenaic Festival of Athens.

## Follow-Up Activities

### Part One: Discussion

A general discussion of the topics covered in the first part of the program would be appropriate. In particular, a discussion of the Olympian gods and goddesses and forms of ancient Greek religious practice should be brought up here.

### Part Two: Discussion

A general discussion of topics covered in the entire program should take place now. Point out that as a result of the Roman conquest of Greece, not only were Greek ideas spread throughout the Roman world, Roman culture was also brought to Greece. The Greek city of Byzantium became the capital of the Eastern Roman Empire...and because the Romans had converted to Christianity, they eventually closed all the ancient shrines, stopped the Olympic games, and destroyed or defaced the fine sculptures and temples of ancient Greece as expressions of new-found Christian piety. Discuss the ancient Greek polytheistic view of the world and compare it to contemporary religious views.

A discussion of the ancient Greek schools of philosophy would be very useful. Talk about the Athenian democracy and how it was practiced. Discuss slavery in ancient times. Mention and discuss some of the Greek contributions to science and mathematics.

### Museum Visit:

A very helpful follow-up activity would be to visit an art museum that houses collections of ancient Greek art. Not only were the Greeks great sculptors, they were also very famous for their pottery, which is well worth seeing. Compare ancient Greek and Roman art.

### Research Papers:

The following topics would make good subjects for research papers:

1. Religion in Ancient Greece
2. The Golden Age of Athens
3. Science and Mathematics in Ancient Greece
4. Greek Myths, Legends and Heroes
5. The Conquests of Alexander the Great
6. The Olympic Games: Past and Present
7. The Ancient Greek Philosophers
8. The Theater in Ancient Greece
9. Healing and Medicine in Ancient Greece

10. The Oracle of Delphi
11. Warfare in Ancient Greece
12. The Greek City-States and Their Colonies
13. Daily Life in Ancient Greece
14. Commerce and Trade in Ancient Greece

### **Extended Activity**

#### **Perform a Greek Play**

A small group of students (or even the whole class) might want to perform a traditional Greek play...or at least one act from the play. Students could make the masks, the costumes, and the sets for the performance. Every attempt should be made to keep all aspects of the performance historically accurate.

### **Blackline Masters**

The following Blackline Masters are included with this guide:

Blackline Master 1a and 1b: **Timeline**

Blackline Master 2a, 2b and 2c: **Vocabulary List**

Blackline Master 3: **The Principal Gods and Goddesses of Ancient Greece**

Blackline Master 4: **The Greek Alphabet and Writing in Greek**

Blackline Master 5: **Crossword Puzzle**

Blackline Master 6: **Quiz**

### **Answer Key**

The answers are provided here for the Blackline Masters that require answers.

**Blackline Master 4, The Greek Alphabet and Writing in Greek**

ATHENE:

DEMOS:

AREA:

STOA:

PARTHENON:

### Blackline Master 5, Crossword Puzzle

Across	Down
1. ALEXANDER	MEDICINE
2. CORINTH	ORACLE
3. MYCENAE	FIRE
4. GOLDEN	DIONYSUS
5. SPARTA	HERA
6. HERMES	ATHENA
7. ACROPOLIS	OLIGARCHY
8. OLYMPIA	POSEIDON
9. ZEUS	
10. AGAMEMNON	

### Blackline Master 6, Quiz

1. G
2. F
3. D
4. J
5. I
6. H
7. B
8. A
9. C
10. E
11. F: King Agamemnon ruled Mycenae.
12. F: Pericles fostered the growth of democracy in Athens.
13. T
14. F: The Romans admired Greek culture and often tried to copy it.
15. F: Alexander the Great died of malaria in Babylon.
16. T
17. F: The ancient Greeks were very good mathematicians.
18. F: Spartans were very highly disciplined in the arts of war and disliked the "softness" of a life of luxury.
19. T
20. F: Slavery was commonplace in ancient Greece.

## **DISCOVERING ANCIENT GREECE**

### **Script of Recorded Narration**

Over three thousand five hundred years ago, the Greek-speaking people who lived here among the mountains, bays, and islands of the north-eastern Mediterranean began to shape a truly remarkable culture.

The new ideas that took root in this rugged land became so important that ancient Greece is said to be "the birthplace of western civilization," and the influence of that civilization can be found almost everywhere we look in the world today.

Ancient Greece gave birth to the world's first democracy and the original Olympic Games.

Ancient Greece also made long-lasting contributions to art, architecture, science, and mathematics, as well as to literature, drama, and even to the study of history itself.

And the religion of the ancient Greeks has provided us with a rich tradition of myth and legend.

In order to better understand this tremendously important period of history, let us now visit some of the fascinating places where this marvelous civilization developed in the far distant past.

### **Mycenae**

The origins of Greek civilization can be traced back to the ruins of this hilltop city called Mycenae that was first settled about 4500 years ago, and that was once the center of a rich and powerful empire.

Legend says that Mycenae was founded by Perseus, who was a son of Zeus, the King of all the Greek gods, whose magnificent statue is seen here.

The Greek people of long ago believed that to build the walls of the city, Perseus had ordered one-eyed giants, whose job it was to make weapons for the gods, to carve these enormous stones and then lift them into place.

As early as thirteen centuries before the birth of Christ, the kings of Mycenae rode out through this gate built from these huge stones to

lead their troops into battle...and above the gate the figures of two lions, carved in stone, still remind us of the great power these kings once held.

The golden death masks of several different kings were discovered in deep circular tombs, like this one, that were built next to the lion's gate.

Near the royal tombs and overlooking the fields where the farmers of Mycenae once grew crops to feed their citizens are the remains of a many-roomed house where the high priest lived; and this painting of a young Mycenaean woman once adorned a wall of a religious building that stood nearby.

Up above the priest's house, crowning the hill, we can still see the rampart walls that surrounded the royal palace where long ago decisions were made that shaped the course of Greek history.

It was probably in the throne room of this palace that the most famous of all the kings of Mycenae, Agamemnon, decided to sacrifice his daughter to the gods so that his ships might have good weather as they set off to attack the city of Troy.

The hatred and violence that beset the family of Agamemnon has become legendary, mostly because it is described in such detail in the Iliad, the most famous of all the books written in ancient Greece.

For countless centuries the people living in the village near the ruins of Mycenae believed that Agamemnon was buried here in this massive tomb that lies outside the gates of the city. However, archeologists now think that this tomb probably belonged to some other Mycenaean king.

### **The Collapse of Mycenae: Colonial Expansion**

By 1100 B.C. Mycenae's power had collapsed; and, following years of invasions from the north, other cities grew in strength.

Starting around 800 B.C. some of these cities began to bring Greek customs and religion to far distant lands by establishing colonies.

Sparta, for example, founded the colony of Taras in southern Italy; Greeks from Rhodes in Asia Minor founded Massilla in the south of France where today's city of Marseilles stands; Corinth established colonies in northern and western Greece, but her biggest colony was Syracuse in Sicily.



And by the year 600 B.C., the Greek city-states had founded over thirty different colonies in distant regions of both the Mediterranean and the Black Seas.

## Corinth

Corinth, whose ruins are seen here, was not only a major Greek colonizer of the Mediterranean, it was also one of the three most powerful city-states in Greece for several centuries.

Corinth grew up not far from Mycenae on a narrow isthmus where important land and sea routes came together....routes that could be monitored by soldiers on duty in Corinth's ancient acropolis that loomed high above the city.

Today it is hard to imagine just from looking at these ruins what a rich and powerful place Corinth once was, but archeologists have carefully studied these stones and they are fairly certain the city once looked something like this.

At its center stood the great temple of Apollo, who was the god of the sun, music, healing and prophecy. Here we can see all that remains of that beautiful building.

Ancient Greek temples, such as this one in Athens, were never entered for worship by ordinary people; instead, temples were considered to be the houses of the gods, and sacrificial offerings were always made on altars that stood outside.

Not far from the Temple of Apollo was the center of all of Corinth's commercial and governmental activities. This was a huge open marketplace or "agora" that was lined on two sides with shops where such items as wine, pottery, and olives could be purchased.

Opposite the central shops on the far side of the market square was a long covered area called a "stoa" which was attached to the main building of Corinthian government, the senate house.

By looking at this reconstructed stoa in Athens, we can get a good idea of what the stoa in the market of Corinth once looked like. Under its huge roof, citizens of the city-state could either sell things or simply meet and talk, shaded from the intense sunlight and protected from stormy weather.

Just below the marketplace in Corinth was the fountain that at one time supplied the city's water. By passing through stone archways, slaves were able to fill jugs with cool, fresh water which they then carried back to their master's houses.

Just within sight of the houses where the Corinthians lived, there once stood a large theater, whose ruins are seen here, where citizens enjoyed performances that were very often of a religious nature.

The theater may have used pillars like these in its construction that are decorated in the "Corinthian" style—that is, carved to look like the leaves of the acanthus plants that grew wild all around the city.

One final feature of ancient Corinth was a sacred spring that has long since vanished but was at one time reached by climbing down a stairway located near the gates of the marketplace.

This spring was linked by a secret underground passageway to the special sanctuary of a woman called an oracle, a prophetess who was the human voice of the god Apollo.

## **Delphi**

To better understand the ancient Greek religion and the role that oracles played in that religion, let us now travel to Delphi, located high in the mountains about 100 miles northwest of Corinth to the great sanctuary of Apollo, where for over 1000 years, the most famous of the Greek oracles performed her mystical duties.

Delphi, unlike Corinth, was simply a religious center and never served any commercial or military purpose.

The ancient Greeks believed that Delphi had been founded by Zeus. The legend says that one day Zeus, who lived with the other immortal gods on far distant Mount Olympus, decided to locate the center of the universe. And so he sent out a pair of his sacred eagles to find it for him.

Eventually the eagles met above the mountainous site of Delphi, thus identifying it as the hub around which the entire universe rotated.

Beneath the spot where the eagles met, an open crack in the ground released mysterious vapors that were said to have "an odor like the rarest and most beautiful perfume," and nearby pure sweet water

flowed from a sacred spring where Zeus's son Apollo is said to have killed a giant snake named Python that guarded the spring.

Because Apollo felt regret for killing Python, the god punished himself; and for eight long years lived the life of a simple shepherd—a way of life that is still pursued around Delphi today.

The myth of Apollo and Python formed the basis of many of the religious rites at Delphi—rites that involved acts of ritual purification, especially in cases where an unjust death had occurred.

The temple to Apollo at Delphi, whose ruins we see here, once contained inscriptions that read: "Nothing in excess" and "Know thyself."

The Temple was built on a site marked by this strange sculpture that stood at the exact center of the universe and that was decorated with patterns of crisscrossing thunderbolts which were the weapons favored by Zeus.

Near the spot where the thunderbolt sculpture stood, but hidden deep beneath the temple, was the sanctuary of the oracle, the woman chosen to be the human voice of the god Apollo.

To prepare herself for the questions that were put to her, the oracle took her seat on a three-legged cauldron, drank water from the sacred spring, breathed smoke from the leaves of Apollo's tree, the laurel, and then entered a trance.

The priests of the temple interpreted the sounds made by the oracle as well as the movements of her body, and their interpretations were passed on to those who had come seeking her advice.

Only men were allowed to consult the oracle, and they usually had to travel great distances, almost always by sea. And not only were they required to sacrifice animals to the god, they also had to pay a fee that helped to maintain the sanctuary.

During the winter months, which could be quite snowy at Delphi, the sanctuary remained open, but the oracle did not answer questions because it was believed that Apollo, the sun god, was not present during winter, the darkest season of the year.

Instead, another god, Dionysus, took his place. And being the god of wine and pleasure, wild festivals occurred which stood in stark con-

trast to the more subdued rites that were held during the warmer months of the year.

All of the Greek city-states built treasuries within the temple enclosure at Delphi...something they did at all of their great religious shrines. These treasuries were used to store the special offerings their citizens had made to the gods.

The building seen here is the treasury of the Athenians. It was constructed between 490 and 480 B.C. Alongside this treasury were once displayed the shields, spears and other items captured when a huge force of Persian invaders were defeated by the Athenians following the famous battle of Marathon.

Every four years, a very special religious festival, called the Pythian Games, was held at Delphi. During this time a great procession passed by the treasuries on its way to the temple where sacrifices were made to Apollo on an altar that stood outside.

And in this huge theater next to the temple, up to 5000 people would listen to the priests sing hymns honoring the gods or watch “mystery plays” which portrayed the struggle between Apollo and Python.

High up the mountainside, above the theater, this stadium once echoed to the sounds of the crowds that watched the athletic competitions that took place here, for in ancient Greece the cultivation of the body went hand-in-hand with the cultivation of the soul.

But in ancient Greece, the largest athletic competitions were the Olympic Games. In part two of this program we will visit the great sanctuary of Zeus at Olympia where these famous games were first held over 2700 years ago.

**End of Part One: Time 14:30**

## Part Two

### Olympia

The first Olympic Games were held at the great religious sanctuary of Olympia, whose ruins are seen here, in the year 776 B.C. And to this day, the Olympic torch is still lit here and carried by hand to ignite the Olympic flame wherever the games are being held.

Olympia was built to honor Zeus, the ruler of all the gods, and also to honor Zeus's wife Hera...sometimes called the "mother of the gods." To better understand how the Olympic Games first came to be, let us have a look around ancient Olympia.

At the very center of Olympia, in a sacred grove of wild olive trees, once stood the magnificent temple of Zeus, which contained one of the seven wonders of the ancient world, a gold and ivory statue of the king of the gods that stood over 44 feet high and that always produced a deep sense of reverence among those who saw it.

Today no trace remains of Zeus's great statue. His temple lies in ruins, and the stone sections that formed its huge pillars lie where they crashed to the earth over 1500 years ago following a powerful earthquake.

But still standing, not far from the temple ruins and up a short flight of steps, we can see the workshop where the famous sculptor, Phidias, labored for several years creating that enormous work of art, and the delicate marble carving seen here serves to remind us of the fantastic skill it took to carry out this remarkable task.

A long time ago, the temple of Zeus was ringed with altars, and on some sacred sacrificial fires burned that were never allowed to be go out. Sprinkled among the altars were the statues of the victors of past Olympic Games, and everywhere grew the wild olive trees that were sacred to Zeus.

A few hundred yards from Zeus's temple stood the temple of his wife, Hera. Although it can't be seen here, inside her temple there was a statue of the goddess seated on a throne with Zeus standing next to her, and this statue of Hermes, the messenger of the gods who was honored for his great speed and agility, stood nearby.

Outside the boundaries of the sacred grove, flowers now cover the floors of the buildings where the Olympic athletes once trained. These are

the gymnasium and the "palestra," that was a wrestling and boxing school. But even though their floors lie buried, many of the pillars that once supported the roofs of these fine buildings still stand today.

On the opposite side of the sacred grove from the gymnasium, the ancient Olympic stadium can be entered by passing through this high stone archway.

The Olympic Games were held here every four years at midsummer, and tens of thousands of men came from all over Greece either to participate in them or just to view them. Women, however, were not allowed to attend.

Because the games were in honor of Zeus, a sacred truce was declared out of respect for the god, and all wars between the city-states stopped for an entire month.

The Olympic Games became so important in ancient Greece that, for nearly all of the 1200 years they were held, even the passing of time came to be measured in four-year units called Olympiads.

The Olympic Games always possessed a strong spiritual message—that men should abandon destructive warfare and turn instead to healthy, physical competitions, and that they should extend themselves to the limits of their human abilities and, as a result, become more godlike.

The first day of the Olympic games was always devoted to religious ceremonies as a great procession of priests, officials, and participants made its way into the sanctuary, stopping to make offerings at three different altars outside the temples.

The next day, here in the stadium, the competitions began and these consisted of a variety of events; among them were foot races, wrestling contests, and boxing matches. Besides these events, horse races and chariot races were held in the Olympic racecourse located just beyond the stadium.

On the last day, the awards were given. First, branches were removed from a wild olive tree that grew in Zeus's sacred grove. Then these branches were woven into simple wreaths having no material value but possessing immense spiritual value. And it was these wreaths that were used to crown the victors of the Olympic games.

## Epidauros

Approximately one hundred miles east of Olympia, at Epidauros, this huge theater was constructed in about the 81st Olympiad. It was designed to hold 14,000 spectators, and unlike the Olympic games, women were allowed to attend the events held here.

The ancient Greeks thronged here to watch the all-day plays that were performed in the circular area at the foot of the grandstands, called the orchestra, where, at its exact center, an altar to the god Dionysus was placed...for theaters were, in fact, temples to this god.

Perhaps because Dionysus was the god of pleasure, the events that took place in the theaters were greatly enjoyed by the spectators, not just for their religious merit, but for their entertainment value as well.

The Greeks were very famous for their plays, and all of them were based on legends and myths. Many Greek plays are still performed to this day; but whether tragedy or comedy, the actors in ancient times, who were always men, wore masks that had strange exaggerated expressions.

The row of seats nearest to the altar of Dionysus was always reserved for the priests and teachers from the sanctuary of the god of medicine that stood among the trees and meadows of a nearby valley. For, more than anything else, Epidauros was the greatest center of healing in ancient Greece, and people came here to be cured of their illnesses by seeking the help of this god, who they called Asclepius.

Asclepius was the son of Apollo, and legend said he had learned the healing arts from a very wise being—half man and half horse—called a centaur.

The temple of Asclepius, whose ruins are seen here, was at one time protected by thousands of sacred snakes that were symbols both of the god and of the healing profession. And it was outside this temple that animals were sacrificed and the offerings burned by those seeking to be cured.

After making their offerings, sick people took a path through the woods to a kind of hospital building where they would spend the night sleeping on the skin of the animal they had just sacrificed. And while they slept, Asclepius sometimes appeared to them in their dreams.

In the morning the patients would tell the priests their dreams and, just like doctors today, the priests would prescribe various treatments to cure their illnesses.

Treatments might involve physical exercises or special baths that were given in nearby buildings, and oftentimes treatments included mental exercises as well, such as studying certain books or writing poetry.

## **Athens**

Many of the people treated at the sanctuary of Asclepius travelled there from the magnificent city-state of Athens, which lay about 150 miles to the northeast of Epidaurous.

Athens was named for the goddess of wisdom, Athena, and her fantastic temple, called the Parthenon, which is seen here, looms above the city from where it stands in the ancient acropolis.

Inside the Parthenon there once was an enormous gold and ivory statue of Athena made by the same sculptor who fashioned the statue of Zeus at Olympia, and during religious festivals this statue was draped in a special garment woven by the women of the city.

Next to the Parthenon, this temple called the Erechtheum with its famous porch supported by statues of greek maidens, was built on the spot where the royal palace of the kings of ancient Athens once stood.

The last king of Athens to live on this site was named Codrus. After Codrus died in 1066 B.C. fighting to save the city from the invading Dorians, the Athenians decided that no one person could ever take the place of such a great king, and so the monarchy was replaced by an oligarchy—rule by a small group of men from noble families.

Then, in 594 B.C., a great statesman named Solon founded a parliament, a peoples law court and a council of the people, changing the way the oligarchy governed Athens so that power was more equally shared by all her citizens.

However, it was this man, Pericles, who was responsible for developing, for the first time in history, a government “by the people” starting in the year 461 B.C. following Athens' great victory over the invading armies of Persia.



Under democracy and the guidance of Pericles, Athens flourished; and with the help of some of the greatest artists and scholars in human history, the city grew both in wealth and in beauty....and so Athens entered her brief but magnificent "Golden Age."

Most of the spiritual life of Athens centered on the temples located high above the city in the Acropolis. And the sight of these temples always served to remind the citizens of the great goodness and wisdom of Athena, their protector.

Located far below the Acropolis was the marketplace, whose ruins are seen here, that was once ringed with government buildings, a library, and a gymnasium.

And on a low hill overlooking the marketplace, they built this fine temple to the god of fire and metalworking, Hephaestus; for very near this temple there were, in ancient times, a large number of workshops where gifted craftsmen labored who sought the guidance and protection of this god.

And looking across the marketplace from the temple of the god of fire is the Great Stoa of Attalos where citizens congregated to discuss such things as politics, prices, their families, and the weather.

As city-states went, Athens was quite large and it encompassed much of the lower end of the Attica peninsula. And here, at the extreme southern end of the city-state and overlooking an important sea route, this marvelous temple was constructed at just about the same time the Parthenon was being built—around 444 B.C.

This temple honored one of the three greatest of the Olympian gods, Poseidon, the God of the Sea...and it is his statue we see here.

Sailors returning to Athens after a long voyage to the East could see this temple from far out on the water, and seeing it always meant that they would be home soon, and for this they always gave thanks to Poseidon.

As we have learned, Athens during it's Golden Age was quite a fantastic place, and yet there were certain flaws in the Athenian democracy... the same flaws that were to be found the next time people tried to institute this form of government 2200 years later during the early years of the United States. Namely, only men were allowed to vote, and women had no legal voice in decision-making at all.

And the slaves, who were bought and sold like animals, had no rights whatsoever, even though they made up a large part of the population.

The Golden Age ended mostly because of an outbreak of war in 431 B.C. between Athens and her powerful enemy, Sparta—a highly militaristic city-state a few hundred miles to the south—a war that ended 27 years later with the defeat of Athens.

And although Athenian civilization was not completely destroyed by this war, it never fully regained the glory that it possessed during its "Golden Age."

### **Alexander the Great**

Just forty-two years after Athens fell to Sparta, it fell again to the forces of Greek Macedonia, which lay to the north of Athens.

The Macedonian king, named Philip, died just shortly after his great victory over Athens; but the new king, Philip's son Alexander, decided to follow in his father's footsteps and set off to conquer the lands that had, a few centuries before, made up the great Persian Empire.

In the year 334 B.C., when he was just 22, Alexander rode out from his capital of Pella in Macedonia with an army of 35,000 troops. He won battle after battle as he zig-zagged across the countryside, finally completing his conquests nine years later when he reached the western borders of India...and by now he was known as "Alexander the Great."

In western India, as well as everywhere else he conquered, Alexander set up his own local governments that were required to use Greek money.

He promoted Greek ideas and laws and even required that he be worshipped as a god.

However, only three years after returning to his new capital of Babylon in Persia, Alexander, the man who wanted to be a god, died of malaria at the age of 33, and his enormous empire soon fell apart.

## The Roman Conquest of Greece

About one-and-a-half centuries after Alexander's death, various parts of Greece started to be attacked by forces from the great Italian city of Rome.

In 146 B.C., orders were sent out from the buildings that once stood here in the Roman Forum to add Greek Macedonia to a growing list of provinces that made up the Roman Empire and to subdue, at any cost, the wealthy city-state of Corinth. And after these difficult feats were accomplished, it was not long until all of Greece belonged to Rome.

The Romans sincerely admired all that the Greeks had achieved; so instead of completely destroying her unique civilization, the Romans simply absorbed most of it into their own culture.

They took over all of Greece's holy places. They turned the Olympian gods into Roman gods and gave them new Latin names. Athena, for example, was now worshipped as Minerva, whose image is seen here adorning the wall of her temple in Rome.

The Romans constructed buildings inspired by Greek architecture all across their expanding empire and decorated them with marble statues carved in the Greek style.

And they tried hard to match the greatness of the Greek writers, scientists and philosophers as well.

And so it was that the culture and ideas of ancient Greece were spread by the Romans to even the remotest corners of their vast empire.

**End of Part Two: Time 17:00**