Click to verify

 Aristteles, el clebre filsofo griego, es una figura fundamental en la historia del pensamiento occidental. Su vasta contribucin abarca diversas disciplinas, desde la lgica y la tica hasta la biologa y la potica. Sin embargo, uno de los campos en los que su influencia ha sido especialmente duradera es la psicologa. Aunque Aristteles vivi en una poca anterior a la formalizacin de la psicologa como ciencia, sus ideas sobre la mente, el alma y el comportamiento humano sentaron las bases para muchas teoras psicolgicas contemporneas. En este artculo, realizaremos un anlisis profundo de las ideas bsicas que Aristteles aport a la psicologa, explorando sus conceptos sobre el alma, las emociones, la percepcin y la motivacin. A travs de esta exploracin, no solo rendiremos homenaje a uno de los pensadores ms influyentes de la historia, sino que tambin comprenderemos mejor cmo sus enseanzas siguen resonando en la psicologa moderna.Principales ideas de Aristteles reveladas Aristteles, uno de los filsofos ms influyentes de la historia, dej una huella indeleble en el pensamiento occidental. Sus contribuciones abarcan diversas reas, desde la lgica hasta la tica, la poltica y la metafsica. Aqu se presentan algunas de sus principales ideas:1. Teora de las Causas: Aristteles propuso que todo fenmeno puede ser explicado a travs de cuatro causas:Causa Material: La materia de la que est hecho algo.Causa Formal: La forma o estructura que define a algo.Causa Eficiente: El agente o proceso que produce el cambio.Causa Final: El propsito o fin ltimo de algo.2. tica Nicomquea: En su obra tica Nicomquea, Aristteles sostiene que el objetivo ltimo de la vida humana es la eudaimona, que se traduce como felicidad o bienestar. Segn l, esta se consigue mediante la prctica de la virtud y el desarrollo de un carcter moral equilibrado.3. Poltica: Aristteles consideraba al ser humano como un animal poltico por naturaleza. Para l, la polis (ciudad-estado) es la forma natural de organizacin social. Afirmaba que la justicia y el bien comn son los pilares fundamentales de la vida poltica.4. Lgica: Aristteles es conocido como el padre de la lgica formal. Desarroll el silogismo, una forma de razonamiento deductivo que parte de dos premisas para llegar a una conclusin. Este mtodo se convirti en la base de la lgica occidental.5. Metafsica: En su obra Metafsica, Aristteles explora la naturaleza de la realidad y el ser. Plantea la existencia de una substancia primera y ltima, que l denomin ente. Adems, introdujo el concepto de acto y potencia para explicar el cambio y el movimiento en el mundo.6. Teora del Alma: Segn Aristteles, el alma es la forma del cuerpo y no puede existir sin l. Clasific las almas en tres tipos: vegetativa (plantas), sensitiva (animales) y racional (humanos). La funcin del alma racional es la razn y el pensamiento.Estas ideas han sido fundamentales en la evolucin del pensamiento filosfico y continan siendo estudiadas y debatidas en la actualidad. Cada una de ellas ofrece una visin profunda y amplia del mundo, invitando a la reflexin y al anlisis crtico.Legado de Aristteles: pilares de la filosofa y la ciencia El legado de Aristteles es uno de los pilares ms importantes tanto de la filosofa como de la ciencia occidental. Aristteles, alumno de Platn y tutor de Alejandro Magno, desarroll un sistema de pensamiento que abarca una amplia gama de disciplinas, desde la lgica y la tica hasta la metafsica y la biologa. Su influencia perdura hasta hoy en da, y su trabajo ha sido fundamental para el desarrollo de diversas reas del conocimiento.Algunos de los pilares ms destacados de su legado incluyen:Lgica: Aristteles es conocido como el padre de la lgica formal. Su obra rganon introduce el concepto de silogismo y establece las bases de la lgica deductiva, que es fundamental para el razonamiento lgico y la ciencia.Metafsica: En su obra Metafsica, Aristteles explora cuestiones profundas sobre la existencia, la realidad y la naturaleza del ser. Introduce conceptos como la sustancia, la esencia y el acto y la potencia, que han sido fundamentales en la filosofa occidental.tica: En tica a Nicmaco, Aristteles desarrolla su teora de la virtud tica. Segn l, la felicidad (eudaimona) es el fin ltimo del ser humano y se alcanza a travs de la prctica de virtudes como la justicia, la valenta y la templanza.Poltica: En su obra Poltica, Aristteles analiza las diferentes formas de gobierno y propone su visin de la mejor estructura poltica. Sostiene que el ser humano es un animal poltico y que la vida en comunidad es natural para l.Biologa: Aristteles realiz observaciones detalladas de la naturaleza y clasific numerosas especies de plantas y animales. Su enfoque emprico y sistemtico en el estudio de la biologa sent las bases para la ciencia moderna.Es importante tener en cuenta que el trabajo de Aristteles no solo se limita a estas reas. Su influencia se extiende a la retrica, la potica, la fsica y muchas otras disciplinas. Su mtodo de observacin emprica y anlisis lgico ha sido una gua para cientficos y filsofos durante siglos. Los aportes ms importantes de Aristteles impulsan la filosofa y la ciencia Aristteles es uno de los filsofos ms influyentes de la historia, cuyas contribuciones han dejado una huella significativa tanto en la filosofa como en la ciencia. A continuacin, se presentan algunos de sus aportes ms importantes:1. Lgica: Aristteles es a menudo considerado el fundador de la lgica formal. Desarroll el silogismo, una forma de razonamiento deductivo que se convirti en la base de la lgica occidental durante siglos.2. tica: Su obra tica a Nicmaco es fundamental en el estudio de la tica. En ella, Aristteles propone la teora de la virtud como el centro de una vida buena y argumenta que la felicidad se alcanza mediante la prctica de virtudes como la valenta, la justicia y la templanza.3. Metafsica: Aristteles explor la naturaleza de la realidad y el ser. Introdujo conceptos como la sustancia y las categoras, que han sido temas centrales en la filosofa occidental.4. Biologa: Aristteles realiz extensos estudios sobre la biologa y la clasificacin de los seres vivos. Observ y categoriz numerosos animales y plantas, sentando las bases de la taxonoma biolgica.5. Poltica: En su obra Poltica, Aristteles analiz diferentes formas de gobierno y la organizacin de la sociedad. Defendi la idea de que el ser humano es un animal poltico y que la polis es esencial para el desarrollo humano.6. Potica: Su tratado Potica es uno de los primeros estudios sistemticos de la teora literaria. En l, Aristteles analiza los componentes de la tragedia y el arte dramtico, influyendo en la crtica literaria posterior.Estos son solo algunos de los principales aportes de Aristteles. Su trabajo ha influenciado profundamente no solo a los pensadores de su tiempo, sino tambin a generaciones posteriores, consolidndose como una figura clave en la historia del pensamiento humano.Aristteles, en su exploracin del alma y la mente, sent las bases para entender la psicologa al considerar la conexin entre el cuerpo y el alma, as como la importancia de la experiencia sensorial en el conocimiento humano. Sus ideas sobre la memoria, los sueos y las emociones subrayan la relevancia de los procesos mentales en la formacin de la conducta y la percepcin. Al profundizar en la naturaleza del ser humano, Aristteles nos invita a reflexionar sobre la complejidad de nuestras experiencias internas y cmo estas influyen en nuestra comprensin del mundo y en nuestras interacciones con los dems. En resumen, su legado en la psicologa nos proporciona una perspectiva rica y matizada para explorar la mente humana, destacando la interdependencia entre el cuerpo, el alma y el entorno. Aristteles (384-322 a.C.), uno de los filsofos ms influyentes de la historia, fue alumno de Platn y maestro de Alejandro Magno. Su pensamiento abarc temas como la lgica, la tica, la biologa, la poltica y la psicologa, y sent las bases de diversas disciplinas cientficas y filosficas. Naci en Estagira, Macedonia, en una poca donde la filosofa y la ciencia comenzaban a consolidarse en la antigua Grecia. Desde joven, Aristteles fue enviado a la Academia de Platn en Atenas, donde se form durante dos dcadas. A diferencia de Platn, quien enfocaba su filosofa en el mundo de las Ideas, Aristteles fue un empirista, interesado en el estudio y observacin del mundo fsico y en la sistematizacin de las ciencias naturales.La influencia de Aristteles se extendi ms all de su vida, a travs de sus tratados escritos y su escuela, el Liceo, tambin conocido como el Perpatos. En el Liceo, Aristteles promovi un enfoque cientfico y emprico de la realidad, basado en la observacin y la clasificacin de los fenmenos naturales, incluidos los aspectos psicolgicos y humanos. El contexto en el que vivi, marcado por el auge de las polis griegas y el crecimiento de la cultura helenstica, influy en su enfoque sistemtico, orientado a comprender y organizar el conocimiento humano de manera accesible y lgica.En 335 a.C., Aristteles fund el Liceo en Atenas, donde desarroll un sistema educativo que integraba la enseanza con la investigacin cientfica. Su mtodo de enseanza, conocido como peripattico, se centraba en el debate y la discusin mientras caminaba con sus estudiantes. Durante su tiempo en el Liceo, escribi una serie de tratados que abarcaban desde la tica hasta la metafsica y la psicologa, muchos de los cuales forman la base del conocimiento occidental.Aristteles se diferenci de su maestro Platn en su visin de la psicologa, proponiendo que el estudio de la mente y la vida deba centrarse en la observacin emprica y en la lgica. Su enfoque se encuentra principalmente en su obra De Anima (Sobre el Alma), donde formul la teora hilemrfica, que sostiene que el alma y el cuerpo son una unidad inseparable, en contraposicin al dualismo platnico. Segn esta teora, el alma es la forma o principio vital del cuerpo, y sin ella el cuerpo no podra tener vida. Este principio ser fundamental en su concepcin de la psicologa y en su influencia en el pensamiento medieval y renacentista.Aunque Aristteles fue discpulo de Platn, adopt una visin muy distinta respecto al conocimiento y la realidad. A diferencia de Platn, quien vea el mundo fsico como una representacin imperfecta del mundo de las Ideas, Aristteles crea que la esencia de las cosas poda ser comprendida a travs de la observacin del mundo tangible. Su enfoque emprico lo llev a investigar el comportamiento, las emociones y la razn en los seres humanos, contribuyendo a una perspectiva pionera en la psicologa.Aristteles introdujo una de las primeras teoras funcionalistas en psicologa, sugiriendo que cada capacidad del alma tiene una funcin especfica. Clasific las funciones de la vida en tres niveles: el alma vegetativa, responsable de funciones bsicas como la nutricin y el crecimiento (presente en plantas, animales y humanos); el alma sensitiva, que incluye el deseo y la percepcin (comn en animales y humanos); y el alma racional, nica de los humanos, que permite el pensamiento y la reflexin. Esta distincin influenci de manera profunda la teora de la mente y la concepcin de las facultades psicolgicas, y se mantuvo vigente durante siglos.El periodo helenstico fue una poca de expansin cultural, en la que Grecia pas de ser un conjunto de ciudades-estado independientes a un vasto imperio bajo el reinado de Alejandro Magno, quien fue alumno de Aristteles. Este contexto social permiti la fusin de ideas griegas con las de otras culturas, lo que ampli la visin del conocimiento. Aristteles, al ser mentor de Alejandro, tuvo acceso a diversas culturas y conocimientos, lo que contribuy a su afn por comprender la naturaleza en toda su diversidad.En un contexto en el que la religin y la mitologa dominaban la cosmovisin griega, Aristteles promovi un enfoque ms racional y cientfico, buscando respuestas en la observacin directa y la lgica. Este cambio de perspectiva ayud a consolidar las bases del mtodo cientfico y una forma de pensar sistemtica que fue adoptada en la psicologa moderna, la cual se basa en la experimentacin y la observacin. La apertura cultural del periodo helenstico facilit tambin la expansin de sus ideas, que seran recuperadas en la Edad Media por filsofos y telogos, y contribuiran al surgimiento de la ciencia moderna.Uno de los conceptos centrales en la psicologa de Aristteles es su teora hilemrfica, la cual propone que el alma y el cuerpo son una unidad inseparable. Para Aristteles, el alma no era una entidad separada o trascendental, como planteaba su maestro Platn, sino la forma o esencia del cuerpo vivo. Es decir, el alma era lo que daba vida, sentido y propsito al cuerpo, permitindole desarrollar sus funciones y caractersticas. Esta visin estableci una diferencia fundamental entre su pensamiento y el dualismo platnico y cartesiano, que consideraba al cuerpo y la mente como entidades separadas.En su tratado De Anima (Sobre el Alma), Aristteles describe al alma como el principio organizador de la vida, responsable de las actividades propias de cada ser vivo. La teora hilemrfica de Aristteles influy profundamente en la psicologa y la filosofa medievales, especialmente en el pensamiento de Toms de Aquino, y su perspectiva integradora resuena en enfoques contemporneos que consideran la mente y el cuerpo como un todo interdependiente, como en la psicologa biopsicosocial.Aristteles clasifica las funciones del alma en tres tipos, cada uno de los cuales corresponde a un nivel de organizacin en los seres vivos:Alma Vegetativa: Este tipo de alma es el ms bsico y est presente en plantas, animales y humanos. Incluye las funciones esenciales para la vida, como la nutricin, el crecimiento y la reproduccin. Aristteles sostena que estas capacidades son comunes a todos los seres vivos y representan las necesidades ms fundamentales de cualquier organismo.Alma Sensitiva: Presente en los animales y en los seres humanos, esta parte del alma permite la percepcin sensorial, el movimiento y el deseo. La sensibilidad (capacidad de percibir el entorno) y la capacidad de movimiento representan un avance sobre el alma vegetativa, pues permiten a los organismos interactuar y adaptarse de manera ms compleja a su entorno.Alma Racional: Propia nicamente de los seres humanos, es la parte ms elevada del alma. Esta seccin est relacionada con la razn, el pensamiento lgico y la deliberacin moral, permitiendo al ser humano reflexionar sobre sus decisiones, formular juicios ticos y buscar la verdad. Para Aristteles, el desarrollo de la razn es lo que distingue a los seres humanos de otros seres vivos y les permite alcanzar su mximo potencial.Esta clasificacin de las facultades del alma influira en teoras psicolgicas posteriores, especialmente en el mbito de la psicologa del desarrollo y en enfoques que estudian la jerarqua de necesidades y capacidades humanas. Siglos despus, Sigmund Freud desarrollara un modelo similar con el ello, el yo y el supery, y otros psiclogos, como Abraham Maslow, propondran una jerarqua de necesidades que tambin refleja una estructura evolutiva de las capacidades humanas.Aristteles abord las emociones en su obra tica a Nicmaco, donde las considera fundamentales para el bienestar y la vida tica. Para l, las emociones (como el amor, la ira, el temor y la compasin) son respuestas naturales que no deben ser suprimidas, sino comprendidas y moderadas. Aristteles propona que el equilibrio y la virtud se encuentran en el justo medio, es decir, la moderacin entre dos extremos opuestos de cada emocin o accin.Aristteles crea que la razn tiene la capacidad de guiar y moderar las emociones, permitiendo a la persona tomar decisiones ticas y responsables. Por ejemplo, la valenta es el punto medio entre la cobarda y la temeridad. Este concepto de equilibrio emocional y autocontrol influy en el desarrollo de la psicologa moral y la psicoterapia, ya que la regulacin emocional es fundamental para el bienestar y la conducta tica.Otro aporte relevante de Aristteles a la psicologa es su teora de la percepcin, expuesta tambin en De Anima. Para Aristteles, el conocimiento comienza en los sentidos, y es a travs de la percepcin que los seres humanos pueden captar la realidad. Consideraba que los sentidos proporcionan la materia prima de la experiencia, la cual es procesada por la mente para formar ideas y juicios.La percepcin sensorial, para Aristteles, es un proceso activo en el cual el sujeto interpreta y organiza la informacin sensorial. Este enfoque sent las bases para teoras modernas en psicologa cognitiva, que estudian cmo percibimos y procesamos la informacin sensorial, y cmo este proceso influye en la toma de decisiones, las emociones y el comportamiento.Uno de los aportes ms importantes de Aristteles a la psicologa es su concepto de eudaimona, a menudo traducido como felicidad o florecimiento humano. Para Aristteles, la eudaimona representa la realizacin plena del potencial humano y se alcanza cuando la persona vive de acuerdo con la virtud y desarrolla sus capacidades racionales al mximo. En su tica, Aristteles argumenta que la verdadera felicidad no proviene del placer o la riqueza, sino del desarrollo de una vida virtuosa y significativa.La idea de eudaimona influy en la psicologa positiva moderna, que investiga los factores que contribuyen al bienestar humano y la satisfaccin vital. Al igual que Aristteles, la psicologa positiva sostiene que el bienestar no se basa nicamente en emociones positivas, sino en el desarrollo del potencial y el sentido de propsito. Este enfoque tambin est presente en el concepto de autorrealizacin de Abraham Maslow y en el trabajo de psiclogos como Martin Seligman, quienes destacan la importancia del propsito y las fortalezas personales para alcanzar un bienestar duradero.Aristteles fue uno de los primeros pensadores en explorar la naturaleza del alma y las funciones psicolgicas, integrando el estudio de la mente con el conocimiento cientfico y tico. Sus teoras sobre la unidad del alma y el cuerpo, la clasificacin de las facultades psicolgicas, y el concepto de eudaimona sentaron las bases para la psicologa moderna y continan siendo de gran relevancia. La influencia de Aristteles perdura en enfoques psicolgicos que buscan comprender la experiencia humana en toda su complejidad y que valoran la interrelacin entre razn, emocin y propsito.Actualizado el 29-10-24. Aristteles, filsofo griego nacido en el ao 384 a.C., es considerado uno de los pensadores ms influyentes de la historia. Su contribucin a la psicologa ha sido fundamental, sentando las bases de esta disciplina y sentando las bases para el desarrollo de la psicologa moderna.Contenido La psicologa para Aristteles era una rama de la filosofa que se dedicaba al estudio del alma. Segn l, el alma era la forma que daba vida a los seres vivos y los distintutorial de los objetos inanimados. Esta alma se divida en tres partes: el alma vegetativa, el alma sensitiva y el alma racional.El alma vegetativa era responsable de las funciones vitales, como el crecimiento y la reproduccin. El alma sensitiva se encargaba de las sensaciones y las emociones, mientras que el alma racional era la que nos permita razonar y pensar.La Teora del Conocimiento de AristtelesUno de los aportes ms importantes de Aristteles a la psicologa es su teora del conocimiento. Segn l, el conocimiento se adquiere a travs de los sentidos y la experiencia. Para Aristteles, la mente es como una tabla rasa al nacer, y el conocimiento se va adquiriendo a medida que nos relacionamos con el entorno.Adems, Aristteles tambin habl sobre la memoria y la imaginacin. Segn l, la memoria es la capacidad de retener informacin y recordarla en el futuro. La imaginacin, por otro lado, es la capacidad de representar mentalmente objetos y eventos que no estn presentes en el momento.La tica AristotlicaOtro aspecto importante de la psicologa aristotlica es su enfoque en la tica. Aristteles crea que la felicidad era el objetivo ltimo de la vida humana, y que para alcanzarla debamos cultivar virtudes morales.Segn Aristteles, las virtudes son hbitos adquiridos a travs de la prctica y la educacin. Estas virtudes se dividen en virtudes ticas y virtudes intelectuales. Las virtudes ticas son aquellas que nos ayudan a regular nuestras acciones y emociones, como la valenta y la generosidad. Las virtudes intelectuales, por otro lado, nos ayudan a desarrollar nuestro intelecto y nuestra capacidad de razonamiento. Cul es la importancia de los aportes de Aristteles a la psicologa? Los aportes de Aristteles sentaron las bases de la psicologa como disciplina cientfica. Su enfoque en el estudio del alma y su teora del conocimiento han sido fundamentales para el desarrollo de la psicologa moderna. Cules son las partes del alma segn Aristteles? Aristteles divida el alma en tres partes: el alma vegetativa, el alma sensitiva y el alma racional. El alma vegetativa se encarga de las funciones vitales, el alma sensitiva de las sensaciones y emociones, y el alma racional del pensamiento y la razn. Cul es el objetivo ltimo de la vida humana segn Aristteles? Para Aristteles, el objetivo ltimo de la vida humana es alcanzar la felicidad. Segn l, esto se logra cultivando virtudes morales y viviendo de acuerdo con la razn.Los aportes de Aristteles a la psicologa son fundamentales para comprender el desarrollo de esta disciplina. Su enfoque en el estudio del alma, su teora del conocimiento y su enfoque en la tica han sentado las bases para la psicologa moderna. Aunque algunas de sus ideas pueden parecer desactualizadas en la actualidad, su legado sigue siendo relevante y sigue siendo objeto de estudio e inspiracin para los psiclogos de hoy en da.Si quieres conocer otros artculos parecidos a Aportes de aristteles a la psicologa puedes visitar la categora Psicologa. La influencia de Aristteles en la psicologa moderna ha sido monumental. Este filsofo griego, que vivi entre el 384 a.C. y el 322 a.C., no solo se destac en filosofa, sino que tambin realiz aportes significativos en diversas disciplinas, incluyendo la biologa, la tica y, por supuesto, la psicologa. Su enfoque emprico y su mtodo de observacin sentaron las bases para el estudio del comportamiento humano y el pensamiento. En este artculo, exploraremos cmo sus ideas han perdurado a lo largo del tiempo y cmo continan impactando nuestra comprensin de la mente y el comportamiento en la actualidad.Aristteles y la psicologa: Un vistazo histricoPara entender el impacto de Aristteles en la psicologa, primero debemos situarlo en su contexto histrico. En la antigua Grecia, la filosofa era la principal forma de conocimiento. Aristteles, alumno de Platn, decidi tomar un camino diferente al de su maestro. Mientras Platn se centraba en las ideas abstractas y el mundo de las formas, Aristteles se enfoc en la observacin y la experiencia. Imagnate a un cientfico moderno! As era l, buscando respuestas en la naturaleza y en la vida cotidiana.La observacin como mtodoUna de las contribuciones ms notables de Aristteles fue su nfasis en la observacin. En lugar de especular sobre la naturaleza del ser humano desde una torre de marfil, Aristteles sali al mundo y estudi a las personas. Esta metodologa emprica fue revolucionaria para su poca y sent las bases para lo que hoy conocemos como el mtodo cientfico. Aristteles crea que para entender el alma (o psique, como l la llamaba), era necesario observar el comportamiento humano en su contexto natural. No es fascinante pensar que hace ms de dos mil aos, ya se estaba hablando de la importancia de la observacin en la ciencia?La psique: Un concepto multifacticoAristteles defini la psique como el principio vital que anima a los seres vivos. Para l, el alma no era algo etreo y separado del cuerpo, como Platn haba sugerido, sino que estaba intrnsecamente relacionada con la naturaleza fsica del individuo. Esto nos lleva a una pregunta interesante: cmo podemos separar el cuerpo de la mente? Aristteles argumentaba que no se puede, y esta idea fue precursora de lo que hoy conocemos como la psicologa holstica, que considera al ser humano como un todo. En este sentido, Aristteles fue un pionero del enfoque integral en el estudio del comportamiento humano.Las facultades del almaAristteles tambin propuso que el alma tiene diferentes facultades, que se pueden clasificar en tres categoras: vegetativa, sensitiva y racional. La facultad vegetativa se refiere a las funciones bsicas de la vida, como la nutricin y el crecimiento. La facultad sensitiva implica la percepcin y el movimiento, mientras que la facultad racional se relaciona con el pensamiento y la toma de decisiones. Esta clasificacin es interesante porque nos invita a reflexionar sobre cmo estas facultades interactan entre s. No te has dado cuenta de que, a menudo, nuestras decisiones estn influenciadas tanto por nuestras emociones como por nuestro razonamiento lgico?tica y psicologa: La conexin entre el comportamiento y la moralidadLa tica fue otra rea en la que Aristteles dej una huella indeleble. Su concepto de la virtud como un medio entre dos extremos (el vicio del exceso y el vicio de la deficiencia) tiene implicaciones profundas para la psicologa. Aristteles crea que el comportamiento humano no solo se gua por instintos, sino que tambin est moldeado por la moralidad y la tica. Esto plantea la pregunta: cmo influyen nuestras creencias y valores en nuestras acciones? Aristteles argument que el desarrollo de la virtud es esencial para alcanzar la eudaimona, que se traduce como felicidad o florecimiento humano. En otras palabras, para ser verdaderamente felices, debemos ser moralmente responsables.La influencia de la psicologa en la ticaLa conexin entre psicologa y tica es fascinante. Aristteles crea que entender cmo funciona la mente humana es crucial para vivir una vida virtuosa. Esto se traduce en la idea de que, si conocemos nuestras debilidades y tendencias, podemos trabajar en nosotros mismos para mejorar. Alguna vez has sentido que tus decisiones estn influenciadas por factores emocionales ms que racionales? Aristteles nos invita a reflexionar sobre esto y a buscar un equilibrio. En el fondo, su enfoque tico puede ser visto como una forma temprana de lo que hoy llamamos inteligencia emocional.Legado de Aristteles en la psicologa moderna El legado de Aristteles en la psicologa es innegable. Muchos de sus conceptos han sido revisados y adaptados a lo largo de los siglos, pero su esencia permanece. Por ejemplo, el enfoque emprico que l promovi ha evolucionado en lo que hoy conocemos como la psicologa cientfica. Las teoras sobre el comportamiento humano y la cognicin han sido influenciadas por sus ideas sobre la observacin y la experiencia. Adems, su clasificacin de las facultades del alma ha resonado en el desarrollo de teoras psicolgicas modernas que abordan la mente y el comportamiento desde mltiples perspectivas.El renacer del inters por AristtelesEn los ltimos aos, ha habido un resurgimiento del inters por las ideas de Aristteles en el mbito de la psicologa. Su enfoque en la virtud y la tica ha encontrado eco en el campo de la psicologa positiva, que se centra en el bienestar y el florecimiento humano. Adems, su nfasis en la importancia de la comunidad y las relaciones interpersonales se alinea con las investigaciones actuales sobre la salud mental y la felicidad. Esto nos lleva a preguntarnos: podra la sabidura de Aristteles ser la clave para abordar algunos de los problemas psicolgicos que enfrentamos hoy en da?Cul fue la principal aportacin de Aristteles a la psicologa?Aristteles aport una perspectiva emprica al estudio de la mente humana, enfatizando la importancia de la observacin y la experiencia en la comprensin del comportamiento. Tambin introdujo la idea de que el alma tiene diferentes facultades que interactan entre s.Cmo se relaciona la tica con la psicologa segn Aristteles?Aristteles crea que la moralidad y la tica son fundamentales para entender el comportamiento humano. Argumentaba que el desarrollo de la virtud es esencial para alcanzar la felicidad, y que nuestras decisiones estn influenciadas tanto por nuestras emociones como por nuestra razn.Qu impacto tienen las ideas de Aristteles en la psicologa moderna?Las ideas de Aristteles han influido en el desarrollo de la psicologa cientfica y en enfoques contemporneos como la psicologa positiva. Su nfasis en la observacin y el estudio del comportamiento humano sigue siendo relevante en la investigacin psicolgica actual.Por qu es importante estudiar a Aristteles en el contexto de la psicologa?Estudiar a Aristteles nos permite entender las races de muchas teoras psicolgicas modernas. Su enfoque integral y su inters por la moralidad y la tica ofrecen valiosas perspectivas sobre el comportamiento humano que pueden ser aplicadas en la vida cotidiana.Qu lecciones podemos aprender de Aristteles hoy en da?Las lecciones de Aristteles sobre la importancia de la observacin, el equilibrio emocional y la bsqueda de la virtud son altamente relevantes. Nos invitan a reflexionar sobre nuestras propias vidas y a buscar un mayor bienestar y felicidad a travs del autoconocimiento y la responsabilidad moral. Announcements News and administrative announcements about the website and The Flat Earth Society. Child Boards: Status Notices Moderator: Pete Svarrior Last post by xasop in Re: Scheduled maintenanc... Suggestions & Concerns For any suggestions or problems you may have related to the forum or the Society in general. Last post by Action80 in Re: ISSUE CONCERNING POS... Flat Earth Investigations Investigate authoritative claims on any topic. Question our institutions and challenge conventional wisdom. Last post by Longtitube in Re: Physicist Brian Cox ... Flat Earth Community For the discussion of any FE topics unrelated to Flat Earth Theory. Last post by Longtitube in Re: Your data is at risk... Flat Earth Theory A place to examine the Flat Earth Theory. Last post by Pete Svarrior in Re: Interviewing a Flat ... Flat Earth Media Post articles, newsletters, and any other information pertaining to Flat Earth Theory or The Flat Earth Society. Last post by mahogany in Re: Whiting to Chicago, ... Flat Earth Projects For discussion of ongoing projects by FES members. Child Boards: Earth Not a Globe Workshop Moderator: Tom Bishop Last post by Tom Bishop in Re: Reasons to consider ... Arts & Entertainment For the discussion of any and all forms of art or entertainment: cinema, literature, TV, sports, video games, the fine arts, etc. Last post by markjo in Re: Now Playing Technology & Information For the discussion of technology and issues related to its nature and role within society. Last post by Rushy in Re: Ask Rushy about Bitc... Philosophy, Religion & Society For the discussion of philosophy, society, politics, history, religion, and other controversial issues. Last post by Lord Dave in Re: Trump Science & Alternative Science For the discussion of theoretical, applied, and alternative science. Last post by DuncanDoenitz in Re: Blue Ghost Muchas fueron las contribuciones de este brillante filsofo, incluso al da de hoy sus descubrimientos siguen siendo importantes para la sociedad y muchos de sus pensamientos siguen tomando reconocimiento con los aos, por eso te decimos todas las Aportaciones de Aristteles a la Psicologa.Quin fue Aristteles?Antes hablar sobre las aportaciones de Aristteles a la psicologa, empecemos por recordar quin fue l. Nacido en un antiguo pueblo de Macedonia, ciudad ubicada en Grecia, sus padres murieron cuando l estaba en su adolescencia, posteriormente quedando a cargo de un posible hermano de su madre quien lo llev a estudiar a Atenas, que en ese momento era sede de la educacin y cultura en Grecia. Fue alumno de Platn en la famosa Academia de Atenas, quien a su vez fue alumno de Scrates y juntos forman a los filsofos ms importantes de la historia humana. Se deca que Aristteles era muy apegado a su maestro, a pesar de tener marcadas diferencias en pensamiento con l, ya que Platn basaba su vida y sus enseanzas en lo que l crea que poda o deba ser el mundo, se iba ms por la tica basada en el pensamiento y los ideales.Por otro lado, Aristteles crea ms en la esencia del cuerpo y alma, bas su forma de vida en guiarse por lo que poda ver, estudiar y comprobar, cultivaba el aprendizaje que obtena basndose en las experiencias vividas, de forma que tambin pudiera proporcionarle esta sabidura al mundo. Posiblemente a esto le deba su xito, ya que fuera de lo mucho que apreciaba a su educador, se opona a su filosofa de tal forma que despus de que el mayor muriera, Aristteles se propuso realizar su propia filosofa basada en lo que estudiaba sobre el mundo y los seres vivos, los inventos y Descubrimientos de Aristteles se siguen empleando en la actualidad y a l se le reconoce como el padre de la filosofa occidental.El filsofo era muy inteligente y conocedor de muchas cosas referentes a los seres vivos, la sociedad y el mismo universo, sus estudios van desde las ciencias a la biologa, matemticas, poltica, metafsica y muchas otras reas de conocimiento. Qu es la Psicologa Positiva?La psicologa positiva es un estudio de se enfoca en proyectar el positivismo en la vida de las personas para que esto influya en el desarrollo y crecimiento en todos los aspectos de la vida humana, todo esto es por medio del reconocimiento de los valores y el vigor en la vida.El principal objetivo de este mtodo es fomentar la alegra en la vida de las personas, todo esto se lograra por diferentes tcnicas ya que la felicidad es un trmino relativo y funciona de distinta maneras para todos, eso significa que las actividades o mtodos que provocan satisfaccin y goce en una persona son diferentes para los dems, e incluso aunque existan semejanzas entre individuos, al final siempre es cuestin de gustos y colores. Este mtodo aplicable en muchas reas de aprendizaje y ayuda, como en los grupos de apoyo para personas que pasan por circunstancias complicadas, colegios de formacin para nios como el jardn de infantes, la primaria e incluso para los jvenes que pasan por momentos de cambio y transicin, tambin se aplica en hogares para adultos mayores o personas adultas que estn enfrentando alguna enfermedad complicada.Incluso hay registros de que muchos profesionales la han usado para tratar a pacientes desrdenes mentales en estado complicado. Todo esto porque se ha podido comprobar que cuando las personas enfocan sus ideas y pensamientos en cosas alegres, felices, positivas, esto afecta en todos los aspectos de su vida y estimulan el crecimiento personal, cosa que tambin aporta bienestar en la vida de las personas. Hay que acotar que este es un mtodo que se debe aplicar de la forma correcta por profesionales que sepan emplearlos, ya que existen muchas personas que se encargan de vender el mtodo como una pcima mgica que convierte la vida de las personas en un cuento de hadas, sin embargo, si la psicologa no se aplica de manera adecuada, entonces no es efectiva. Aportaciones de Aristteles a la PsicologaSi bien es cierto que el positivismo en el pensamiento e ideas ha tomado reconocimiento durante los ltimos tiempos, la verdad es que es un tema que se trata desde hace siglos, uno de los principales autores de los que se tiene precedente es de Aristteles, quien adems de los muchos escritos que hizo en su vida, entre ellos haba algunos que hablaban sobre la tica, la moral y la psicologa.Considero ms valiente al que conquista sus deseos que al que conquista a sus enemigos, ya que la victoria ms dura es la victoria sobre uno mismo. AristtelesA continuacin te mencionamos algunos de los ms importantes aportes de Aristteles a la psicologa:El Objetivo es la FelicidadMuchas opiniones sobre este mtodo han sido basadas en los ideales que Aristteles plasm mucho antes de su muerte. Para el filsofo, la alegra es el propsito de la vida y debe estar implcito en los instintos que guan a la Naturaleza Humana, l crea que el ser humano debe buscar su propia felicidad a travs del placer y la complacencia.Este aspecto era tan importante para l que hizo lo posible para inculcarles a sus pupilos para que obtuvieran de su parte, toda las lecciones posibles sobre cmo ser felices, de forma que estos lo pusieran en prctica e inspiraran a otros para hacerlo tambin. As es cmo estas enseanzas llegaron a influirnos, incluso despus de muchos siglos, as de fuerte es el impacto y las aportaciones de Aristteles a la psicologa positiva.Un factor que para el filsofo era muy claro, es que nuestro nivel de complacencia y gozo influye mucho sobre los dems aspectos de nuestras vidas, es decir, que la felicidad aporta bienestar en las personas y esto influye en la salud, el trabajo, las relaciones, finanzas y otras reas de la vida.La Perseverancia es la ClaveLa costumbre es un factor de suma importancia para la realizacin de la prosperidad en la vida, Aristteles crea que debemos adaptar nuestra rutina y todos los aspectos de nuestra vida para poder lograr todas las metas que nos propongamos. Era partidario del si lo quieres, tmalo, ya que los deseos no vienen a uno por s solos, cuando deseamos algo debemos luchar para conseguirlo, de otra forma estos no se harn realidad y seguirn siendo simples sueos.El filsofo crea que la paciencia es una virtud que no muchos poseen, sin embargo, es muy til para emplearla en todos los aspectos de la vida. La psicologa positiva es un mtodo que funciona siempre y cuando sea bien empleado, es un proceso que necesita de constancia y paciencia, los resultados no vendrn de un da para otro y si esta es una virtud de la que careces, es recomendable que empieces a practicar para el uso frecuente.Virtud del Pensamiento MoralViene del trmino phronesis (frnesis) que fue tomado del libro tica a Nicmaco, que fue el escrito sobre valores y principios que Aristteles escribi y dedic a su hijo, que posea el mismo nombre. La palabra posee una etimologa un poco complicada y engorrosa, que en resumidas cuentas podra traducirse como comprensin, prudencia y percepcin, todo depende de cmo las personas relacionan la palabra con el significado en general.Aristteles plante este trmino como la forma en la que debemos actuar para reconocer cuando algo no est bien en nuestro comportamiento, que tengamos el valor de aceptarlo, pero sobre todo que nos esforcemos en cambiarlo. El propsito de esta prctica, es que esto nos ayude a desarrollar nuestro potencial, sobre todo en el aspecto moral y tico, de forma que podamos aceptar nuestros errores y esto nos proporcione mejores resultados en nuestras resoluciones. Ideas bsicas que aport a la psicologa Aristteles. La psicologa es una disciplina que ha evolucionado a lo largo de la historia gracias a las contribuciones de diferentes pensadores y filsofos. Uno de los grandes nombres que marc un hito en el campo de la psicologa fue Aristteles. Este filsofo griego, discpulo de Platn, realiz importantes aportes a esta ciencia en su obra "De Anima", donde profundiz en el estudio de la mente y el alma.Una de las ideas bsicas que Aristteles introdujo en la psicologa fue la distincin entre el alma racional y el alma vegetal y sensitiva. Para l, el alma es la forma de un ser viviente, es aquello que le da vida y le permite ejercer sus funciones. Sin embargo, no todos los seres vivos tienen el mismo tipo de alma. Mientras que los seres vegetales tienen un alma vegetal que les permite crecer y reproducirse, los animales poseen un alma sensitiva que les permite percibir el mundo a travs de los sentidos y moverse de manera autnoma.Otra de las ideas claves de Aristteles en la psicologa es la teora de la asociacin de ideas. Segn este filsofo, nuestras ideas y pensamientos estn conectados entre s a travs de la asociacin. Es decir, cuando percibimos un objeto o una experiencia, nuestra mente establece conexiones y relaciones con otras ideas previas que tenemos almacenadas en nuestra memoria. Esta teora de la asociacin de ideas es fundamental para comprender cmo se forman nuestros conocimientos y cmo se relacionan entre s.Adems, Aristteles tambin postul la teora del conocimiento por medio de la experiencia. Segn l, el conocimiento se adquiere a travs de la percepcin sensorial y la experiencia. Para Aristteles, no es posible conocer algo si no se ha experimentado previamente. Esta idea tiene implicaciones importantes en la psicologa, ya que resalta la importancia de la observacin y la experiencia en el proceso de adquisicin de conocimiento y comprensin de la realidad.El legado perdurable de Aristteles: Sus aportes ms trascendentales para la ciencia, filosofa y polticaAristteles, uno de los filsofos ms influyentes de la historia, dej un legado perdurable en diversos campos del conocimiento, incluyendo la ciencia, la filosofa y la poltica. Sus ideas y teoras han dejado una huella imborrable en la psicologa, proporcionando bases slidas para el desarrollo posterior de esta disciplina.Entre las ideas bsicas que Aristteles aport a la psicologa, se encuentran las siguientes:La concepcin del alma como principio vital: Aristteles consideraba que el alma era el principio que animaba a los seres vivos y les confera sus caractersticas propias. Para l, el alma no era una entidad separada del cuerpo, sino que estaba intrnsecamente ligada a l. Esta concepcin sent las bases para el estudio de la psicologa como una ciencia que se enfoca en el estudio del comportamiento humano y los procesos mentales.La distincin entre el alma vegetativa, el alma sensitiva y el alma racional: Aristteles plante que existan diferentes tipos de almas en los seres vivos. El alma vegetativa era responsable de las funciones vitales bsicas, como el crecimiento y la reproduccin. El alma sensitiva permita la percepcin y las sensaciones, mientras que el alma racional era nica del ser humano y le permita el pensamiento y la razn. Esta distincin sienta las bases para el estudio de las diferentes capacidades cognitivas y emocionales del ser humano.La importancia de la experiencia y la observacin: Aristteles enfatiz la importancia de la experiencia y la observacin emprica en la adquisicin del conocimiento. Consideraba que era a travs de la experiencia y la observacin que se podan entender los procesos mentales y el comportamiento humano. Esta idea sent las bases para el enfoque cientfico de la psicologa, que se basa en la recoleccin de datos observables y verificables.La teora de los cuatro tipos de causas: Aristteles plante que todo fenmeno poda ser explicado a travs de cuatro tipos de causas: la causa material, la causa formal, la causa eficiente y la causa final. Esta teora tiene implicaciones en la comprensin de los procesos psicolgicos, ya que permite analizar las diferentes causas que influyen en el comportamiento humano y los procesos mentales.La importancia de la virtud y la tica: Aristteles consideraba que el objetivo ltimo de la vida humana era alcanzar la felicidad a travs de la prctica de la virtud. Para l, la psicologa tena un papel fundamental en el desarrollo de la virtud y la tica. Sus ideas sobre la importancia de la educacin moral y el cultivo de las virtudes han sido fundamentales en el estudio de la psicologa moral y la tica aplicada.Aristteles: El padre de la psicologa y su legado en la ciencia modernaAristteles, filsofo griego nacido en el ao 384 a.C., es considerado el padre de la psicologa por sus valiosas contribuciones a esta disciplina. Su enfoque en el estudio de la mente y el comportamiento humano sent las bases para el desarrollo posterior de la psicologa como ciencia. A continuacin, se presentan algunas de las ideas bsicas que Aristteles aport a la psicologa.1. El alma como principio vitalAristteles concibi el alma como el principio vital que anima a los seres vivos, y la defini como la forma o esencia de un organismo. Segn l, el alma es responsable de las funciones de los seres humanos, como el pensamiento, las emociones y el movimiento. Esta concepcin del alma sent las bases para el estudio de la psicologa como la ciencia que analiza las facultades mentales y emocionales del ser humano.2. La relacin entre mente y cuerpoPara Aristteles, la mente y el cuerpo estn estrechamente relacionados y se influyen mutuamente. Consideraba que el cuerpo es el instrumento a travs del cual la mente se manifiesta y se relaciona con el mundo exterior. Esta visin integradora de la mente y el cuerpo fue fundamental para el desarrollo de la psicologa como una disciplina que estudia la interaccin entre los procesos mentales y la fisiologa del organismo.Aristteles enfatiz la importancia de la experiencia y la observacin en el estudio de la psicologa. Consideraba que el conocimiento se adquiere a travs de la experiencia sensorial y que es necesario observar y analizar los fenmenos para comprender la complejidad de la mente humana. Esta perspectiva empirista influy en el desarrollo de la psicologa experimental y el mtodo cientfico en la ciencia moderna.4. La teora de los cuatro tipos de causasAristteles propuso una teora de las cuatro causas, que tambin se aplica al estudio de la psicologa. Estas causas son: la causa material, la causa formal, la causa eficiente y la causa final. Segn l, para comprender plenamente un fenmeno psicolgico es necesario analizar todas estas causas. Esta visin holstica y multidimensional de la psicologa ha influido en el desarrollo de enfoques contemporneos que consideran mltiples factores en el estudio del comportamiento humano.5. La tica y la felicidadLa tica ocup un lugar central en la filosofa de Aristteles y tambin tuvo implicaciones en el estudio de la psicologa. Para l, la felicidad es el fin ltimo de la vida humana y est relacionada con el desarrollo de las virtudes. Consideraba que la psicologa debe tener en cuenta los aspectos ticos y morales en el estudio de la conducta humana. Esta perspectiva tica ha influido en el campo de la psicologa positiva, que se enfoca en el estudio de los factores que contribuyen a la felicidad y el bienestar humano.En conclusin, Aristteles fue un pilar fundamental en el desarrollo de la psicologa. Sus ideas bsicas han dejado un legado invaluable que ha perdurado a lo largo de los siglos. Su enfoque en la observacin emprica, la importancia de la experiencia y la influencia de los factores ambientales en el comportamiento humano sentaron las bases para el estudio cientfico de la psicologa. A travs de su pensamiento crtico y su profundo anlisis de la mente y el alma, Aristteles nos ense a comprender mejor la complejidad de la naturaleza humana. Su legado sigue siendo relevante en la actualidad y continuar inspirando a generaciones futuras de psiclogos. Gracias por acompaarme en este viaje por las ideas bsicas que Aristteles aport a la psicologa. Hasta pronto!Nieves Sanz es una abogada y escritora que escribe en espaol desde 2006. Actualmente vive en Valladolid, Espaa, donde trabaja como abogada y editora. Su carrera literaria comenz con la publicacin de su primer poemario titulado Tiempo por Litoral Ediciones en 2013. Por supuesto! Explorar la relacin entre Aristteles y la psicologa es adentrarse en un fascinante viaje por la historia del pensamiento humano. Aristteles, uno de los filsofos ms influyentes de la antigedad, realiz importantes contribuciones al campo de la psicologa a travs de sus obras y reflexiones. Para comprender la visin de Aristteles sobre la psicologa, es fundamental contextualizar su pensamiento dentro de su filosofa ms amplia. Aristteles consideraba que el estudio de la mente y el alma era fundamental para comprender la naturaleza humana y el funcionamiento del universo en su totalidad. En su obra De Anima (Sobre el alma), Aristteles aborda temas relacionados con la percepcin, la cognicin, las emociones y la naturaleza del alma.Una de las ideas centrales de Aristteles en relacin con la psicologa es su concepcin tripartita del alma, que divide en tres partes: el alma vegetativa, el alma sensitiva y el alma racional. Segn Aristteles, el alma vegetativa es responsable de las funciones bsicas de nutricin y crecimiento, el alma sensitiva se encarga de las facultades perceptivas y emocionales, y el alma racional es la sede de la razn y la reflexin.Aristteles tambin realiz importantes contribuciones al estudio de la percepcin y la cognicin. En su obra, analiza detalladamente los sentidos y cmo estos nos proporcionan informacin sobre el mundo que nos rodea. Adems, reflexiona sobre la naturaleza del conocimiento y la forma en que adquirimos entendimiento sobre el mundo a travs de la experiencia sensorial y la razn.Otro aspecto relevante del pensamiento aristotlico en psicologa es su enfoque en la tica y la moral. Aristteles consideraba que el desarrollo del carcter moral era esencial para alcanzar la felicidad y la realizacin personal. En su obra tica a Nicmaco, explora en profundidad las virtudes humanas y cmo cultivarlas para llevar una vida plena y virtuosa.En resumen, Aristteles dej un legado duradero en el campo de la psicologa con sus reflexiones sobre la naturaleza del alma, la percepcin, la cognicin y la tica. Su influencia ha perdurado a lo largo de los siglos, y su pensamiento contina siendo objeto de estudio y debate en la psicologa contempornea.Alguna vez te has preguntado cmo las ideas de Aristteles han influido en la psicologa moderna? Este filsofo griego no solo sent las bases del pensamiento occidental, sino que tambin aport conceptos fundamentales que siguen resonando en el estudio de la mente y el comportamiento humano. En este artculo exploraremos las ideas bsicas que aporto a la psicologa Aristteles, revelando su relevancia y aplicabilidad en la actualidad.Desde su enfoque sobre la tica hasta su anlisis del alma, cada una de sus teoras ofrece una perspectiva nica sobre cmo entendemos nuestras emociones y acciones. A medida que profundizamos en estas contribuciones, descubrirs por qu Aristteles sigue siendo un pilar esencial para los psiclogos contemporneos. Preprate para sumergirte en un viaje fascinante a travs del legado de uno de los pensadores ms influyentes de la historia.Aristteles contribuy significativamente a la psicologa con conceptos que an se aplican hoy. Su anlisis del alma como principio vital es fundamental para entender el comportamiento humano. Propuso que el alma est vinculada al cuerpo, lo que establece una base para estudiar la mente y las emociones.Adems, enfatiz la importancia de la tica en la vida diaria. Para Aristteles, vivir virtuosamente era esencial para alcanzar la felicidad. Esto implica un entendimiento profundo de cmo nuestras decisiones influyen en nuestro bienestar psicolgico.Otro aporte clave fue su clasificacin de las emociones. Distinguir entre diferentes tipos de emociones permiti un anlisis ms detallado sobre cmo afectan nuestro comportamiento. Esto sent las bases para estudios posteriores en psicologa emocional.Finalmente, su enfoque teleolgico tambin merece atencin. Sostuvo que todo ser tiene un propsito o fin natural. Esta idea ha influido en teoras psicolgicas contemporneas que buscan comprender los objetivos y motivaciones humanas.Las ideas de Aristteles ofrecen una base slida para comprender la psicologa moderna. Sus conceptos sobre tica, virtud y el alma siguen siendo relevantes en el anlisis del comportamiento humano.Aristteles enfatiz que la tica es fundamental para alcanzar la felicidad. Crea que vivir virtuosamente no solo beneficia al individuo, sino tambin a la sociedad en general. Cmo se logra esto? A travs de la prctica habitual de las virtudes, como:La justiciaLa valentaLa moderacinEstas virtudes guan tus decisiones diarias y fomentan un bienestar psicolgico duradero. Adems, su enfoque tico promueve un entendimiento profundo de cmo nuestras elecciones afectan nuestras emociones y acciones.El anlisis del alma por parte de Aristteles fue revolucionario. Consideraba el alma como el principio vital que otorga vida a los seres humanos. Propuso que el alma est intrnsecamente ligada al cuerpo, lo cual establece una conexin esencial entre mente y emociones.Adems, distingui entre diferentes tipos de almas:Alma vegetativa (plantas)Alma sensitiva (animales)Alma racional (humanos)Esta clasificacin permite entender cmo cada tipo influye en su respectiva forma de vida. As, su teora del alma sienta las bases para estudios contemporneos sobre mentalidad y emociones en psicologa.Las ideas de Aristteles han influido profundamente en la psicologa moderna, ofreciendo un marco terico que an se aplica hoy. Reconocer su impacto es esencial para comprender cmo sus conceptos siguen vivos en el estudio de la mente humana.Los conceptos de Aristteles han sido adoptados por muchos psiclogos contemporneos. Algunos de estos incluyen:El anlisis del alma: Su distincin entre alma vegetativa, sensitiva y racional ha guiado estudios sobre las diferentes funciones mentales.La tica como base del bienestar: La idea de que vivir virtuosamente promueve la felicidad sigue siendo central en enfoques psicolgicos actuales.Clasificacin de emociones: Su trabajo inicial sobre las emociones ha influido en desarrollos modernos en psicologa emocional.Estos conceptos otorgan una estructura slida para explorar cmo los seres humanos toman decisiones y experimentan emociones.Sin embargo, no todas las ideas de Aristteles son aceptadas sin cuestionar. Algunos crticos argumentan que su enfoque puede ser limitado al no considerar factores sociales y culturales. Adems, aunque su clasificacin emocional es til, puede resultar simplista frente a la complejidad del comportamiento humano actual.Por otro lado, reflexionar sobre estas crticas proporciona un espacio para debatir y expandir sus teoras. Qu aspectos podran integrarse o adaptarse a nuevas realidades? As que, este dilogo crtico permite avanzar hacia una comprensin ms completa del comportamiento humano dentro de un contexto moderno.Las ideas de Aristteles ofrecen aplicaciones prcticas valiosas en diversos campos, especialmente en terapia psicolgica y educacin. Estas aplicaciones subrayan la relevancia de sus conceptos en la vida cotidiana.El enfoque tico de Aristteles se integra bien en la terapia psicolgica moderna. Se utiliza su concepto de virtud para ayudar a los pacientes a identificar y cultivar comportamientos positivos. Al centrarte en vivir virtuosamente, puedes fomentar un mayor bienestar emocional. Adems, su clasificacin de emociones permite a los terapeutas entender mejor cmo influyen estas emociones en el comportamiento del paciente.Por otro lado, la conexin entre el alma y el cuerpo proporciona un marco para abordar problemas psicolgicos. Los terapeutas pueden explorar las relaciones entre pensamientos, emociones y conductas fsicas. Esto ayuda a desarrollar intervenciones ms efectivas que abordan no solo sntomas sino tambin causas subyacentes.Las ideas aristotlicas tambin son fundamentales en el mbito educativo. Su nfasis en la tica fomenta un ambiente donde se valoran la justicia y la moderacin. Al implementar estos principios, educadores pueden formar individuos ms equilibrados y responsables.Adems, su anlisis sobre el aprendizaje puede guiar metodologas educativas contemporneas. Aristteles crea que aprender es una actividad activa; por lo tanto, incentivar la participacin activa del estudiante es crucial. Fomentar habilidades crticas desde temprana edad contribuye al desarrollo integral del alumno.Finalmente, las virtudes propuestas por Aristteles pueden ser herramientas tiles en programas educativos. Incorporar valores como la valenta o la honestidad no solo mejora el ambiente escolar sino que tambin prepara a los estudiantes para enfrentar desafos futuros con resiliencia.Ancient Greek kingdom in the southern Balkans"Macedon" redirects here. For other uses, see Macedon (disambiguation).This article is about the ancient kingdom. For other uses, see Macedonia.Macedoniac.7th century 168 BC150148 BC Vergina Sun The Kingdom of Macedonia in 336 BC (orange)CapitalAigai[1](before 399 BC)Pella[2](399168 BC)CommonlanguagesAncient Macedonian, Attic, Koine GreekReligion Greek polytheism, Hellenistic religionDemonym(s)MacedonianGovernmentHereditary monarchyBasileus359336 BC Philip II336323 BC Alexander the Great179168 BC Perseus (last)149148 BC Andriscus (rebel claim)LegislatureSynedrionHistorical eraClassical AntiquityLegendary foundation by Caranus or Perdiccas I 7th century BCVassal of Persia[3] 512/511493 BCIncorporated into the Persian Empire[3] 492479 BCRise of Macedon 359336 BCFounding of the Hellenic League 338337 BCConquest of Persia 335323 BCPartition of Babylon 323 BCWars of the Diadochi 322275 BCBattle of Pydna 168 BCArea323 BC[4][5][6]5,200,000km2 (2,000,000sqmi)CurrencyTetradrachm Preceded bySucceeded byGreek Dark AgesAchaemenid MacedoniaLeague of CorinthAchaemenid EmpirePauravasLysimachian EmpireSeleucid EmpirePtolemaic KingdomAttalid kingdomMacedonia provinceMacedonia (/msdoni/ MASS-ih-DOH-nee-; Greek: , Makedona) or the Macedonian Empire, also called Macedon (/msdn/ MASS-ih-don), was an ancient kingdom on the periphery of Archaic and Classical Greece,[7] which later became the dominant state of Hellenistic Greece.[8] The kingdom was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Home to the ancient Macedonians, the earliest kingdom was centered on the northeastern part of the Greek peninsula,[9] and bordered by Epirus to the southwest, Illyria to the northwest, Paeonia to the north, Thrace to the east and Thessaly to the south.Before the 4th century BC, Macedonia was a small kingdom outside of the area dominated by the great city-states of Athens, Sparta and Thebes, and briefly subordinate to the Achaemenid Empire. During the reign of the Argead king PhilipII (359336 BC), Macedonia subdued mainland Greece and the Thracian Odrysian kingdom through conquest and diplomacy. With a reformed army containing phalanxes wielding the sarissa pike, PhilipII defeated the old powers of Athens and Thebes in the Battle of Chaeronea in 338BC. PhilipII's son Alexander the Great, leading a federation of Greek states, accomplished his father's objective of commanding the whole of Greece when he destroyed Thebes after the city revolted. During Alexander's subsequent campaign of conquest, he overthrew the Achaemenid Empire and conquered territory that stretched as far as the Indus River. For a brief period, his Macedonian Empire was the most powerful in the world the definitive Hellenistic state, inaugurating the transition to a new period of Ancient Greek civilization. Greek arts and literature flourished in the new conquered lands and advances in philosophy, engineering, and science spread across the empire and beyond. Of particular importance were the contributions of Aristotle, tutor to Alexander, whose writings became a keystone of Western philosophy.After Alexander's death in 323BC, the ensuing wars of the Diadochi, and the partitioning of Alexander's short-lived empire, Macedonia remained a Greek cultural and political center in the Mediterranean region along with Ptolemaic Egypt, the Seleucid Empire, and the Attalid kingdom. Important cities such as Pella, Pydna, and Amphipolis were involved in power struggles for control of the territory. New cities were founded, such as Thessalonica by the usurper Cassander (named after his wife Thessalonike of Macedon).[10] Macedonia's decline began with the Macedonian Wars and the rise of Rome as the leading Mediterranean power. At the end of the Third Macedonian War in 168BC, the Macedonian monarchy was abolished and replaced by Roman client states. A short-lived revival of the monarchy during the Fourth Macedonian War in 150148BC ended with the establishment of the Roman province of Macedonia.The Macedonian kings, who wielded absolute power and commanded state resources such as gold and silver, facilitated mining operations to mint currency, finance their armies and, by the reign of PhilipII, a Macedonian navy. Unlike the other diadochi successor states, the imperial cult fostered by Alexander was never adopted in Macedonia, yet Macedonian rulers nevertheless assumed roles as high priests of the kingdom and leading patrons of domestic and international cults of the Hellenistic religion. The authority of Macedonian kings was theoretically limited by the institution of the army, while a few municipalities within the Macedonian commonwealth enjoyed a high degree of autonomy and even had democratic governments with popular assemblies.See also: Makedon (mythology) and Macedonia (terminology)The name Macedonia (Greek: , Makedona) comes from the ethnonym (Makednes), which itself is derived from the ancient Greek adjective (makedns), meaning "tall, slim", also the name of a people related to the Dorians (Herodotus), and possibly descriptive of Ancient Macedonians.[11] It is most likely cognate with the adjective (makrs), meaning "long" or "tall" in Ancient Greek.[11] The name is believed to have originally meant either "highlanders", "the tall ones", or "high grown men".[note 1] Linguist Robert S. P. Beekes claims that both terms are of Pre-Greek substrate origin and cannot be explained in terms of Indo-European morphology,[12] however Filip De Decker rejects Beekes arguments as insufficient.[13] The shorter English name variant Macedon developed in Middle English, based on a borrowing from the French form of the name, Macdoine.[14]Main article: History of Macedonia (ancient kingdom)Main articles: Achaemenid Macedonia and Argead dynastyFurther information: List of ancient Macedonians KingsThe entrance to one of the royal tombs at Vergina, a UNESCO World Heritage SiteThe Classical Greek historians Herodotus and Thucydides reported the legend that the Macedonian kings of the Argead dynasty were descendants of Temenus, king of Argos, and could therefore claim the mythical Heracles as one of their ancestors as well as a direct lineage from Zeus, chief god of the Greek pantheon.[15] Contradictory legends state that either Perdiccas I of Macedon or Caranus of Macedon were the founders of the Argead dynasty, with either five or eight kings before AmyntasI.[16] The assertion that the Argeads descended from Temenus was accepted by the Hellanodikai authorities of the Ancient Olympic Games, permitting Alexander I of Macedon (r.498454BC) to enter the competitions owing to his perceived Greek heritage.[17] Little is known about the kingdom before the reign of AlexanderI's father Amyntas I of Macedon (r.547498BC) during the Archaic period.[18]The kingdom of Macedonia was situated along the Haliacmon and Axius rivers in Lower Macedonia, north of Mount Olympus. Historian Robert Malcolm Errington suggests that one of the earliest Argead kings established Aigai (modern Vergina) as their capital in the mid-7th centuryBC.[19] Before the 4th centuryBC, the kingdom covered a region corresponding roughly to the western and central parts of the region of Macedonia in modern Greece.[20] It gradually expanded into the region of Upper Macedonia, inhabited by the Greek Lyncestae and Elimiotae tribes, and into regions of Emathia, Eordaia, Bottiaea, Mygdonia, Crestonia, and Almopia, which were inhabited by various peoples such as Thracians and Phrygians.[note 2] Macedonia's non-Greek neighbors included Thracians, inhabiting territories to the northeast, Illyrians to the northwest, and Paeonians to the north, while the lands of Thessaly to the south and Epirus to the west were inhabited by Greeks with similar cultures to that of the Macedonians.[21]A silver octadrachm of Alexander I of Macedon (r.498454BC), minted c.465460 BC, showing an equestrian figure wearing a chlamys (short cloak) and petasos (head cap) while holding two spears and leading a horseThe "Ionians with shield-hats" (Old Persian cuneiform: , Yaun takabar)[22] depicted on the tomb of Xerxes I at Naqsh-e Rustam, were probably Macedonian soldiers in the service of the Achaemenid army, wearing the petasos or kausia, c.480 BC.[23]A year after Darius I of Persia (r.522486BC) launched an invasion into Europe against the Scythians, Paeonians, Thracians, and several Greek city-states of the Balkans, the Persian general Megabazus used diplomacy to convince AmyntasI to submit as a vassal of the Achaemenid Empire, ushering in the period of Achaemenid Macedonia.[note 3] Achaemenid Persian hegemony over Macedonia was briefly interrupted by the Ionian Revolt (499493BC), yet the Persian general Mardonius brought it back under Achaemenid suzerainty.[24]Although Macedonia enjoyed a large degree of autonomy and was never made a satrapy (i.e. province) of the Achaemenid Empire, it was expected to provide troops for the Achaemenid army.[25] AlexanderI provided Macedonian military support to Xerxes I (r.486465BC) during the Second Persian invasion of Greece in 480479 BC, and Macedonian soldiers fought on the side of the Persians at the 479BC Battle of

Platea.[26] Following the Greek victory at Salamis in 480BC, AlexanderI was employed as an Achaemenid diplomat to propose a peace treaty and alliance with Athens, an offer that was rejected.[27] Soon afterwards, the Achaemenid forces were forced to withdraw from mainland Europe, marking the end of Persian control over Macedonia.[28]Further information: Delian League, Spartan hegemony, and Theban hegemonyMacedon (orange) during the Peloponnesian War around 431BC, with Athens and the Delian League (yellow), Sparta and Peloponnesian League (red), independent states (blue), and the Persian Achaemenid Empire (purple)Although initially a Persian vassal, AlexanderI of Macedon fostered friendly diplomatic relations with his former Greek enemies, the Athenian and Spartan-led coalition of Greek city-states.[29] His successor PerdiccasII (r.454413BC) led the Macedonians to war in four separate conflicts against Athens, leader of the Delian League, while incursions by the Thracian ruler Sitalces of the Odrysian kingdom threatened Macedonia's territorial integrity in the northeast.[30] The Athenian statesman Pericles promoted colonization of the Strymon River near the Kingdom of Macedonia, where the colonial city of Amphipolis was founded in 437/436BC so that it could provide Athens with a steady supply of silver and gold as well as timber and pitch to support the Athenian navy.[31] Initially Perdiccas II did not take any action and might have even welcomed the Athenians, as the Thracians were foes to both of them.[32] This changed due to an Athenian alliance with a brother and cousin of PerdiccasII who had rebelled against him.[32] Thus, two separate wars were fought against Athens between 433 and 431BC.[32] The Macedonian king retaliated by promoting the rebellion of Athens' allies in Chalcidice and subsequently won over the strategic city of Potidaea.[33] After capturing the Macedonian cities Therma and Beroea, Athens besieged Potidaea but failed to overcome it; Therma was returned to Macedonia and much of Chalcidice to Athens in a peace treaty brokered by Sitalces, who provided Athens with military aid in exchange for acquiring new Thracian allies.[34]PerdiccasII sided with Sparta in the Peloponnesian War (431404 BC) between Athens and Sparta, and in 429 BC Athens retaliated by persuading Sitalces to invade Macedonia, but he was forced to retreat owing to a shortage of provisions in winter.[35] In 424 BC, Arrhabaeus, a local ruler of Lynkestis in Upper Macedonia, rebelled against his overlord Perdiccas, and the Spartans agreed to help in putting down the revolt.[36] At the Battle of Lyncestis the Macedonians panicked and fled before the fighting began, enraging the Spartan general Brasidas, whose soldiers looted the unattended Macedonian baggage train.[37] Perdiccas then changed sides and supported Athens, and he was able to put down Arrhabaeus's revolt.[38]A Macedonian didrachm minted during the reign of Archelaus I of Macedon (r.413399BC)Brasidas died in 422 BC, the year Athens and Sparta struck an accord, the Peace of Nicias, that freed Macedonia from its obligations as an Athenian ally.[39] Following the 418BC Battle of Mantinea, the victorious Spartans formed an alliance with Argos, a military pact PerdiccasII was keen to join given the threat of Spartan allies remaining in Chalcidice.[40] When Argos suddenly switched sides as a pro-Athenian democracy, the Athenian navy was able to form a blockade against Macedonian seaports and invade Chalcidice in 417BC.[41] PerdiccasII sued for peace in 414BC, forming an alliance with Athens that was continued by his son and successor ArchelausI (r.413399BC).[42] Athens then provided naval support to ArchelausI in the 410BC Macedonian siege of Pydna, in exchange for timber and naval equipment.[43]Although Archelaus I was faced with some internal revolts and had to fend off an invasion of Illyrians led by Sirras of Lynkestis, he was able to project Macedonian power into Thessaly where he sent military aid to his allies.[44] Although he retained Aigai as a ceremonial and religious center, ArchelausI moved the capital of the kingdom north to Pella, which was then positioned by a lake with a river connecting it to the Aegean Sea.[45] He improved Macedonia's currency by minting coins with a higher silver content as well as issuing separate copper coinage.[46] His royal court attracted the presence of well-known intellectuals such as the Athenian playwright Euripides.[47] When ArchelausI was assassinated (perhaps following a homosexual love affair with royal pages at his court), the kingdom was plunged into chaos, in an era lasting from 399 to 393BC that included the reign of four different monarchs: Orestes, son of ArchelausI; AeropusII, uncle, regent, and murderer of Orestes; Pausanias, son of AeropusII; and AmyntasII, who was married to the youngest daughter of ArchelausI.[48] Very little is known about this turbulent period; it came to an end when AmyntasIII (r.393370BC), son of Arrhidaeus and grandson of AmyntasI, killed Pausanias and claimed the Macedonian throne.[49]A silver stater of Amyntas III of Macedon (r.393370BC)Amyntas III was forced to flee his kingdom in either 393 or 383BC (based on conflicting accounts), owing to a massive invasion by the Illyrians led by Bardylis.[note 4] The pretender to the throne Argaeus ruled in his absence, yet AmyntasIII eventually returned to his kingdom with the aid of Thessalian allies.[50] AmyntasIII was also nearly overthrown by the forces of the Chalcidian city of Olynthos, but with the aid of Teleutias, brother of the Spartan king Agesilaus II, the Macedonians forced Olynthos to surrender and dissolve their Chalcidian League in 379BC.[51]Alexander II (r.370368BC), son of EurydiceI and AmyntasIII, succeeded his father and immediately invaded Thessaly to wage war against the tagus (supreme Thessalian military leader) Alexander of Pherae, capturing the city of Larissa.[52] The Thessalians, desiring to remove both AlexanderII and Alexander of Pherae as their overlords, appealed to Pelopidas of Thebes for aid; he succeeded in recapturing Larissa and, in the peace agreement arranged with Macedonia, received aristocratic hostages including AlexanderII's brother and future king PhilipII (r.359336BC).[53] When Alexander was assassinated by his brother-in-law Ptolemy of Aloros, the latter acted as an overbearing regent for PerdiccasIII (r.368359BC), younger brother of AlexanderII, who eventually had Ptolemy executed when reaching the age of majority in 365BC.[54] The remainder of Perdiccas III's reign was marked by political stability and financial recovery.[55] However, an Athenian invasion led by Timotheus, son of Conon, managed to capture Methone and Pydna, and an Illyrian invasion led by Bardylis succeeded in killing PerdiccasIII and 4,000 Macedonian troops in battle.[56]Main article: Expansion of Macedonia under Philip IIFurther information: Argead dynasty, Amyntas IV of Macedon, and League of CorinthLeft, a bust of Philip II of Macedon (r.359336BC) from the Hellenistic period, located at Ny Carlsberg Glyptotek. Right, another bust of PhilipII, a 1st-century AD Roman copy of a Hellenistic Greek original, now in the Vatican Museums.Map of the Kingdom of Macedon at the death of PhilipII in 336BC (light blue), with the original territory that existed in 431BC (red outline), and dependent states (yellow)Philip II was twenty-four years old when he acceded to the throne in 359BC.[57] Through the use of deft diplomacy, he was able to convince the Thracians under Berisades to cease their support of Pausanias, a pretender to the throne, and the Athenians to halt their support of another pretender.[58] He achieved these by bribing the Thracians and their Paeonian allies and establishing a treaty with Athens that relinquished his claims to Amphipolis.[59] He was also able to make peace with the Illyrians who had threatened his borders.[60]Philip II spent his initial years radically transforming the Macedonian army. A reform of its organization, equipment, and training, including the introduction of the Macedonian phalanx armed with long pikes (i.e. the sarissa), proved immediately successful when tested against his Illyrian and Paeonian enemies.[61] Confusing accounts in ancient sources have led modern scholars to debate how much PhilipII's royal predecessors may have contributed to these reforms and the extent to which his ideas were influenced by his adolescent years of captivity in Thebes as a political hostage during the Theban hegemony, especially after meeting with the general Epaminondas.[62]The Macedonians, like the other Greeks, traditionally practiced monogamy, but PhilipII practiced polygamy and married seven wives with perhaps only one that did not involve the loyalty of his aristocratic subjects or new allies.[note 5] His first marriages were to Phila of Elimeia of the Upper Macedonian aristocracy as well as the Illyrian princess Audata to ensure a marriage alliance.[63] To establish an alliance with Larissa in Thessaly, he married the Thessalian noblewoman Philinna in 358BC, who bore him a son who would later rule as Philip III Arrhidaeus (r.323317BC).[64] In 357BC, he married Olympias to secure an alliance with Arybbas, the King of Epirus and the Molossians. This marriage would bear a son who would later rule as AlexanderIII (better known as Alexander the Great) and claim descent from the legendary Achilles by way of his dynastic heritage from Epirus.[65] It is unclear whether or not the Achaemenid Persian kings influenced PhilipII's practice of polygamy, although his predecessor AmyntasIII had three sons with a possible second wife Gygaea: Archelaus, Arrhidaeus, and Menelaus.[66] PhilipII had Archelaus put to death in 359BC, while PhilipII's other two half brothers fled to Olynthos, serving as a casus belli for the Olynthian War (349348BC) against the Chalcidian League.[67]While Athens was preoccupied with the Social War (357355 BC), PhilipII retook Amphipolis from them in 357BC and the following year recaptured Pydna and Potidaea, the latter of which he handed over to the Chalcidian League as promised in a treaty.[68] In 356BC, he took Crenides, refounding it as Philippi, while his general Parmenion defeated the Illyrian king Grabos II of the Grabaei.[69] During the 355354BC siege of Methone, PhilipII lost his right eye to an arrow wound, but managed to capture the city and treated the inhabitants cordially, unlike the Potidaeans, who had been enslaved.[note 6]Philip II then involved Macedonia in the Third Sacred War (356346BC). It began when Phocis captured and plundered the temple of Apollo at Delphi instead of submitting unpaid fines, causing the Amphictyonic League to declare war on Phocis and a civil war among the members of the Thessalian League aligned with either Phocis or Thebes.[70] PhilipII's initial campaign against Pherae in Thessaly in 353BC at the behest of Larissa ended in two disastrous defeats by the Phocian general Onomarchus.[note 7] PhilipII in turn defeated Onomarchus in 352BC at the Battle of Crocus Field, which led to PhilipII's election as leader (archon) of the Thessalian League, provided him a seat on the Amphictyonic Council, and allowed for a marriage alliance with Pherae by wedding Nicesipolis, niece of the tyrant Jason of Pherae.[71]Philip II had some early involvement with the Achaemenid Empire, especially by supporting satraps and mercenaries who rebelled against the central authority of the Achaemenid king. The satrap of Hellespontine Phrygia Artabazos II, who was in rebellion against Artaxerxes III, was able to take refuge as an exile at the Macedonian court from 352 to 342 BC. He was accompanied in exile by his family and by his mercenary general Memnon of Rhodes.[72][73] Barsine, daughter of Artabazos, and future wife of Alexander the Great, grew up at the Macedonian court.[73]After campaigning against the Thracian ruler Cersobleptes, in 349BC, PhilipII began his war against the Chalcidian League, which had been reestablished in 375BC following a temporary disbandment.[74] Despite an Athenian intervention by Charidemus,[75] Olynthos was captured by PhilipII in 348BC, and its inhabitants were sold into slavery, including some Athenian citizens.[76] The Athenians, especially in a series of speeches by Demosthenes known as the Olynthiacs, were unsuccessful in persuading their allies to counterattack and in 346BC concluded a treaty with Macedonia known as the Peace of Philocrates.[77] The treaty stipulated that Athens would relinquish claims to Macedonian coastal territories, the Chalcidice, and Amphipolis in return for the release of the enslaved Athenians as well as guarantees that PhilipII would not attack Athenian settlements in the Thracian Chersonese.[78] Meanwhile, Phocis and Thermopylae were captured by Macedonian forces, the Delphic temple robbers were executed, and PhilipII was awarded the two Phocian seats on the Amphictyonic Council and the position of master of ceremonies over the Pythian Games.[79] Athens initially opposed his membership on the council and refused to attend the games in protest, but they eventually accepted these conditions, perhaps after some persuasion by Demosthenes in his oration On the Peace.[80]Left, a Niketerion (victory medallion) bearing the effigy of king Philip II of Macedon, 3rd centuryAD, probably minted during the reign of Roman Emperor Alexander Severus. Right, the ruins of the Philippeion at Olympia, Greece, which was built by Philip II of Macedon to celebrate his victory at the Battle of Chaeronea in 338BC.[81]Over the next few years, Philip II reformed local governments in Thessaly, campaigned against the Illyrian ruler Pleuratus I, deposed Arybbas in Epirus in favor of his brother-in-law AlexanderI (through PhilipII's marriage to Olympias), and defeated Cersebleptes in Thrace. This allowed him to extend Macedonian control over the Hellespont in anticipation of an invasion into Achaemenid Anatolia.[82] In 342BC, PhilipII conquered a Thracian city in what is now Bulgaria and renamed it Philippopolis (modern Plovdiv).[83] War broke out with Athens in 340BC while PhilipII was engaged in two ultimately unsuccessful sieges of Perinthus and Byzantion, followed by a successful campaign against the Scythians along the Danube and Macedonia's involvement in the Fourth Sacred War against Amphissa in 339BC.[84] Thebes ejected a Macedonian garrison from Nicaea (near Thermopylae), leading Thebes to join Athens, Megara, Corinth, Achaea, and Euboea in a final confrontation against Macedonia at the Battle of Chaeronea in 338BC.[85] After the Macedonian victory at Chaeronea, PhilipII installed an oligarchy in Thebes, yet was lenient toward Athens, wishing to utilize their navy in a planned invasion of the Achaemenid Empire.[86] He was then chiefly responsible for the formation of the League of Corinth that included the major Greek city-states except Sparta. Despite the Kingdom of Macedonia's official exclusion from the league, in 337BC, PhilipII was elected as the leader (hegemon) of its council (synedrion) and the commander-in-chief (strategos autokrator) of a forthcoming campaign to invade the Achaemenid Empire.[87] Philip's plan to punish the Persians for the suffering of the Greeks and to liberate the Greek cities of Asia Minor[88] as well as perhaps the panhellenic fear of another Persian invasion of Greece, contributed to his decision to invade the Achaemenid Empire.[89] The Persians offered aid to Perinthus and Byzantion in 341340BC, highlighting Macedonia's strategic need to secure Thrace and the Aegean Sea against increasing Achaemenid encroachment, as the Persian king Artaxerxes III further consolidated his control over satrapies in western Anatolia.[90] The latter region, yielding far more wealth and valuable resources than the Balkans, was also coveted by the Macedonian king for its sheer economic potential.[91]When Philip II married Cleopatra Eurydice, niece of general Attalus, talk of providing new potential heirs at the wedding feast infuriated PhilipII's son Alexander, a veteran of the Battle of Chaeronea, and his mother Olympias.[92] They fled together to Epirus before Alexander was recalled to Pella by PhilipII.[92] When PhilipII arranged a marriage between his son Arrhidaeus and Ada of Caria, daughter of Pixodarus, the Persian satrap of Caria, Alexander intervened and proposed to marry Ada instead. PhilipII then cancelled the wedding altogether and exiled Alexander's advisors Ptolemy, Nearchus, and Harpalus.[93] To reconcile with Olympias, PhilipII had their daughter Cleopatra marry Olympias' brother (and Cleopatra's uncle) AlexanderI of Epirus, but PhilipII was assassinated by his bodyguard, Pausanias of Orestis, during their wedding feast and succeeded by Alexander in 336BC.[94]Further information: Wars of Alexander the Great, Wars of the Diadochi, and Chronology of the expedition of Alexander the Great into AsiaLeft, Bust of Alexander the Great by the Athenian sculptor Leochares, 330BC, Acropolis Museum, Athens. Right, Bust of Alexander the Great, a Roman copy of the Imperial Era (1st or 2nd centuryAD) after an original bronze sculpture made by the Greek sculptor Lysippos, Louvre, Paris.Alexander's empire and his routeModern scholars have argued over the possible role of AlexanderIII "the Great" and his mother Olympias in the assassination of PhilipII, noting the latter's choice to exclude Alexander from his planned invasion of Asia, choosing instead for him to act as regent of Greece and deputy hegemon of the League of Corinth, and the potential bearing of another male heir between PhilipII and his new wife, Cleopatra Eurydice.[note 8] AlexanderIII (r.336323BC) was immediately proclaimed king by an assembly of the army and leading aristocrats, chief among them being Antipater and Parmenion.[95] By the end of his reign and military career in 323BC, Alexander would rule over an empire consisting of mainland Greece, Asia Minor, the Levant, ancient Egypt, Mesopotamia, Persia, and much of Central and South Asia (i.e. modern Pakistan).[96] Among his first acts was the burial of his father at Aigai.[97] The members of the League of Corinth revolted at the news of PhilipII's death, but were soon quelled by military force alongside persuasive diplomacy, electing Alexander as hegemon of the league to carry out the planned invasion of Achaemenid Persia.[98]In 335 BC, Alexander fought against the Thracian tribe of the Triballi at Haemus Mons and along the Danube, forcing their surrender on Peuce Island.[99] Shortly thereafter, the Illyrian chieftain Cleitus, son of Bardylis, threatened to attack Macedonia with the aid of Glaucias, king of the Taulantii, but Alexander took the initiative and besieged the Illyrians at Pelion (in modern Albania).[100] When Thebes had once again revolted from the League of Corinth and was besieging the Macedonian garrison in the Cadmea, Alexander left the Illyrian front and marched to Thebes, which he placed under siege.[101] After breaching the walls, Alexander's forces killed 6,000 Thebans, took 30,000 inhabitants as prisoners of war, and burned the city to the ground as a warning that convinced all other Greek states except Sparta not to challenge Alexander again.[102]Throughout his military career, Alexander won every battle that he personally commanded.[103] His first victory against the Persians in Asia Minor at the Battle of the Granicus in 334BC used a small cavalry contingent as a distraction to allow his infantry to cross the river followed by a cavalry charge from his companion cavalry.[104] Alexander led the cavalry charge at the Battle of Issus in 333BC, forcing the Persian king Darius III and his army to flee.[104] DariusIII, despite having superior numbers, was again forced to flee the Battle of Gaugamela in 331BC.[104] The Persian king was later captured and executed by his own satrap of Bactria and kinsman, Bessus, in 330BC. The Macedonian king subsequently hunted down and executed Bessus in what is now Afghanistan, securing the region of Sogdia in the process.[105] At the 326BC Battle of the Hydaspes (modern-day Punjab), when the war elephants of King Porus of the Pauravas threatened Alexander's troops, he had them form open ranks to surround the elephants and dislodge their handlers by using their sarissa pikes.[106] When his Macedonian troops threatened mutiny in 324BC at Opis, Babylonia (near modern Baghdad, Iraq), Alexander offered Macedonian military titles and greater responsibilities to Persian officers and units instead, forcing his troops to seek forgiveness at a staged banquet of reconciliation between Persians and Macedonians.[107]The Stag Hunt Mosaic, c.300BC, from Pella; the figure on the right is possibly Alexander the Great due to the date of the mosaic along with the depicted upsweep of his centrally-parted hair (anastole); the figure on the left wielding a double-edged axe (associated with Hephaistos) is perhaps Hephaestion, one of Alexander's loyal companions.Alexander perhaps undercut his own rule by demonstrating signs of megalomania.[108] While utilizing effective propaganda such as the cutting of the Gordian Knot, he also attempted to portray himself as a living god and son of Zeus following his visit to the oracle at Siwah in the Libyan Desert (in modern-day Egypt) in 331BC.[109] His attempt in 327BC to have his men prostrate before him in Bactra in an act of proskynesis borrowed from the Persian kings was rejected as religious blasphemy by his Macedonian and Greek subjects after his court historian Callisthenes refused to perform this ritual.[108] When Alexander had Parmenion murdered at Ecbatana (near modern Hamadan, Iran) in 330BC, this was "symptomatic of the growing gulf between the king's interests and those of his country and people", according to Errington.[110] His murder of Cleitus the Black in 328BC is described as "vengeful and reckless" by Dawn L. Gilley and Ian Worthington.[111] Continuing the polygamous habits of his father, Alexander encouraged his men to marry native women in Asia, leading by example when he wed Roxana, a Sogdian princess of Bactria.[112] He then married Stateira II, eldest daughter of DariusIII, and Parysatis II, youngest daughter of Artaxerxes III, at the Susa weddings in 324BC.[113]Meanwhile, in Greece, the Spartan king Agis III attempted to lead a rebellion of the Greeks against Macedonia.[114] He was defeated in 331BC at the Battle of Megalopolis by Antipater, who was serving as regent of Macedonia and deputy hegemon of the League of Corinth in Alexander's stead.[note 9] Before Antipater embarked on his campaign in the Peloponnese, Memnon, the governor of Thrace, was dissuaded from rebellion by use of diplomacy.[115] Antipater deferred the punishment of Sparta to the League of Corinth headed by Alexander, who ultimately pardoned the Spartans on the condition that they submit fifty nobles as hostages.[116] Antipater's hegemony was somewhat unpopular in Greece due to his practice (perhaps by order of Alexander) of exiling malcontents and garrisoning cities with Macedonian troops, yet in 330BC, Alexander declared that the tyrannies installed in Greece were to be abolished and Greek freedom was to be restored.[117]Kingdoms of the Diadochi c.301BC, after the Battle of Ipsus Kingdom of Ptolemy I Soter Kingdom of Cassander Kingdom of Lysimachus Kingdom of Seleucus I Nicator Epirus Other Carthage Roman Republic Greek StatesA golden stater of Philip III Arrhidaeus (r.323317BC) bearing images of Athena (left) and Nike (right)When Alexander the Great died at Babylon in 323BC, his mother Olympias immediately accused Antipater and his faction of poisoning him, although there is no evidence to confirm this.[118] With no official heir apparent, the Macedonian military command split, with one side proclaiming Alexander's half-brother PhilipIII Arrhidaeus (r.323317BC) as king and the other siding with the infant son of Alexander and Roxana, AlexanderIV (r.323309BC).[119] Except for the Euboeans and Boeotians, the Greeks also immediately rose up in a rebellion against Antipater known as the Lamian War (323322BC).[120] When Antipater was defeated at the 323BC Battle of Thermopylae, he fled to Lamia where he was besieged by the Athenian commander Leosthenes. A Macedonian army led by Leonnatus rescued Antipater by lifting the siege.[121] Antipater defeated the rebellion, yet his death in 319BC left a power vacuum wherein the two proclaimed kings of Macedonia became pawns in a power struggle between the diadochi, the former generals of Alexander's army.[122]A council of the army convened in Babylon immediately after Alexander's death, naming PhilipIII as king and the chiliarch Perdiccas as his regent.[123] Antipater, Antigonus Monophthalmus, Craterus, and Ptolemy formed a coalition against Perdiccas in a civil war initiated by Ptolemy's seizure of the hearse of Alexander the Great.[124] Perdiccas was assassinated in 321BC by his own officers during a failed campaign in Egypt against Ptolemy, where his march along the Nile River resulted in the drowning of 2,000 of his men.[125] Although Eumenes of Cardia managed to kill Craterus in battle, this had little to no effect on the outcome of the 321BC Partition of Triparadisus in Syria where the victorious coalition settled the issue of a new regency and territorial rights.[126] Antipater was appointed as regent over the two kings. Before Antipater died in 319BC, he named the staunch Argead loyalist Polyperchon as his successor, passing over his own son Cassander and ignoring the right of the king to choose a new regent (since PhilipIII was considered mentally unstable), in effect bypassing the council of the army as well.[127]Forming an alliance with Ptolemy, Antigonus, and Lysimachus, Cassander had his officer Nicanor capture the Munichia fortress of Athens' port town Piraeus in defiance of Polyperchon's decree that Greek cities should be free of Macedonian garrisons, sparking the Second War of the Diadochi (319315BC).[128] Given a string of military failures by Polyperchon, in 317BC, PhilipIII, by way of his politically engaged wife Eurydice II of Macedon, officially replaced him as regent with Cassander.[129] Afterwards, Polyperchon desperately sought the aid of Olympias in Epirus.[129] A joint force of Epirotes, Aetolians, and Polyperchon's troops invaded Macedonia and forced the surrender of PhilipIII and Eurydice's army, allowing Olympias to execute the king and force his queen to commit suicide.[130] Olympias then had Nicanor and dozens of other Macedonian nobles killed, but by the spring of 316BC, Cassander had defeated her forces, captured her, and placed her on trial for murder before sentencing her to death.[131]Cassander married Philip II's daughter Thessalonike and briefly extended Macedonian control into Illyria as far as Epidamnos (modern Durrs, Albania). By 313BC, it was retaken by the Illyrian king Glaucias of Taulantii.[132] By 316BC, Antigonus had taken the territory of Eumenes and managed to eject Seleucus Nicator from his Babylonian satrapy, leading Cassander, Ptolemy, and Lysimachus to issue a joint ultimatum to Antigonus in 315BC for him to surrender various territories in Asia.[10] Antigonus promptly allied with Polyperchon, now based in Corinth, and issued an ultimatum of his own to Cassander, charging him with murder for executing Olympias and demanding that he hand over the royal family, King AlexanderIV and the queen mother Roxana.[133] The conflict that followed lasted until the winter of 312/311BC, when a new peace settlement recognized Cassander as general of Europe, Antigonus as "first in Asia", Ptolemy as general of Egypt, and Lysimachus as general of Thrace.[134] Cassander had AlexanderIV and Roxana put to death in the winter of 311/310BC, and between 306 and 305BC the diadochi were declared kings of their respective territories.[135]Further information: Antipatrid dynasty, Antigonid dynasty, Hellenistic period, Pyrrhic War, Chremonidean War, and Cleomenean WarThe portrait busts of Pyrrhus of Epirus (top left), Demetrius I of Macedon (top right), Seleucus I Nicator (bottom left), and Lysimachus (bottom right), Roman-era copies of Hellenistic Greek originals from the Villa of the Papyri at Herculaneum, Naples National Archaeological MuseumThe beginning of Hellenistic Greece was defined by the struggle between the Antipatrid dynasty, led first by Cassander (r.305297BC), son of Antipater, and the Antigonid dynasty, led by the Macedonian general Antigonus I Monophthalmus (r.306301BC) and his son, the future king DemetriusI (r.294288BC). Cassander besieged Athens in 303BC, but was forced to retreat to Macedonia when Demetrius invaded Boeotia to sever his path of retreat.[136] While Antigonus and Demetrius attempted to recreate PhilipII's Hellenic league with themselves as dual hegemons, a revived coalition of Cassander, Ptolemy I Soter (r.305283BC) of Egypt's Ptolemaic dynasty, Seleucus I Nicator (r.305281BC) of the Seleucid Empire, and Lysimachus (r.306281BC), King of Thrace, defeated the Antigonids at the Battle of Ipsus in 301BC, killing Antigonus and forcing Demetrius into flight.[137]Cassander died in 297 BC, and his sickly son PhilipIV died the same year, succeeded by Cassander's other sons Alexander V of Macedon (r.297294BC) and Antipater II of Macedon (r.297294BC), with their mother Thessalonike of Macedon acting as regent.[138] While Demetrius fought against the Antipatrid forces in Greece, AntipaterII killed his own mother to obtain power.[138] His desperate brother AlexanderV then requested aid from Pyrrhus of Epirus (r.297272BC),[138] who had fought alongside Demetrius at the Battle of Ipsus, but was sent to Egypt as a hostage as part of an agreement between Demetrius and PtolemyI.[139] In exchange for defeating the forces of AntipaterII and forcing him to flee to the court of Lysimachus in Thrace, Pyrrhus was awarded the westernmost portions of the Macedonian kingdom.[140] Demetrius had his nephew AlexanderV assassinated and was then proclaimed king of Macedonia, but his subjects protested against his aloof, Eastern-style autocracy.[138]War broke out between Pyrrhus and Demetrius in 290BC when Lanassa, wife of Pyrrhus, daughter of Agathocles of Syracuse, left him for Demetrius and offered him her dowry of Corcyra.[141] The war dragged on until 288BC, when Demetrius lost the support of the Macedonians and fled the country. Macedonia was then divided between Pyrrhus and Lysimachus, the former taking western Macedonia and the latter eastern Macedonia.[141] By 286BC, Lysimachus had expelled Pyrrhus and his forces from Macedonia.[note 10] In 282BC, a new war erupted between SeleucusI and Lysimachus; the latter was killed in the Battle of Corupedion, allowing SeleucusI to take control of Thrace and Macedonia.[142] In two dramatic reversals of fortune, SeleucusI was assassinated in 281BC by his officer Ptolemy Keraunos, son of PtolemyI and grandson of Antipater, who was then proclaimed king of Macedonia before being killed in battle in 279BC by Celtic invaders in the Gallic invasion of Greece.[143] The Macedonian army proclaimed the general Sosthenes of Macedon as king, although he apparently refused the title.[144] After defeating the Gallic ruler Bolgios and driving out the raiding party of Brennus, Sosthenes died and left a chaotic situation in Macedonia.[145] The Gallic invaders ravaged Macedonia until Antigonus Gonatas, son of Demetrius, defeated them in Thrace at the 277BC Battle of Lysimachia and was then proclaimed king Antigonus II of Macedon (r.277274,272239BC).[146]In 280 BC, Pyrrhus embarked on a campaign in Magna Graecia (i.e. southern Italy) against the Roman Republic known as the Pyrrhic War, followed by his invasion of Sicily.[147] Ptolemy Keraunos secured his position on the Macedonian throne by giving Pyrrhus five thousand soldiers and twenty war elephants for this endeavor.[139] Pyrrhus returned to Epirus in 275BC after the ultimate failure of both campaigns, which contributed to the rise of Rome because Greek cities in southern Italy such as Tarentum now became Roman allies.[147] Pyrrhus invaded Macedonia in 274BC, defeating the largely mercenary army of AntigonusII at the 274BC Battle of Aous and driving him out of Macedonia, forcing him to seek refuge with his naval fleet in the Aegean.[148]Paintings of Hellenistic-era military arms and armor from a tomb in ancient Mieza (modern-day Lefkadia), Imathia, Central Macedonia, Greece, 2nd centuryBCPyrrhus lost much of his support among the Macedonians in 273BC when his unruly Gallic mercenaries plundered the royal cemetery of Aigai.[149] Pyrrhus pursued AntigonusII in the Peloponnese, yet AntigonusII was ultimately able to recapture Macedonia.[150] Pyrrhus was killed while besieging Argos in 272BC, allowing AntigonusII to reclaim the rest of Greece.[151] He then restored the Argead dynastic graves at Aigai and annexed the Kingdom of Paeonia.[152]The Aetolian League hampered AntigonusII's control over central Greece, and the formation of the Achaean League in 251BC pushed Macedonian forces out of much of the Peloponnese and at times incorporated Athens and Sparta.[153] While the Seleucid Empire aligned with Antigonid Macedonia against Ptolemaic Egypt during the Syrian Wars, the Ptolemaic navy heavily disrupted AntigonusII's efforts to control mainland Greece.[154] With the aid of the Ptolemaic navy, the Athenian statesman Chremonides led a revolt against Macedonian authority known as the Chremonidean War (267261BC).[155] By 265BC, Athens was surrounded and besieged by AntigonusII's forces, and a Ptolemaic fleet was defeated in the Battle of Cos. Athens finally surrendered in 261BC.[156] After Macedonia formed an alliance with the Seleucid ruler Antiochus II, a peace settlement between AntigonusII and Ptolemy II Philadelphus of Egypt was finally struck in 255BC.[157]The Temple of Apollo at Corinth, built c.540BC, with the Acrocorinth (i.e. the acropolis of Corinth that once held a Macedonian garrison)[158] seen in the backgroundIn 251 BC, Aratus of Sicyon led a rebellion against AntigonusII, and in 250BC, PtolemyII declared his support for the self-proclaimed King Alexander of Corinth.[159] Although Alexander died in 246BC and Antigonus was able to score a naval victory against the Ptolemies at Andros, the Macedonians lost the Acrocorinth to the forces of Aratus in 243BC, followed by the induction of Corinth into the Achaean League.[160] AntigonusII made peace with the Achaean League in 240BC, ceding the territories that he had lost in Greece.[161] AntigonusII died in 239BC and was succeeded by his son Demetrius II of Macedon (r.239229BC). Seeking an alliance with Macedonia to defend against the Aetolians, the queen mother and regent of Epirus, Olympias II, offered her daughter Phthia of Macedon to DemetriusII in marriage. Demetrius II accepted her proposal, but he damaged relations with the Seleucids by divorcing Stratonice of Macedon.[162] Although the Aetolians formed an alliance with the Achaean League as a result, DemetriusII was able to invade Boeotia and capture it from the Aetolians by 236BC.[158]The Achaean League managed to capture Megalopolis in 235BC, and by the end of DemetriusII's reign most of the Peloponnese except Argos was taken from the Macedonians.[163] DemetriusII also lost an ally in Epirus when the monarchy was toppled in a republican revolution.[164] DemetriusII enlisted the aid of the Illyrian king Agron to defend Acarnania against Aetolia, and in 229BC, they managed to defeat the combined navies of the Aetolian and Achaean Leagues at the Battle of Paxos.[164] Another Illyrian ruler, Longarus of the Dardanian Kingdom, invaded Macedonia and defeated an army of DemetriusII shortly before his death in 229BC.[165] Although his young son Philip immediately inherited the throne, his regent Antigonus III Doson (r.229221BC), nephew of AntigonusII, was proclaimed king by the army, with Philip as his heir, following a string of military victories against the Illyrians in the north and the Aetolians in Thessaly.[166]A tetradrachm minted during the reign of Antigonus III Doson (r.229221BC), possibly at Amphipolis, bearing the portrait image of Poseidon on the obverse and on the reverse a scene depicting Apollo sitting on the prow of a shipAratus sent an embassy to Antigonus III in 226BC seeking an unexpected alliance now that the reformist king Cleomenes III of Sparta was threatening the rest of Greece in the Cleomenean War (229222BC).[167] In exchange for military aid, AntigonusIII demanded the return of Corinth to Macedonian control, which Aratus finally agreed to in 225BC.[168] In 224BC, AntigonusIII's forces took Arcadia from Sparta. After forming a Hellenic league in the same vein as PhilipII's League of Corinth, he managed to defeat Sparta at the Battle of Sellasia in 222BC.[169] Sparta was occupied by a foreign power for the first time in its history, restoring Macedonia's position as the leading power in Greece.[170] Antigonus died a year later, perhaps from tuberculosis, leaving behind a strong Hellenistic kingdom for his successor PhilipV.[171]Philip V of Macedon (r.221179BC) faced immediate challenges to his authority by the Illyrian Dardani and Aetolian League.[172] PhilipV and his allies were successful against the Aetolians and their allies in the Social War (220217 BC), yet he made peace with the Aetolians once he heard of incursions by the Dardani in the north and the Carthaginian victory over the Romans at the Battle of Lake Trasimene in 217BC.[173] Demetrius of Pharos is alleged to have convinced PhilipV to first secure Illyria in advance of an invasion of the Italian peninsula.[note 11] In 216BC, PhilipV sent a hundred light warships into the Adriatic Sea to attack Illyria, a move that prompted Scerdilaidas of the Ardiaean Kingdom to appeal to the Romans for aid.[174] Rome responded by sending ten heavy quinqueremes from Roman Sicily to patrol the Illyrian coasts, causing PhilipV to reverse course and order his fleet to retreat, averting open conflict for the time being.[175]Main article: Macedonian WarsFurther information: Cretan War (205200 BC), Punic Wars, and MacedonianCarthaginian TreatyThe Kingdom of Macedonia (orange) under PhilipV (r.221179BC), with Macedonian dependent states (dark yellow), the Seleucid Empire (bright yellow), Roman protectorates (dark green), the Kingdom of Pergamon (light green), independent states (light purple), and possessions of the Ptolemaic Empire (violet purple)In 215 BC, at the height of the Second Punic War with the Carthaginian Empire, Roman authorities intercepted a ship off the Calabrian coast holding a Macedonian envoy and a Carthaginian ambassador in possession of a treaty composed by Hannibal declaring an alliance with PhilipV.[176] The treaty stipulated that Carthage had the sole right to negotiate the terms of Rome's hypothetical surrender and promised mutual aid if a resurgent Rome should seek revenge against either Macedonia or Carthage.[177] Although the Macedonians were perhaps only interested in safeguarding their newly conquered territories in Illyria,[178] the Romans were nevertheless able to thwart whatever grand ambitions PhilipV had for the Adriatic region during the First Macedonian War (214205BC). In 214BC, Rome positioned a naval fleet at Oricus, which was assaulted along with Apollonia by Macedonian forces.[179] When the Macedonians captured Lissus in 212BC, the Roman Senate responded by inciting the Aetolian League, Sparta, Elis, Messenia, and Attalus I (r.241197BC) of Pergamon to wage war against PhilipV, keeping him occupied and away from Italy.[180]The Aetolian League concluded a peace agreement with PhilipV in 206BC, and the Roman Republic negotiated the Treaty of Phoenice in 205BC, ending the war and allowing the Macedonians to retain some captured settlements in Illyria.[181] Although the Romans rejected an Aetolian request in 202BC for Rome to declare war on Macedonia once again, the Roman Senate gave serious consideration to the similar offer made by Pergamon and its ally Rhodes in 201BC.[182] These states were concerned about PhilipV's alliance with Antiochus III the Great of the Seleucid Empire, which invaded the war-weary and financially exhausted Ptolemaic Empire in the Fifth Syrian War (202195BC) as PhilipV captured Ptolemaic settlements in the Aegean Sea.[183] Although Rome's envoys played a critical role in convincing Athens to join the anti-Macedonian alliance with Pergamon and Rhodes in 200BC, the comitia centuriata (people's assembly) rejected the Roman Senate's proposal for a declaration of war on Macedonia.[184] Meanwhile, PhilipV conquered territories in the Hellespont and Bosporus as well as Ptolemaic Samos, which led Rhodes to form an alliance with Pergamon, Byzantium, Cyzicus, and Chios against Macedonia.[185] Despite PhilipV's nominal alliance with the Seleucid king, he lost the naval Battle of Chios in 201BC and was blockaded at Bargylia by the Rhodian and Pergamene navies.[186]A tetradrachm of Philip V of Macedon (r.221179BC), with the king's portrait on the obverse and Athena Alkidemos brandishing a thunderbolt on the reverseWhile Philip V was busy fighting Rome's Greek allies, Rome viewed this as an opportunity to punish this former ally of Hannibal with a war that they hoped would supply a victory and require few resources.[note 12] The Roman Senate demanded that PhilipV cease hostilities against neighboring Greek powers and defer to an international arbitration committee for settling grievances.[187] When the comitia centuriata finally voted in approval of the Roman Senate's declaration of war in 200BC and handed their ultimatum to PhilipV, demanding that a tribunal assess the damages owed to Rhodes and Pergamon, the Macedonian king rejected it. This marked the beginning of the Second Macedonian War (200197BC), with Publius Sulpicius Galba Maximus spearheading military operations in Apollonia.[188]Bronze bust of Eumenes II of Pergamon, a Roman copy of a Hellenistic Greek original, from the Villa of the Papyri in HerculaneumThe Macedonians successfully defended their territory for roughly two years,[189] but the Roman consul Titus Quinctius Flamininus managed to expel PhilipV from Macedonia in 198BC, forcing his men to take refuge in Thessaly.[190] When the Achaean League switched their loyalties from Macedonia to Rome, the Macedonian king sued for peace, but the terms offered were considered too stringent, and so the war continued.[190] In June 197BC, the Macedonians were defeated at the Battle of Cynoscephalae.[191] Rome then ratified a treaty that forced Macedonia to relinquish control of much of its Greek possessions outside of Macedonia proper, if only to act as a buffer against Illyrian and Thracian incursions into Greece.[192] Although some Greeks suspected Roman intentions of supplanting Macedonia as the new hegemonic power in Greece, Flaminius announced at the Isthmian Games of 196BC that Rome intended to preserve Greek liberty by leaving behind no garrisons and by not exacting tribute of any kind.[193] His promise was delayed by negotiations with the Spartan king Nabis, who had meanwhile captured Argos, yet Roman forces evacuated Greece in 194BC.[194]Encouraged by the Aetolian League and their calls to liberate Greece from the Romans, the Seleucid king AntiochusIII landed with his army at Demetrias, Thessaly, in 192BC, and was elected strategos by the Aetolians.[195] Macedonia, the Achaean League, and other Greek city-states maintained their alliance with Rome.[196] The Romans defeated the Seleucids in the 191BC Battle of Thermopylae as well as the Battle of Magnesia in 190BC, forcing the Seleucids to pay a war indemnity, dismantle most of its navy, and abandon its claims to any territories north or west of the Taurus Mountains in the 188BC Treaty of Apamea.[197] With Rome's acceptance, PhilipV was able to capture some cities in central Greece in 191189BC that had been allied to AntiochusIII, while Rhodes and Eumenes II (r.197159BC) of Pergamon gained territories in Asia Minor.[198]Failing to please all sides in various territorial disputes, the Roman Senate decided in 184/183BC to force PhilipV to abandon Aenus and Maronea, since these had been declared free cities in the Treaty of Apamea.[note 13] This assuaged the fear of EumenesII that Macedonia could pose a threat to his lands in the Hellespont.[199] Perseus of Macedon (r.179168BC) succeeded PhilipV and executed his brother Demetrius, who had been favored by the Romans but was charged by Perseus with high treason.[200] Perseus then attempted to form marriage alliances with Prusias II of Bithynia and Seleucus IV Philopator of the Seleucid Empire, along with renewed relations with Rhodes that greatly unsettled EumenesII.[201] Although EumenesII attempted to undermine these diplomatic relationships, Perseus fostered an alliance with the Boeotian League, extended his authority into Illyria and Thrace, and in 174BC, won the role of managing the Temple of Apollo at Delphi as a member of the Amphictyonic Council.[202]Left, a tetradrachm of Perseus of Macedon (r.179168BC), British Museum. Right, The Triumph of Aemilius Paulus (detail) by Carle Vernet, 1789.Eumenes II came to Rome in 172 BC and delivered a speech to the Senate denouncing the alleged crimes and transgressions of Perseus.[203] This convinced the Roman Senate to declare the Third Macedonian War (171168BC).[note 14] Although Perseus's forces were victorious against the Romans at the Battle of Callinicus in 171BC, the Macedonian army was defeated at the Battle of Pydna in June 168BC.[204] Perseus fled to Samothrace but surrendered shortly afterwards, was brought to Rome for the triumph of Lucius Aemilius Paullus Macedonicus, and was placed under house arrest at Alba Fucens, where he died in 166BC.[205] The Romans abolished the Macedonian monarchy by installing four separate allied republics in its stead, their capitals located at Amphipolis, Thessalonica, Pella, and Pelagonia.[206] The Romans imposed severe laws inhibiting many social and economic interactions between the inhabitants of these republics, including the banning of marriages between them and the (temporary) prohibition on gold and silver mining.[206] A certain Andriscus, claiming Antigonid descent, rebelled against the Romans and was pronounced king of Macedonia, defeating the army of the Roman praetor Publius Juventius Thalna during the Fourth Macedonian War (150148BC).[207] Despite this, Andriscus was defeated in 148BC at the second Battle of Pydna by Quintus Caecilius Metellus Macedonicus, whose forces occupied the kingdom.[208] This was followed in 146BC by the Roman destruction of Carthage and victory over the Achaean League at the Battle of Corinth, ushering in the era of Roman Greece and the gradual establishment of the Roman province of Macedonia.[209]Main article: Government of Macedonia (ancient kingdom)Further information: Ancient Greek lawThe Vergina Sun, the 16-ray star covering the royal burial larnax of Philip II of Macedon (r.359336BC), discovered in the tomb of Vergina, formerly ancient AigaiAt the head of Macedonia's government was the king (basileus).[note 15] From at least the reign of PhilipII, the king was assisted by the royal pages (basilikoi paides), bodyguards (somatophylakes), companions (hetairoi), friends (philoi), an assembly that included members of the military, and (during the Hellenistic period) magistrates.[210] Evidence is lacking regarding the extent to which each of these groups shared authority with the king or if their existence had a basis in a formal constitutional framework.[note 16] Before the reign of PhilipII, the only institution supported by textual evidence is the monarchy.[note 17]The earliest known government of ancient Macedonia was that of its monarchy, lasting until 167BC when it was abolished by the Romans.[211] The Macedonian hereditary monarchy existed since at least the time of Archaic Greece, with Homeric aristocratic roots in Mycenaean Greece.[212] Thucydides wrote that in previous ages, Macedonia was divided into small tribal regions, each having its own petty king, the tribes of Lower Macedonia eventually coalescing under one great king who exercised power as an overlord over the lesser kings of Upper Macedonia.[18] The direct line of father-to-son succession was broken after the assassination of Orestes of Macedon in 396BC (allegedly by his regent and successor Aeropus II of Macedon), clouding the issue of whether primogeniture was the established custom or if there was a constitutional right for an assembly of the army or of the people to choose another king.[213] It is unclear if the male offspring of Macedonian queens or consorts were always preferred over others given the accession of Archelaus I of Macedon, son of Perdiccas II of Macedon and a slave woman, although Archelaus succeeded the throne after murdering his father's designated heir apparent.[214]Hades abducting Persephone, fresco in the small Macedonian royal tomb at Vergina, Macedonia, Greece, c.340BCIt is known that Macedonian kings before PhilipII upheld the privileges and carried out the responsibilities of hosting foreign diplomats, determining the kingdom's foreign policies, and negotiating alliances with foreign powers.[215] After the Greek victory at Salamis in 480BC, the Persian commander Mardonius had Alexander I of Macedon sent to Athens as a chief envoy to orchestrate an alliance between the Achaemenid Empire and Athens. The decision to send Alexander was based on his marriage alliance with a noble Persian house and his previous formal relationship with the city-state of Athens.[215] With their ownership of natural resources including gold, silver, timber, and royal land, the early Macedonian kings were also capable of bribing foreign and domestic parties with impressive gifts.[216]Little is known about the judicial system of ancient Macedonia except that the king acted as the chief judge of the kingdom.[217] The Macedonian kings were also supreme commanders of the military.[note 18] PhilipII was also highly regarded for his acts of piety in serving as the high priest of the nation. He performed daily ritual sacrifices and led religious festivals.[218] Alexander imitated various aspects of his father's reign, such as granting land and gifts to loyal aristocratic followers,[218] but lost some core support among them for adopting some of the trappings of an Eastern, Persian monarch, a "lord and master" as Carol J. King suggests, instead of a "comrade-in-arms" as was the traditional relationship of Macedonian kings with their companions.[219] Alexander's father, PhilipII, was perhaps influenced by Persian traditions when he adopted institutions similar to those found in the Achaemenid realm, such as having a royal secretary, royal archive, royal pages, and a seated throne.[220]Left, the god Dionysos riding a cheetah, mosaic floor in the "House of Dionysos" at Pella, Greece, c.330300BC. Right, a framentary votive relief depicting a youth ladling wine from a krater next to a round table with vases, from the agora of Pella, end of 4thcenturyBC, Archaeological Museum of Pella.The royal pages were adolescent boys and young men conscripted from aristocratic households and serving the kings of Macedonia perhaps from the reign of PhilipII onward, although more solid evidence dates to the reign of Alexander the Great.[note 19] Royal pages played no direct role in high politics and were conscripted as a means to introduce them to political life.[221] After a period of training and service, pages were expected to become members of the king's companions and personal retinue.[222] During their training, pages were expected to guard the king as he slept, supply him with horses, aid him in mounting his horse, accompany him on royal hunts, and serve him during symposia (i.e. formal drinking parties).[223] Although there is little evidence for royal pages in the Antigonid period, it is known that some of them fled with Perseus of Macedon to Samothrace following his defeat by the Romans in 168BC.[224]Royal bodyguards served as the closest members to the king at court and on the battlefield.[221] They were split into two categories: the agema of the hypaspistai, a type of ancient special forces usually numbering in the hundreds, and a smaller group of men handpicked by the king either for their individual merits or to honor the noble families to which they belonged.[221] Therefore, the bodyguards, limited in number and forming the king's inner circle, were not always responsible for protecting the king's life on and off the battlefield; their title and office was more a mark of distinction, perhaps used to quell rivalries between aristocratic houses.[221]Further information: SynedrionLeft, an atrium with a pebble-mosaic paving, in Pella, Greece. Right, a fragmentary inscription bearing the names of six city archons (politarchs), 2ndcenturyBC, Archaeological Museum of Pella.The companions, including the elite companion cavalry and pezhetairoi infantry, represented a substantially larger group than the king's bodyguards.[note 20] The most trusted or highest ranking companions formed a council that served as an advisory body to the king.[225] A small amount of evidence suggests the existence of an assembly of the army during times of war and a people's assembly during times of peace.[note 21]Members of the council had the right to speak freely, and although there is no direct evidence that they voted on affairs of state, it is clear that the king was at least occasionally pressured to agree to their demands.[226] The assembly was apparently given the right to judge cases of high treason and assign punishments for them, such as when Alexander the Great acted as prosecutor in the trial and conviction of three alleged conspirators in his father's assassination plot (while many others were acquitted).[227] However, there is perhaps insufficient evidence to allow a conclusion that councils and assemblies were regularly upheld or constitutionally grounded, or that their decisions were always heeded by the king.[228] At the death of Alexander the Great, the companions immediately formed a council to assume control of his empire, but it was soon destabilized by open rivalry and conflict between its members.[229] The army also used mutiny as a tool to achieve political ends.[note 22]Antigonid Macedonian kings relied on various regional officials to conduct affairs of state.[230] This included high-ranking municipal officials, such as the military strategos and the politarch, i.e. the elected governor (archon) of a large city (polis), as well as the politico-religious office of the epistates.[note 23] No evidence exists about the personal backgrounds of these officials, although they may have been chosen among the same group of aristocratic philoi and hetairoi who filled vacancies for army officers.[217]Left, a silver tetradrachm issued by the city of Amphipolis in 364363 BC (before its conquest by Philip II of Macedon in 357 BC), showing the head of Apollo on the obverse and racing torch on the reverse. Right, a golden stater depicting Philip II, minted at Amphipolis in 340BC (or later during Alexander's reign), shortly after its conquest by PhilipII and incorporation into the Macedonian commonwealthIn ancient Athens, the Athenian democracy was restored on three separate occasions following the initial conquest of the city by Antipater in 322BC.[231] When it fell repeatedly under Macedonian rule it was governed by a Macedonian-imposed oligarchy composed of the wealthiest members of the city-state.[note 24] Other city-states were handled quite differently and were allowed a greater degree of autonomy.[232] After PhilipII conquered Amphipolis in 357BC, the city was allowed to retain its democracy, including its constitution, popular assembly, city council (boule), and yearly elections for new officials, but a Macedonian garrison was housed within the city walls along with a Macedonian royal commissioner (epistates) to monitor the city's political affairs.[233] Philippi, the city founded by PhilipII, was the only other city in the Macedonian commonwealth that had a democratic government with popular assemblies, since the assembly (ecclesia) of Thessaloniki seems to have had only a passive function in practice.[234] Some cities also maintained their own municipal revenues.[232] The Macedonian king and central government administered the revenues generated by temples and priesthoods.[235]Within the Macedonian commonwealth, some evidence from the 3rd centuryBC indicates that foreign relations were handled by the central government. Although individual Macedonian cities nominally participated in Panhellenic events as independent entities, in reality, the granting of asylia (inviolability, diplomatic immunity, and the right of asylum at sanctuaries) to certain cities was handled directly by the king.[236] Likewise, the city-states within contemporary Greek koina (i.e., federations of city-states, the sympoliteia) obeyed the federal decrees voted on collectively by the members of their league.[note 25] In city-states belonging to a league or commonwealth, the granting of proxenia (i.e. the hosting of foreign ambassadors) was usually a right shared by local and central authorities.[237] Abundant evidence exists for the granting of proxenia as being the sole prerogative of central authorities in the neighboring Epirote League, and some evidence suggests the same arrangement in the Macedonian commonwealth.[238] City-states that were allied with Macedonia issued their own decrees regarding proxenia.[239] Foreign leagues also formed alliances with the Macedonian kings, such as when the Cretan League signed treaties with Demetrius II Aetolicus and Antigonus III Doson ensuring enlistment of Cretan mercenaries into the Macedonian army, and elected Philip V of Macedon as honorary protector (prostates) of the league.[240]Main articles: Ancient Macedonian army and Antigonid Macedonian armyFurther information: Hellenistic armies and Macedonian phalanxLeft, a Macedonian infantryman, possibly a hypaspist, equipped with an aspis shield and wearing a linothorax cuirass and Thracian helmet; bas relief from the Alexander Sarcophagus, 4thcenturyBC. Right, an ancient Macedonian bronze shield excavated from the archaeological site at Bone in North Macedonia, dated 4thcenturyBC.Further information: Government of Macedonia (ancient kingdom)The basic structure of the Ancient Macedonian army was the division between the companion cavalry (hetairoi) and the foot companions (pezhetairoi), augmented by various allied troops, foreign levied soldiers, and mercenaries.[241] The foot companions existed perhaps since the reign of Alexander I of Macedon.[242] Macedonian cavalry, wearing muscled cuirasses, became renowned in Greece during and after their involvement in the Peloponnesian War, at times siding with either Athens or Sparta.[243] Macedonian infantry in this period consisted of poorly trained shepherds and farmers, while the cavalry was composed of noblemen.[244] As evidenced by early 4th century BC artwork, there was a pronounced Spartan influence on the Macedonian army before PhilipII.[245] Nicholas Viktor Sekunda states that at the beginning of PhilipII's reign in 359BC, the Macedonian army consisted of 10,000 infantry and 600 cavalry,[246] yet Malcolm Errington cautions that these figures cited by ancient authors should be treated with some skepticism.[247]Further information: Military tactics in Ancient Greece and Thessalian cavalryAfter spending years as a political hostage in Thebes, PhilipII sought to imitate the Greek example of martial exercises and the issuing of standard equipment for citizen soldiery, and succeeded in transforming the Macedonian army from a levied force of unprofessional farmers into a well-trained, professional army.[248] PhilipII adopted some of the military tactics of his enemies, such as the embolon (flying wedge) cavalry formation of the Scythians.[249] His infantry wielded peltai shields that replaced the earlier aspis-style shields, were equipped with protective helmets, greaves, and either cuirasses breastplates or kotthybos stomach bands, and armed with sarissa pikes and daggers as secondary weapons.[note 26] The elite hypaspistai infantry, composed of handpicked men from the ranks of the pezhetairoi, were formed during the reign of PhilipII and saw continued use during the reign of Alexander the Great.[250] PhilipII was also responsible for the establishment of the royal bodyguards (somatophylakes).[251]An ancient fresco of Macedonian soldiers from the tomb of Agios Athanasios, Thessaloniki, Greece, 4th century BCFor his lighter missile troops, Philip II employed mercenary Cretan archers as well as Thracian, Paeonian, and Illyrian javelin throwers, slingers, and archers.[252] He hired engineers such as Polyidus of Thessaly and Diades of Pella, who were capable of building state of the art siege engines and artillery that fired large bolts.[249] Following the acquisition of the lucrative mines at Krinides (renamed Philippi), the royal treasury could afford to field a permanent, professional standing army.[253] The increase in state revenues under PhilipII allowed the Macedonians to build a small navy for the first time, which included triremes.[254]The only Macedonian cavalry units attested under Alexander were the companion cavalry,[251] yet he formed a hipparchia (i.e. unit of a few hundred horsemen) of companion cavalry composed entirely of ethnic Persians while campaigning in Asia.[255] When marching his forces into Asia, Alexander brought 1,800 cavalrymen from Macedonia, 1,800 cavalrymen from Thessaly, 600 cavalrymen from the rest of Greece, and 900 prodromoi cavalry from Thrace.[256] Antipater was able to quickly raise a force of 600 native Macedonian cavalry to fight in the Lamian War when it began in 323BC.[256] The most elite members of Alexander's hypaspistai were designated as the agema, and a new term for hypaspistai emerged after the Battle of Gaugamela in 331BC: the argyraspides (silver shields).[257] The latter continued to serve after the reign of Alexander the Great and may have been of Asian origin.[note 27] Overall, his pike-wielding phalanx infantry numbered some 12,000 men, 3,000 of which were elite hypaspistai and 9,000 of which were pezhetairoi.[note 28] Alexander continued the use of Cretan archers and introduced native Macedonian archers into the army.[258] After the Battle of Gaugamela, archers of West Asian backgrounds became commonplace.[258]Fresco of an ancient Macedonian soldier (thorakites) wearing chainmail armor and bearing a thureos shield, 3rd centuryBC, stanbul Archaeology MuseumsThe Macedonian army continued to evolve under the Antigonid dynasty. It is uncertain how many men were appointed as somatophylakes, which numbered eight men at the end of Alexander the Great's reign, while the hypaspistai seem to have morphed into assistants of the somatophylakes.[note 29] At the Battle of Cynoscephalae in 197BC, the Macedonians commanded some 16,000 phalanx pikemen.[259] Alexander the Great's royal squadron of companion cavalry contained 800 men, the same number of cavalrymen in the sacred squadron (Latin: sacra ala; Greek: hiera ile) commanded by Philip V of Macedon during the Social War of 219BC.[260] The regular Macedonian cavalry numbered 3,000 at Callinicus, which was separate from the sacred squadron and royal cavalry.[260] While Macedonian cavalry of the 4th century BC had fought without shields, the use of shields by cavalry was adopted from the Celtic invaders of the 270s BC who settled in Galatia, central Anatolia.[261]Thanks to contemporary inscriptions from Amphipolis and Greia dated 218 and 181BC, respectively, historians have been able to partially piece together the organization of the Antigonid army under PhilipV.[note 30] From at least the time of Antigonus III Doson, the most elite Antigonid-period infantry were the peltasts, lighter and more maneuverable soldiers wielding peltai javelins, swords, and a smaller bronze shield than Macedonian phalanx pikemen, although they sometimes served in that capacity.[note 31] Among the peltasts, roughly 2,000 men were selected to serve in the elite agema vanguard, with other peltasts numbering roughly 3,000.[262] The number of peltasts varied over time, perhaps never more than 5,000 men.[note 32] They fought alongside the phalanx pikemen, divided now into chalkaspides (bronze shield) and leukaspides (white shield) regiments.[263]The Antigonid Macedonian kings continued to expand and equip the navy.[264] Cassander maintained a small fleet at Pydna, Demetrius I of Macedon had one at Pella, and Antigonus II Gonatas, while serving as a general for Demetrius in Greece, used the navy to secure the Macedonian holdings in Demetrias, Chalkis, Piraeus, and Corinth.[265] The navy was considerably expanded during the Chremonidean War (267261BC), allowing the Macedonian navy to defeat the Ptolemaic Egyptian navy at the 255BC Battle of Cos and 245BC Battle of Andros, and enabling Macedonian influence to spread over the Cyclades.[265] AntigonusIII Doson used the Macedonian navy to invade Caria, while PhilipV sent 200 ships to fight in the Battle of Chios in 201BC.[265] The Macedonian navy was reduced to a mere six vessels as agreed in the 197BC peace treaty that concluded the Second Macedonian War with the Roman Republic, although Perseus of Macedon quickly assembled some lemboi at the outbreak of the Third Macedonian War in 171BC.[265]Main article: Ancient MacedoniansFurther information: Culture of ancient GreeceLeft, a Macedonian funerary stele, with an epigram in Greek, mid-4thcenturyBC, Vergina. Right, marble cult statue of Aphrodite Hypolympidia, dated 2ndcenturyBC, from the sanctuary of Isis at Dion, Pieria, Central Macedonia, Greece, now in the Archaeological Museum of Dion.Main article: Ancient Macedonian languageFurther information: History of Greek and Ancient Greek dialectsFollowing its adoption as the court language of Philip II of Macedon's regime, authors of ancient Macedonia wrote their works in Koine Greek, the lingua franca of late Classical and Hellenistic Greece.[note 33] Rare textual evidence indicates that the native Macedonian language was either a dialect of Greek similar to Thessalian Greek and Northwestern Greek,[note 34] or a language closely related to Greek.[note 35] The vast majority of surviving inscriptions from ancient Macedonia were written in Attic Greek and its successor Koine.[266] Attic (and later Koine) Greek was the preferred language of the Ancient Macedonian army, although it is known that Alexander the Great once shouted an emergency order in Macedonian to his royal guards during the drinking party where he killed Cleitus the Black.[267] Macedonian became extinct in either the Hellenistic or the Roman period, and entirely replaced by Koine Greek.[268][note 36]Main articles: Ancient Greek religion, Greek mythology, and Hellenistic religionFurther information: Ancient Greek temple, Greek hero cult, Greco-Roman mysteries, Oracle of Delphi, Lion of Amphipolis, Lion of Chaeronea, and Pella curse tabletA mosaic of the Kasta Tomb in Amphipolis depicting the abduction of Persephone by Pluto, 4thcenturyBCThe Lion of Amphipolis in Amphipolis, northern Greece, a 4th-centuryBC marble tomb sculpture[269] erected in honor of Laomedon of Mytilene, a general who served under Alexander the GreatBy the 5th century BC, the Macedonians and the southern Greeks worshiped more or less the same deities of the Greek pantheon.[270] In Macedonia, political and religious offices were often intertwined. For instance, the head of state for the city of Amphipolis also served as the priest of Asklepios, Greek god of medicine; a similar arrangement existed at Cassandreia, where a cult priest honoring the city's founder Cassander was the nominal head of the city.[271] The main sanctuary of Zeus was maintained at Dion, while another at Veria was dedicated to Herakles and was patronized by Demetrius II Aetolicus (r.239229BC).[272] Meanwhile, foreign cults from Egypt were fostered by the royal court, such as the temple of Sarapis at Thessaloniki.[273] The Macedonians also had relations with "international" cults; for example, Macedonian kings Philip III of Macedon and Alexander IV of Macedon made votive offerings to the internationally esteemed Samothrace temple complex of the Cabeiri mystery cult.[273]In the three royal tombs at Vergina, professional painters decorated the walls with a mythological scene of Hades abducting Persephone and royal hunting scenes, while lavish grave goods including weapons, armor, drinking vessels, and personal items were housed with the dead, whose bones were burned before burial in golden coffins.[274] Some grave goods and decorations were common in other Macedonian tombs, yet some items found at Vergina were distinctly tied to royalty, including a diadem, luxurious goods, and arms and armor.[275] Scholars have debated about the identity of the tomb occupants since the discovery of their remains in 19771978,[276] and recent research and forensic examination have concluded that at least one of the persons buried was PhilipII.[note 37] Located near Tomb1 are the above-ground ruins of a heroon, a shrine for cult worship of the dead.[277] In 2014, the ancient Macedonian Kasta Tomb was discovered outside of Amphipolis and is the largest ancient tomb found in Greece (as of 2017).[278]Main article: Economy of ancient GreeceFurther information: Slavery in ancient Greece, Prostitution in ancient Greece, and Pederasty in ancient GreeceYoung Macedonian men were typically expected to engage in hunting and martial combat as a by-product of their transhumance lifestyle of herding livestock such as goats and sheep, while horse breeding and raising cattle were other common pursuits.[279] Some Macedonians engaged in farming, often with irrigation, land reclamation, and horticulture activities supported by the Macedonian state.[note 38] The Macedonian economy and state finances were mainly supported by logging and by mining valuable minerals such as copper, iron, gold, and silver.[280] The conversion of these raw materials into finished products and the sale of those products encouraged the growth of urban centers and a gradual shift away from the traditional rustic Macedonian lifestyle during the course of the 5thcenturyBC.[281]The Macedonian king was an autocratic figure at the head of both government and society, with arguably unlimited authority to handle affairs of state and public policy, but he was also the leader of a very personal regime with close relationships or connections to his hetairoi, the core of the Macedonian aristocracy.[282] These aristocrats were second only to the king in terms of power and privilege, filling the ranks of his administration and serving as commanding officers in the military.[283] It was in the more bureaucratic regimes of the Hellenistic kingdoms that succeeded Alexander the Great's empire where greater social mobility for members of society seeking to join the aristocracy could be found, especially in Ptolemaic Egypt.[284] Although governed by a king and martial aristocracy, Macedonia seems to have lacked the widespread use of slaves seen in contemporaneous Greek states.[285]Main article: Ancient Greek artFurther information: Hellenistic art, Music in ancient Greece, Pottery of ancient Greece, and Ancient Greek sculptureLeft, a fresco of a Macedonian soldier resting a spear and wearing a cap, from the tomb of Agios Athanasios, Thessaloniki, 4thcenturyBC. Right, fresco from the Tomb of Judgement in ancient Mieza (modern-day Lefkadia), Imathia, Central Macedonia, Greece, depicting religious imagery of the afterlife, 4thcenturyBC.By the reign of ArchelausI in the 5th century BC, the ancient Macedonian elite was importing customs and artistic traditions from other regions of Greece while retaining more archaic, perhaps Homeric, funerary rites connected with the symposium that were typified by items such as the decorative metal kraters that held the ashes of deceased Macedonian nobility in their tombs.[286] Among these is the large bronze Derveni Krater from a 4th-centuryBC tomb of Thessaloniki, decorated with scenes of the Greek god Dionysus and his entourage and belonging to an aristocrat who had had a military career.[287] Macedonian metalwork usually followed Athenian styles of vase shapes from the 6thcenturyBC onward, with drinking vessels, jewellery, containers, crowns, diadems, and coins among the many metal objects found in Macedonian tombs.[288]Alexander (left), wearing a kausia and fighting an Asiatic lion with his friend Craterus (detail); late 4th-centuryBC mosaic,[289] Pella Museum.Surviving Macedonian painted artwork includes frescoes and murals, but also decoration on sculpted artwork such as statues and reliefs. For instance, trace colors still exist on the bas-reliefs of the late 4th-century BC Alexander Sarcophagus.[290] Macedonian paintings have allowed historians to investigate the clothing fashions as well as military gear worn by the ancient Macedonians.[291] Aside from metalwork and painting, mosaics are another significant form of surviving Macedonian artwork.[288] The Stag Hunt Mosaic of Pella, with its three-dimensional qualities and illusionist style, show clear influence from painted artwork and wider Hellenistic art trends, although the rustic theme of hunting was tailored to Macedonian tastes.[292] The similar Lion Hunt Mosaic of Pella illustrates either a scene of Alexander the Great with his

companion Craterus, or simply a conventional illustration of the royal diversion of hunting.[292] Mosaics with mythological themes include scenes of Dionysus riding a panther and Helen of Troy being abducted by Theseus, the latter of which employs illusionist qualities and realistic shading similar to Macedonian paintings.[292] Common themes of Macedonian paintings and mosaics include warfare, hunting, and aggressive masculine sexuality (i.e. abduction of women for rape or marriage); these subjects are at times combined within a single work and perhaps indicate a metaphorical connection.[note 39]Further information: Theatre of ancient Greece and Music of ancient GreecePhilip II was assassinated in 336 BC at the theatre of Aigai, amid games and spectacles celebrating the marriage of his daughter Cleopatra.[293] Alexander the Great was allegedly a great admirer of both theatre and music.[294] He was especially fond of the plays by Classical Athenian tragedians Aeschylus, Sophocles, and Euripides, whose works formed part of a proper Greek education for his new eastern subjects alongside studies in the Greek language, including the epics of Homer.[295] While he and his army were stationed at Tyre (in modern-day Lebanon), Alexander had his generals act as judges not only for athletic contests but also for stage performances of Greek tragedies.[296] The contemporaneous famous actors Thessalus and Athenodorus performed at the event.[note 40]Music was also appreciated in Macedonia. In addition to the agora, the gymnasium, the theatre, and religious sanctuaries and temples dedicated to Greek gods and goddesses, one of the main markers of a true Greek city in the empire of Alexander the Great was the presence of an odeon for musical performances.[297] This was the case not only for Alexandria in Egypt, but also for cities as distant as Ai-Khanoum in what is now modern-day Afghanistan.[297]Further information: Literature in ancient Greece, Education in ancient Greece, Philosophy in ancient Greece, Hellenistic philosophy, Ancient Greek medicine, and Ancient Macedonian calendarPortrait bust of Aristotle, an Imperial Roman (1st or 2nd centuryAD) copy of a lost bronze sculpture made by LysipposPerdiccas II of Macedon was able to host well-known Classical Greek intellectual visitors at his royal court, such as the lyric poet Melanippides and the renowned medical doctor Hippocrates, and Pindar's enkomion written for Alexander I of Macedon may have been composed at his court.[298] ArchelausI received many more Greek scholars, artists, and celebrities at his court than his predecessors.[299] His honored guests included the painter Zeuxis, the architect Callimachus, the poets Choerilus of Samos, Timotheus of Miletus, and Agathon, as well as the famous Athenian playwright Euripides.[note 41] The philosopher Aristotle, who studied at the Platonic Academy of Athens and established the Aristotelian school of thought, moved to Macedonia, and is said to have tutored the young Alexander the Great, as well as serving as an esteemed diplomat for PhilipII.[300] Among Alexander's retinue of artists, writers, and philosophers was Pyrrho of Elis, founder of Pyrrhonism, the school of philosophical skepticism.[295] During the Antigonid period, Antigonos Gonatas fostered cordial relationships with Menedemos of Eretria, founder of the Eretrian school of philosophy, and Zenon, the founder of Stoicism.[294]In terms of early Greek historiography and later Roman historiography, Felix Jacoby identified thirteen possible ancient historians who wrote about Macedonia in his Fragmente der griechischen Historiker.[301] Aside from accounts in Herodotus and Thucydides, the works compiled by Jacoby are only fragmentary, whereas other works are completely lost, such as the history of an Illyrian war fought by Perdiccas III written by Antipater.[302] The Macedonian historians Marsyas of Pella and Marsyas of Philippi wrote histories of Macedonia, the Ptolemaic king Ptolemy I Soter authored a history about Alexander, and Hieronymus of Cardia wrote a history about Alexander's royal successors.[note 42] Following the Indian campaign of Alexander the Great, the Macedonian military officer Nearchus wrote a work of his voyage from the mouth of the Indus river to the Persian Gulf.[303] The Macedonian historian Craterus published a compilation of decrees made by the popular assembly of the Athenian democracy, ostensibly while attending the school of Aristotle.[303] Philip V of Macedon had manuscripts of the history of PhilipII written by Theopompus gathered by his court scholars and disseminated with further copies.[294]Further information: History of sport Ancient Greece, Gymnasium (ancient Greece), Ancient Olympic Games, and Music in ancient GreeceA fresco showing Hades and Persephone riding in a chariot, from the tomb of Queen Eurydice I of Macedon at Vergina, Greece, 4thcenturyBCWhen Alexander I of Macedon petitioned to compete in the foot race of the ancient Olympic Games, the event organizers at first denied his request, explaining that only Greeks were allowed to compete. However, AlexanderI produced proof of an Argead royal genealogy showing ancient Argive Temenid lineage, a move that ultimately convinced the Olympic Hellanodikai authorities of his Greek descent and ability to compete.[304] By the end of the 5thcenturyBC, the Macedonian king ArchelausI was crowned with the olive wreath at both Olympia and Delphi (in the Pythian Games) for winning chariot racing contests.[305] PhilipII allegedly heard of the Olympic victory of his horse (in either an individual horse race or chariot race) on the same day his son Alexander the Great was born, on either 19 or 20July 356BC.[306] Non-royal Macedonians also competed in and won various Olympic contests by the 4th century BC.[307] In addition to literary contests, Alexander the Great staged competitions for music and athletics across his empire.[295]Further information: Ancient Greek cuisine and Wine in ancient GreeceA banquet scene from a Macedonian tomb of Agios Athanasios, Thessaloniki, 4thcenturyBC; shown are six men reclining on couches, with food arranged on nearby tables, a male servant in attendance, and female musicians providing entertainment.[308]Ancient Macedonia produced only a few fine foods or beverages that were highly appreciated elsewhere in the Greek world, including eels from the Strymonian Gulf and special wine produced in Chalcidice.[309] The earliest known use of flat bread as a plate for meat was made in Macedonia during the 3rdcenturyBC, which perhaps influenced the later trencher bread of medieval Europe.[309] Cattle and goats were consumed, although there was no notice of Macedonian mountain cheeses in literature until the Middle Ages.[309] The comedic playwright Menander wrote that Macedonian dining habits penetrated Athenian high society; for instance, the introduction of meats into the dessert course of a meal.[310] The Macedonians also most likely introduced mattye to Athenian cuisine, a dish usually made of chicken or other spiced, salted, and sauced meats served during the wine course.[311] This particular dish was derided and connected with licentiousness and drunkenness in a play by the Athenian comic poet Alexis about the declining morals of Athenians in the age of Demetrius I of Macedon.[312]The symposium in the Macedonian and wider Greek realm was a banquet for the nobility and privileged class, an occasion for feasting, drinking, entertainment, and sometimes philosophical discussion.[313] The hetairoi, leading members of the Macedonian aristocracy, were expected to attend such feasts with their king.[283] They were also expected to accompany him on royal hunts for the acquisition of game meat as well as for sport.[283]Main article: Ancient Macedonians IdentitySee also: Macedonia (terminology), Makedon (mythology), Ethnography, and Cultural anthropologyAthenian terracotta figurine, c.300BC.Macedonian terracotta figurine, 3rd centuryBCTerracotta statues depicting ancient Macedonians wearing the kausia, a headgear that led the Persians to refer to the Macedonians as "Yaun Takabara" ("Greeks with hats that look like shields").[314]Ancient authors and modern scholars alike disagree about the precise ethnic identity of the ancient Macedonians. The predominant viewpoint supports that the Macedonians were "truly Greeks" who had just retained a more archaic lifestyle than those living in southern parts of Greece.[315] Ernst Badian notes however that nearly all surviving references to antagonisms and differences between Greeks and Macedonians exist in the written speeches of Arrian, who lived at the time of the Roman Empire, when any notion of an ethnic disparity between Macedonians and other Greeks was incomprehensible.[316] Hatzopoulos argues that there was no real ethnic difference between Macedonians and the other Greeks, only a political distinction contrived after the creation of the League of Corinth in 337BC (which was led by Macedonia through the league's elected hegemon PhilipII, when he was not a member of the league itself);[note 43] N. G. L. Hammond asserts that ancient views differentiating Macedonia's ethnic identity from the rest of the Greek-speaking world should be seen as an expression of conflict between two different political systems: the democratic system of the city-states (e.g. Athens) versus the monarchy (Macedonia).[317] Other academics who concur that the difference between the Macedonians and Greeks was a political rather than a true ethnic discrepancy include Michael B. Sakellariou,[318] Malcolm Errington,[note 44] and Craige B. Champion.[note 45]Anson argues that some Hellenic authors expressed complex or even ever-changing and ambiguous ideas about the exact ethnic identity of the Macedonians, who were considered by some as barbarians and others as semi-Greek or fully Greek.[note 46] Roger D. Woodard asserts that in addition to persisting uncertainty in modern times about the proper classification of the Macedonian language and its relation to Greek, ancient authors also presented conflicting ideas about the Macedonians.[note 47] Simon Hornblower argues on the Greek identity of the Macedonians, taking into consideration their origin, language, cults and customs related to ancient Greek traditions.[319] Any preconceived ethnic differences between Greeks and Macedonians faded by 148BC soon after the Roman conquest of Macedonia and then the rest of Greece with the defeat of the Achaean League by the Roman Republic at the Battle of Corinth (146 BC).[320]Further information: Ancient Greek technology, History of science in classical antiquity, Ancient Greek astronomy, Greek mathematics, and Medicine in ancient GreeceFurther information: Architecture of ancient GreeceThe facade of the Macedonian Tomb of the Palmettes in Mieza, Macedonia, Greece, 3rd century BC; decorated by colored Doric and Ionic moldings, the pediment is also painted with a scene of a man and woman reclining together.[321]Left, fragments of ancient Macedonian painted roof tiles (raking, simas, pan-tiles), Archaeological Museum of Pella, Greece. Right, the Ionic capital of a pilaster from the palace at Pella, Archaeological Museum of Pella.Macedonian architecture, although utilizing a mixture of different forms and styles from the rest of Greece, did not represent a unique or diverging style from other ancient Greek architecture.[292] Among the classical orders, Macedonian architects favored the Ionic order, especially in the peristyle courtyards of private homes.[322] There are several surviving examples, albeit in ruins, of Macedonian palatial architecture, including a palace at the site of the capital Pella, the summer residence of Vergina near the old capital Aigai, and the royal residence at Demetrias near modern Volos.[322] At Vergina, the ruins of three large banquet halls with marble-tiled floors (covered in the debris of roof tiles) with floor plan dimensions measuring roughly 16.7 x 17.6m (54.8 x 57.7ft) demonstrate perhaps the earliest examples of monumental triangular roof trusses, if dated before the reign of Antigonus II Gonatas or even the onset of the Hellenistic period.[323] Later Macedonian architecture also featured arches and vaults.[324] The palaces of both Vergina and Demetrias had walls made of sundried bricks, while the latter palace had four corner towers around a central courtyard in the manner of a fortified residence fit for a king or at least a military governor.[322]Macedonian rulers also sponsored works of architecture outside of Macedonia proper. For instance, following his victory at the Battle of Chaeronea (338 BC), PhilipII raised a round memorial building at Olympia known as the Philippeion, decorated inside with statues depicting him, his parents Amyntas III of Macedon and Eurydice I of Macedon, his wife Olympias, and his son Alexander the Great.[325]Ruins of the ancient theatre in Maroneia, Rhodope, East Macedonia and Thrace, GreeceThe ruins of roughly twenty Greek theatres survive in the present-day regions of Macedonia and Thrace in Greece: sixteen open-air theatres, three odea, and a possible theatre in Veria undergoing excavation.[326]Further information: Greek and Roman artillery, Ancient Greek warfare, Lithobolos, and Siege ladderBy the Hellenistic period, it became common for Greek states to finance the development and proliferation of ever more powerful torsion siege engines, naval ships, and standardized designs for arms and armor.[327] Under PhilipII and Alexander the Great, improvements were made to siege artillery such as bolt-shooting ballistae and siege engines such as huge rolling siege towers.[328] E.W.Marsden and M.Y.Treister contend that the Macedonian rulers Antigonus I Monophthalmus and his successor Demetrius I of Macedon had the most powerful siege artillery of the Hellenistic world at the end of the 4thcenturyBC.[329] The siege of Salamis, Cyprus, in 306BC necessitated the building of large siege engines and drafting of craftsmen from parts of West Asia.[330] The siege tower commissioned by DemetriusI for the Macedonian Siege of Rhodes (305304 BC) and defended by over three thousand soldiers was built at a height of nine stories.[331] It had a base of 4,300 square feet (399 square metres), eight wheels that were steered in either direction by pivots, three sides covered in iron plates to protect them from fire, and mechanically opened windows (shielded with wool-stuffed leather curtains to soften the blow of ballistae rounds) of different sizes to accommodate the firing of missiles ranging from arrows to larger bolts.[331]During the siege of Echinus by Philip V of Macedon in 211BC, the besiegers built tunnels to protect the soldiers and sappers as they went back and forth from the camp to the siege works. These included two siege towers connected by a makeshift wickerwork curtain wall mounted with stone-shooting ballistae, and sheds to protect the approach of the battering ram.[332] Despite the early reputation of Macedon as a leader in siege technology, Alexandria in Ptolemaic Egypt became the center for technological improvements to the catapult by the 3rdcenturyBC, as evidenced by the writings of Philo of Alexandria.[330]Further information: Ancient Macedonian calendarAlthough perhaps not as prolific as other areas of Greece in regards to technological innovations, there are some inventions that may have originated in Macedonia aside from siege engines and artillery. The rotary-operated olive press for producing olive oil may have been invented in ancient Macedonia or another part of Greece, or even as far east as the Levant or Anatolia.[333] Mold-pressed glass first appeared in Macedonia in the 4thcenturyBC (although it could have simultaneously existed in the Achaemenid Empire); the first known clear, translucent glass pieces of the Greek world have been discovered in Macedonia and Rhodes and date to the second half of the 4thcenturyBC.[334] Greek technical and scientific literature began with Classical Athens in the 5thcenturyBC, while the major production centers for technical innovation and texts during the Hellenistic period were Alexandria, Rhodes, and Pergamon.[335]Main article: Government of Macedonia (ancient kingdom)Further information: Ancient Greek coinage and Economy of ancient GreeceTetradrachms (above) and drachms (below) issued during the reign of Alexander the Great, now in the Numismatic Museum of AthensThe minting of silver coinage began during the reign of AlexanderI as a means to pay for royal expenditures.[217] ArchelausI increased the silver content of his coins as well as minting copper coins to promote foreign and domestic commerce.[46] The minting of coinage significantly increased during the reigns of PhilipII and Alexander the Great, especially after the increase in state revenues following the seizure of the Pangaion Hills.[336] During the Hellenistic period the royal houses of Macedonia, Ptolemaic Egypt, and the Attalid kingdom exercised full monopolistic control over mining activities, largely to ensure the funding of their armies.[337] By the end of the conquests of Alexander the Great, nearly thirty mints stretching from Macedonia to Babylon produced standard coins.[338] The right to mint coins was shared by central and some local governments, i.e. the autonomous municipal governments of Thessaloniki, Pella, and Amphipolis within the Macedonian commonwealth.[339] The Macedonians were also the first to issue different coins for internal and external circulation.[340]State revenues were also raised by collecting produce from arable lands, timber from forests, and taxes on imports and exports at harbors.[341] Some mines, groves, agricultural lands, and forests belonging to the Macedonian state were exploited by the Macedonian king, although these were often leased as assets or given as grants to members of the nobility such as the hetairoi and philoi.[342] Tariffs exacted on goods flowing in and out of Macedonian seaports existed from at least the reign of AmyntasIII, and Callistratus of Aphidnae (d.c.350BC) aided PerdiccasIII in doubling the kingdom's annual profits on customs duties from 20 to 40 talents.[343]After the defeat of Perseus at Pydna in 168BC, the Roman Senate allowed the reopening of iron and copper mines, but forbade the mining of gold and silver by the four newly established autonomous client states that replaced the monarchy in Macedonia.[344] The law may originally have been conceived by the Senate due to the fear that material wealth gained from gold and silver mining operations would allow the Macedonians to fund an armed rebellion.[345] The Romans were perhaps also concerned with stemming inflation caused by an increased money supply from Macedonian silver mining.[346] The Macedonians continued minting silver coins between 167 and 148BC (i.e. just before the establishment of the Roman province of Macedonia), and when the Romans lifted the ban on Macedonian silver mining in 158BC it may simply have reflected the local reality of this illicit practice continuing regardless of the Senate's decree.[347]Further information: Hellenic studies, Hellenistic religion, Hellenistic Judaism, and Hellenism (neoclassicism)The reigns of Philip II and Alexander the Great witnessed the demise of Classical Greece and the birth of Hellenistic civilization, following the spread of Greek culture to the Near East during and after Alexander's conquests.[348] Macedonians then migrated to Egypt and parts of Asia, but the intensive colonization of foreign lands sapped the available manpower in Macedonia proper, weakening the kingdom in its fight with other Hellenistic powers and contributing to its downfall and conquest by the Romans.[349] However, the diffusion of Greek culture and language cemented by Alexander's conquests in West Asia and North Africa served as a "precondition" for the later Roman expansion into these territories and entire basis for the Byzantine Empire, according to Errington.[350]The Alexander Mosaic, a Roman mosaic from Pompeii, Italy, c.100 BCThe ethnic Macedonian rulers of the Ptolemaic and Seleucid successor states accepted men from all over the Greek world as their hetairoi companions and did not foster a national identity like the Antigonids.[351] Modern scholarship has focused on how these Hellenistic successor kingdoms were influenced more by their Macedonian origins than Eastern or southern Greek traditions.[352] While Spartan society remained mostly insular and Athens continued placing strict limitations on acquiring citizenship, the cosmopolitan Hellenistic cities of Asia and northeastern Africa bore a greater resemblance to Macedonian cities and contained a mixture of subjects including natives, Greek and Macedonian colonists, and Greek-speaking Hellenized Easterners, many of whom were the product of intermarriage between Greeks and native populations.[353]The deification of Macedonian monarchs perhaps began with the death of PhilipII, but it was his son Alexander the Great who unambiguously claimed to be a living god.[note 48] Following his visit to the oracle of Didyma in 334BC that suggested his divinity, Alexander traveled to the Oracle of Zeus Ammonthe Greek equivalent of the Egyptian Amun-Raat the Siwa Oasis of the Libyan Desert in 332BC to confirm his divine status.[note 49] Although the Ptolemaic and Seleucid empires maintained ancestral cults and deified their rulers, kings were not worshiped in the Kingdom of Macedonia.[354] While Zeus Ammon was known to the Greeks prior to Alexander's reign, particularly at the Greek colony of Cyrene, Libya, Alexander was the first Macedonian monarch to patronize Egyptian, Persian, and Babylonian priesthoods and deities, strengthening the fusion of Near Eastern and Greek religious beliefs.[355] After his reign, the cult of Isis gradually spread throughout the Hellenistic and Roman world, while beliefs in the Egyptian god Sarapis were thoroughly Hellenized by the Ptolemaic rulers of Egypt before the spread of his cult to Macedonia and the Aegean region.[356] The German historian Johann Gustav Droysen argued that the conquests of Alexander the Great and creation of the Hellenistic world allowed for the growth and establishment of Christianity in the Roman era.[357]History portalHistoriography of Alexander the GreatList of kings of MacedonGeographic region of MacedoniaMacedonia region of GreecePaeoniaTomb of Alexander the GreatMuseum of the Royal Tombs of Aigai (Vergina)^ Engels 2010, p.89; Borza 1995, p.114; Eugene N. Borza writes that the "highlanders" or "Makedones" of the mountainous regions of western Macedonia are derived from northwest Greek stock; they were akin to those who at an earlier time may have migrated south to become the historical "Dorians".^ Lewis & Boardman 1994, pp.723724, see also Hatzopoulos 1996, pp.105108 for the Macedonian expulsion of original inhabitants such as the Phrygians.^ Olbrycht 2010, pp.342343; Sprawski 2010, pp.131, 134; Errington 1990, pp.89. Errington is skeptical that at this point Amyntas I of Macedon offered any submission as a vassal at all, at most a token one. He also mentions how the Macedonian king pursued his own course of action, such as inviting the exiled Athenian tyrant Hippias to take refuge at Anthemous in 506BC.^ Roisman 2010, pp.158159; see also Errington 1990, p.30 for further details; the Greek historian Diodorus Siculus provided a seemingly conflicting account about Illyrian invasions occurring in 393BC and 383BC, which may have been representative of a single invasion led by the Illyrian king Bardylis.^ Mller 2010, pp.169170, 179. Mller is skeptical about the claims of Plutarch and Athenaeus that PhilipII of Macedon married Cleopatra Eurydice of Macedon, a younger woman, purely out of love or due to his own midlife crisis. Cleopatra was the daughter of the general Attalus, who along with his father-in-law Parmenion were given command posts in Asia Minor (modern Turkey) soon after this wedding. Mller also suspects that this marriage was one of political convenience meant to ensure the loyalty of an influential Macedonian noble house.^ Mller 2010, pp.171172; Buckler 1989, pp.63, 176181; Cawkwell 1978, pp.185187. Cawkwell contrarily provides the date of this siege as 354353 BC.^ Mller 2010, pp.172173; Cawkwell 1978, pp.60, 185; Hornblower 2002, p.272; Buckler 1989, pp.6364, 176181. Conversely, Buckler provides the date of this initial campaign as 354BC, while affirming that the second Thessalian campaign ending in the Battle of Crocus Field occurred in 353BC.^ Gilley & Worthington 2010, pp.189190; Mller 2010, p.183. Without implicating Alexander III of Macedon as a potential suspect in the plot to assassinate Philip II of Macedon, N. G. L. Hammond and F. W. Walbank discuss possible Macedonian as well as foreign suspects, such as Demosthenes and Darius III: Hammond & Walbank 2001, pp.812.^ Gilley & Worthington 2010, pp.199200; Errington 1990, pp.44, 93. Gilley and Worthington discuss the ambiguity surrounding the exact title of Antipater aside from deputy hegemon of the League of Corinth, with some sources calling him a regent, others a governor, others a simple general.N. G. L. Hammond and F. W. Walbank state that Alexander the Great left "Macedonia under the command of Antipater, in case there was a rising in Greece." Hammond & Walbank 2001, p.32.^ Adams 2010, p.219; Bringmann 2007, p.61; Errington 1990, p.155. Conversely, Errington dates Lysimachus' reunification of Macedonia by expelling Pyrrhus of Epirus as occurring in 284BC, not 286BC.^ Eckstein 2010, pp.229230; see also Errington 1990, pp.186189 for further details. Errington is skeptical that PhilipV at this point had any intentions of invading southern Italy via Illyria once the latter was secured, deeming his plans to be "more modest", Errington 1990, p.189.^ Bringmann 2007, pp.8687. Errington 1990, pp.202203: "Roman desire for revenge and private hopes of famous victories were probably the decisive reasons for the outbreak of the war."^ Bringmann 2007, pp.9397; Eckstein 2010, p.239; Errington 1990, pp.207208. Bringmann dates this event of handing over Aenus and Maronea along the Thracian coast as 183BC, while Eckstein dates it as 184BC.^ Bringmann 2007, pp.9899; see also Eckstein 2010, p.242, who says that "Rome... as the sole remaining superpower... would not accept Macedonia as a peer competitor or equal." Klaus Bringmann asserts that negotiations with Macedonia were completely ignored due to Rome's "political calculation" that the Macedonian kingdom had to be destroyed to ensure the elimination of the "supposed source of all the difficulties which Rome was having in the Greek world".^ Written evidence about Macedonian governmental institutions made before Philip II of Macedon's reign is both rare and non-Macedonian in origin. The main sources of early Macedonian historiography are the works of Herodotus, Thucydides, Diodorus Siculus, and Justin. Contemporary accounts given by those such as Demosthenes were often hostile and unreliable; even Aristotle, who lived in Macedonia, provides us with terse accounts of its governing institutions. Polybius was a contemporary historian who wrote about Macedonia; later historians include Livy, Quintus Curtius Rufus, Plutarch, and Arrian. The works of these historians affirm Macedonia's hereditary monarchy and basic institutions, yet it remains unclear if there was an established constitution for Macedonian government. See: King 2010, pp.373374. However, N. G. L. Hammond and F. W. Walbank write with apparent certainty and conviction when describing the Macedonian constitutional government restricting the king and involving a popular assembly of the army. See: Hammond & Walbank 2001, pp.1213. The main textual primary sources for the organization of Macedonia's military as it existed under Alexander the Great include Arrian, Curtis, Diodorus, and Plutarch; modern historians rely mostly on Polybius and Livy for understanding detailed aspects of the Antigonid-period military. On this, Sekunda 2010, pp.446447 writes: "...to this we can add the evidence provided by two magnificent archaeological monuments, the 'Alexander Sarcophagus' in particular and the 'Alexander Mosaic'...In the case of the Antigonid army... valuable additional details are occasionally supplied by Diodorus and Plutarch, and by a series of inscriptions preserving sections of two sets of army regulations issued by Philip V."^ King 2010, p.374; for an argument about the absolutism of the Macedonian monarchy, see Errington 1990, pp.220222. However, N. G. L. Hammond and F. W. Walbank write with apparent certainty and conviction when describing the Macedonian constitutional government restricting the king and involving a popular assembly of the army. Hammond & Walbank 2001, pp.1213.^ King 2010, p.375. In 1931 Friedrich Granier was the first to propose that by the time of PhilipII's reign, Macedonia had a constitutional government with laws that delegated rights and customary privileges to certain groups, especially to its citizen soldiers, although the majority of evidence for the army's alleged right to appoint a new king and judge cases of treason stems from the reign of Alexander III of Macedon. See Granier 1931, pp.428, 4857 and King 2010, pp.374375. Pietro De Francisci was the first to refute Granier's ideas and advance the theory that the Macedonian government was an autocracy ruled by the whim of the monarch, although this issue of kingship and governance is still unresolved in academia. See: de Francisci 1948, pp.345435 as well as King 2010, p.375 and Errington 1990, p.220 for further details.^ King 2010, p.379; Errington 1990, p.221; early evidence for this includes not only AlexanderI's role as a commander in the Greco-Persian Wars but also the city-state of Potidaea's acceptance of Perdiccas II of Macedon as their commander-in-chief during their rebellion against the Delian League of Athens in 432BC.^ Sawada 2010, pp.403405. According to Carol J. King, there was no "certain reference" to this institutional group until the military campaigns of Alexander the Great in Asia.King 2010, pp.380381. However, N. G. L. Hammond and F. W. Walbank state that the royal pages are attested to as far back as the reign of Archelaus I of Macedon. Hammond & Walbank 2001, p.13.^ King 2010, p.382. The ranks of the companions were greatly increased during the reign of PhilipII when he expanded this institution to include Upper Macedonian aristocrats as well as Greeks. See: Sawada 2010, p.404.^ King 2010, p.384: the first recorded instance dates to 359BC, when PhilipII called together assemblies to address them with a speech and raise their morale following the death of Perdiccas III of Macedon in battle against the Illyrians.^ For instance, when Perdiccas had PhilipII's daughter Cynane murdered to prevent her own daughter Eurydice II of Macedon from marrying Philip III of Macedon, the army revolted and ensured that the marriage took place. See Adams 2010, p.210 and Errington 1990, pp.119120 for details.^ King 2010, p.390. Although these were highly influential members of local and regional government, Carol J. King asserts that they were not collectively powerful enough to formally challenge the authority of the Macedonian king or his right to rule.^ Amemiya 2007, pp.1112: under Antipater's oligarchy, the lower value in terms of property for acceptable members of the oligarchy was 2,000 drachma. Athenian democracy was restored briefly after Antipater's death in 319BC, yet his son Cassander reconquered the city, which came under the regency of Demetrius of Phalerum. Demetrius lowered the property limit for oligarchic members to 1,000 drachma, yet by 307BC he was exiled from the city and direct democracy was restored. Demetrius I of Macedon reconquered Athens in 295BC, yet democracy was once again restored in 287BC with the aid of Ptolemy I of Egypt. Antigonus II Gonatas, son of DemetriusI, reconquered Athens in 260BC, followed by a succession of Macedonian kings ruling over Athens until the Roman Republic conquered both Macedonia and then mainland Greece by 146BC.^ Unlike the sparse Macedonian examples, ample textual evidence of this exists for the Achaean League, Acarnanian League, and Achaean League; see Hatzopoulos 1996, pp.366367.^ According to Sekunda, PhilipII's infantry were eventually equipped with heavier armor such as cuirasses, since the Third Philippic of Demosthenes in 341BC described them as hoplites instead of lighter peltasts: Sekunda 2010, pp.449450; see also Errington 1990, p.238 for further details. However, Errington argues that breastplates were not worn by the phalanx pikemen of either PhilipII or PhilipV's reigns (during which sufficient evidence exists). Instead, he claims that breastplates were worn only by military officers, while pikemen wore the kotthybos stomach bands along with their helmets and greaves, wielding a daggers as secondary weapons along with their shields. See Errington 1990, p.241.^ Sekunda 2010, pp.455456. Errington 1990, p.245: in regards to both the argyraspides and chalkaspides, "these titles were probably not functional, perhaps not even official."^ Sekunda 2010, pp.455457. However, in discussing the discrepancies among ancient historians about the size of Alexander the Great's army, N. G. L. Hammond and F. W. Walbank choose Diodorus Siculus' figure of 32,000 infantry as the most reliable, while disagreeing with his figure for cavalry at 4,500, asserting it was closer to 5,100 horsemen. Hammond & Walbank 2001, pp.2223.^ Sekunda 2010, p.459; Errington 1990, p.245: "Other developments in Macedonian army organization are evident after Alexander. One is the evolution of the hypaspistai from an elite unit to a form of military police or bodyguard under PhilipV; the only thing the two functions had in common was the particular closeness to the king."^ Sekunda 2010, pp.460461; for the evolution of Macedonian military titles, such as its command by tetrarchai officers assisted by grammateis (i.e. secretaries or clerks), see Errington 1990, pp.242243.^ Sekunda 2010, pp.461462; Errington 1990, p.245: "The other development, which happened at the latest under Doson, was the formation and training of a special unit of peltastai separate from the phalanx. This unit operated as a form of royal guard similar in function to the earlier hypaspistai."^ Sekunda 2010, p.463; the largest figure for elite Macedonian peltasts mentioned by ancient historians was 5,000 troops, an amount that existed in the Social War (220217 BC).^ Hatzopoulos 2011a, p.44; Woodard 2010, p.9; see also Austin 2006, p.4 for further details. Edward M. Anson contends that the native spoken language of the Macedonians was a dialect of Greek and that in the roughly 6,300 Macedonian-period inscriptions discovered by archaeologists about 99% were written in the Greek language, using the Greek alphabet. Anson 2010, p.17, n. 57, n. 58.^ Hatzopoulos 2011a, p.44; Engels 2010, pp.9495; Woodard 2010, pp.910. Hatzopoulos 2011a, pp.4345 states that the native language of the ancient Macedonians as preserved in the rare documents written in a language other than Koine Greek also betray a slight phonetic influence from the languages of the original inhabitants of the region who were assimilated or expelled by the invading Macedonians; Hatzopoulos also asserts that little is known about these languages aside from Phrygian spoken by the Bryges who migrated to Anatolia. Errington 1990, pp.34 affirms that the Macedonian language was merely a dialect of Greek that used loanwords from Thracian and Illyrian languages, which "does not surprise modern philologists" but ultimately provided Macedonia's political enemies with the "proof" they needed to level the charge that Macedonians were not Greek.^ Woodard 2004, pp.1214; Hamp, Eric; Adams, Douglas (2013). "The Expansion of the Indo-European Languages Archived 2014-02-22 at the Wayback Machine", Sino-Platonic Papers, vol 239. Accessed 16 January 2017. Joseph 2001: "Ancient Greek is generally taken to be the only representative (though note the existence of different dialects) of the Greek or Hellenic branch of Indo-European. There is some dispute as to whether Ancient Macedonian (the native language of Philip and Alexander), if it has any special affinity to Greek at all, is a dialect within Greek (see below) or a sibling language to all the known Ancient Greek dialects. If the latter view is correct, then Macedonian and Greek would be the two subbranches of a group within Indo-European which could more properly be called Hellenic." Georgiev 1966, pp.285297: ancient Macedonian is closely related to Greek, and Macedonian and Greek are descended from a common Greek-Macedonian idiom that was spoken till about the second half of the 3rd millennium BC.^ For instance, Cleopatra VII Philopator, the last active ruler of the Ptolemaic dynasty in Egypt, spoke Koine Greek as a first language and by her reign (5130 BC) or some time before it the Macedonian language was no longer used. See Jones 2006, pp.3334.^ Sansone 2017, p.224; Hammond & Walbank 2001, p.6. Rosella Lorenzi (10 October 2014). "Remains of Alexander the Great's Father Confirmed Found: King Philip II's bones are buried in a tomb along with a mysterious woman-warrior Archived 2017-01-18 at the Wayback Machine." Seeker. Retrieved 17 January 2017.^ Hatzopoulos 2011a, pp.4748; for a specific example of land reclamation near Amphipolis during the reign of Alexander the Great, see Hammond & Walbank 2001, p.31.^ This metaphorical connection between warfare, hunting, and aggressive masculine sexuality seems to be affirmed by later Byzantine literature, particularly in the Acritic songs about Digenes Akritas. See Cohen 2010, pp.1334 for details.^ The actor Athenodorus performed despite risking a fine for being absent from the simultaneous Dionysia festival of Athens where he was scheduled to perform (a fine that his patron Alexander agreed to pay). SeeWorthington 2014, pp.185186 for details.^ Hatzopoulos 2011b, p.59; Sansone 2017, p.223; Roisman 2010, p.157. Although Archelaus I of Macedon was criticized by the philosopher Plato, supposedly hated by Socrates, and the first known Macedonian king to be given the label of barbarian, the historian Thucydides held the Macedonian king in glowing admiration, especially for his engagement in Panhellenic sports and fostering of literary culture. See Hatzopoulos 2011b, p.59.^ Errington 1990, pp.224225. For Marsyas of Pella, see also Hammond & Walbank 2001, p.27 for further details.^ Hatzopoulos 2011b, pp.6971. Hatzopoulos stresses the fact that Macedonians and other peoples such as the Epirotes and Cypriots, despite speaking a Greek dialect, worshiping in Greek cults, engaging in Panhellenic games, and upholding traditional Greek institutions, nevertheless occasionally had their territories excluded from contemporary geographic definitions of "Hellas" and were even considered barbarians by some. See: Hatzopoulos 2011b, pp.52, 7172; Johannes Engels comes to a similar conclusion about the comparison between Macedonians and Epirotes, saying that the "Greekness" of the Epirotes, despite them not being considered as refined as southern Greeks, never came into question. Engels suggests this perhaps because the Epirotes did not try to dominate the Greek world as Philip II of Macedon had done. See: Engels 2010, pp.8384.^ Errington 1990, pp.34. Errington 1994, p.4: "Ancient allegations that the Macedonians were non-Greek all had their origin in Athens at the time of the struggle with PhilipII. Then as now, political struggle created the prejudice. The orator Aeschines once even found it necessary, to counteract the prejudice vigorously fomented by his opponents, to defend Philip on this issue and describe him at a meeting of the Athenian Popular Assembly as being 'entirely Greek'. Demosthenes' allegations were lent an appearance of credibility by the fact, apparent to every observer, that the life-style of the Macedonians, being determined by specific geographical and historical conditions, was different to that of a Greek city-state. This alien way of life was, however, common to western Greeks of Epirus, Akarnania and Aitolia, as well as to the Macedonians, and their fundamental Greek nationality was never doubted. Only as a consequence of the political disagreement with Macedonia was the issue raised at all."^ Champion 2004, p.41: "Demosthenes could drop the barbarian category altogether in advocating an Athenian alliance with the Great King against a power that ranked below any so-called barbarian people, the Macedonians. In the case of Aeschines, PhilipII could be 'a barbarian due for the vengeance of God', but after the orator's embassy to Pella in 346, he became a 'thorough Greek', devoted to Athens. It all depended upon one's immediate political orientation with Macedonia, which many Greeks instinctively scorned, was always infused with deep-seated ambivalence."^ Anson 2010, pp.1417; this was manifested in the different mythological genealogies concocted for the Macedonian people, with Hesiod's Catalogue of Women claiming that the Macedonians descended from Macedon, son of Zeus and Thyia, and was therefore a nephew of Hellen, progenitor of the Greeks. See: Anson 2010, p.16; Rhodes 2010, p.24. By the end of the 5th century BC, Hellanicus of Lesbos asserted Macedon was the son of Aeolus, the latter a son of Hellen and ancestor of the Aeolians, one of the major tribes of the Greeks. As well as belonging to tribal groups such as the Aeolians, Dorians, Achaeans, and Ionians, Anson also stresses the fact that some Greeks even distinguished their ethnic identities based on the polis (i.e. city-state) they originally came from. See: Anson 2010, p.15.^ For instance, Demosthenes when labeling PhilipII of Macedon as a barbarian whereas Polybius called Greeks and Macedonians as homophylos (i.e. part of the same race or kin). See: Woodard 2010, pp.910; Johannes Engels also discusses this ambiguity in ancient sources: Engels 2010, pp.8389.^ Worthington 2012, p.319. As pharaoh of the Egyptians, he was already titled Son of Ra and considered the living incarnation of Horus by his Egyptian subjects (a belief that the Ptolemaic successors of Alexander would foster for their own dynasty in Egypt). See: Worthington 2014, p.180 and Sansone 2017, p.228 for details.^ Worthington 2012, p.319; Worthington 2014, pp.180183. After the priest and Oracle of Zeus Ammon at the Siwa Oasis convinced him that PhilipII was merely his mortal father and Zeus his actual father, Alexander began styling himself as the 'Son of Zeus', which brought him into contention with some of his Greek subjects who adamantly believed that living men could not be immortals. See Worthington 2012, p.319 and Worthington 2014, pp.182183 for details.^ Hatzopoulos 1996, pp.105106; Roisman 2010, p.156.^ Engels 2010, p.92; Roisman 2010, p.156.^ a b Sprawski 2010, pp.135138; Olbrycht 2010, pp.342345.^ Turchin, Peter; Adams, Jonathan M.; Hall, Thomas D. (December 2006). "East-West Orientation of Historical Empires". Journal of World-Systems Research. 12 (2): 223. ISSN1076-156X. Retrieved 12 September 2016.^ Taagepera, Rein (1979). "Size and Duration of Empires: Growth-Decline Curves, 600 B.C. to 600 A.D.". Social Science History. 3 (3/4): 121. doi:10.2307/1170959. JSTOR1170959.^ Bang, Peter Fibiger; Bayly, C. A.; Scheidel, Walter (2020). The Oxford World History of Empire: Volume One: The Imperial Experience. Oxford University Press. pp.9294. ISBN978-0-19-977311-4.^ Hornblower 2008, pp.5558.^ Austin 2006, pp.14.^ "Macedonia". Encyclopdia Britannica. Encyclopdia Britannica Online. 23 October 2015. Archived from the original on 8 December 2008. Retrieved 5 February 2017..^ a b Adams 2010, p.215.^ a b Beekes 2009, p.894.^ Beekes 2009, p.894^ De Decker, Filip (2016). "An Etymological Case Study On The And Vocabulary In Robert Beekes's New Etymological Dictionary Of Greek: M". Studia Linguistica Universitatis Iagellonicae Cracoviensis. 133 (2). doi:10.4467/20834624SL.16.006.5152.^ Oxford English Dictionary, s.v. 'Macedon'^ King 2010, p.376; Sprawski 2010, p.127; Errington 1990, pp.23.^ King 2010, p.376; Errington 1990, pp.3, 251.^ Badian 1982, p.34; Sprawski 2010, p.142.^ a b King 2010, p.376.^ Errington 1990, p.2.^ Thomas 2010, pp.6768, 7478.^ Anson 2010, pp.56.^ "DNa Livius". www.livius.org.^ Olbrycht 2010, pp.343344^ Olbrycht 2010, p.344; Sprawski 2010, pp.135137; Errington 1990, pp.910.^ Olbrycht 2010, pp.343344; Sprawski 2010, p.137; Errington 1990, p.10.^ King 2010, p.376; Olbrycht 2010, pp.344345; Sprawski 2010, pp.138139.^ Sprawski 2010, p.139140.^ Olbrycht 2010, p.345; Sprawski 2010, pp.139141; see also Errington 1990, pp.1112 for further details.^ Sprawski 2010, pp.141143; Errington 1990, pp.9, 1112.^ Roisman 2010, pp.145147.^ Roisman 2010, pp.146147; Mller 2010, p.171; Cawkwell 1978, p.72; see also Errington 1990, pp.1314 for further details.^ a b c Roisman 2010, pp.146147.^ Roisman 2010, pp.146147; see also Errington 1990, p.18 for further details.^ Roisman 2010, pp.147148; Errington 1990, pp.1920.^ Roisman 2010, pp.149150; Errington 1990, p.20.^ Roisman 2010, pp.150152; Errington 1990, pp.2122.^ Roisman 2010, p.152; Errington 1990, p.22.^ Roisman 2010, pp.152153; Errington 1990, pp.2223.^ Roisman 2010, p.153; Errington 1990, pp.2223.^ Roisman 2010, pp.153154; see also Errington 1990, p.23 for further details.^ Roisman 2010, p.154; see also Errington 1990, p.23 for further details.^ Roisman 2010, p.154; Errington 1990, pp.2324.^ Roisman 2010, pp.154155; Errington 1990, p.24.^ Roisman 2010, pp.155156.^ Roisman 2010, p.156; Errington 1990, p.26.^ a b Roisman 2010, pp.156157.^ Roisman 2010, pp.156157; Errington 1990, p.26.^ Roisman 2010, pp.157158; Errington 1990, pp.2829.^ Roisman 2010, p.158; Errington 1990, pp.2829.^ Roisman 2010, p.159; see also Errington 1990, p.30 for further details.^ Roisman 2010, pp.159160; Errington 1990, pp.3233.^ Roisman 2010, p.161; Errington 1990, pp.3435.^ Roisman 2010, pp.161162; Errington 1990, pp.3536.^ Roisman 2010, pp.162163; Errington 1990, p.36.^ Roisman 2010, pp.162163.^ Roisman 2010, pp.163164; Errington 1990, p.37.^ Mller 2010, pp.166167; Buckley 1996, pp.467472.^ Mller 2010, pp.167168; Buckley 1996, pp.467472.^ Mller 2010, pp.167168; Buckley 1996, pp.467472; Errington 1990, p.38.^ Mller 2010, p.167.^ Mller 2010, p.168.^ Mller 2010, pp.168169.^ Mller 2010, p.169.^ Mller 2010, p.170; Buckler 1989, p.62.^ Mller 2010, pp.170171; Gilley & Worthington 2010, p.187.^ Mller 2010, pp.167, 169; Roisman 2010, p.161.^ Mller 2010, pp.169, 173174; Cawkwell 1978, p.84; Errington 1990, pp.3839.^ Mller 2010, p.171; Buckley 1996, pp.470472; Cawkwell 1978, pp.7475.^ Mller 2010, p.172; Hornblower 2002, p.272; Cawkwell 1978, p.42; Buckley 1996, pp.470472.^ Mller 2010, pp.171172; Buckler 1989, pp.8, 2022, 2629.^ Mller 2010, p.173; Cawkwell 1978, pp.62, 6668; Buckler 1989, pp.7475, 7880; Worthington 2008, pp.6163.^ Howe, Timothy; Brice, Lee L. (2015). Brill's Companion to Insurgency and Terrorism in the Ancient Mediterranean. BRILL. p.170. ISBN978-90-04-28473-9.^ a b Carney, Elizabeth Donnelly (2000). Women and Monarchy in Macedonia. University of Oklahoma Press. p.101. ISBN978-0-8061-3212-9.^ Mller 2010, p.173; Cawkwell 1978, p.44; Schwahn 1931, col. 11931194.^ Cawkwell 1978, p.86.^ Mller 2010, pp.173174; Cawkwell 1978, pp.8586; Buckley 1996, pp.474475.^ Mller 2010, pp.173174; Worthington 2008, pp.7578; Cawkwell 1978, pp.9698.^ Mller 2010, p.174; Cawkwell 1978, pp.98101.^ Mller 2010, pp.174175; Cawkwell 1978, pp.95, 104, 107108; Hornblower 2002, pp.275277; Buckley 1996, pp.478479.^ Mller 2010, p.175.^ Errington 1990, p.227.^ Mller 2010, pp.175176; Cawkwell 1978, pp.114117; Hornblower 2002, p.277; Buckley 1996, p.482; Errington 1990, p.44.^ Mollov & Georgiev 2015, p.76.^ Mller 2010, p.176; Cawkwell 1978, pp.136142; Errington 1990, pp.8283.^ Mller 2010, pp.176177; Cawkwell 1978, pp.143148.^ Mller 2010, p.177; Cawkwell 1978, pp.167168.^ Mller 2010, pp.177179; Cawkwell 1978, pp.167171; see also Hammond & Walbank 2001, p.16 for further details.^ Davis Hanson, Victor (2010). Makers of Ancient Strategy: From the Persian Wars to the Fall of Rome. Princeton University Press. p.119. ISBN978-0-691-13790-2. Afterwards he [Alexander] revived his father's League of Corinth, and with it his plan for a pan-Hellenic invasion of Asia to punish the Persians for the suffering of the Greeks, especially the Athenians, in the Greco-Persian Wars and to liberate the Greek cities of Asia Minor.^ Olbrycht 2010, pp.348, 351^ Olbrycht 2010, pp.347349^ Olbrycht 2010, p.351^ a b Mller 2010, pp.179180; Cawkwell 1978, p.170.^ Mller 2010, pp.180181; see also Hammond & Walbank 2001, p.14 for further details.^ Mller 2010, pp.181182; Errington 1990, p.44; Gilley & Worthington 2010, p.186; see Hammond & Walbank 2001, pp.35 for details of the arrests and judicial trials of other suspects in the conspiracy to assassinate Philip II of Macedon.^ Gilley & Worthington 2010, p.190; Mller 2010, p.183; Renault 2001, pp.6162; Fox 1980, p.72; see also Hammond & Walbank 2001, pp.35 for further details.^ Gilley & Worthington 2010, p.186.^ Gilley & Worthington 2010, p.190.^ Gilley & Worthington 2010, pp.190191; see also Hammond & Walbank 2001, pp.1516 for further details.^ Gilley & Worthington 2010, p.191; Hammond & Walbank 2001, pp.3438.^ Gilley & Worthington 2010, p.191; Hammond & Walbank 2001, pp.4047.^ Gilley & Worthington 2010, p.191; see also Errington 1990, p.91 and Hammond & Walbank 2001, p.47 for further details.^ Gilley & Worthington 2010, pp.191192; see also Errington 1990, pp.9192 for further details.^ Gilley & Worthington 2010, pp.192193.^ a b c Gilley & Worthington 2010, p.193.^ Gilley & Worthington 2010, pp.193194; Holt 2012, pp.2741.^ Gilley & Worthington 2010, pp.193194.^ Gilley & Worthington 2010, p.194; Errington 1990, p.113.^ a b Gilley & Worthington 2010, p.195.^ Gilley & Worthington 2010, pp.194195.^ Errington 1990, pp.105106.^ Gilley & Worthington 2010, p.198.^ Holt 1989, pp.6768.^ Gilley & Worthington 2010, p.196.^ Gilley & Worthington 2010, p.199; Errington 1990, p.93.^ Gilley & Worthington 2010, pp.200201; Errington 1990, p.58.^ Gilley & Worthington 2010, p.201.^ Gilley & Worthington 2010, pp.201203.^ Gilley & Worthington 2010, p.204; see also Errington 1990, p.44 for further details.^ Gilley & Worthington 2010, p.204; see also Errington 1990, pp.115117 for further details.^ Gilley & Worthington 2010, p.204; Adams 2010, p.209; Errington 1990, pp.6970, 119.^ Gilley & Worthington 2010, pp.204205; Adams 2010, pp.209210; Errington 1990, pp.69, 119.^ Gilley & Worthington 2010, p.205; see also Errington 1990, p.118 for further details.^ Adams 2010, pp.208209; Errington 1990, p.117.^ Adams 2010, pp.210211; Errington 1990, pp.119120.^ Adams 2010, p.211; Errington 1990, pp.120121.^ Adams 2010, pp.211212; Errington 1990, pp.121122.^ Adams 2010, pp.207 n. #1, 212; Errington 1990, pp.122123.^ Adams 2010, pp.212213; Errington 1990, pp.124126.^ a b Adams 2010, p.213; Errington 1990, pp.126127.^ Adams 2010, pp.213214; Errington 1990, pp.127128.^ Adams 2010, p.214; Errington 1990, pp.128129.^ Adams 2010, pp.214215.^ Adams 2010, pp.215216.^ Adams 2010, p.216.^ Adams 2010, pp.216217; Errington 1990, p.129.^ Adams 2010, p.217; Errington 1990, p.145.^ Adams 2010, p.217; Errington 1990, pp.145147; Bringmann 2007, p.61.^ a b c d Adams 2010, p.218.^ a b Bringmann 2007, p.61.^ Adams 2010, p.218; Errington 1990, p.153.^ a b Adams 2010, pp.218219; Bringmann 2007, p.61.^ Adams 2010, p.219; Bringmann 2007, p.61; Errington 1990, pp.156157.^ Adams 2010, p.219; Bringmann 2007, pp.6163; Errington 1990, pp.159160.^ Errington 1990, p.160.^ Errington 1990, pp.160161.^ Adams 2010, p.219; Bringmann 2007, p.63; Errington 1990, pp.162163.^ a b Adams 2010, pp.219220; Bringmann 2007, p.63.^ Adams 2010, pp.219220; Bringmann 2007, p.63; Errington 1990, p.164.^ Adams 2010, p.220; Errington 1990, pp.164165.^ Adams 2010, p.220.^ Adams 2010, p.220; Bringmann 2007, p.63; Errington 1990, p.167.^ Adams 2010, p.220; Errington 1990, pp.165166.^ Adams 2010, p.221; see also Errington 1990, pp.167168 about the resurgence of Sparta under Areus I.^ Adams 2010, p.221; Errington 1990, p.168.^ Adams 2010, p.221; Errington 1990, pp.168169.^ Adams 2010, p.221; Errington 1990, pp.169171.^ Adams 2010, p.221.^ a b Adams 2010, p.222.^ Adams 2010, pp.221222; Errington 1990, p.172.^ Adams 2010, p.222; Errington 1990, pp.172173.^ Adams 2010, p.222; Errington 1990, p.173.^ Adams 2010, p.222; Errington 1990, p.174.^ Adams 2010, p.223; Errington 1990, pp.173174.^ a b Adams 2010, p.223; Errington 1990, p.174.^ Adams 2010, p.223; Errington 1990, pp.174175.^ Adams 2010, p.223; Errington 1990, pp.175176.^ Adams 2010, pp.223224; Eckstein 2013, p.314; see also Errington 1990, pp.179180 for further details.^ Adams 2010, pp.223224; Eckstein 2013, p.314; Errington 1990, pp.180181.^ Adams 2010, p.224; Eckstein 2013, p.314; Errington 1990, pp.181183.^ Adams 2010, p.224; see also Errington 1990, p.182 about the Macedonian military's occupation of Sparta following the Battle of Sellasia.^ Adams 2010, p.224; Errington 1990, pp.183184.^ Eckstein 2010, p.229; Errington 1990, pp.184185.^ Eckstein 2010, p.229; Errington 1990, pp.185186, 189.^ Eckstein 2010, p.230; Errington 1990, pp.189190.^ Eckstein 2010, pp.230231; Errington 1990, pp.190191.^ Bringmann 2007, p.79; Eckstein 2010, p.231; Errington 1990, p.192; also mentioned by Gruen 1986, p.19.^ Bringmann 2007, p.80; see also Eckstein 2010, p.231 and Errington 1990, pp.191193 for further details.^ Errington 1990, pp.191193, 210.^ Bringmann 2007, p.82; Errington 1990, p.193.^ Bringmann 2007, p.82; Eckstein 2010, pp.232233; Errington 1990, pp.193194; Gruen 1986, pp.1718, 20.^ Bringmann 2007, p.83; Eckstein 2010, pp.233234; Errington 1990, pp.195196; Gruen 1986, p.21; see also Gruen 1986, pp.1819 for details on the Aetolian League's treaty with Philip V of Macedon and Rome's rejection of the second attempt by the Aetolians to seek Roman aid, viewing the Aetolians as having violated the earlier treaty.^ Bringmann 2007, p.85; see also Errington 1990, pp.196197 for further details.^ Eckstein 2010, pp.234235; Errington 1990, pp.196198; see also Bringmann 2007, p.86 for further details.^ Bringmann 2007, pp.8586; Eckstein 2010, pp.235236; Errington 1990, pp.199201; Gruen 1986, p.22.^ Bringmann 2007, p.86; see also Eckstein 2010, p.235 for further details.^ Bringmann 2007, p.86; Errington 1990, pp.197198.^ Bringmann 2007, p.87.^ Bringmann 2007, pp.8788; Errington 1990, pp.199200; see also Eckstein 2010, pp.235236 for further details.^ Eckstein 2010, p.236.^ a b Bringmann 2007, p.88.^ Bringmann 2007, p.88; Eckstein 2010, p.236; Errington 1990, p.203.^ Bringmann 2007, p.88; Eckstein 2010, pp.236237; Errington 1990, p.204.^ Bringmann 2007, pp.8889; Eckstein 2010, p.237.^ Bringmann 2007, pp.8990; see also Eckstein 2010, p.237 and Gruen 1986, pp.2021, 24 for further details.^ Bringmann 2007, pp.9091; Eckstein 2010, pp.237238.^ Bringmann 2007, p.91; Eckstein 2010, p.238.^ Bringmann 2007, pp.9192; Eckstein 2010, p.238; see also Gruen 1986, pp.30, 33 for further details.^ Bringmann 2007, p.92; Eckstein 2010, p.238.^ Bringmann 2007, p.97; see also Errington 1990, pp.207208 for further details.^ Bringmann 2007, p.97; Eckstein 2010, pp.240241; see also Errington 1990, pp.211213 for a discussion about Perseus's actions during the early part of his reign.^ Bringmann 2007, pp.9798; Eckstein 2010, p.240.^ Bringmann 2007, p.98; Eckstein 2010, p.240; Errington 1990, pp.212213.^ Bringmann 2007, pp.9899; Eckstein 2010, pp.241242.^ Bringmann 2007, p.99; Eckstein 2010, pp.243244; Errington 1990, pp.215216; Hatzopoulos 1996, p.43.^ Bringmann 2007, p.99; Eckstein 2010, p.245; Errington 1990, pp.204205, 216; see also Hatzopoulos 1996, p.43 for further details.^ a b Bringmann 2007, pp.99100; Eckstein 2010, p.245; Errington 1990, pp.216217; see also Hatzopoulos 1996, pp.4346 for further details.^ Bringmann 2007, p.104; Eckstein 2010, pp.246247.^ Bringmann 2007, pp.104105; Eckstein 2010, p.247; Errington 1990, pp.216217.^ Bringmann 2007, pp.104105; Eckstein 2010, pp.247248; Errington 1990, pp.203205, 216217.^ King 2010, p.374; see also Errington 1990, pp.220221 for further details.^ King 2010, p.373.^ King 2010, pp.375376.^ King 2010, pp.376377.^ King 2010, p.377.^ a b King 2010, p.378.^ King 2010, p.379.^ a b c Errington 1990, p.222.^ a b King 2010, p.380.^ King 2010, p.380; for further context, see Errington 1990, p.220.^ Olbrycht 2010, pp.345346.^ a b c d King 2010, p.381.^ Sawada 2010, p.403.^ Sawada 2010, pp.404405.^ Sawada 2010, p.406.^ King 2010, p.382; Errington 1990, p.220.^ Sawada 2010, pp.382383.^ Hammond & Walbank 2001, pp.5, 12.^ King 2010, pp.384389; Errington 1990, p.220.^ King 2010, pp.383384; Errington 1990, p.220.^ King 2010, p.390.^ Amemiya 2007, pp.1112.^ a b Errington 1990, p.231.^ Errington 1990, pp.229230.^ Errington 1990, p.230.^ Errington 1990, pp.231232.^ Hatzopoulos 1996, pp.365366.^ Hatzopoulos 1996, pp.366367.^ Hatzopoulos 1996, pp.367369.^ Hatzopoulos 1996, pp.368369.^ Errington 1990, p.242.^ Sekunda 2010, p.447; Errington 1990, pp.243244.^ Sekunda 2010, pp.447448.^ Sekunda 2010, pp.448449; see also Errington 1990, pp.238239 for further details.^ Errington 1990, pp.238239, 243244.^ Sekunda 2010, p.449.^ Sekunda 2010, pp.448449.^ Errington 1990, pp.239240.^ Errington 1990, pp.238, 247.^ a b Sekunda 2010, p.451.^ Sekunda 2010, p.450; Errington 1990, p.244.^ a b Sekunda 2010, p.452.^ Sekunda 2010, p.451; Errington 1990, pp.241242.^ Sekunda 2010, pp.449451.^ Sekunda 2010, p.451; Errington 1990, pp.247248; Hammond & Walbank 2001, pp.2426.^ Sekunda 2010, p.453.^ a b Sekunda 2010, p.454.^ Sekunda 2010, p.455; Errington 1990, p.245.^ a b Sekunda 2010, pp.458459.^ Sekunda 2010, p.461.^ a b Sekunda 2010, p.460.^ Sekunda 2010, p.469^ Sekunda 2010, p.462.^ Sekunda 2010, pp.463464.^ Errington 1990, pp.247248.^ a b c d Errington 1990, p.248.^ Anson 2010, p.17, n. 57, n. 58; Woodard 2010, pp.910; Hatzopoulos 2011a, pp.4345; Engels 2010, pp.9495.^ Engels 2010, p.95.^ Engels 2010, p.94.^ Sansone 2017, p.223.^ Anson 2010, pp.1718; see also Christesen & Murray 2010, pp.428445 for ways in which Macedonian religious beliefs diverged from mainstream Greek polytheism, although the latter was hardly "monolithic" throughout the Classical Greek and Hellenistic world and Macedonians were "linguistically and culturally Greek" according to Christesen and Murray. Christesen & Murray 2010, pp.428429.^ Errington 1990, pp.225226.^ Errington 1990, p.226; Christesen & Murray 2010, pp.430431^ a b Errington 1990, p.226.^ Borza 1992, pp.257260; Christesen & Murray 2010, pp.432433; see also Hammond & Walbank 2001, pp.57 for further details.^ Borza 1992, pp.259260; see also Hammond & Walbank 2001, pp.56 for further details.^ Borza 1992, pp.257, 260261.^ Borza 1992, p.257.^ Sansone 2017, pp.224225.^ Hatzopoulos 2011a, pp.4748; Errington 1990, p.7.^ Hatzopoulos 2011a, p.48; Errington 1990, pp.78, 222223.^ Hatzopoulos 2011a, p.48.^ Anson 2010, pp.910.^ a b c Anson 2010, p.10.^ Anson 2010, pp.1011.^ Hammond & Walbank 2001, pp.1213.^ Hardiman 2010, p.515.^ Hardiman 2010, pp.515517.^ a b Hardiman 2010, p.517.^ Palagia 2000, pp.182, 185186.^ Head 2016, pp.1213; Piening 2013, p.1182.^ Head 2016, p.13; Aldrete, Bartell & Aldrete 2013, p.49.^ a b c d Hardiman 2010, p.518.^ Mller 2010, p.182.^ a b c Errington 1990, p.224.^ a b c Worthington 2014, p.186.^ Worthington 2014, p.185.^ a b Worthington 2014, pp.183, 186.^ Hatzopoulos 2011b, p.58; Roisman 2010, p.154; Errington 1990, pp.223224.^ Hatzopoulos 2011b, pp.5859; see also Errington 1990, p.224 for further details.^ Chroust 2016, p.137.^ Rhodes 2010, p.23.^ Rhodes 2010, pp.2325; see also Errington 1990, p.224 for further details.^ a b Errington 1990, p.225.^ Badian 1982, p.34, Anson 2010, p.16; Sansone 2017, pp.222223.^ Hatzopoulos 2011b, p.59.^ Nawotka 2010, p.2.^ Anson 2010, p.19^ Cohen 2010, p.28.^ a b c Dalby 1997, p.157.^ Dalby 1997, pp.155156.^ Dalby 1997, p.156.^ Dalby 1997, pp.156157.^ Anson 2010, p.10; Cohen 2010, p.28.^ Engels 2010, p.87; Olbrycht 2010, pp.343344.^ Engels 2010, p.84.^ Badian 1982, p.51, n. 72; Johannes Engels comes to a similar conclusion. See: Engels 2010, p.82.^ Hammond, N.G.L. (1997). The Genius of Alexander the Great. The University of North Carolina Press. p.11. ISBN978-0-8078-2350-7. The other part of the Greek-speaking world extended from Pelagonia in the north to Macedonia in the south. It was occupied by several tribal states, which were constantly at war against Illyrians, Paeonians and Thracians. Each state had its own monarchy. Special prestige attached to the Lyncestae whose royal family, the Bacchiadae claimed descent from Heracles, and to the Macedonians, whose royal family had a similar ancestry. [...] In the opinion of the city-states these tribal states were backward and unworthy of the Greek name, although they spoke dialects of the Greek language. According to Aristotle, monarchy was the mark of people too stupid to govern themselves.^ Sakellariou 1983, p.52.^ Simon Hornblower (2016). "2: Greek Identity in the Archaic and Classical Periods". In Zacharia, Katerina (ed.). Hellenisms: Culture, Identity, and Ethnicity from Antiquity to Modernity. Routledge. p.58. ISBN978-0-7546-6525-0. The question "Were the Macedonians Greeks?" perhaps needs to be chopped up further. The Macedonian kings emerge as Greeks by criterion one, namely shared blood, and personal names indicate that Macedonians generally moved north from Greece. The kings, the elite, and the generality of the Macedonians were Greeks by criteria two and three, that is, religion and language. Macedonian customs (criterion four) were in certain respects unlike those of a normal apart, perhaps, from the institutions which I have characterized as feudal. The crude one-word answer to the question has to be "yes."^ Hatzopoulos 2011b, p.74.^ Bolman 2016, pp.120121.^ a b c Winter 2006, p.163.^ Winter 2006, pp.164165.^ Winter 2006, p.165.^ Errington 1990, p.227; see also Hammond & Walbank 2001, pp.3, 78 for further details.^ Koumpis 2012, p.34.^ Treister 1996, pp.375376.^ Humphrey, Oleson & Sherwood 1998, p.570.^ Treister 1996, p.376, no. 531.^ a b Treister 1996, p.376.^ a b Humphrey, Oleson & Sherwood 1998, pp.570571.^ Humphrey, Oleson & Sherwood 1998, pp.570572.^ Curtis 2008, p.380.^ Stern 2008, pp.530532.^ Cuomo 2008, pp.1720.^ Errington 1990, p.246.^ Treister 1996, p.379.^ Meadows 2008, p.773.^ Hatzopoulos 1996, pp.432433.^ Kremydi 2011, p.163.^ Hatzopoulos 1996, p.433.^ Hatzopoulos 1996, p.434.^ Hatzopoulos 1996, pp.433434; Roisman 2010, p.163.^ Treister 1996, pp.373375; see also Errington 1990, p.223 for further details.^ Treister 1996, pp.374375; see also Errington 1990, p.223 for further details.^ Treister 1996, p.374.^ Treister 1996, pp.374375.^ Anson 2010, p.34.^ Anson 2010, p.45.^ Errington 1990, p.249.^ Asirvatham 2010, p.104.^ Anson 2010, p.9.^ Anson 2010, pp.1112.^ Errington 1990, pp.219220.^ Christesen & Murray 2010, pp.435436.^ Christesen & Murray 2010, p.436.^ Anson 2010, p.3."Macedonia: Ancient Kingdom, Europe". Encyclopdia Britannica. Encyclopdia Britannica Online. 23 October 2015. Retrieved 5 February 2017.

Hamp, Eric; Adams, Douglas (2013). "The Expansion of the Indo-European Languages", Sino-Platonic Papers, vol 239. Accessed 16 January 2017.Joseph, Brian D. (2001). ""GREEK, ancient." Ohio State University, Department of Slavic Languages and Literatures. Accessed 16 January 2017.Adams, Winthrop Lindsay (2010). "Alexander's Successors to 221 BC". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.208224. ISBN978-1-4051-7936-2.Aldrete, Gregory S.; Bartell, Scott; Aldrete, Alicia (2013). Reconstructing Ancient Linen Body Armor: Unraveling the Linothorax Mystery. Baltimore: Johns Hopkins University Press. ISBN978-1-4214-0819-4.Amemiya, Takeshi (2007). Economy and Economics of Ancient Greece. London: Routledge. ISBN978-0-415-70154-9.Anson, Edward M. (2010). "Why Study Ancient Macedonia and What This Companion is About". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.320. ISBN978-1-4051-7936-2.Asirvatham, Sulochana R. (2010). "Perspectives on the Macedonians from Greece, Rome, and Beyond". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.99124. ISBN978-1-4051-7936-2.Austin, M. M. (2006). The Hellenistic World from Alexander to the Roman Conquest: a selection of ancient sources in translation (2nded.). Cambridge: Cambridge University Press. ISBN978-0-7414-2300-9.Badian, Ernst (1982). "Greeks and Macedonians". Studies in the History of Art. 10, Symposium Series I. National Gallery of Art: 3351. JSTOR42617918.Beekes, Robert S. P. (2009). Etymological Dictionary of Greek. Brill. ISBN978-90-04-32186-1.Bolman, Elizabeth S. (2016). "A Staggering Spectacle: Early Byzantine Aesthetics in the Triconch". In Bolman, Elizabeth S. (ed.). The Red Monastery Church: Beauty and Asceticism in Upper Egypt. New Haven: Yale University Press; American Research Center in Egypt, Inc. pp.119128. ISBN978-0-300-21230-3.Borza, Eugene N. (1992) [1990]. In the Shadow of Olympus: the Emergence of Macedon. Princeton: Princeton University Press. ISBN978-0-691-05549-7.Borza, Eugene N. (1995). Makedonika. Regina Books. ISBN978-0-941690-65-2.Bringmann, Klaus (2007) [2002]. A History of the Roman Republic. Translated by W. J. Smyth. Cambridge: Polity Press. ISBN978-0-7456-3371-8.Buckley, Terry (1996). Aspects of Greek History, 750323 BC: A Source-based Approach. London: Routledge. ISBN978-0-415-09957-8.Buckler, John (1989). Philip II and the Sacred War. Leiden: Brill. ISBN978-90-04-09095-8.Cawkwell, George (1978). Philip of Macedon. London, UK: Faber and Faber. ISBN978-0-571-10958-6.Champion, Craige B. (2004). Cultural Politics in Polybius's Histories. University of California Press. ISBN978-0-520-23764-3.Christesen, Paul; Murray, Sarah C. (2010). "Macedonian Religion". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.428445. ISBN978-1-4051-7936-2.Chroust, Anton-Hermann (2016) [1977]. Aristotle: New Light on His Life and On Some of His Lost Works, Volume 1: Some Novel Interpretations of the Man and His Life. London: Routledge. ISBN978-1-138-93706-2.Cohen, Ada (2010). Art in the Era of Alexander the Great: Paradigms of Manhood and Their Cultural Traditions. Cambridge: Cambridge University Press. ISBN978-0-521-76904-4.Cuomo, Serafina (2008). "Ancient Written Sources for Engineering and Technology". In Oleson, John Peter (ed.). The Oxford Handbook of Engineering and Technology in the Classical World. Oxford: Oxford University Press. pp.1534. ISBN978-0-19-518731-1.Curtis, Robert I. (2008). "Food Processing and Preparation". In Oleson, John Peter (ed.). The Oxford Handbook of Engineering and Technology in the Classical World. Oxford: Oxford University Press. pp.369392. ISBN978-0-19-518731-1.Dalby, Andrew (1997) [1996]. Siren Feasts: a History of Food and Gastronomy in Greece. London: Routledge. ISBN978-0-415-15657-8.de Francisci, Pietro (1948). Arcana Imperii II (in Italian). Vol.1. Milan: A. Giuffr. pp.IV495.Eckstein, Arthur M. (2010). "Macedonia and Rome, 221146 BC". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.225250. ISBN978-1-4051-7936-2.Eckstein, Arthur M. (2013). "Polybius, Phylarchus, and Historiographical Criticism". Classical Philology. 108 (4). The University of Chicago Press: 314338. doi:10.1086/671786. JSTOR671786. S2CID164052948.Engels, Johannes (2010). "Macedonians and Greeks". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.8198. ISBN978-1-4051-7936-2.Errington, Robert Malcolm (1990). A History of Macedonia. Translated by Catherine Errington. Berkeley: University of California Press. ISBN978-0-520-06319-8.Errington, Malcolm (1994). A History of Macedonia. Barnes Noble. ISBN978-1-56619-519-5.Fox, Robin Lane (1980). The Search for Alexander. Boston: Little Brown and Co. ISBN978-0-316-29108-8.Georgiev, Vladimir (July 1966). "The Genesis of the Balkan Peoples". The Slavonic and East European Review. 44 (103). The Modern Humanities Research Association and University College London, School of Slavonic and East European Studies: 285297. JSTOR4205776.Gilley, Dawn L.; Worthington, Ian (2010). "Alexander the Great, Macedonia and Asia". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.186207. ISBN978-1-4051-7936-2.Granier, Friedrich (1931). Die makedonische Heeresversammlung: ein Beitrag zum antiken Staatsrecht. Mnchener Beitrge zur Papyrusforschung und antiken Rechtsgeschichte 13. Heft (in German). Munich: CH Beck Verlag.Gruen, Erich S. (1986) [1984]. The Hellenistic World and the Coming of Rome. Vol.1. Berkeley: University of California Press. ISBN978-0-520-05737-1.Hammond, Nicholas Geoffrey Lemprire; Walbank, Frank William (2001). A History of Macedonia: 336167 B.C. Vol.3 (reprinted.). Oxford: Clarendon Press of the Oxford University Press. ISBN978-0-19-814815-9.Hardiman, Craig I. (2010). "Classical Art to 221 BC". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.505521. ISBN978-1-4051-7936-2.Hatzopoulos, M. B. (1996). Macedonian Institutions Under the Kings: a Historical and Epigraphic Study. Vol.1. Athens: Research Centre for Greek and Roman Antiquity, National Hellenic Research Foundation; Diffusion de Boccard. ISBN978-960-7094-90-2.Hatzopoulos, M. B. (2011a). "Macedonia and Macedonians". In Lane Fox, Robin J. (ed.). Brill's Companion to Ancient Macedon: Studies in the Archaeology and History of Macedon, 650 BC 300 AD. Leiden: Brill. pp.4350. ISBN978-90-04-20650-2.Hatzopoulos, M. B. (2011b). "Macedonians and Other Greeks". In Lane Fox, Robin J. (ed.). Brill's Companion to Ancient Macedon: Studies in the Archaeology and History of Macedon, 650 BC 300 AD. Leiden: Brill. pp.5178. ISBN978-90-04-20650-2.Head, Duncan (2016) [1982]. Armies of the Macedonian and Punic Wars: 359 BC to 146 BC (reprinted.). Wargames Research Group Ltd. ISBN978-1-326-25656-2.Holt, Frank L. (1989). Alexander the Great and Bactria: the Formation of a Greek Frontier in Central Asia. Leiden: Brill. ISBN978-90-04-08612-8.Holt, Frank L. (2012) [2005]. Into the Land of Bones: Alexander the Great in Afghanistan. Berkeley: University of California Press. ISBN978-0-520-27432-7.Hornblower, Simon (2002) [1983]. The Greek World, 479323 BC. London: Routledge. ISBN978-0-415-16326-2.Hornblower, Simon (2008). "Greek Identity in the Archaic and Classical Periods". In Zacharia, Katerina (ed.). Hellenisms: Culture, Identity, and Ethnicity from Antiquity to Modernity. Aldershot: Ashgate Publishing. pp.3758. ISBN978-0-7546-6525-0. OCLC192048201.Humphrey, John W.; Oleson, John P.; Sherwood, Andrew N. (1998). Greek and Roman Technology: a Sourcebook: Annotated Translations of Greek and Latin Texts and Documents. London: Routledge. ISBN978-0-415-06136-0.Jones, Prudence J. (2006), Cleopatra: a sourcebook, Norman, OK: University of Oklahoma Press, ISBN978-0-8061-3741-4.King, Carol J. (2010). "Macedonian Kingship and Other Political Institutions". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.373391. ISBN978-1-4051-7936-2.Koumpis, Adamantios (2012). Management Information Systems for Enterprise Applications: Business Issues, Research, and Solutions. Hershey, PA: Business Science Reference. ISBN978-1-4666-0164-2.Kremydi, S. (2011). "Coinage and Finance". In Lane Fox, Robin James (ed.). Brill's Companion to Ancient Macedon. Leiden: Brill. pp.159178. ISBN978-90-04-20650-2.Lewis, D.M.; Boardman, John (1994). The Cambridge Ancient History: The Fourth Century B.C. (Volume 6). Cambridge, UK: Cambridge University Press. ISBN978-0-521-23348-4.Meadows, Andrew (2008). "Technologies of Calculation, Part 2: Coinage". In Oleson, John Peter (ed.). The Oxford Handbook of Engineering and Technology in the Classical World. Oxford: Oxford University Press. pp.769776. ISBN978-0-19-518731-1.Mollov, Ivelin A.; Georgiev, Dilian G. (2015). "Plovdiv". In Kelcey, John G. (ed.). Vertebrates and Invertebrates of European Cities:Selected Non-Avian Fauna. New York: Springer. pp.7594. ISBN978-1-4939-1697-9.Mller, Sabine (2010). "Philip II". In Roisman, Joseph; Worthington, Ian (eds.). A

Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.166185. ISBN978-1-4051-7936-2.Nawotka, Krzysztof (2010). Alexander the Great. Newcastle Upon Tyne: Cambridge Scholars Publishing. ISBN978-1-4438-1743-1.Olbrycht, Marck Jan (2010). "Macedonia and Persia". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.342370. ISBN978-1-4051-7936-2.Palagia, Olga (2000). "Hephaestion's Pyre and the Royal Hunt of Alexander". In Bosworth, A. B.; Baynham, E. J. (eds.). Alexander the Great in Fact and Fiction. Oxford: Oxford University Press. pp.167198. ISBN978-0-19-815287-3.Piening, H. (2013). "Mobile UV-VIS Absorption Spectrometry Investigations in the "Alexander-Sarcophagus" in Istanbul". In Bykztrk, Oral; Ali Tademir, Mehmet (eds.). Nondestructive Testing of Materials and Structures: Proceedings of NDTMS-2011, Istanbul Turkey, May 1518 2011, Part 1. Heidelberg: RILEM and Springer. pp.11791186. ISBN978-94-007-0722-1.Renault, Mary (2001) [1975]. The Nature of Alexander the Great. New York: Penguin. ISBN978-0-14-139076-5.Rhodes, P. J. (2010). "The Literary and Epigraphic Evidence to the Roman Conquest". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.2340. ISBN978-1-4051-7936-2.Roisman, Joseph (2010). "Classical Macedonia to Perdiccas III". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.145165. ISBN978-1-4051-7936-2.Sakellariou, Michael B. (1983). "Inhabitants". In Michael B. Sakellariou (ed.). Macedonia: 4000 Years of Greek History and Civilization. Athens: Ekdotike Athenon S.A. pp.4463.Sansone, David (2017). Ancient Greek Civilization (3rded.). Oxford: Wiley-Blackwell. ISBN978-1-119-09815-7.Sawada, Noriko (2010). "Social Customs and Institutions: Aspects of Macedonian Elite Society". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.392408. ISBN978-1-4051-7936-2.Sekunda, Nicholas Viktor (2010). "The Macedonian Army". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.446471. ISBN978-1-4051-7936-2.Schwahn, Walther (1931). "Sympoliteia". Realencyclopdie der Classischen Altertumswissenschaft (in German). Vol.Band IV, Halbband 7, StoaSymposion. col. 11711266.Sprawski, Slawomir (2010). "The Early Temenid Kings to Alexander I". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.127144. ISBN978-1-4051-7936-2.Stern, E. Marianne (2008). "Glass Production". In Oleson, John Peter (ed.). The Oxford Handbook of Engineering and Technology in the Classical World. Oxford: Oxford University Press. pp.520550. ISBN978-0-19-518731-1.Thomas, Carol G. (2010). "The Physical Kingdom". In Roisman, Joseph; Worthington, Ian (eds.). A Companion to Ancient Macedonia. Oxford: Wiley-Blackwell. pp.6580. ISBN978-1-4051-7936-2.Treister, Michail Yu (1996). The Role of Metals in Ancient Greek History. Leiden: Brill. ISBN978-90-04-10473-0.Worthington, Ian (2008). Philip II of Macedonia. New Haven, CT: Yale University Press. ISBN978-0-300-12079-0.Worthington, Ian (2012). Alexander the Great: a Reader (2nded.). London: Routledge. ISBN978-0-415-66742-5.Worthington, Ian (2014). By the Spear: Philip II, Alexander the Great, and the Rise and Fall of the Macedonian Empire. Oxford: Oxford University Press. ISBN978-0-19-992986-3.Woodard, Roger D. (2004). "Introduction". In Woodard, Roger D. (ed.). The Cambridge Encyclopedia of the World's Ancient Languages. Oxford: Cambridge University Press. pp.118. ISBN978-0-521-56256-0.Woodard, Roger D. (2010) [2008]. "Language in Ancient Europe: an Introduction". In Woodard, Roger D. (ed.). The Ancient Languages of Europe. Cambridge: Cambridge University Press. pp.113. ISBN978-0-521-68495-8.Winter, Frederick E. (2006). Studies in Hellenistic Architecture. Toronto: University of Toronto Press. ISBN978-0-8020-3914-9.Autenrieth, Georg (1891). A Homeric Dictionary for Schools and Colleges. New York: Harper and Brothers.Bard, Kathryn A., ed. (1999). Encyclopaedia of the Archaeology of Ancient Egypt. New York: Routledge. ISBN978-1-134-66524-2.Borza, Eugene N. (1999). Before Alexander: Constructing Early Macedonia. Claremont, CA: Regina Books. ISBN978-0-941690-97-3.Bryant, Joseph M. (1996). Moral Codes and Social Structure in Ancient Greece: A Sociology of Greek Ethics from Homer to the Epicureans and Stoics. Albany, NY: State University of New York Press. ISBN978-0-7914-3042-2.Chamoux, Franois (2002). Hellenistic Civilization. Oxford, UK: Blackwell Publishing. ISBN978-0-631-22241-5.Degen, Julian (2022). Alexander III. zwischen Ost und West. Indigene Traditionen und Herrschaftsinszenierung im makedonischen Weltimperium. Stuttgart: Franz Steiner. ISBN978-3-515-13283-1.Errington, Robert M. (1974). "Macedonian 'Royal Style' and Its Historical Significance". The Journal of Hellenic Studies. 94: 2037. doi:10.2307/630417. JSTOR630417. S2CID162629292.Fine, John Van Antwerp (1983). The Ancient Greeks: A Critical History. Cambridge, MA: Harvard University Press. ISBN978-0-674-03314-6.Hammond, Nicholas Geoffrey Lemprire (2001). Collected Studies: Further Studies on Various Topics. Amsterdam: Hakkert.Hammond, Nicholas Geoffrey Lemprire (1993). Studies concerning Epirus and Macedonia before Alexander. Amsterdam: Hakkert. ISBN978-90-256-1050-0.Hammond, Nicholas Geoffrey Lemprire (1989). The Macedonian State: Origins, Institutions, and History. Oxford, UK: Clarendon Press. ISBN978-0-19-814883-8.Jones, Archer (2001). The Art of War in the Western World. Champaign, IL: University of Illinois Press. ISBN978-0-252-06966-6.Levinson, David (1992). Encyclopedia of World Cultures. Vol.1. Boston, MA: G.K. Hall. ISBN978-0-8168-8840-5.Starr, Chester G. (1991). A History of the Ancient World. New York: Oxford University Press. ISBN978-0-19-506628-9.Toynbee, Arnold Joseph (1981). The Greeks and Their Heritages. Oxford, UK: Oxford University Press. ISBN978-0-19-215256-5.Wilcken, Ulrich (1967). Alexander the Great. New York: W.W. Norton and Company, Inc. ISBN978-0-393-00381-9.Wikimedia Commons has media related to Macedon.Wikisource has the text of the 1911 Encyclopdia Britannica article "Macedonian Empire".Library resources about Ancient Macedonia Online booksResources in your libraryResources in other librariesAncient Macedonia Archived 3 March 2016 at the Wayback Machine at Livius, by Jona LenderingHeracles to Alexander The Great: Treasures From The Royal Capital of Macedon, A Hellenic Kingdom in the Age of Democracy, Ashmolean Museum of Art and Archaeology, University of Oxford"Macedonia, ancient kingdom", entry from the Encyclopdia Britannica"The Rise of Macedonia and the Conquests of Alexander the Great", from the Metropolitan Museum of Art, Timeline of Art HistoryRetrieved from " 3 years ago Mayuri Gangwal 3 years ago Augustus Perez 3 years ago Ethan Stephans 3 years ago Mayuri Gangwal Aristteles es uno de los filsofos ms importantes de la historia y sus aportes han sido fundamentales en diversas reas del conocimiento, incluyendo la psicologa. En su obra De Anima, Aristteles expone su teora sobre el alma y la mente, considerando que son dos aspectos inseparables de la misma entidad.Para Aristteles, el alma es la forma que da vida al cuerpo y es la que permite que las funciones vitales se lleven a cabo. Adems, considera que el alma tiene tres partes: el alma vegetativa, el alma sensitiva y el alma racional. La primera se encarga de las funciones bsicas del cuerpo, como la nutricin y el crecimiento; la segunda se encarga de las sensaciones y percepciones; y la tercera es la responsable del pensamiento y la razn.En la psicologa, Aristteles aport una visin holstica del ser humano, considerando que mente y cuerpo estn estrechamente relacionados y que el estudio de la psicologa debe tener en cuenta ambos aspectos. Adems, su teora de las tres partes del alma ha sido una influencia importante en la psicologa moderna, aunque con algunas modificaciones.La psicologa aristotlica y su aporte a la ciencia modernaLa psicologa aristotlica ha sido una de las corrientes ms influyentes en la historia de la filosofa. Aunque sus ideas han sido objeto de debate y crtica a lo largo de los siglos, su legado ha sido fundamental para el desarrollo de la psicologa moderna.Aristteles, uno de los filsofos ms importantes de la antigua Grecia, fue el primer pensador en sistematizar el estudio de la mente y el comportamiento humano. En su obra De Anima (Sobre el alma), Aristteles estableci las bases de la psicologa como disciplina cientfica.Entre las principales aportaciones de la psicologa aristotlica se encuentran:La distincin entre alma y cuerpoAristteles distingua entre el alma, como principio vital y motor de la vida, y el cuerpo, como materia que recibe y ejecuta las rdenes del alma. Esta distincin fue fundamental para el desarrollo posterior de la psicologa y la neurociencia, ya que permiti establecer la relacin entre el cerebro y la mente.La teora de las facultades mentalesAristteles sostena que la mente humana est compuesta por diferentes facultades, como la percepcin, la memoria, la imaginacin y el pensamiento. Esta teora fue ampliamente aceptada durante la Edad Media y el Renacimiento, y sent las bases para el estudio de las funciones cognitivas en la psicologa moderna.La tica y la psicologaAristteles consideraba que la tica y la psicologa estaban estrechamente relacionadas, ya que la conducta humana depende de las creencias y valores que cada individuo tiene sobre el bien y el mal. Esta idea ha sido retomada por la psicologa contempornea, que estudia cmo los valores y las creencias influyen en la toma de decisiones y en la conducta humana.ContenidosLa psicologa aristotlica y su aporte a la ciencia modernaLa distincin entre alma y cuerpoLa teora de las facultades mentalesLa tica y la psicologaLa teora del conocimiento y la memoria en la psicologa aristotlicaLa teora de las emociones y los afectos en la psicologa aristotlicaLa psicologa aristotlica: teoras y aportes a la ciencia modernaPreguntas frecuentes sobre Qu aport Aristteles en la psicologa?RelacionadosExplorando el espiral: Naturaleza, Arte, Matemtica y GeometraExplorando la Naturaleza Humana: tica, Conducta y MejoraLa gravedad en el espacio: Por qu no existe y cmo afecta al cuerpo humano?La velocidad del universo: expansin, lmites y medicinDescubre las constelaciones mas famosas, su historia y origenLa cosmologa medieval: geocentrismo, Aristteles y su legado en la ciencia modernaAlternativas sostenibles de energa renovable: hidrulica y elicaMetales de transicin: definicin, ubicacin y propiedadesDescubriendo la Edad del Universo: Teoras, Mtodos y su ImportanciaMidiendo el Universo: Limitaciones y Avances TecnolgicosEl Universo Observable: Definicin, Medicin, Lmites y Significado en la Astronoma ModernaDilatacin del tiempo: Teora, experimentos y aplicacionesLa Materia en los Seres Vivos: Conceptos, Composicin y FuncionesLa definicin precisa del universo segn la fsica modernaInventos que cambiaron la historia: del telfono a internetFsica: De la clsica a la moderna, un viaje a travs de la mecnicaExplorando los misterios del universo: Composicin, Observacin y OrigenEl cero absoluto: concepto, importancia y descubrimientoEl Big Bang: Descubriendo los secretos del origen del universoLa Edad del Universo: Descubriendo su Antigedad a travs de la Radiacin Csmica, la Expansin y la...La teora del conocimiento y la memoria en la psicologa aristotlicaLa psicologa aristotlica es una disciplina que busca comprender la esencia y funcionamiento del conocimiento humano, as como los procesos que intervienen en la formacin y recuperacin de la memoria. En este sentido, Aristteles estableci una teora que enfatiza la importancia de la experiencia sensorial y la percepcin para la adquisicin del conocimiento.Segn Aristteles, el conocimiento se construye a partir de las sensaciones captadas por los sentidos, las cuales son procesadas por el cerebro y almacenadas en la memoria. Esta teora se basa en la idea de que los seres humanos nacen con una tabula rasa, es decir, una mente en blanco que se llena de conocimiento a travs de la experiencia.En su obra magna, la Metafsica, Aristteles expone que el conocimiento se adquiere a travs de un proceso gradual de abstraccin y generalizacin. Segn l, la mente humana es capaz de identificar las caractersticas comunes de los objetos y clasificarlos en categoras conceptuales que facilitan su comprensin. Este proceso de abstraccin constituye la base de la formacin del conocimiento.Por otro lado, Aristteles tambin brinda una explicacin detallada sobre el papel de la memoria en la psicologa. Segn l, la memoria es la capacidad que tiene el ser humano de retener y recordar la informacin adquirida a lo largo del tiempo. En su obra De memoria et reminiscentia, Aristteles seala que la memoria es esencial para el desarrollo de la inteligencia y el razonamiento, ya que permite al individuo utilizar el conocimiento previo como referencia para comprender y resolver problemas nuevos.La memoria es una habilidad cognitiva fundamental que nos permite conservar y evocar informacin pasada. A travs de la memoria, somos capaces de establecer conexiones entre eventos pasados y presentes, lo que contribuye a la construccin de nuestra identidad y comprensin del mundo.Aristteles tambin destac la importancia de la repeticin en el proceso de consolidacin y fortalecimiento de la memoria. Para l, la prctica constante y la repeticin de la informacin adquirida contribuyen a su retencin y recuperacin a largo plazo. Este enfoque de consolidacin de la memoria a travs de la repeticin ha sido corroborado por estudios posteriores en el campo de la psicologa experimental.La teora del conocimiento y la memoria en la psicologa aristotlica constituyen una base fundamental para comprender los procesos cognitivos y el funcionamiento de la mente humana. La idea de que el conocimiento se adquiere a travs de la experiencia sensorial y la abstraccin, as como el papel clave de la memoria en la conservacin y recuperacin de la informacin, siguen siendo relevantes en el campo de la psicologa actual.La teora de las emociones y los afectos en la psicologa aristotlicaLa psicologa aristotlica es una disciplina que estudia la mente y el alma desde una perspectiva filosfica. Uno de los aspectos ms interesantes de esta corriente es su teora de las emociones y los afectos.Segn Aristteles, las emociones son fenmenos complejos que involucran tanto aspectos cognitivos como fisiolgicos. El filsofo consideraba que las emociones eran una respuesta a la percepcin de un estmulo externo, y su intensidad dependa tanto de la fuerza del estmulo como de la disposicin emocional del individuo. Adems, Aristteles sostena que las emociones podan ser tanto positivas como negativas, y que jugaban un papel crucial en la determinacin del carcter moral de una persona.En la psicologa aristotlica, los afectos se definen como disposiciones emocionales duraderas. Estas disposiciones pueden ser positivas, como la amistad y la gratitud, o negativas, como el odio y el resentimiento. Aristteles crea que los afectos se desarrollaban a travs de la repeticin de experiencias emocionales y que eran una parte integral de la personalidad de cada individuo.la teora de las emociones y los afectos de Aristteles ha tenido una gran influencia en la psicologa contempornea. Sus ideas han sido retomadas y desarrolladas por numerosos tericos a lo largo de la historia. Por ejemplo, en la psicologa cognitiva, se ha propuesto que las emociones son el resultado de una evaluacin cognitiva de la situacin, siguiendo una lgica similar a la planteada por Aristteles.La teora de Aristteles es una de las bases fundamentales de la psicologa moderna.Para comprender mejor las emociones y los afectos en la psicologa aristotlica, es til examinar algunos ejemplos concretos. El filsofo consideraba que la ira era una emocin negativa que surga como respuesta a una ofensa percibida. Segn Aristteles, la ira era una emocin irracional y destructiva que deba ser controlada mediante la razn. Por otro lado, el amor era una emocin positiva que se basaba en el reconocimiento de las virtudes y cualidades positivas de otra persona.A lo largo de la historia, diferentes pensadores y filsofos han contribuido al desarrollo de la psicologa como ciencia. Uno de los nombres ms relevantes en este campo es el del filsofo griego Aristteles. Sus teoras y aportes han dejado una huella significativa en la psicologa moderna, sentando las bases de muchas corrientes y conceptos que se utilizan en la actualidad.Aristteles fue discpulo de Platn y su filosofa se basaba en la idea de que la mente y el cuerpo son inseparables. Su enfoque se centraba en el estudio de las facultades humanas y su relacin con el funcionamiento del organismo en su conjunto. Para ello, utilizaba el mtodo de observacin y anlisis de la conducta humana.El filsofo griego consideraba que el alma era la forma o esencia de un ser vivo, la cual diferenciaba a los seres humanos del resto de los animales. Para Aristteles, el alma tena tres partes: vegetativa, sensitiva y racional. Estas partes estaban interconectadas y se encargaban de diferentes funciones dentro del organismo.En su obra De Anima (Sobre el alma), Aristteles desarroll su teora de la percepcin y la memoria. Sostena que los sentidos eran la base de nuestro conocimiento del mundo, ya que a travs de ellos adquirimos informacin del entorno. Adems, estableci la relacin entre la percepcin sensorial y el pensamiento, argumentando que la memoria juega un papel fundamental en la formacin de ideas y conceptos.Aristteles tambin profundiz en el estudio de las emociones y los afectos. Consideraba que las emociones eran reacciones fisiolgicas y mentales ante determinados estmulos, y que eran una parte esencial de la experiencia humana. Afirmaba que las emociones podan ser reguladas por la razn, y que el buen equilibrio emocional era necesario para alcanzar la felicidad.En el campo de la tica, Aristteles desarroll su teora de las virtudes y la felicidad. Sostena que la felicidad radica en el desarrollo pleno de las capacidades humanas y en el cultivo de las virtudes morales. Para l, una vida virtuosa era aquella en la que se vivan en armona las virtudes intelectuales y las virtudes ticas.Los aportes de Aristteles a la psicologa no solo han influido en el desarrollo de teoras y corrientes posteriores, sino que tambin han contribuido a la comprensin de la naturaleza humana. Su enfoque holstico, que considera la conexin entre mente, cuerpo y emociones, sigue siendo relevante en la psicologa contempornea. El legado de Aristteles nos invita a reflexionar sobre los aspectos fundamentales de la experiencia humana y a buscar el equilibrio para alcanzar una vida plena. Como dijo el propio Aristteles: La felicidad depende de nosotros mismos.Preguntas frecuentes sobre Qu aport Aristteles en la psicologa?La psicologa es una ciencia que ha evolucionado a lo largo de los siglos, y uno de los pensadores ms influyentes en su desarrollo fue Aristteles. Este filsofo griego realiz importantes aportes a la psicologa, que an hoy en da son estudiados y valorados por los expertos en la materia. En esta seccin de preguntas frecuentes, encontrars respuestas a las dudas ms comunes sobre la contribucin de Aristteles a la psicologa.Cmo se relacionan la entropa y la neguentropa en sistemas termodinmicos complejos y cules son algunos ejemplos de su aplicacin en la fsica cuntica y la teora de la informacin?La entropa y la neguentropa estn relacionadas en sistemas termodinmicos complejos. La entropa mide el desorden o la cantidad de informacin incierta en un sistema, mientras que la neguentropa representa la capacidad del sistema para almacenar y procesar informacin. En fsica cuntica, la entropa se utiliza para describir la incertidumbre en los estados cunticos, mientras que la neguentropa se emplea en la informacin cuntica. En teora de la informacin, la entropa se utiliza para medir la cantidad de informacin contenida en un conjunto de datos, mientras que la neguentropa se relaciona con la capacidad de un sistema de procesar y transmitir informacin de manera eficiente.Qu es la entropa y la neguentropa y cul es la diferencia entre ellas? Puedes darme algunos ejemplos simples para entender mejor estos conceptos?La entropa es una medida de la cantidad de desorden o incertidumbre en un sistema. A medida que aumenta la entropa, el desorden o la incertidumbre tambin aumenta. Por otro lado, la neguentropa se refiere a la capacidad de un sistema para crear orden o reducir el desorden. La diferencia principal entre ambas es que la entropa representa el desorden o la incertidumbre, mientras que la neguentropa representa la capacidad de un sistema para combatir el desorden.Enjoy sharper detail, more accurate color, lifelike lighting, believable backgrounds, and more with our new model update. Your generated images will be more polished thanever.See What's NewExplore how consumers want to see climate stories told today, and what that means for yourvisuals.Download Our Latest VisualGPS ReportData-backed trends. Generative AI demos. Answers to your usage rights questions. Our original video podcast covers it allnow ondemand.Watch NowEnjoy sharper detail, more accurate color, lifelike lighting, believable backgrounds, and more with our new model update. Your generated images will be more polished thanever.See What's NewExplore how consumers want to see climate stories told today, and what that means for yourvisuals.Download Our Latest VisualGPS ReportData-backed trends. Generative AI demos. Answers to your usage rights questions. Our original video podcast covers it allnow ondemand.Watch Now En este artculo web vamos a explorar las importantes aportaciones que Aristteles hizo a la psicologa. La psicologa es una disciplina que estudia los procesos mentales y el comportamiento humano, y Aristteles fue uno de los primeros filsofos en abordar estas cuestiones de manera sistemtica.ndice Se hablar sobre la vida y obra de Aristteles, destacando sus estudios en el colegio de Platn y su relacin con Alejandro Magno. Se har nfasis en su enfoque multidisciplinario y su inters por la filosofa, la tica, la poltica y la ciencia.La psicologa en la filosofa aristotlicaSe explicar cmo la psicologa estaba integrada dentro de la filosofa de Aristteles. Se mencionar su concepcin del alma y su relacin con el cuerpo. Se hablar sobre la importancia de los sentidos en el conocimiento y la percepcin segn Aristteles.Tipos de alma segn AristtelesSe explicarn los tres tipos de alma que Aristteles plantea: vegetativa, sensitiva y racional. Se detallar la funcin de cada tipo de alma y cmo se relacionan entre s.La psicologa del desarrollo segn AristtelesSe describirn las etapas del desarrollo humano segn Aristteles: infancia, juventud, edad media y vejez. Se hablar de las caractersticas y cambios que ocurren en cada etapa del desarrollo.El estudio de las emocionesSe abordar la perspectiva de Aristteles sobre las emociones y cmo influyen en el comportamiento humano. Se mencionarn las distintas categoras de emociones que Aristteles identific.Influencias y legado de las aportaciones de AristtelesSe hablar sobre la influencia de las ideas de Aristteles en la psicologa posterior. Se mencionarn algunos filsofos y psiclogos que se inspiraron en sus teoras. Se destacar la importancia de sus aportaciones en el campo de la psicologa y cmo siguen siendo relevantes en la actualidad.ConclusinSe resumirn las principales aportaciones de Aristteles a la psicologa. Se destacar la importancia de su enfoque multidisciplinario y su visin holstica del ser humano.Preguntas frecuentesCules eran los principales intereses de Aristteles en psicologa?Aristteles se interesaba principalmente por el estudio del alma y su relacin con el cuerpo, as como por el conocimiento y la percepcin a travs de los sentidos.Cules eran los tipos de alma segn Aristteles?Aristteles planteaba tres tipos de alma: vegetativa, sensitiva y racional.Cul era la visin de Aristteles sobre las emociones?Aristteles consideraba que las emociones tenan un papel importante en el comportamiento humano y las categorizaba en diferentes tipos.Cul fue el legado de las aportaciones de Aristteles a la psicologa?Las ideas de Aristteles tuvieron una gran influencia en la psicologa posterior y siguen siendo relevantes en la actualidad en diferentes reas de estudio. Aristotle was one of the greatest philosophers and scientist who has studied and researched various subjects. He was the first to introduce a comprehensive system of Western philosophy. He also established science as a field of study. Biology, zoology, physics, metaphysics, ethics, logic, aesthetics, rhetoric, linguistics, music, theatre, poetry and politics and government are few subjects that have been written by Aristotle. Aristotle lost his father Nicomachus at a very young age. Nicomachus was the king of Macedons physician. He was the only inspiration for Aristotle for his love of science. He studied in Platos Academy and is famous for rejecting Platos theory of forms. Being a writer and a polymath, he transformed almost every area of knowledge that he touched.His views on physical science shaped medieval scholarship. From Late Antiquity and the Early Middle Ages to the Renaissance, these influences were not replaced until theories like classic mechanics came up. His zoological observations were accepted much later but they are still taken in practice.Aristotles metaphysics theories have also well influenced Judeo-Islamic thoughts and their influences exist even today in Christian theology. Here are some significant contributions that Aristotle has made in the field of science. 1. Development of Scientific Method Source = Motorera Aristotle introduced the concept of Scientific method. This method involved both observation and deduction for conducting scientific studies. He believed that natures principles can be discovered with careful observation and reasoning within the nature itself.He set the basic standards for this method. All observations must include the composition and motion or change, shape or form and the end result or purpose of examination. This method exists even today. 2. Establishment of his Own School Source = Wikipedia School of Aristotle in Mieza, Macedonia, Greece (image)Aristotle established a school, called the Lyceum in Athens. The school was the first platform in the world where human knowledge was taught from the perspective of natural philosophy. He changed the way students learnt about physical science. He assigned scientific methods of using theories and equations and gave a clear understanding to the students on how they were developed.In his 12 years tenure at the school (between 335 and 323 BC), Aristotle made big contributions to science education. Studies and researches conducted by him during these days in his school are thought to have drafted as the best of his works. 3. Earth is Spherical Source = Revival Of True India Aristotle was the first person to firmly suggest that Earth is spherical along with relevant arguments. Aristotle observed stars in Egypt and Cyprus, which were not seen in northerly regions.Physical and observational arguments supporting spherical Earth are-Travelers heading towards south saw southern constellations rise above the horizonEarths shadow on moon during lunar eclipse is roundEvery portion of the Earth tends towards the centreBy observing the effects of gravity, directional variations and behavior of shadows during eclipse, Aristotle concluded that Earth was spherical. This also explained that planets and stars were spherical. 4. Classification of Living Things Source = Nsw Aristotle classified living beings into 500 species of birds, mammals and fishes. The present terms vertebrates and invertebrates were referred by Aristotle as animals with red blood and animals without red blood. The first category was divided into live-bearing (mammals) and egg-bearing (birds and fish). Second category includes insects, testacea (molluscs) and crustacea (divided into shelled and non-shelled).In the History of Animals, Aristotle stated that creatures were arranged in a graded scale of perfection. This great chain of being or the scala naturae rises from minerals to plants and animals and to the man. He further held that these perfection levels were reflected in the creatures form.He also laid emphasis on the type of souls that organisms possess.Plants: Vegetative soul (responsible for reproduction and growth)Animals: Vegetative and sensitive soul (mobility and sensation)Humans: Vegetative, sensitive and rationale soul (Capable of thought and reflection) 5. Five Elements Source = Subconscious Mind In addition to four elements earlier proposed by Empedocies, Aristotle proposed a fifth element - aether. These were proposed to explain the nature and complexity of all matter in terms of simpler substances. The five elements are -Earth: Cold and dry (modern idea of a solid)Water: Cold and wet (modern idea of a liquid)Air: Hot and wet (modern idea of a gas)Fire: Hot and dry (modern idea of plasma and heat)Aether: Divine substance that makes up heavenly spheres and heavenly bodies (stars and planets)Greeks personified aether as a deity. It is called akasha in India and quintessence in Europe. Several theories have used the concept of fifth element to explain many natural phenomenon like traveling of light and gravity; aether being a medium through which light travels in vacuum and that it existed throughout the space. 6. Causality, the Four Causes Source = Historeo Aristotle suggested that the reason for anything coming out can be attributed to four different factors. The name aitia is traditionally translated as cause. This means there are four kinds of answers to why questions, namelyMatter (Material cause): It describes the material out of which something is composed.Form (Formal cause): It is the arrangement, shape or appearance of that matter. This also includes the essence, synthesis or archetype of the matter.Agent (Efficient cause): It is the primary source or from which the change or movement proceeds. This includes all sorts of agents whether living or non-living.End or purpose (Final cause): It is the sake of which a thing exists or is done.The four causes are not mutually exclusive. Things can be causes of one another and can cause each other. Aristotle also suggested that same thing can cause contrary effects. Presence and absence of a particular thing can result in different outcomes. 7. Optics Source = History Of Innovation Aristotle gave more accurate theories on optical concepts than other philosophers during his times. His documents have written evidence of camera obscura. His apparatus contained a dark chamber with a small hole to allow sunlight to enter.Using this device, he made observations of sun and found that whatever the shape of the hole was, sun would be displayed as a round object. He also observed that the image magnifies when distance between the aperture and surface with the image is increased. 8. Empirical Research Program A 1597 map of Lesbos / Mytilene, Greece by Giacomo Franco (Flickr / Creative Commons)(image)Aristotle carried out research on Lesbos (Greek island located in the northeastern Aegean Sea) and the surrounding seas and nearby areas. He is one of the earliest historians whose work has survived in detail. History of Animals, Generation of Animals, Movement of Animals, and Parts of Animals are some of his works that reflects details about this. These include observation and interpretation of myths, about the sea life such as catfish, electric fish and angler-fish. There were writing on octopus, paper nautilus and sepia.He separated aquatic mammals from fish. His methods included dissection and observation, through which he describes breaking fertilized chicken eggs at intervals to find the sequence in which physical are generated. 9. The History of Plants by Aristotles Successor Source = Wikipedia The frontispiece to a 1644 version of the expanded and illustrated edition of Historia Plantarum (ca. 1200), which was originally written around 300 BC (image)Aristotles successor, Theophrastus from Lyceum wrote The History of Plants, a series on botany. This was the most important contribution of antiquity to botany. Instead of focusing on formal causes, like Aristotle did, Theophrastus drew analogies between natural and artificial processes but relied on Aristotles concept of efficient cause. He also recognized the importance of sex in reproduction of higher plants.Some names given by Theophrastus still exist, such as carpos for fruit, and pericarpion for seed vessel.(Lyceum is best known for Peripatetic school of philosophy founded by Aristotle in 334/335 BCE) 10. Influence on Hellenistic medicine Source = Boundless The Great Library of Alexandria (image)Lyceum did not produce any original work after Theophrastus but Aristotles ideas survived. They were adopted without any doubts until further advances in biology were made. They corrected Aristotles theories but were originally derived from them.Herophilus, the first medical teacher at Alexandria corrected him by placing intelligence in brain and linking motion and sensation with nervous system. He also distinguished veins and arteries.

Psicologia aristoteles. Aristoteles aportes a la psicologia. Psicologia origenes. Aristóteles psicologia. Aristoteles y la psicologia.