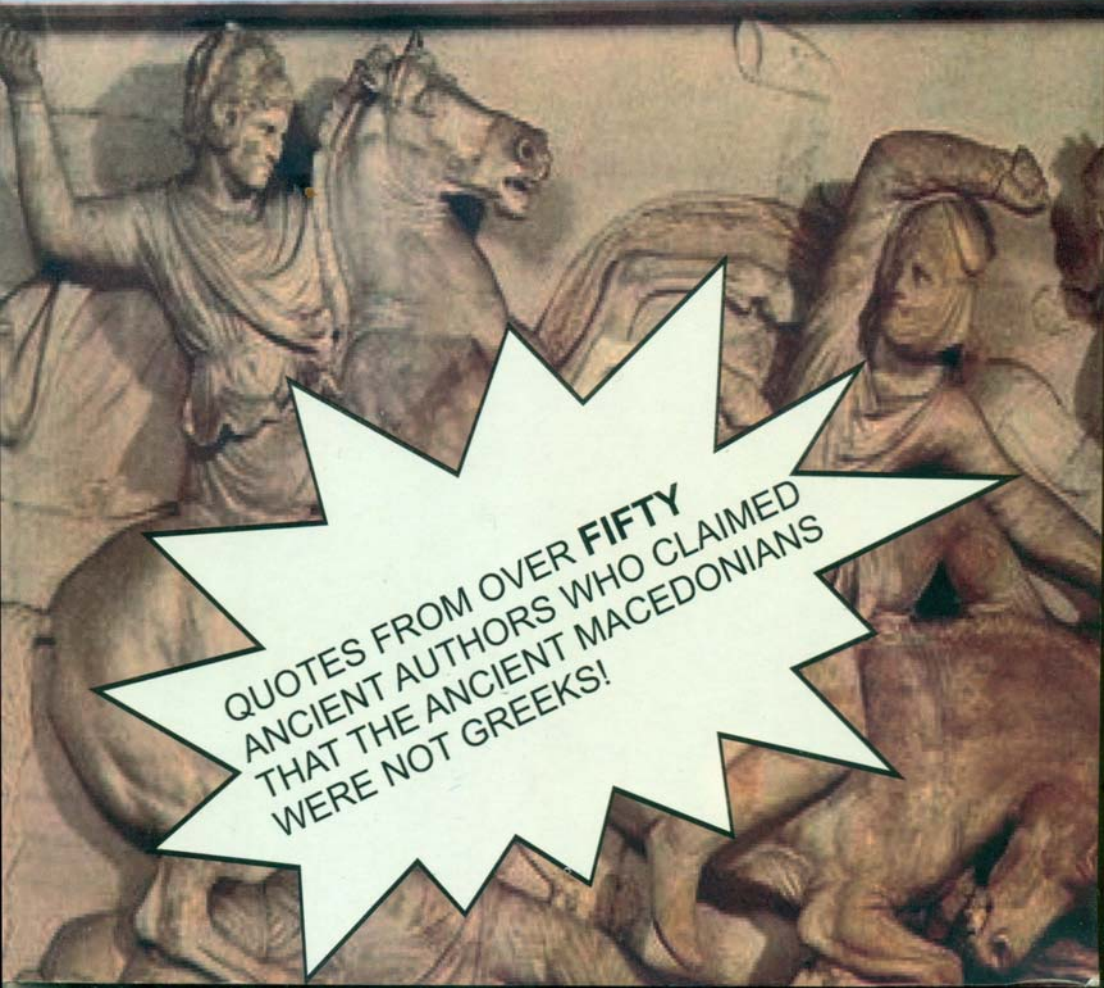


Alexander DONSKI

**ANCIENT GREEK AND OTHER ANCIENT TESTIMONIES  
ABOUT THE UNIQUE ETHNIC DISTINCTIVENESS  
OF THE ANCIENT MACEDONIANS**



QUOTES FROM OVER **FIFTY**  
ANCIENT AUTHORS WHO CLAIMED  
THAT THE ANCIENT MACEDONIANS  
WERE NOT GREEKS!

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*"... I would like to emphasize that history is a science that establishes historical truth through scientific methods... In this sense, history is not negotiable. The history of the ancient world has already been written and documented, over the centuries, through laborious scientific research by acclaimed international historians and archaeologists."*

Dora Bakoyannis, foreign minister of Greece  
(30.03.2009)

## INTRO

Today's Greek propaganda does everything it can to convince the world that ancient Macedonia was "Greek" and that the ancient Macedonians were "Greeks" as well. The reasons for this are merely political and well-known. It is of great importance to Greece to prove that the name Macedonia and the ancient Macedonians were "Greek", which means that today's Macedonians "have no historical right" to use these "Greek" names. However, despite these claims, relevant Greek sources say that the biggest opponents of today's Greek propaganda are exactly the works of the ancient Greek historians! A lot of these works contain indisputable claims that the ancient Macedonians were not only not "Greek" (Helens), but that they were, in a big part of their history, very unfriendly towards each other. i.e. the ancient Greeks were under Macedonian slavery for centuries. Of course, there are a great number of ancient authors, who weren't Greek, but still claimed the same.

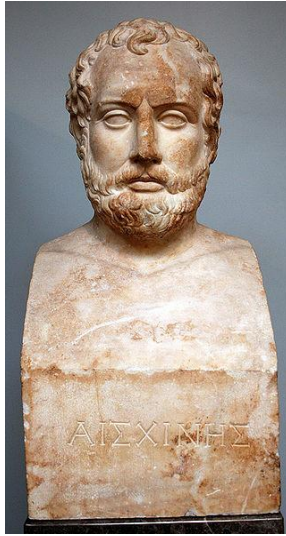
Unfortunately, at least for now, the Macedonian historiography and official politics have paid very little attention to this curtail data, which, if used properly, can initiate a hard defeat on the Greek propaganda in the world public's eyes. It would be enough if just some of the data is continually exploited and distributed before the world, along with, of course, data between the ethno-cultural bonds between the ancient and today's Macedonians.

But, let's move on to the facts. Here we will bring up data about the ethno-cultural distinction of the ancient Macedonians, brought over from a great number of, above all, old Greek historians. These testimonies, in character, are immediate and intermediate. In the immediate testimonies, Macedonians are determined as a separate nation from the Greeks very clearly and indisputably. In the intermediate testimonies, however, the authors usually describe the ethno-cultural borders of the ancient Greek world where Macedonia isn't mentioned at all.

All these testimonies are immense and because of the fact that they were given by authors, a lot of which lived near the ancient Macedonians, and knew exactly the kind of people that they were.

We will sort the authors by alphabetical order.

## **AECSHINES (IVc. BC)**



Aeschines was born in 389, and died in 314 BC. He was a well-known Athenian orator and politician, whose career was tightly connected to Macedonia.

One of the first steps that Philip II (the father of Alexander the Great of Macedon) after the reinforcement of Macedonia was to drive out the Greek colonists from the Macedonian shore. One of these colonies was the city Olynthus, who in 348 BC was taken over by the Macedonians, and most of the Greek population (along with the soldiers) were sold in slavery. After this Aeschines was sent on a mission from Athens to Peloponnesus to rebel and warn the local Greeks of the danger that was Macedonia. Aeschines's activity kept going in 347 BC, when he convinced the Greeks from Arcadia to unite against the danger of the Macedonians. But, it was in this year that Aeschines had a great change of heart. He was sent on a peace mission in Macedonia where he met Philip II, and he was so impressed by him that he completely stood by his politics. Since then Aeschines devoted all his activities in convincing the Greeks to not oppose the mighty Macedonians, but to remain in peaceful

relationships with them. However, most of the Greeks were against these kinds of ideas because they wanted to keep their independence. The loudest among them were Demosthenes and Timarchius, not only in Athens but among the rest of the Greeks as well, were the biggest opponents of Aeschines's pro-Macedonian campaign, accusing him of grand betrayal. However, Aeschines responded with assaults against them in his own written works. One of these works is known by the name "On their False Embassy". Aeschines responded with a speech by the same title. In this battle against the pro and anti-Macedonian Greeks, a certain Ctestiphon joined in on Demosthenes's side. He suggested that Demosthenes should get a golden crown for his efforts for Athens. Aeschines reacted on this suggestion by publishing a speech called "Against Ctestiphon". Nonetheless, Demosthenes's ideas to oppose Philip and Macedonia ruled over Athens. Because of this, Aeschines left to Rhodos, and later Samos, where he died at the age of 75.

Even though Aeschines was a fiery defendant of the pro-Macedonian Greek politics, he still clearly separates the Macedonians as a separate nation from the Greeks. In "Against Ctestiphon", among everything else, he writes:

*"...After this, the ministers of Philip arrived at Athens; ours were still abroad, labouring to stir up the Greeks against Macedonia."*

In here, Aeschines practically blames the followers of the anti-Macedonian politics of Athens, who rebelled the Greeks in the region against Macedonia, even when the Macedonians sent their own peace representatives in Athens.

Describing another event related to the events at the time (which details we won't hold on to due to spacing), related to Philip II, Aeschines writes:

*"Nor was Philip at this time in Macedonia; no, nor in any part of Greece, but removed as far as Scythia; he who Demosthenes presumes to say was by me brought down on the Greeks."* ("The Oration against Aeschines", Translation and notes by Thomas Leland (1722-1785).

Even in this sentence it can be clearly seen that Aeschines considered Macedonia different than the Greek territories ("Greece"), and

he considered Philip as a foreigner, for which he himself was accused by Demosthenes that he "brought down Philip on the Greeks".

Another proof that Aeschines didn't consider the Macedonians Greek, can be seen in his speech "On the Embassy". But, before we introduce it, we should give an extra explanation according to Greek's older history. It's about the Amphictyonic Council. This Council (sometimes described as "League") was created near the end of the VII c. BC. To explain it's creation and purpose, we will display some information from the world known encyclopaedia "Microsoft Encarta" (in 1998, titled "Amphictyonic League"), where it's written that the Amphictyonic Council was a community of ancient Greek tribes and was created to protect the temple of Demeter of Antela, near Termopilae. Later on, this protection was brought to the temple of Apollo in Delphi. In the beginning this was a religious organisation, but later it became a political instrument to its most powerful members. The twelve members of this council met once every six months in Delphi or Termopilae.

So, the Amphictyonic Council was an all-Greek ethno-cultural community and this is well-known to this day. Aeschines lists the tribes that made the Council. They were the following: "*The Tessalians, Boeotians, Dorians, Ionians, Perrhaebi, Magnetes, Dolopiand, Locrians, Oetaeans, Phthiotians, Malians, and Phocians*". (Aeshines, "On the Embassy", 2.116)

Not only are the Macedonians NOT mentioned as members of this all-Greek council, but this is the case with the tribes that lived in Epirus as well. This is a really strong argument in favor of the fact that not only Macedonia, but Epirus as well, has no Greek origin or ethnical character. This applies to many other areas that are represented as Greek territories by Greek historiography in today's times as well. Practically neither Macedonians nor Epirotes considered themselves Greek, nor did the Greeks of that period consider them their "kinsmen".

The fact that the names of the Greek tribes that made the Amphictyonic Council were given by other ancient authors independently from each other is also very important. According to these authors the Macedonians (but Epirotes too) were not treated as Greeks as well.



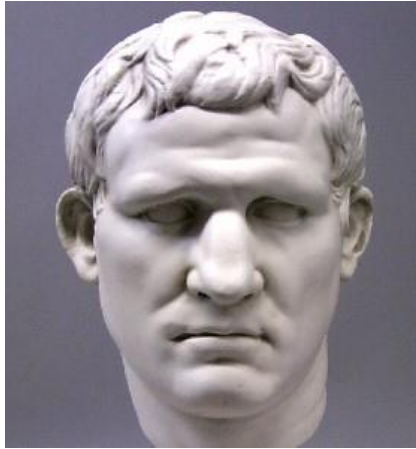
## **AEMILIUS SURA (II c. BC)**

Aemilius Sura was a little-known Roman historian. It is assumed that he lived in the II c. BC. An authentic quote from his historical work is transferred from the later Roman Historian Marcus Velleius Paterculus (about whom we will write about later). In his First book of the History of Rome (paragraph 6) Marcus Velleius Paterculus writes:

*"Aemilius Sura says in his book on the chronology of Rome: "The Assyrians were the first of all races to hold world power, then the Medes, and after them the Persians, and then the Macedonians. Then through the defeat of Kings Philip and Antiochus, of Macedonian origin, following closely upon the overthrow of Carthage, the world power passed to the Roman people." (Marcus Velleius Paterculus, "Roman History", I, 6).*

From this authentic quote we can see clearly that even the Roman historian Aemilius Sura treated the Macedonians as a separate nation that ruled the world at some point.

## AGRIPPA II (I c. AD)



*Sculpture with Agrippa II 's face*

Agrippa II was a Jewish king and was the last representative of the Herod the Great's dynasty. He was born near the end of the third decade of the first century AD, and was the son of Agrippa I. He was raised pro-Roman and pledged for the Jews not to rebel against the Romans. In the year 58 he met the holy apostle Paul in Caesarea in person. We won't hold on to more details of his life, but we will mention a part of one of his speeches in which the Ancient Macedonians are separately mentioned from the Greeks.

This speech by Agrippa II became noted by the most famous ancient Jewish historian Josephus Flavius (for whom we will write more further on).

In the speech Agrippa II clearly mentions the Macedonians as dominant habitants of Alexandria, but he mentions them as habitants of some Egypt territories as well. Speaking about the current state in the city of Alexandria during the Roman occupation, Agrippa II said that in Alexandria:

*„... two legions [Roman,] that are posted in that city are a bridle both for the more remote parts of Egypt, and for the parts inhabited by the nobler Macedonians“.* (Josephus Flavius “War of the Jews”, II, 16,4)

We can see from this speech that even after three and a half centuries after Alexandria was founded, the Macedonians were still an important population in this city and widely in Egypt.

In the same speech Agrippa II convinces the Jews that the Roman empire is very powerful and they'll fight for nothing. To change their mind from their intentions against the Romans, he mentioned that other nations were under Roman occupation, and still, none of them dared to fight this strong empire. Among the listed nations, he mentioned the Macedonians as well:

*„ What confidence is it that raises you up to oppose the Romans? Perhaps it will be said, it is hard to endure slavery. Yes; but how much harder is this for the Greeks... It is the same with the Macedonians, who have more just reason to claim their liberty than you have.“.* (Josephus Flavius, “War of the Jews”, II, 16,4).

So, in the case of the Jewish king Agrippa II we have a very strong testimony in which the Macedonians are clearly displayed as a separate nation from the Greeks.

## ALEXANDER THE GREAT OF MACEDON (IV c. BC)



As another character from the ancient times who very clearly separated the Macedonians from the Greeks as two different nations, we will mention the most famous Macedonian king Alexander the Great of Macedon (356-323 BC).

Today numerous extractions are preserved from his letters and speeches, published by the Greek historian Arrian (who we will mention later). Arrian took those materials from the historical work dedicated to Alexander, written by Alexander's general (and some say half-brother) Ptolemy. This historical work is preserved today only in fragments taken from other ancient historians. But, let's get to the facts.

Arrian transmits the speech (taken from the lost work of Ptolemy) that Alexander the Great of Macedon made before his officers when they, on the soldier's demand, decided not to follow him through the final conquering of India and, tired, wished to go back home. However, none

of them dared to tell him this. Alexander realised what was happening, and he called his officers to a meeting and told them the following:

„ *O Macedonians and Grecian allies, seeing that you no longer follow me into dangerous enterprises with a resolution equal to that which formerly animated you, I have collected you together into the same spot, so that I may either persuade you to march forward with me, or may be persuaded by you to return. If indeed the labours which you have already undergone up to our present position seem to you worthy of disapprobation, and if you do not approve of my leading you into them, there can be no advantage in my speaking any further. But, if as the result of these labours, you hold possession of Ionia, the Hellespont, both the Phrygias, Cappadocia, Paphlagonia, Lydia, Caria, Lycia, Pamphylia, Phoenicia, Egypt together with Grecian Libya, as well as part of Arabia, Hollow Syria, Syria between the rivers, Babylon, the nation of the Susians, Persia, Media, besides all the nations which the Persians and the Medes ruled, and many of those which they did not rule, the land beyond the Caspian Gates, the country beyond the Caucasus, the Tanais, as well as the land beyond that river, Bactria, Hyrcania, and the Hyrcanian Sea; if we have also subdued the Scythians as far as the desert; if in addition to these, the river Indus flows through our territory, as do also the Hydaspes, the Acesines, and the Hydraotes, why do ye shrink from adding the Hyphasis also, and the nations beyond this river, to your empire of Macedonia?*”

And furthermore:

“*I will also demonstrate both to the Macedonians and to the Grecian allies, that the Indian Gulf is confluent with the Persian, and the Hyrcanian Sea with the Indian Gulf. From the Persian Gulf our expedition will sail round into Libya as far as the Pillars of Heracles. From the Pillars all the interior of Libya becomes ours, and so the whole of Asia will belong to us, and the limits of our empire, in that direction, will be those which God has made also the limits of the earth.*”

And further on:

“*But, O Macedonians and Grecian allies, stand firm! ... But what great or glorious deed could we have performed, if, sitting at ease in Macedonia, we had thought it sufficient to preserve our own country*

*without any labour, simply repelling the attacks of the nations on our frontiers, the Thracians, Illyrians, and Triballians, or even those Greeks who were unfriendly to our interests?"* (Arrian, "Anabasis", Chap. XXV-XXVI; the underlining is mine.).

In this speech, preserved from the lost historical work of Ptolemy, can undoubtedly be seen that the Macedonian emperor himself made a clear difference between the Macedonians and the Greeks, as two completely different nations. In here not only does he refer to them as "*Macedonians and Grecian allies*", but he decisively explains that the Macedonians who remained in Macedonia could be in danger of their neighbours: Illyrians, Thracians, Triballians and - Greeks!

Alexander the Great of Macedon clearly separated the Macedonians from the Greeks in his letter which he sent to the Persian king Darius as a response to his peace offering, as well. Arrian transmits some parts of this letter. Here, among other things, Alexander wrote to Darius:

*„ My father (Philip II) was killed by conspirators whom you instigated as you have yourself boasted to all in your letters; and after slaying Arses, as well as Bagoas, and unjustly seizing the throne contrary to the law of the Persians, and ruling your subjects unjustly, you sent unfriendly letters about me to the Greeks, urging them to wage war with me. You have also despatched money to the Lacedaemonians, and certain other Greeks; but none of the States received it, except the Lacedaemonians. As your agents corrupted my friends, and were striving to dissolve the league which I had formed among the Greeks, I took the field against you, because you were the party who commenced the hostility..“* (Arrian, "Anabasis", Chap. XIV).

It is rather obvious that Alexander treats the Greeks as a foreign nation, a nation to whose representatives the Persians sent "unfriendly letters" against Alexander. It is well-known that the Lacedaemonians (Spartans) were the only Greeks who successfully opposed the Macedonian hegemony. Here we can see that Alexander himself claims that it was because they were paid with Persian money. He claimed this based on truthful information from his people, of course. Simply, he treats the Greeks as a foreign nation in here as well.

Even in the Alexander Biography written by the Latin historian Quintus Curtius Rufus some statements from Alexander the Great of Macedon are transmitted in which he mentions the special Macedonian language calling it "mother tongue" (for which we will talk about in more detail in the Quintus Curtius Rufus section).

Because of all this, it is really unclear how can today's Greek historiography and propaganda, as well as pro-Greek authors from other countries, treat Alexander as a "Greek" when **he himself** clearly separated the Macedonians from the Greeks.

## AMPELIUS (III C.)

Little is known about Lucius Ampelius. Even the time that he lived in is unknown as well. Some think it was in the II c, but most researchers think he lived in the III c. Ampelius was remembered for his work "Liber Memorialis". It's actually a short general history, starting from the earliest times, and ending around the ruling of the Roman Emperor Trajan (53 - 117). The work has 31 pages and was written as a manual for studying for the child Macrinus, and from this we can conclude that Ampelius was his father or teacher. Later on Macrinus became an emperor, but with a short leadership, so because of this Ampelius's work can be traced to around the year 230. It's interesting to note that his work is still not available world-wide, not even in English, so I'm taking this opportunity to thank Mr. Robert Petkovski for the Latin translation.

In this work Ampelius have mentioned the Macedonians and Macedonia several times. But, he distinctively treats the Macedonians as a separate nation than the Greeks and other nations. In the sixth chapter of the book we can see:

*„In Asia the most famous (In the original Latin it's written “clarissimae”, which literally means "shiniest") nations are: Hindis, Serians, Persians, Medes, Partians, Arabs, Bitinians, Phrygians, Cappadocians, Syrians, Lycians.. In Europe the most famous (clarissimae) nations are: Scythians, Sarmatians, Germans, Dacians, Mysians, Thracians, **Macedonians**, Dalmatians, Panonians, Illyrians, **Greeks**, Italians, Galians and Spanians.”* (In Latin: “*In Asia clarissimae gentes: Indi, Seres, Persae, Medi, Parthi, Arabes, Bithyni, Phryges, Cappadoces, Cilices, Syri, Lycii. In Europa clarissimae gentes: Scythae, Sarmatae, Germani, Daci, Moesi, Thraces, **Macedones**, Dalmatae, Pannonii, Illyrici, **Graeci**, Itali, Galli, Spani...*” (Liber Memorialis, De orbe terrarum, VI, 3).

So, we have a pretty clear distinction of the Macedonians from the Greeks in here as well. In the same chapter, this ancient author indisputably writes that Olympus was completely a Macedonian mountain.



*"Most famous mountains in the whole world are: Caucasus in Scythia, Emodus in India, Libanus in Syria, Olympus in Macedonia, Hymettus in Attica, Taygetus in Lacadaemonia". (In Latin: "Clarissimi montes in orbe terrarum: Caucasus in Scythia, Emodus in India, Libanus in Syria, **Olympus in Macedonia**, Hymettus in Attica, Taygetus in Lacedaemonia..") (Liber Memorialis, De orbe terrarum, VI, 6).*

In the tenth chapter, dedicated to the empires, Ampelius mentions all the nations who had their own famous empires, among which, besides Assyrians, Medi, Persians, Lacadaemonians (Spartans) and others, he mentions the Macedonians as well.

In the sixteenth chapter Ampelius shortly describes the period from the leadership of Philip and Alexander, until the Roman occupation of Macedonia.

*"Philip, a king that ruled seventh in a row after Alexander of Macedon in Macedonia, was attacked in Greece. Meanwhile the consul Sulpicio died in Phocide, and after his son Demetrius was ambushed in Thessaly at Cynoscephalas, he betrayed the whole kingdom and was punished by Flamininus. Philip's son, named Perseus, along with a great number of Macedonian troops and with a fiery attack at Ascuridem in Greece, defeated the consul Marcio (who is known for falling in the sea to his death while running away with war supplies). Soon after Aemilius Paullus defeated the Thracians and forced them to flee to Macedonia*

*Paullus was a hero to Greece who managed to defeat the Macedonians, which brought him great fame. Every day he thanked the Fates because he successfully managed to defeat the enemies and their attacks on his home and land."*

(In Latin, in full: *"Philippus, qui post Alexandrum Macedonem septimo gradu Macedoniae regnavit, invectus in Graeciam cum saepe dominaretur, a Sulpicio consule in Phocide victus est, mox a Flaminio in Thessalia apud Cynoscephalas, ubi dato obside filio Demetrio regni parte multatus est. Perses Philippi filius, cum maximis copiis Macedoniis et cum in Graeciam impetum fecisset, cum inanibus elephantorum simulacris a Marcio consule apud Ascuridem paludem victus, praecipitatis in mare thesauris profugit; mox ab Aemilio Paulo tota Macedonia fugatus Samothraciam confugit in asylum, unde data fide cum*

*se Paulo commisisset, ante currum eius in triumphum productus mox libera custodia in Albano consenuit...*

*...Paulus, qui cum Macedoniam vicisset et Graeciam liberasset et opulentissimum triumphis reportasset, inter ipsos triumphi dies amissis duobus liberis pro contione dixit gratias se agere fortunae, quod in suam potius domum quam in rem publicam saevisset.”).*

Here we can see that Ampelius considered the Roman general Paullus Aemilius (who defeated the last Macedonian emperor Perseus whom we will mention later on) as a victor over the Macedonians and a liberator of the Greeks, i.e. a man who liberated the Greeks from the previous Macedonian slavery they were under.

## **ANONYMOUS EARLY CHRISTIAN AUTHOR (around IV c.)**

This early-Christian author is known just for his short introductory comments on some of the Letters from St. Paul from the New Testament. These introductory comments are presented and reworked in the book "The Gospel History and its transmission", published in 1996.

What's interesting about the topic we're covering is that this anonymous author treats the ethnical origin of the people to which St. Paul sent the letters to. For example, in the chapter named "To the Galatians" he writes: "*Galatians are Greeks*". In the chapter named "To the Corinthians", he writes: "*Corinthians are of Achaia*".

In the chapter named "To the Romans", he writes: "*Romans are in the parts of Italy*".

In the chapter named "To the Colossians", he writes: "*Colossians - these are just like the Laodiceans are of Asia*".

However, in the chapter named "For the Thessalonians", he writes: "*Thessalonians are Macedonians, who having accepted the word of truth persevered in the faith even in persecution from their fellow-citizens*".

In the chapter named "To the Philippians", he writes: "*Philippians are Macedonians. These having accepted the word of truth persevered in the faith, nor did they receive false apostles*". (More detail in: "The Gospel History and its transmission" F. C. Burkitt, Gorgias Press, 2006, ISBN: 978-1-59333-529-8).

So, we can see that this was another author who without a doubt said that the Macedonians were a separate nation to the Greeks.

## APPIAN (around 95 - 165)

Appian was from Alexandria. He was born around the year 95. Around the year 120, he left for Rome, where he studied as a lawyer. In the year 147 he was proclaimed as a procurator in Egypt. He is the author of several historical works, from which only the work "History of Rome" (also known as "Romanica") is fully preserved. This was written around the year 165 and consisted of 24 books. Only fragments are preserved from all his other works. One of those works was the "Macedonian Wars". From this book, a chapter named "Illyrian Wars" has been preserved. In this text Appian clearly separates the Macedonians from the Greeks as well.

For example, according to the attacks on the Illyrian tribes in Macedonia, Appian writes:

*"...Certain Illyrian tribes, especially the Scordisci, the Maedi, and the Dardani again invaded Macedonia and Greece together, and plundered many temples, including that of Delphi..."* (Appian, "Illyrian Wars", 5).

So, he clearly separates the ethno-cultural "Macedonian and Greek" territories as separate units.

Further on, Appian is even clearer, so he mentions the Macedonians and the Greeks as separate nations as well. In the 82nd fragment of his book, he writes:

*"The Romans, thirty-two years after their first encounter with the Celts, having fought with them at intervals since that time, now, under the leadership of Lucius Scipio, made war against the Illyrians, on account of this temple robbery, as the Romans now held sway over the Greeks and the Macedonians."* (Appian, "Illyrian Wars", 5).

Here we can see that Appian very clearly separates the Macedonians from the Greeks as separate nations as well, mentioning them in the war between the Illyrians and the Romans.

In the chapter "Syrian Wars" (2) from "History of Rome", Appian separates the Macedonians from the Greeks as different nations even clearer. While writing about the beginning of the hostility between the Romans and Antiochus III (a king from the Macedonian dynasty of

Seleucides, which reigned over a part of Asia after Alexander the Great died), Appian writes:

*“Here the open disagreements between him (Antiochus III) and the Romans began, for as he passed among the Greek cities thereabout most of them joined him and received his garrisons, because they feared capture by him. But the inhabitants of Smyrna and Lampsacus, and some others who still resisted, sent ambassadors to Flamininus, the Roman general, who had lately overthrown Philip [V] the Macedonian in a great battle in Thessaly; for the affairs of the Macedonians and of the Greeks were closely linked together at certain times and places, as I have shown in my ‘Greek history’.”*

We won't get into a detailed explanation of the complex political processes at the time (when Antiochus went to conquer Greek cities, but some of them asked for help from the Romans), but we will keep discussing the subject of our interest, which is confirmed by the clear separation of the Macedonians from the Greeks as two separate nations yet again.

In the "Syrian Wars" (52) Appian even calls the Macedonians a separate "race" (no matter the meaning this word had in the ancient times). Describing the events after the death of Alexander the Great of Macedon, Appian writes:

*“In this book of Syrian history I have told how the Romans came into possession of Syria, and how they brought it to its present condition. It will not be amiss to tell how the Macedonians, who ruled Syria before the Romans, acquired the same country.*

*After the Persians, Alexander (the Great) became the sovereign of Syria as well as of all other peoples whom he found. He died leaving one son very small and another yet unborn. The Macedonians, who were loyal to the race of Philip, chose Arridaeus, the brother of Alexander, as king during the minority of Alexander's sons, although he was considered to be hardly of sound mind, and they changed his name from Arridaeus to Philip.”*

In the same work (57) Appian writes about the activities of Seleucus (a Macedonian general, and later king of some parts of the remains of Alexander's empire) in founding cities. In here Appian clearly

separates the Macedonians from the Greeks. He even writes that the Macedonians and the Greeks had their own individual toponymy for their cities, which Seleucus used in naming the newly founded cities. Here we read:

*“He built cities throughout the entire length of his dominions and named sixteen of them Antioch after his father, five Laodicea after his mother, nine after himself, and four after his wives, that is, three Apamea and one Stratonicea. Of these the two most renowned at the present time are the two Seleucias, one on the sea and the other on the river Tigris, Laodicea in Phoenicia, Antioch under Mount Lebanon, and Apamea in Syria. To others he gave names from Greece or Macedonia, or from his own exploits, or in honor of Alexander; whence it comes to pass that in Syria and among the barbarous regions of upper Asia many of the towns bear Greek and Macedonian names...”* (Appian, “Syrian Wars“, 57).

The clear distinction between the Macedonian and the Greek names by the ancient historian Appian is yet another strike against the modern-day Greek propaganda, which manipulates for some "Greek-Macedonian" names.

Further on in the "Syrian Wars" (63) Appian offers another very important piece of data, which destroys another base of the Greek historiography and propaganda related to the ethnical origin of the Macedonian dynasty Argeadae (from which Philip II and Alexander the Great descended). The information that the descendants of this dynasty originated from Argos in Peloponnesus is widely spread among the masses. But, Appian writes something completely different. In this article, he says:

*“There is an Argos in Peloponnese, another in Amphilochia, another in Orestea (whence come the Macedonian Argeadae), and the one on the Ionian sea...”*

Orestea is a region in Macedonia. So, according to Appian, Macedonia too had a city called Argos and this is where the Macedonian dynasty Argeadae comes from, and not from the Argos in Peloponnesus! If someone notes that there are ancient testimonies for the decadency of this Macedonian dynasty descending from Argos in Peloponnesus, we will reply that Appian's testimony is an ancient testimony as well, no

more or less relevant than those that claim otherwise. On the other hand, if we consider some of the other facts (like that Alexander the Great spoke to his bodyguards in his mother tongue, incomprehensible to the Greeks; or the fact that Philip and Archealos were called "barbarians" i.e. non-Greeks by the Greeks, etc.), then there is a probability that the Macedonian dynasty was founded by Macedonian non-Greeks, and even if they did come from the city Argos, then it was probably Argos in Macedonia, i.e. a city where Macedonian was spoken in (because their mother tongue was Macedonian as well).

But even in the ancient times when the beginnings of the Macedonian dynasty were formed, in Peloponnesus lived a nation called Pelasgians, which Herodotus himself wrote about, saying that they and the Greeks couldn't understand each other and campaigned against each other. Furthermore, even if Argeadae did come from Argos in Peloponnesus (even though Appian claims they descended from Macedonia), it doesn't necessarily mean that they were "Greek". Especially if it is known that their members spoke in, incomprehensible to the Greeks, their own, Macedonian language.

Let's conclude that Appian with his work is included in the number ancient authors who stressed out the ethno-cultural uniqueness of the ancient Macedonians.

## ARRIAN (I and II c.)

Arrian is a well-known ancient historian. His full name was Lucius Flavius Arrianus Xenophon. He lived around the year 86 till 146 AD. He is known by the name of Arrian of Nicomedia, after his birth city located in the north-west part of today's Turkey. His most famous works are the Biography of Alexander the Great (known as "Anabasis of Alexander") and "Indica", which represented a description of the Macedonian army returning under the command of Naerchus from India. "Indica" is treated as a follow-up (eight book) on the "Anabasis of Alexander" by some of present days authors, so we will treat it as such as well. Arrian had written philosophical and military pieces, and for a certain time he was made a commandant in the Roman army.

It is well known that he based his Alexander Biography mainly on the works of the Macedonians Ptolemy and Aristobulus (who participated in Alexander's expedition). This means that they too were ancient authors (in this case, ancient Macedonians) who clearly separated the Macedonians from the Greeks. Using data and information from their, now lost, historical legacies, Arrian too separates the Macedonians from the Greeks in his work, in several occasions. We will submit several examples.

While writing about Alexander's stay in Asia, Arrian says that the governor of Media, Artopates, sent him hundreds of Amazonian women to include them in his army. But Alexander declined this, thinking his soldiers may inappropriately treat them. Related to this, Arrian writes:

*"Alexander dismissed them from the army, that no attempt to violate them might be made by the Macedonians or barbarians."* (Arrian, "Anabasis", Book VII, 13).

This is a clear evidence of the distinctiveness of the Macedonians and the Greeks. It is well known that the army of Alexander the Great was multi-ethnic, even though, at least in the beginning, the Macedonians dominated. But, this army contained a fair number of Greeks, Trachians, Illyrians and other Balcan peoples, and while penetrating Asia a great number of other peoples from Persia included themselves in the army, among which there were Jews as well. The units



were mainly organised by ethnical origin. Either way, the Macedonians were the ones with the most privileges. Here we can see that Arrian clearly separates the Macedonians from the rest of the peoples in the Macedonian army (the Greeks, Jews, Trachians, Persians, etc), calling them "barbarians".

In the Eighth book in Alexander's biography named "Indica", Arrian also separates the Macedonians from the Greeks, saying:

*"The southern part near Pattala and the mouths of the Indus were surveyed by Alexander and Macedonians, and many Greeks."* (Arrian, "Indica", VIII, 2).

We don't need to comment about this claim further on. Here too we see the clear distinction between the Macedonians and the Greeks.

Another separation between the Macedonians and the Greeks can be seen when Arrian mentions the list of commanders in his war ships (triremes), which Alexander's army used to travel through the river Hydaspes. Here we read:

*"As commanders of triremes were appointed, from the Macedonians, Hephaestion son of Amyntor, and Leonnatus son of Eunous, Lysimachus son of Agathocles..."* (followed by 22 more names of commanders, their fathers and parts of Macedonia where they originated from.): *"...Pantauchus son of Nicolaus, of Aloris; Mylleas son of Zoilus, of Beroea; all these being Macedonians. Of Greeks, Medius son of Oxythemis, of Larisa; Eumenes son of Hieronymus, from Cardia..."* (followed by a list of 6 more people). (Arrian, "Indica", XVIII).

We can see from this extraction that not only are the Macedonians clearly distinguished from the Greeks, but they even had a dominant role in commanding the military of Alexander the Great of Macedon. On the war ships, (triremes) 25 commanders were Macedonian while 8 of them were Greeks.

It is known that before he left for Asia, Alexander strengthened his reign over the Greek cities. But, many Greeks were not fond of his reign and thought they were under Macedonian occupation. The Greeks from Thebes made a great rebellion against the Macedonian reign, but it was silenced in blood. Writing about the events before the Greek rebellion, Arrian writes that the rebels: *"... entering the public assembly, they*

*incited the Thebans to revolt from Alexander, holding out to them as pretexts the ancient and glorious words, liberty and freedom of speech, and urging them now at last to rid themselves of the heavy yoke of the Macedonians . “ (Arrian, “Anabasis”, 1, 7).*

It is known that for the Greeks from Thebes this rebellion was of great cost. Most of the population was massacred, but the massacre was mainly done by other Greeks, paid by the Macedonian military.

After entering Asia, Alexander oriented himself into conquering the coastal cities of the Aegean sea (in present day Turkey). The population there was Greek and were under Persian reign. Still, instead of being happy for being freed, these cities made a huge resistance against the Macedonians. One of these cities was Miletus. However, there were cities that choose to surrender. Writing about these events, Arrian, again, separates the Macedonians from the Greeks:

*“Men now came to him (to Alexander) both from Magnesia and Tralles, offering to surrender those Cities; and to them he sent Parmenio, giving him 2,500 infantry from the Grecian auxiliaries, an equal number of Macedonians, and about 200 of the Cavalry Companions.” (Arrian, “Anabasis”, 1, 18).*

Here too can be seen that the units in the Alexander's army were based on ethnicity.

This is another interesting extract from "Anabasis of Alexander", again related to the events around Miletus. Here we read:

*“Notwithstanding the superiority of the Persian fleet, Parmenio (Alexander's general) advised Alexander to fight a sea-battle, expecting that the Greeks would be victorious with their fleet both for other reasons and especially because an omen from the deity made him confident of the result; for an eagle had been seen sitting upon the shore, opposite the sterns of Alexander's ships. He also urged that if they won the battle, they would reap a great advantage from it in regard to their main object in the war; and if they were beaten, their defeat would not be of any great moment; for even as it was, the Persians held the sovereignty of the sea. He added that he was willing to go on board the fleet himself and to share the danger.” (Arrian, “Anabasis”, 1, 18).*

Lets clarify this extract. Parmenio was a Macedonian, and a general in Alexander's army. Before the raid on the costal city of Miletus (when the Persian fleet was still mighty and overpowering), Parmenio advised Alexander to let the Greek mercenaries and allies in the Macedonian army with their ships, to campaign against the mighty Persian fleet, and if they win, this will be good for the Macedonians, and if they lose, nothing will be lost! The Greeks will die, and the Macedonians will be spared. So, this is how this Macedonian general belittled his Greek mercenaries and allies, i.e. belittled the Greek ships in the Macedonian army. He was willing to sacrifice them in the battle against the mighty Persian fleet. However, Alexander rejected this proposition. Arrian writes:

*“However, Alexander replied that Parmenio was mistaken in his judgment, and in his improbable interpretation of the sign. For it would be rash for him with a few ships to fight a battle against a fleet far more numerous than his own, and with his unpractised naval force to contend against the disciplined fleet of the Cyprians and Phoenicians. Besides, he did not wish to deliver over to the foreigners (Greeks) on so unstable an element the advantage which the Macedonians derived from their skill and courage; and if they were beaten in a sea-battle, their defeat would be no small damage to their first prestige in the war, both for other reasons, and especially because the Greeks, being animated with courage at the news of his naval defeat, would attempt to effect a revolution.”* (Arrian, “Anabasis”, 1, 18).

We can clearly see from Alexander's response (even though he rejected Paremnio's proposition) that he treated the Greeks as "foreigners" in his army, and on top of it, he considered them as "unstable element". He considered that such a serious task (Miletus's raid) shouldn't be put in their hands, and, in case of their defeat, it can make the rest of the Greeks in the Macedonian army to rebel and disobey because of the sacrificing of the Greek marina.

When Alexander and his army reached the regions Lycia and Pamphilia, Alexander allowed his recently married soldiers to go home. Related to this, Arrian writes:

*“By this act more than by any other Alexander acquired popularity among the Macedonians. He also sent Cleander, son of Polemocrates, to levy soldiers in Peloponnesus, and Parmenio to Sardis, giving him the command of a regiment of the Cavalry Companions, the Thessalian cavalry, and the rest of the Grecian allies.”* (Arrian, “Anabasis”, 1, 24).

So, parallel to the soldier release, Alexander made activities into recruiting a new army and even between the Greeks in Peloponnesus and Sardus . He put the before mentioned general Parmenio, as a commander of the Greek units in his army. Practically this extract also shows the distinction between the Macedonians and the Greeks.

It is also known that tens of thousands Greeks fought in the Persian army against the Macedonians. A great number of those were killed, and others were enslaved and sent to work in Macedonia, as a replacement of Macedonia's work force, which was conquering Asia in the meantime. While the Macedonian army was in Phrygia, Athens sent a delegacy to Alexander, pleading to release the Greek prisoners. Related to this, Arrian (29) writes:

*“Here an embassy reached Alexander from the Athenians, beseeching him to release to them the Athenian prisoners who had been captured at the river Granicus, serving in the army of the Persians, and were then in Macedonia serving in chains with the two thousand others captured in that battle.”*

This extract needs no further explanation.

After this, the famous battle at Issus takes place. Related to this battle, Arrian writes:

*“But as soon as Darius was certified of Alexander's approach for battle, he conveyed about 30,000 of his cavalry and with them 20,000 of his light-armed infantry across the river Pinarus, in order that he might be able to draw up the rest of his forces with ease. Of the heavy armed infantry, he placed first the 30,000 Greek mercenaries to oppose the phalanx of the Macedonians...”* (Arrian, “Anabasis”, Book 2a, 8).

Here we see that the number of Greeks who fought in the Persian army against Alexander was at least 30 thousand, like Alexander presumed. We can see that these Greek units were sent to fight against the strongest part of the Macedonian army - the Macedonian Phalanx.

Arrian says that this battle had the biggest clash between the Greeks and the Macedonians, and the main reason, among others, was the great hatred between these two peoples. Arrian writes:

*"There was a violent struggle. Darius' Greeks fought to thrust the Macedonian back into the water and save the day for their left wing. Already in retreat, while the Macedonians, in their turn, with Alexanders' triumph plain before their eyes, were determined to equal his success... The fight was further embittered by the **old racial rivalry of Greek and Macedonian**".* (Arrian: "The Campaigns of Alexander", Translated by Aubrey De Selincourt, Penguin books, USA, 1987, p. 119, the underlining is mine).

Can there be a bigger and clearer example of the differences between the Macedonians and the Greeks than this one? The ancient Greek historian Arrian, using data and information from the Macedonian historians Ptolemy and Aristobulus, clearly wrote that "old racial rivalry" existed between the Macedonians and the Greeks. This is one of the highest levels of impatience and hatred that can exist between two nations. So, who, after this statement, can claim that the Macedonians and the Greeks were the "same nation"? What kind of members of the same nation has "racial rivalry" i.e. "racial hatred" between each other? Let the Greek propaganda respond to this.

Continuing with describing the battle at Issus, Arrian writes:

*"The whole of the army with Darius was said to number about 600,000 fighting men. As Alexander advanced, he found that the ground spread out a little in breadth, and he accordingly brought up his horsemen, both those called Companions, and the Thessalians as well as the Macedonians, and posted them with himself on the right wing. The Peloponnesians and the rest of the allied force of Greeks he sent to Parmenio on the left".* (Arrian, "Anabasis", Book 2a, 8).

Here we see that Arrian writes about the Greeks who fought in the Macedonian army. But, he clearly separates them from the Macedonians. We can see that he treats the citizens of Peloponnesus and Tessaly as Greeks, who campaigned together with "*the rest of the allied force of Greeks*". Practically the Greeks living in that times, were forced to serve in foreign people's armies in which they had to fight against each other.

The same fate reached the Macedonians, after over 23 centuries, during the Balcan wars and World War I.

Then came the battle at Gaugamela and the last hard defeat on Darius. Describing the formation of the armies at the battle of Gaugamela, Arrian writes:

*“The brigade of Craterus, son of Alexander, held the left end of the Macedonian phalanx, and this general commanded the left wing of the infantry. Next to him was the allied Grecian cavalry under the command of Erigyus, son of Larichus.”* (Arrian, *Anabasis*, 3a, 3, 11).

It is quite clear that in this extract the Macedonians are treated separately from the Greeks, even though they fought in the same army.

While Alexander was in Parthia (central Asia) he gave out orders for reorganising his army. Even in the description of these orders, Arrian (chapter 19), distinguished the Macedonians from the Greeks.

*“He (Alexander) instructed Parmenio to deposit the money which was being conveyed from Persis in the citadel at Ecbatana, and to hand it over to the charge of Harpalus ; “for he had left this man over the money with a guard of 6,000 Macedonians and a few horsemen and light-armed infantry to take care of it. He told Parmenio himself to take the Grecian mercenaries, the Thracians, and all the other horsemen except the Companion cavalry, and march by the land of the Cadusians into Hyrcania. He also sent word to Clitus, the commander of the royal squadron of cavalry, who had been left behind at Susa ill, that when he arrived at Ecbatana from Susa he should take the Macedonians who had been left there in charge of the money, and go in the direction of Parthia, where also he himself intended soon to arrive.”* (Arrian, 3b, 19).

After Darius was completely defeated, Arrian, analyzing his fate, concludes:

*“For it happened that he was involved in a war with the Macedonians and Greeks at the very time he succeeded to the regal power...”* (Arrian, 3b, 21).

So again, we have a clear distinction between the Macedonians and the Greeks as two special nations who Darius campaigned against.

We can also see this distinction in Arrian's description of Alexander's feat against the Mardians (a nation in middle Asia). In the 24th chapter of the same book we read:

*"Returning to the camp, from which he had started to invade the country of the Mardians, he found that the Grecian mercenaries of Darius had arrived, accompanied by the envoys from the Lacedaemonians who were on an embassy to king Darius. The names of these men were, Callicratidas, Pausippus, Monimus, Onomas, and Dropides, a man from Athens. These were arrested and kept under guard; but he released the envoys from the Sinopeans, because these people had no share in the commonwealth of the Greeks; and as they were in subjection to the Persians, they did not seem to be doing anything unreasonable in going on an embassy to their own king. He also released the rest of the Greeks who were serving for pay with the Persians before the peace and alliance which had been made by the Greeks with the Macedonians."*

As an explanation to this quote we will say the following. The Macedonians, while they were conquering Mardians's land, enslaved a Greek delegacy which was in service to Persia. At first, all her members were arrested and searched, but later those Greeks that worked for the Persians, because they were citizens of Persia, were released. The others (some Spartans) remained imprisoned because they worked against Macedonia at the time when an "alliance" was made between the Macedonians and the Greeks against Persia.

Arrian (same book, chapter 26) points out the differences between the Macedonians and the Greeks when he writes about the murder of the Macedonian general Parmenio, who was accused of conspiracy against Alexander. Here Arrian mentions that this towards this general existed: : „... such great respect as he was both by Alexander himself and by all the army, not only the Macedonian, but also that of the Grecian auxiliaries as well..”

Even when he writes about the defeat over Scythians behind the river Tanais, Arrian again points out the differences between the Macedonians and the Greeks:

*“In twenty days he (Alexander) fortified the city which he was projecting, and settled in it some of the Grecian mercenaries and those of the neighbouring barbarians who volunteered to take part in the settlement, as well as some of the Macedonians from his army who were now unfit for military service.” (Arrian, Book 4a, IV).*

The description of an event that happened in Persia is also very interesting. During a feast a certain Anaxatihu (who wasn't Macedonian) was so impressed by Alexander, that he suggested that this Macedonian king should be treated as a god. Arrian writes:

*“Anaxatihu commenced the discussion by saying that Alexander would much more justly be deemed a god than either Dionysus or Heracles, not only on account of the very numerous and mighty exploits which he had performed, but also because Dionysus was only a Theban, in no way related to Macedonians; and Heracles was an Argive, not at all related to them, except in regard to Alexander's pedigree; for he was a descendant of Heracles. He added that the Macedonians might with greater justice gratify their king with divine honours, for there was no doubt about this, that when he departed from men they would honour him as a god.” (Arrian, Book 4a, IX).*

In this suggestion by Anaxatihu, it can be clearly seen that the Greeks from Thebes (to whom Dionysus supposedly belonged to, although this isn't really correct) had *"no connection with the Macedonians"*. Meaning, this is another testimony about the ethno-cultural differences between these two nations.

Even when he describes Alexander's treatment towards his troops, Arrian again points out the differences between the Macedonians and the Greeks. Here we read:

*“Then those of the Macedonians who were unfit for service on account of age or any other misfortune went back of their own accord, to the number of about 10,000. To these Alexander gave the pay not only for the time which had already elapsed, but also for that which they would take in returning home. He also gave to each man a talent in addition to his pay. If any of them had children by Asiatic wives, he ordered them to leave them behind with him, lest they should introduce into Macedonia a cause of discord, taking with them children by foreign women who were*



*of a different race from the children whom they had left behind at home born of Macedonian mothers. He promised to take care that they should be brought up as Macedonians, educating them not only in general matters but also in the art of war. He also undertook to lead them into Macedonia when they arrived at manhood, and hand them over to their fathers.”* (Arrian, 7a, 12).

However, Antipater began to act like a single ruler over Macedonia and over the Greeks, so Olympias wrote to Alexander a letter to complain about this behaviour. Arrian writes:

*“The queen wrote that Antipater was overweeningly insolent in his pretensions to sovereignty as well as in the service of his court, no longer remembering the one who had appointed him, but claiming to win and hold the first rank among **the Greeks and even the Macedonians.**”* (Arrian, 7a, 12).

In these extractions we see how clearly the Macedonians are separated from the Greeks, that no further commentary is needed.

The Macedonians and the Greeks were also mentioned separately in the description of the event that happened in Asia after Alexander came back from the feat in India. After they heard about Alexander's invincibility, various nations sent their representatives to see him. Arrian writes:

*“The Carthaginians are said to have sent an embassy to him at this time; and it is also asserted that envoys came to request his friendship from the Ethiopians, the Scythians of Europe, the Gauls, and Iberians - nations whose names were heard and their accoutrements seen then for the first time by Greeks and Macedonians.”* (Arrian, 7b, 15).

In the end of his book, Arrian, regarding Alexander's work and persona, concludes the following:

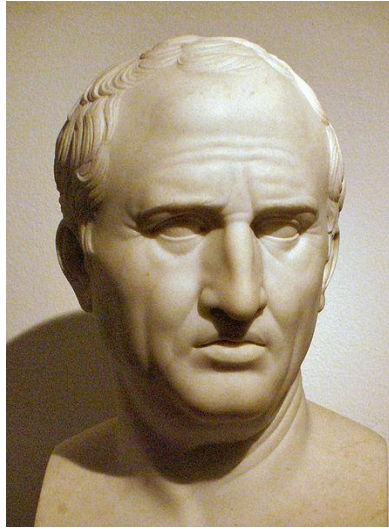
*“For my own part, I think there was at that time no race of men, no city, nor even a single individual to whom Alexander's name and fame had not penetrated. For this reason it seems to me that a hero totally unlike any other human being could not have been born without the agency of the deity. And this is said to have been revealed after Alexander's death by the oracular responses, by the visions which presented themselves to various people, and by the dreams which were*

*seen by different individuals. It is also shown by the honour given to him by men up to the present time, and by the remembrance which is still held of him as more than human. Even at the present time (II century AD), after so long an interval, other oracular responses in his honour have been given to the nation of the Macedonians.” (Arrian, 7b, 30).*

In the end we will mention an extraction of another one of Arrian's works which hasn't been fully preserved today. It's about the work named "History of the Successors". In one discovered fragment on papyrus (PSI XII, 1284), which is considered to be a part of this lost work, is another evidence about the specialty of the Macedonian language. Here we can read that Philip's and Alexander's secretary, named Eumenes (quote): *“sent forth a man named Xennias, who was Macedonian in speech...”* to negotiate with the Macedonian army at Neoptolemy. This event happened around the year 321 BC.

As a conclusion to all these extracts we will say that the work of the ancient Greek historian Arrian (based mainly upon the works of the ancient Macedonian historians Ptolemy and Aristobulus) presents a strong weapon against the present day Greek propaganda.

## **CICERO (II and I c. BC)**



Cicero (Marcus Tullius Cicero) was born in the year 106 BC, and passed away in the year 43 BC. He was a famous Roman philosopher, orator, lawyer and lawgiver. He is considered to be one of the greatest orators in the ancient times. For a certain time he worked as an agent in court trials, where he gained a great skill in oration. After that he became interested in politics and in the year 74 BC he entered the Roman Senate. It is in here where he opposed the conspiracy that his political rival Catalina was preparing and he ordered several members of the conspiracy to be executed. Because of this, Gaius Julius Caesar (but some other Roman senators as well) accused Cicero that he didn't allow the conspirators to have a fair trial, but executed them without hearing them our first. Cicero opposed these claims and a conflict erupted between him and Caesar. For this, Cicero was perished in Macedonia, where he spent a full year. He was called later on to come back to Rome by Pompey. Practically, one of the best and most famous orators lived in our country at one time.

In one of his works called "In Pisonem" (written around 55 BC and dedicated to his friend Piso), Cicero clearly mentions the borders on that day's Greek countries. Here we read:

*"Compare, now, my fine Epicurus, brought forward out of his sty, not out of his school, compare, if you dare, your absence with mine. You obtained a consular province with no other limitations than those which the law of your covetousness, not the law of your son-in-law, had agreed upon. For by that most just and admirable law of Caesar free nations were really and truly free; but by that law which no one except you and your colleague considered a law at all, all Achaia, and Thessaly, and Athens, in short the whole of Greece, was made over to you."* (Cicero, "In Pisonem", 37).

We can practically see that for Cicero it was very clear that Greece was made of Achaia, a territory around Athens and Thessaly. Macedonia isn't even mentioned as a "Greek country" at all.

## CLAUDIANUS (IV and V c.)

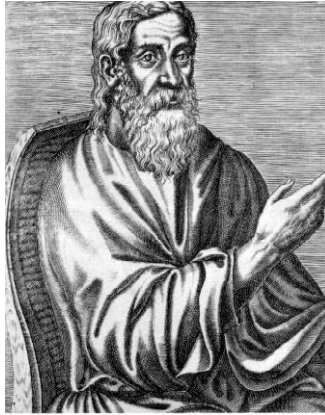
Claudianus (Claudius Claudianus) originated from Alexandria. Sometime before the year 395 he moved to Rome, where after a while he became a court poet of the emperor Honorius. He wrote his works in Latin. His poems are highly rated today. It is assumed he passed away around the year 404.

In his work “The War Against Gildo” Claudianus mentions the king Philip and the Macedonians. Here we see:

*“...Philip held the cities of Greece; liberty fell before the attack of the Macedonian gold.”*

Very sufficient, short and clear. Practically in this extract Claudianus clearly separates the Macedonians from the Greeks, who's cities lost their freedom to the "Macedonian gold" (synonym for Macedonian power).

## CLEMENT OF ALEXANDRIA (II and III c.)



Clement of Alexandria (Titus Flavius Clemens) was born around the year 150, and died around 216. He was one of the most influential early-Christian activists. With his work he gave a major contribution to the development of Christianity, successfully fitting in elements from the previous antic teachings. He is the author of several preserved works, among which is his most famous trilogy, consisted of "Protepticus", "Paedagogus" and "Stromata".

We are going to use Clement's works strictly on the subject we are covering, and that's the ethno-cultural differences between the Macedonians and the Greeks.

In his book "Exhortation to the Greeks" (Chapter 5: The Opinions of the Philosophers Respecting God) Clement of Alexandria criticizes the pagan beliefs of some of the nations back then. He mentions the people who worshipped the fire, and then separately mentions the Macedonians from the Greeks. Here we read:

*"This was also the case with Heraclitus and his followers, who worshipped fire as the first cause; for this fire others named Hephaestus. The Persian Magi, too, and many of the inhabitants of Asia, worshipped fire; and besides them, the Macedonians, as Diogenes relates in the first book of his Persica. Why specify the Sauromataë, who are said by*

*Nymphodorus, in his Barbaric Customs, to pay sacred honours to fire? or the Persians, or the Medes, or the Magi? These, Dino tells us, sacrifice beneath the open sky, regarding fire and water as the only images of the gods. Nor have I failed to reveal their ignorance; for, however much they think to keep clear of error in one form, they slide into it in another. They have not supposed stocks and stones to be images of the gods, like the Greeks; nor ibises and ichneumons, like the Egyptians; but fire and water, as philosophers."*

With this statement Clement of Alexandria is included in the row of ancient authors who testified about the differences between the Macedonians and the Greeks.

Otherwise, he gives more data on the Macedonians (mainly historical), and in his book "Anthology" (5, 8) he mentions the name of the Macedonian God "Vedu".

## COENUS (IV century BC)

Coenus was one of the most trusted generals of Alexander the Great of Macedon. The year of his birth is unknown, but it is supposed that he died in 326 BC. He accompanied Alexander during the expedition in Asia, so in the fall in 326 BC he returned to Macedonia along with other soldiers and officers who got a release, and after that he rejoined the Macedonian army (in the Asian retail Gordium). That was in the spring of 333 BC. Afterwards he participated as a commandant in the infantry and the phalanx in the most eminent battles of Alexander. However, in the written sources, Coenus was known by his speech which was held in front of Alexander and which is preserved by the ancient Greek historian, Arrian. In the chapter about Alexander the Great of Macedon we mentioned the speech, which this king held in front of his officers when they, on request of the soldiers, decided not to follow him in the final conquering of India and wished to return to their homes. However, none of them dared to bring this up to Alexander. Alexander, understanding what was going on, called his officers to a meeting and held a speech for them to remind them of all the achievements they gained in the expedition in Persia. We already mentioned that in his speech, Alexander clearly separated the Macedonians from the Greeks.

After hearing Alexander's speech, his officers stood there quietly for some time, then, Coenus plucked up courage and addressed Alexander. Coenus told Alexander that the soldiers are grateful and satisfied of what they achieved and of what they got from their king, but they thought it was time to put an end to the further achievements. Among other things Coenus said:

*"For thou thyself seest how many **Macedonians and Greeks** started with thee, and how few of us have been left. Of our number thou didst well in sending back home the Thessalians at once from Bactra, because thou didst perceive that they were no longer eager to undergo labours. Of the other Greeks, some have been settled as colonists in the cities which thou hast founded; where they remain not indeed all of them of their own free will. The Macedonian soldiers and the other Greeks who still continued to share our labours and dangers, have either perished in*



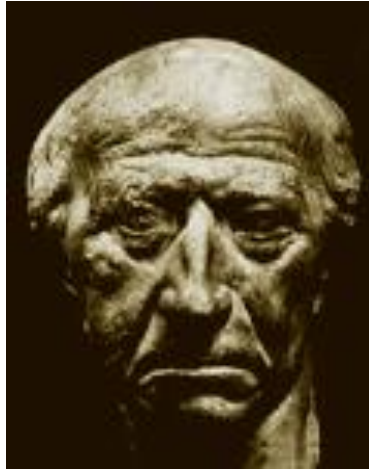
*the battles, become unfit for war on account of their wounds, or been left behind in the different parts of Asia. The majority, however, have perished from disease, so that few are left out of many; and these few are no longer equally vigorous in body, while in spirit they are much more exhausted. All those whose parents still survive, feel a great yearning to see them once more; they feel a yearning after their wives and children, and a yearning for their native land itself; which it is surely pardonable for them to yearn to see again with the honour and dignity they have acquired from thee, returning as great men, whereas they departed small, and as rich men instead of 'being poor. Do not lead us now against our will; for thou wilt no longer find us the same men in regard to dangers, since free-will be wanting to us in the contests. But, rather, if it seem good to thee, return of thy own accord to thy own land, see thy mother, regulate the affairs of the Greeks, and carry to the home of thy fathers, these victories so many and great... and other **Macedonians and Greeks** will follow thee, young men in place of old, fresh men in place of exhausted ones, and men to whom warfare has no terrors, because up to the present time they have had no experience of it; and they will be eager to set out, from hope of future reward."* (Arrian, "Anabasis" Book V, 27).

In the end Coenus pointed that everyone needs to know when it's time to stop and the officers who were present applauded him. By hearing this Alexander told them that those who want to go home can go, and if someone wished to stay, they can stay. After this, Alexander returned angrily to his tent, hoping that the soldiers would change their minds, but that didn't happen and Alexander informed his officers that he had changed his mind and decided that the army would return back home and stop with the conquests.

Arrian took the speech of Coenus from the lost history of Ptolemy. What's important here is the fact that in the speech of officer Coenus, the Macedonians and the Greeks are clearly separated and are mentioned as two different nations ("*For thou thyself seest how many **Macedonians and Greeks** started with thee...*" и "*...and other **Macedonians and Greeks** will follow thee...*").

Here we have another testimony of an ancient Macedonian who clearly separated the Macedonians from the Greeks.

## CORNELIUS NEPOS (I c. BC)



Cornelius Nepos was born around the year 100, and died around 24 BC. He was born near today's Verona. He was a Gaul. Several of his works are known, but not preserved. However, they are mentioned and quoted in other author's works. The only preserved work is „Excellentium Imperatorum Vitae“, which was published around the reign of the emperor Theodosius (347-395).

In this work Cornelius Nepos in several places gives a clear statement that the Macedonians were not Greek. In chapter 18 (1) titled "Eumenes", Cornelius Nepos writes about the life and work of a Greek war commander Eumenes (362-316 BC), who served in the Macedonian army. Eumenes lived between the Macedonians, but even though he gave a great contribution in their campaigns and descended from a wealthy family, he was still never fully accepted just because he was a foreigner (Greek). Here we read:

*“Eumenes was a native of Cardia... As he happened to live, however, in the days in which the Macedonians flourished, it was a great disadvantage to him residing among them, that he was of a foreign country. Nor was anything wanting to him but a noble descent; for,*

*though he was of a family of distinction in his native city, the Macedonians were nevertheless dissatisfied that he should ever be preferred to them. They were obliged to submit, however, for he excelled them all in caution, vigilance, endurance, and acuteness and activity of intellect.*" (Cornelius Nepos, "Lives of Eminent Commanders", XVIII, 1).

In chapter 19 titled "Phocion" (3) Cornelius Nepos writes about the events in Athens after the death of Alexander the Great. Here we read:

*"There were at that period in Athens two parties, one of which espoused the cause of the people, and the other that of the aristocracy; to the latter Phocion and Demetrius Phalereus were attached. Each of them relied on the support of the Macedonians; for the popular party favoured Polysperchon, and the aristocracy took the side of Cassander."* (Cornelius Nepos, "Lives of Eminent Commanders", XIX, 3).

Here too can be clearly seen that Nepos treated the Macedonians as a separate nation. The Greeks in Athens were divided to fit the political divisions in Macedonia, because Macedonia was a super-power that dominated over them, and without which they couldn't make decisions on their own.

In chapter 21 (titled "Of Kings") Nepos was still pretty clear on the fact that the Macedonians were in no way Greek. He gives the names of the most famous Greek generals: Timoleon of Corinth, Phocion of Athens, Eumenes of Cardia, Agesilaos of Sparta, Pelopidas of Thebes, Epaminodas of Thebes, Timotheus of Athens, Iphicrates of Athens, Dion of Syracuse, Vimom of Athens and others. He then writes about them:

*"These were almost all the generals of Greece that seemed worthy of record, except kings, for we would not treat of them, because the actions of them all are narrated separately..."* (Cornelius Nepos, "Lives of Eminent Commanders", XXI, 1).

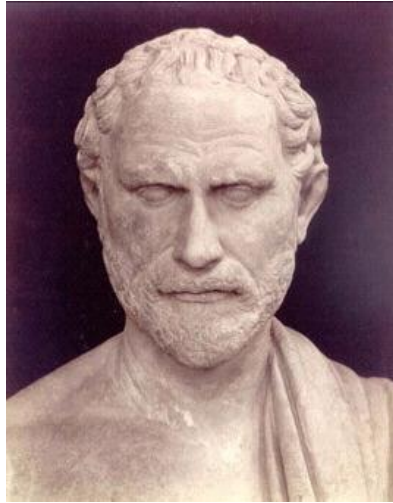
We can see that in the list of names of Greek generals, there is not a single Macedonian mentioned! Further on Cornelius Nepos separately mentions the most outstanding people in the Macedonian ranks, i.e. (as he himself wrote) *"of the nation of Macedonians"*. In chapter XXI (2) Nepos writes:

*"Of the nation of the Macedonians, two kings far excelled the rest in renown for their achievements; Philip, the son of Amyntas, and*

*Alexander the Great. One of these was cut off by a disease at Babylon; Philip was killed by Pausanias, near the theatre at Aegae, when he was going to see the games."*

Again, we ask ourselves how does the Greek historiography react to these solid testimonies ? Cornelius Nepos is one more ancient author, whose works are completely opposing the present day Greek propaganda and historiography's articulations.

## DEMOSTHENES (IV c. BC)



Demosthenes was born in the year 384 BC and today is considered one of the greatest orators among the ancient Greeks. Among other things, he is famous for his anti-Macedonism and this segment is very important in his activities. Just as an illustration, we will mention that in his biography in the world-famous encyclopedia "Microsoft Encarta" (USA, 1998), even in the first line, his opposing to Macedonia is mentioned as one of his most significant activities. Here we read that Demosthenes was the biggest orator in ancient Greece, who led the Athens resistance against Macedonia.

Further on, it says that Demosthenes was born near Athens and he lost his father at a young age. As an adult, Demosthenes began to take interest in politics, in protecting the Greeks from the threat that was Macedonia. Further in his biography in "Encarta", we read that he devoted himself to reviving the spirit of Athens and protecting the Greek culture, which at the time was struck under the aggressiveness of king Philip II of Macedon. Because of this, many of his great speeches were aimed against the Macedonians and the dangers of them conquering all the Greek cities.

His first major and known speech against Philip was created in the year 351 BC. This speech became known by the name "First Philippic". Later Philip attacked the city Olintus, which was allied with Athens. Then Demosthenes wrote three new speeches against the Macedonians in which he demanded help from Athens to Olintus. But, Olintus was conquered, and Demosthenes participated in the delegacy which negotiated between Athens and Macedonia. Further on, in his "Encarta" biography we read that for the next eight years Demosthenes kept his activities against the Macedonians going.

It was then that the Second and Third Philippic were created. which, again, had anti-Macedonian content. The Fourth Philippic was created later.

In the final battle at Chaeronea between the Macedonians and the Greeks (388 BC), Philip II took over most of the Greek territories. But, Demosthenes kept making his anti-Macedonian speeches, demanding freedom for the Greeks. In the last chapter of Demosthenes's life, we can read in "Encarta" that after Alexander the Great died in 323 BC, Demosthenes called the Greeks again to fight for freedom, but Alexander's heir, named Antipater, broke all resistances and asked for Athens to bring out their patriot leaders, including Demosthenes. The Athens assembly, under Macedonian pressure, decided to sentence the leaders of the anti-Macedonian rebellion (including Demosthenes) to death. Demosthenes managed to escape on some island, where he committed suicide.

A later ancient Greek historian Plutarch also noted Demosthenes's anti-Macedonian activity. In his work "Comparison of Demosthenes and Cicero" (written in the year 75 BC), Plutarch writes:

*"...Demosthenes made up a great part of the services he did for his country; for he went through the cities of Greece, and everywhere, as we have said, joined in the conflict on behalf of the Grecians, driving out the Macedonian ambassadors... And, after his return, he again devoted himself to the same public service, and continued firm to his opposition to Antipater and the Macedonians."*

Referring to Demosthenes's own writings, he also separated the Macedonians from the Greeks in his attacks against Macedonia. Even in

"First Philippic", he described Philip as (quote): "...a man of Macedonia subduing Athenians, and directing the affairs of Greece..."

Demosthenes gave a clear testimony which disputed any kind of ethical (but, also mythological) connection between the ancient Macedonians and the "Greek god Heracles".

Still, the strongest evidence for the non-Greek origin of the Macedonians and their rulers, Demosthenes pointed it out in "Second Philippic", where related to the Macedonian king Philip II, he gave the following statement:

*"And yet in regard to Philip and his conduct they feel not this, although he is not only no Greek and no way akin to Greeks, but not even a barbarian of a place honourable to mention; in fact, a vile fellow of Macedon, from which a respectable slave could not be purchased formerly."*

So, the question comes to mind, why did Demosthen call Philip a "barbarian"? What did this word mean in the antics? Scientist are almost unanimous that the noun "barbarian" in the antics referred mainly to people who spoke in a language incomprehensible to the Greeks (people who are speaking "ba-ba-ba..") with a dose of underestimation to their culture. Practically, all the nations that didn't speak Greek were called "barbarians" by the Greeks, while they called themselves "xenoi".

This explanation of the word "barbarian" is accepted today by a great number of historians. Just for an illustration, we will give the writings of the author Emma Staford, who in her book "Ancient Greece, Life, Myth and Art" writes that the Greek language was basic for the Greeks in order to distinct themselves from the barbarians on whose "ba-ba-ba" language they mocked. (Ema J. Staford: "Ancient Greece, Life Myth and Art"; Great Britain, 2004, ISBN 1-84483-044-6).

The famous American historian Dr. Synthia Sidnor Slowikowski explains the meaning of "barbarian" in the following way:

*"The term 'barbarian' came to be the accepted opposite of 'Hellene' in antiquity and had three chief meanings in authors: unintelligible, foreign non-Greek, referring simply to nationality, and foreign with some implication of inferiority."* (D-r Synthia Sydnor Slo-

wikowski: *"Sport and Culture in the Ancient Macedonian Society*, The Pennsylvania State University, 1988 page 30).

Finally, the ancient Greek authors themselves wrote what they mean by the term "barbarian". A clear testimony to this gave the famous Athenian author Aristophanes (lived around the year 448 - 385 BC). In his drama "Birds" (written in 414 BC), related to the "barbarians", he wrote:

*"I spent a lot of time with them and taught them how to speak, even though they were barbarians"*

We can clearly see here that the term "barbarians" for the people in ancient times clearly meant "people who don't speak Greek" i.e. people that aren't Greek.



### DEXIPPUS (III c.)

We can find out about the historian Dexippus (Publius Herennius Dexippus) from the work of Photius, who was a patriarch in Constantinople and lived in the IX century. One of his works is known as “Bibliotheca”. In this work, Photius published short plots (his own reviews) of 279 books which he has read. A large number of these books are not preserved today, so we learn about them just from his works. It is the same with the authors of these works as well. One of them was Dexippus. He was born around the year 210 and died around 273. He was a famous Athenian general, orator and historian. Photius was so impressed by the books of Dexippus, that he compared him with one of the most famous antic historians – Thucydides. Only fragments are saved from the original works of Dexippus, although Photius had access to the works in that time. In one of them (named simply as „History, Historical epitome“) the history of the Macedonians in the period after the death of Alexander the Great is described. For this work, Photius writes:

*“Read the History of the events that happened after the death of Alexander the Great, by Dexippus, in four books... In his record of events after the death of Alexander, he relates how the throne fell to his brother Arrhidaeus, the son of Philip of Macedon and Philinna of Larissa. The yet unborn child of Roxana by Alexander, should it be a son, was to be associated with him in the government, together with Perdikkas, who was chosen by the Macedonians to administer the affairs of the empire. The division of Alexander's empire. In Asia, Ptolemy Lagus obtained the government of Egypt, Libya, and the country beyond adjacent to Egypt, Cleomenes, who had been appointed by Alexander satrap of this district, being made subordinate to him. Laomedon of Mytilene obtained Syria; Philotas Cilicia; Pithon Media; Eumenes Cappadocia, Paphlagonia, and the shores of the Euxine as far as Trapezus (Trebizond); Antigonus Pamphylia and Cilicia as far as Phrygia; Asander Caria; Menander Lydia; Leonnatus the Phrygian Hellespont. In Europe, Lysimachus obtained Thrace and the Chersonese; Antipater the whole of **Macedonia, Greece**, Illyria, the country of the Triballi and the Agrianes, and all the mainland over which he had been appointed sole commander from the*

*time of Alexander. The general charge of affairs and the defence of the kingdom was entrusted to Craterus; Perdiccas obtained the chiliarchy of Hephaestion, the highest dignity amongst the Macedonians.*" (Photius: "Bibliotheca", 82).

According to these fragments, it is obvious that Dexippus treated the Macedonians separately from the Greeks (he mentions the two countries separately, and he also mentions the ethnonym Macedonians).

### **DICAEARCHUS (IV and III century BC)**

Dicaearchus from Messana was born around 350, and died around 285 BC. He was well-known Ancient Greek philosopher, cartographer, geographer and mathematician. He was a student of Aristotle and contemporary of Alexander the Great of Macedon. Only a few of his works are preserved today. One of the most famous works of Dicaearchus (today known by the name of “Life of Greece”) was dedicated to the history and geography of the Greek territories. In this work were described series of segments of the ancient Greek life and culture. In the first volume (of totally three) Dicaearchus gave a detailed description of the Greek geography and history. About the boundaries, he wrote:

*“I therefore draw the limits of Hellas at the country of Magnesians, i. e. to the Vale of Tempe. Above Tempe towards Olympus is the region of Macedonians.”*

He also wrote that the Greek territories started from the “Ambracian Gulf” (which is south of Epirus) and ended at the river Peneus (“Memorandum on the Ancient Boundaries of Greece”; British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

Practically, there was no doubt that Macedonians aren't Greeks for Dicaearchus as well.

## DIONYSUS CALIPHONTIS (I c. BC)

Dionysus Calliphontis was a geographer who lived in the first century BC. We translated some fragments of his work "Memorandum on the Ancient Boundaries of Greece", prepared by the British war historian Major Ardag. Related to the Greek territory of the time, Dionysus Caliphontis writes:

*Abracia is the first city in Greece... Greece is continuous from Ambracia to the Peneus.* ("Memorandum on the Ancient Boundaries of Greece" British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

This too represents a valid testimony that not only the Macedonians, but the Epirotes too weren't treated as a Greek nation by Dionysus Caliphontes, but by other authors as well.

## DIO CASSIUS (II and III c.)

Dio Cassius (Lucius Cassius Dio) was born in Nicaea (Bithynia) in the middle of the II century, and passed away in the year 229. He was a notable Roman historian. His most popular work is "Roman History", published in 80 tomes. He was writing this work for 22 years, and it included the history from the oldest times, until his time. For a certain time he was made a governor of Smyrna, and later a counsel. He later returned to his home land, where he passed away. Some of the tomes are partially preserved, and some almost completely.

In the preserved fragments Dio Cassius, in many occasions, writes about Macedonia and the Macedonians. In the 17th tome, he describes the military actions between Macedonia and Rome. He then clearly separates the Macedonians from the Greeks, specifically noting that the Greeks were actually under Macedonian occupation before the Romans came along.

*"Cento with the aid of the fleet rescued Athens, which was being besieged by the Macedonians, and sacked Chalcis, which was occupied by the same enemy. Meanwhile Philip (V) marched against Athens, but Cento, returning, drove him back for the time being, and also repulsed him again on the occasion of a subsequent assault. Apustius, while Philip was busy with Greece, had invaded Macedonia, and was plundering the country as well as subduing garrisons and cities."* ("Roman History", Book 18, 9).

In chapter 16 of the same book, Dio Cassius mentions Macedonia and Greece separately while describing the Macedonian-Roman war:

*"To return to the campaign in Greece and Macedonia."*

Continuing to write about the success of the Roman general Flamininus in the battles against Philip V of Macedon, Dio Cassius explains that Flamininus didn't want to completely defeat Philip V because he didn't want the Greeks to feel liberated, but to be grateful to the Romans, and to not want to oppose them. In the same book (60), we read:

*"Philip after his defeat made overtures to Flamininus. And the latter, however eagerly he coveted Macedonia also and desired to follow*

*up his present good fortune to the utmost, nevertheless made a truce. This was due to his fear that if Philip were out of the way, the Greeks might recover their ancient spirit and no longer pay court to the Romans.”*

We do not need to comment further on here.

In the 20th book Dio Cassius describes the events in Macedonia before the Third Macedonian-Roman war. Here we read:

*“Philip, king of Macedon, had put to death his son Demetrius and was about to slay his other son Perseus, when death overtook him. For because Demetrius had gained the affection of the Roman people through his sojourn as hostage and hoped, along with the rest of the Macedonian people, that he should secure the kingdom after Philip's death, Perseus, who was his elder had become jealous of him and falsely reported him to be plotting against his father. Thus Demetrius was forced to drink poison and died. Philip not long afterward ascertained the truth, and desired to take vengeance upon Perseus; but he did not possess sufficient strength, and not only did he die himself, but Perseus succeeded to the kingdom.”*

In the later books Dio Cassius mentions the Macedonians and the Greeks in several other occasions, but as Roman opposers. Either way, he is yet another author who was completely aware of the ethno-cultural differences between the Macedonians and the Greeks.

## DIO CHRYSOSTOM

Dio Chrysostom is also known as Dion of Pursa. He lived in the 1st and 2nd century AD (from around the year 40 till 120). He was a writer, an orator, a philosopher and a historian during the times of the Roman Empire. He was born in Pursa (today's Bursa) in the province Bithynia (today's Turkey). As a young man he left for Rome where king Vespasian (69-79 y.) ruled, and later on he visited Thrace, Mysia, Scythia and Getae. He was close with the Roman emperors Nerva and Trajan. He passed away in his birth land, Pursa. Most of his works are not preserved today, or are just in fragments.

In his work "Discourses" Dio Chrysostom gives an interesting legend about the origin of the Macedonians, which was told by a certain Phrygian in Alexandria. Here we read:

*"And I have, furthermore, a story to tell that I heard from a Phrygian, a kinsman of Aesop's, who paid a visit here, a story that he told about Orpheus and yourselves. However, that story is more weird and lengthier than your jokes. Consider, therefore, if you wish to hear it, and don't be vexed if I tell it. Well then, the man from Phrygia said that Orpheus sang his songs throughout Thrace and Macedonia, as we have been told, and that the creatures there came up to him — a great company, I imagine, of all the animals. 'And,' he continued, 'most numerous among them were the birds and the sheep. For the lions and other animals of that sort were more distrustful because of their strength and savage nature, and so would not even come near him, while others immediately withdrew, not being pleased with the music; but the feathered creatures and the sheep not only came to him more readily but also did not leave him afterwards — the sheep, no doubt, because of their guilelessness and fondness for human society, while the birds, of course, are a musical tribe themselves and fond of song. So then, as long as Orpheus was alive they followed him from every quarter, listening as they fed — for indeed he spent his time for the most part on the mountains and about the glens; but when he died, in their desolation they wailed and were distressed; and so it came that the mother of Orpheus, Calliopê, because of her goodwill and affection toward her son, begged Zeus to*

*change their bodies into human form; yet their souls remained as they had been before.' Well, the remainder of the tale from this point on is painful and I am reluctant to tell it to you in plain language. For the Phrygian went on to say that from those wild creatures whom Zeus transformed a tribe of Macedonians was born, and that it was this tribe which at a later time crossed over with Alexander and settled here. He added that this is the reason why the people of Alexandria are carried away by song as no other people are, and that if they hear music of the lyre, however bad, they lose their senses and are all aquiver in memory of Orpheus. And he said that they are giddy and foolish in behaviour, coming as they do from such a stock, since the other Macedonians certainly have shown themselves to be manly and martial and steadfast of character. (Dio Chrysostom "Discourses", Vol. III).*

This testimony is very interesting from several aspects. First, the Macedonians are clearly separated as a special nation, with a mythical origin. Furthermore, we see that they were present in Alexandria even in Dio Chrysostamos's time, i.e. around 400 years after this city was founded by Alexander the Great of Macedon. The description of the Macedonians as a musical nation is also very interesting. They originated from the singing birds that accompanied the mythical singer Orpheus while he was strolling around Macedonia and Thrace. Practically, the love towards the song (which is witnessed here among the Macedonians in Alexandria) is just another segment that the ancient and the present day Macedonians have in common.

Dio Chrysostom gives another very interesting testimony. For the inhabitants of the isle of Rhodos, he writes that he kept getting different information about the same things. We read:

*"For instance, one and the same statue, they say, is at one time a Greek, at another time a Roman, and later on, if it so happens, a Macedonian or a Persian."* (Dio Chrysostom *Discourses*, Vol. III, 159).

In this testimony we can see that even the inhabitants of Rhodos made a clear difference between the Macedonian and the Greek cultural values.



In "The Fourth Discourse on Kingship", Dio Chrysostom describes a fictional dialogue between Alexander the Great of Macedon and Diogenes. In this dialogue Alexander asked Diogenes:

*"And what enemy have I still left," said he, "if I capture those peoples I have mentioned?"*

Diogenes replied:

*"The most difficult of all to conquer," he answered, "one who does not speak Persian or Median as Darius does, I presume, but Macedonian and Greek."*

*At this Alexander was troubled and sore distressed for fear the other knew of someone in Macedonia or Greece who was preparing to make war on him, and asked, "Who is this enemy of mine in Greece or Macedonia?"* (Dio Chrysostom, "The Fourth Discourse on Kingship").

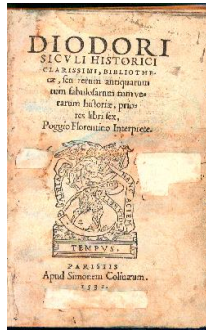
To this Diogenes replied that he knew his enemies very well.

We won't give any more extractions from this dialogue, but we will look at it from the aspect that we're focusing on. Here we see that Dio Chrysostom (from the supposed reply from Diogenes) clearly separates the Macedonian and the Greek language as two separate **spoken** languages. He does the same with the ethno-cultural territories of "Macedonia and Greece", which he mentions separately, and Alexander does the same.

Further on in the dialogue Alexander declared himself as *"the leader of the Greeks and king of the Macedonians"*, once again pointing out the differences between the ancient Macedonians and Greeks.

That said, we can conclude that Dio Chrysostom is just another ancient author who clearly pointed out the ethno-cultural differences between the Macedonians and the Greeks.

## DIODORUS SICULUS (I c. BC)



Diodorus Siculus (Diodorus of Sicily) is a famous ancient historian, who too wrote a Biography of Alexander the Great of Macedon. He lived in the 1st century BC, and was born in the city of Agyrium in Sicily. Nothing else is known about his life, but parts of his works remain preserved. They are collected under a shared title "Historical Library" and are divided into 40 books. The first 6 books describe the history, geography and culture of ancient Egypt, Mesopotamia, India, Arabia, North Africa, Greece and Europa. From the 7th till the 17th book the history of the world is described, starting from the Trojan war, until the period of Alexander the Great. From the 18th till the 40th book, events from the periods while Alexander's successors ruled are described (mainly Ptolemaic and Seleucides), until the time of Gaius Julius Caesar.

We won't go into detail in the Alexander biography that Diodorus wrote as a part of his "History". We will just quote two extracts that are the most exclusive to the subject we're covering.

One of them is in the 17th book and it refers to the collaboration between the Greeks and the Persians during the battle of Gaugamela (Arbela). Related to these events, Diodorus of Sicily writes:

*"In this year (about 330 BC) word was brought to Greece about the battle near Arbela (Gaugamela), and many of the cities became alarmed at the growth of Macedonian power and decided that they*

*should strike for their freedom while the Persian cause was still alive. They expected that Darius would help them and send them much money so that they could gather great armies of mercenaries, while Alexander would not be able to divide his forces. If, on the other hand, they watched idly while the Persians were utterly defeated, the Greeks would be isolated and never again be able to think of recovering their freedom... The Lacedaemonians (Spartans) thought that the time had come to undertake a war and issued an appeal to the Greeks to unite in defence of their freedom. (Diodorus Siculus, Book 17, 62.1, 62.2, 62.3 and 62.6).*

So, here we can see another direct ancient testimony, from which not only can we see that the Greeks of that time felt raided by the Macedonians, but the great hatred they felt towards them as well. The Greeks were prepared to even unite with their long-time enemies, the Persians just to get rid of the Macedonians. Even after the battle of Gaugamela when the Persian army was definitely crushed.

Diodorus writes about the wounding of Alexander as well, when they didn't know if he will make it or not. When the Greeks found out about this, they, thinking that Alexander was dead, began to rebel against the Macedonians, wanting to go back to their home land. For this, Diodorus writes:

*“For many days the king lay helpless under his treatment,<sup>1</sup> and the Greeks who had been settled in Bactria and Sogdiana, who had long borne unhappily their sojourn among peoples of another race and now received word that the king had died of his wounds, revolted against the Macedonians. They formed a band of three thousand men and underwent great hardship on their homeward route. Later they were massacred by the Macedonians after Alexander's death.”*

Diodorus writes about the rebellion in the Greek cities against Alexander, which was led by Leosthenes.

From all these testimonies (which are not the only ones) we can clearly see that according to the famous ancient historian Diodorus Siculus, the Macedonians and the Greeks were two separate nations, who were enemies more often than not.

## **DIONYSIUS OF HALICARNASSUS** **(I c. BC and I c. AD)**

Dionysius of Halicarnassus was born around the year 60 BC, and died sometime in the year 7 AD. He was a historian. For some time he stayed in Rome where he studied the Latin language and worked on his pieces. He was a teacher in rhetoric and socialized with noble men of his time. His most famous work is "Roman Antiquates", which contained the history of Rome from the oldest times, until the beginning of the First Punic war. This work was divided into 22 books. The first 9 are completely preserved, while the rest are just in fragments.

In the First Book (chapter 3) Dionysius of Halicarnassus mentions Macedonia as "the most powerful nation" in the world at the time.

*"Macedonia, which until then was reputed to be the most powerful nation on land, she no longer had as rival any nation either barbarian or Greek".* ("Roman Antiquites", Book I, 3).

In the Second book (chapter 17) he clearly writes that the Macedonians took away the freedom from the Greeks, after defeating them in a battle at Chaeronea:

*"And the Thebans and Athenians through the single disaster at Chaeronea were deprived by the Macedonians not only of the leadership of Greece but at the same time of the liberty they had inherited from their ancestors."* ("Roman Antiquites", Book II, 17).

With this, Dionysius of Halicarnassus includes himself among the many ancient authors who witnessed the uniqueness of the Macedonians as a nation.

## EPHORUS (IV c. BC)

Ephorus was an ancient historian who lived around the year 400 until 330 BC. He originated from Asia Minor. Little is known about his life. He studied under Isocrates, and under his influence he dedicated himself to writing history. His most famous work contained 29 books, and according to Polybius (who we will mention later), Ephorus was the first author to write a general history. Ephorus's works aren't fully preserved in their original form, but we're aware of them from their remaining pieces given by other authors. One of them was Strabo (we will mention him later as well). Quoting Ephorus, who described the borders of the Greek world at the time, Strabo (8, 1-3) writes:

*“Ephorus says that, if one begins with the western parts, Acarnania is the beginning of Greece; for, he adds, Acarnania is the first to border on the tribes of the Epeirotes. But just as Ephorus, using the seacoast as his measuring-line, begins with Acarnania (for he decides in favor of the sea as a kind of guide in his description of places, because otherwise he might have represented parts that border on the land of the Macedonians and the Thessalians as the beginning), so it is proper that I too, following the natural character of the regions, should make the sea my counsellor.”*

Furthermore:

*“Thus Greece consists of two very large bodies of land, the part inside the Isthmus, and the part outside, which extends through Pylae as far as the outlet of the Peneius (this latter is the Thessalian part of Greece).”*

Here too we can see how clearly the border of the Greek territories is described, therefore no further commenting is needed. We can see that neither Ephorus nor Epirotes treated the Macedonians as Greeks.

### EUSEBIUS OF CAESAREA (III and IV c)



Eusebius of Caesarea was born around the year 263, and died around 339. He is known as the "Father of church history". It is unknown where he was born, and little is known about his youth. In 296 he stayed in Palestine where he personally met with the king Constantine the Great, who was visiting Palestine at the time. He then stayed in the Palestinian city Caesarea, where he befriended Pamphilus of Caesarea, and they studied biblical texts together. He also stayed in Tyre and Egypt, after which he was named an episcopo of Caesarea Maritima. He was actively involved in discussions around the controversial theological theories by Arian, and for a certain time he supported Origenes. The precise year of his death is unknown. Today a great deal of his works is preserved, some authentically, some just as quotes from other authors.

In his book "Chronicon" Eusebius lists, in great detail, data about the rulers of different nations and states (names, the period while they ruled etc.). In the work dedicated to the Persian rulers, Eusebius mentions the end of the Persian Empire under Darius III, after which the Persian Empire was conquered by the Macedonians. He clearly writes that the famous Egyptian queen Cleopatra (the 7th) was Macedonian, descending

from the Macedonian dynasty that ruled Egypt after Alexander died. Here we read:

*"After Alexander, there were Macedonian kings for 295 years, until the death of queen Cleopatra, who reigned in about the 187th Olympiad (32-29 B.C.)."* (Eusebius of Cesarea, "Chronicon", 2008, translated by Andrew Smith).

Eusebius offers more interesting data. He published a longer list of winners of the ancient Olympics. In this list, several Macedonian names can be seen as winners of some of the Olympics (of course, after they were allowed to participate, i.e. after the era of Alexander the Great). For example, in the 113th Olympic which took place in 328 BC, a certain "Cliton of Macedonia" won the race. Followed by "Antigon of Macedonia", who won the race twice on the 122nd and 123d Olympics (taking place in 292 and 288 BC). On the 128th Olympic a runner called "Seleucus of Macedonia" won. On the 149th Olympic (184 BC), a certain Hipostrates of the Macedonian region Pieria won the race.

Eusebius made a complete and detailed list of all the Macedonian rulers (with names and periods of ruling). Even though he transfers the same theory about the origin of the Macedonians royal dynasty from Peloponnesus, still he treats the Macedonians as a separate nation:

*"Before the first Olympiad, Caranus was moved by ambition to collect forces from the Argives and from the rest of the Peloponnese, in order to lead an army into the territory of the Macedonians."* (Eusebius of Caesarea: "The Kings of the Macedonians").

Furthermore (in the same work), Eusebius of Caesarea writes:

*"In this way the most reliable historians trace the ancestry of the Macedonian kings back to Heracles. From Caranus, who was the first to rule all the Macedonians, until Alexander, who conquered Asia, there were 24 kings who reigned for a total of 453 years."*

About the reign of the Macedonian king Antigonus (Gonatas), Eusebius writes:

*"Antigonus reigned in total for 44 years; before he gained control of Macedonia, he had already been king for 10 whole years. He was proclaimed king in the second year of the 123rd Olympiad (287 B.C.), and became king of the Macedonians in the first year of the 126th*

*Olympiad (276 B.C.). Antigonus subdued Greece by force; he lived for 83 years in all, and died in the first year of the 135th Olympiad (240 B.C.).*

Eusebius of Caesarea mentions the Macedonians and the Greeks separately in his book "Proof of the Gospel". In the Third book (Chapter 7), while mentioning the peoples who fell under the Roman ruleship, Eusebius writes:

*"Since that day the Jewish people have become subject to the Romans, the Syrians likewise, the Cappadocians and Macedonians, the Bithynians and Greeks, and in a word all the other nations who are under Roman rule."* (Eusebius of Caesarea: "Demonstratio Evangelica", Tr. W.J. Ferrar, 1920, Book 3 Chapter VII).

We can see that Eusebius of Caesarea clearly pointed out differences between the ancient Macedonians and the ancient Greeks.



## EUTROPIUS (IV c.)



Eutropius was a Roman historian, who lived in the IV century AD. He accompanied the emperor Julian (361 -363) in the feat against the Persians, and his name is mentioned in the era of the emperor Valens (346-378), to whom Eutropis dedicated his work "Breviarium historiae Romanae". This work contained the history of Rome in 10 tomes. This ancient author clearly treated the Macedonians and the Greeks as a separate nation, too. In the Third book (chapter 12) he writes about the war between Carthagina (Hannibal) and Rome. He mentions the Macedonian king Philip V, who offered an alliance to Hannibal against the Romans, and in return he asked for help against the rebelling Greeks. Here we read:

*"About this time also Philip, king of Macedonia, sent ambassadors to him (Hannibal), offering him assistance against the Romans, on condition that, when he had subdued them, he, in turn, should receive assistance from Hannibal against the Greeks."* (Eutropius, „Breviarium historiae Romanae“, 12).

It is clear that Philip V considered the Greeks as a different nation related to his own, the Macedonians. Actually, a great deal of the Greek territories was conquered by the Macedonians at the time. With this testimony, Eutropius too is included in the list of ancient authors who considered the ancient Macedonians and the ancient Greeks two separate nations.

## FLAMININUS (III and II c. BC)



Flaminius (Titus Quinctius Flaminius) was born around 228 BC. He was a famous Roman politician and general. He participated in the Second Punic war, and in the year 205 he was made a propretor in Tarentum. In 198 BC he became a consul. He was dispatched to participate as a general in the Second Macedonian-Roman war against the Macedonian king Philip V, who he defeated and chased out of the Greek territories in exchange for several fortresses, after which he became a true ruler of the Greek territories, replacing the Macedonian slavery with Roman domination. In 196 BC he promised the Greek cities complete freedom, which caused the Greeks to proclaim him as their liberator from the Macedonians. In that way, actually, Flaminius knew that he will gain the Greeks as an ally if Rome and Macedonia eventually crash again. After this, Flaminius returned in Rome with glory. In 192 BC he was dispatched to war against Antiochus III (the Macedonian king from the Seleucides dynasty who ruled over a part of Asia), who was defeated as well.

Afterwards, Flaminius was dispatched on other missions on behalf of Rome's and it is believed he died around 174 BC.

We shall give further information about Flaminius's activities in the sections about Pausanias, Plutarch and Polybius in this book, so we won't repeat the same here. We will just mention the Roman-Macedonian

negotiations that came after Macedonia was defeated, where Flaminius's statement to the representative of the Aetolians was conveyed by the historian Polybius. Flaminius said:

*"...It is in the interest of the Greeks that the Macedonian dominion should be humbled for long, but by no means that it should be destroyed."* (Polybius, "Histories", XVIII, I, 37).

To this a certain Phaeneas pointed out to Flaminius that Philip V might renew his power, to which Flaminius responded:

*"Stop talking nonsense, Phaeneas; for I will so manage the peace that Philip will not, even if he wishes it, be able to wrong the Greeks."* (Polybius, "Histories", XVIII, I, 37).

These direct statements from Flaminius, but other segments about his activities as well, described by Plutarch, Pausanias and other historians, speak very clearly how this Roman general clearly divided the Macedonians from the Greeks.

## HERODIAN (II and III c.)

Herodian was born in Syria sometime around the year 170. It is considered he had Greek origins. For a certain time he lived in Rome, but he had no significant public functions. He wrote an impressive history work in eight books, dedicated to the history of Rome, which covered the period from the year 180 (after the death of the emperor Marcus Aurelius) until 238. Because of this, it is considered that Herodian passed away around 240.

Addressing Herodians's writings about the subject we're covering, we will say that this ancient author treated the Macedonians as a separate nation very clearly too. And he pointed that out very precisely. We will list several examples.

In the first book (chapter 3) Herodian mentions the Macedonian Ptolemaic dynasty which ruled Egypt at the time. Herodian writes the following about king Ptolemy:

*“Ptolemy, too, contrary to the laws of the Macedonians and Greeks, went so far as to marry his own sister.”* (Herodian: “History of the Roman Empire“, 1961, Book 1, Chapter 3).

Actually, the members of the Ptolemaic dynasty only made formal (and not real) marriages with their sisters to fit the Egyptian tradition. What's interesting in this sentence is that Herodian separated the Macedonians from the Greeks saying that they have their own laws. Of course, he was referring to the Macedonians and Greeks that lived in Egypt. This testimony has an even bigger value because Herodian himself had Greek origins. Practically, he clearly separates the Macedonians from the Greeks, not only as separate nations, but as separate cultures (mentioning their special "laws").

Furthermore in the sentence, Herodian, while criticizing other kings and their strange habits, mentions the Macedonian king Antigonus:

*“Antigonus had imitated Dionysus in every way, even wearing a crown of ivy instead of the Macedonian hat or the diadem, and carrying the thyrsus instead of a scepter.”*

This testimony is interesting because Herodian reminds us of the specific elements that the ancient Macedonian rulers wore (a Macedonian hat or diadem and a scepter), from which Antigonos stepped down because of his obsession with the god of the wine Dionysus. The Macedonian hat mentioned here is actually the famous *kausia*. It was a hat with a wide rim which protected from the sun.

In the Third book (chapter 2) Herodian is still very clear when pointing out the specialness of the Macedonians and the Greeks. He criticizes the Greeks and says that they always argued with each other, they were jealous of each other and they were looking for ways to destroy any one that succeeded in life. Because of this, he says that the Greeks fell as a nation, destroyed by their own greed and evil, so they became easy prey for the Macedonians, and later for the Romans too. Here we read:

*“This is an ancient failing of the Greeks; the constant organizing of factions against each other and their eagerness to bring about the downfall of those who seem superior to them have ruined Greece. Their ancient quarrels and internal feuds had made them easy prey to the Macedonians and slaves to the Romans, and this curse of jealousy and envy has been handed down to the flourishing Greek cities of our own day.”*

No further comment is needed here, really. Herodian clearly points out the three different nations here: Macedonians, Romans and Greeks, the Greeks of course falling under the Macedonian, and later Roman rule.

In the Fourth book dedicated to the Roman emperor Caracalla (188 - 217), in the eighth chapter, Herodian writes that this Roman emperor was so thrilled by the persona and work of Alexander the Great of Macedon, that he proclaimed himself as "the Second Alexander". Here we read:

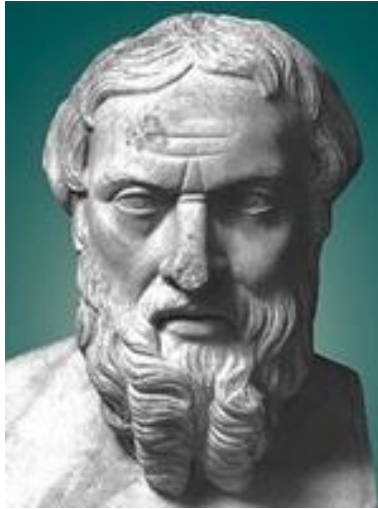
*“Caracalla, after attending to matters in the garrison camps along the Danube River, went down into Thrace at the Macedonian border, and immediately he became Alexander the Great. To revive the memory of the Macedonian in every possible way, he ordered statues and paintings of his hero to be put on public display in all cities. He filled the Capitol, the rest of the temples, indeed, all Rome, with statues and paintings designed*

*to suggest that he was a second Alexander. 2. At times we saw ridiculous portraits, statues with one body which had on each side of a single head the faces of Alexander and the emperor. Caracalla himself went about in Macedonian dress, affecting especially the broad sun hat and short boots. He enrolled picked youths in a unit which he labeled his Macedonian phalanx; its officers bore the names of Alexander's generals."*

This, almost unbelievable testimony is significant in many bases. First, it speaks about the great appeal Alexander the Great had even among some Romans in the highest positions. Let's remind ourselves that it took a great effort for the Romans to conquer Macedonia, but that didn't stop some of the newer generations to admire the great Macedonian king. Furthermore, Herodian mentions a special kind of "Macedonian outfit" which Caracalla dressed up in, and also gives more details connected to the way the Macedonians dressed (the hat *kausia* which we already mentioned, but also short boots). We see that Caracalla rapidly started to worship Alexander after he came near Macedonia (which in his time was already three and a half centuries under Roman reign. This means that at the time the memory of Alexander the Great of Macedon was still very strong among the Macedonians, so Caracalla took it from them.

To conclude, the work of the ancient Greek historian Herodian represents another blow against today's Greek propaganda. Herodian undoubtedly treated the Macedonians as a special nation with their own culture.

## HERODOTUS (V c. BC)



Herodotus was born sometime around 484 BC in Halicarnassus (today's Turkey). It is believed that in the year 457 he was perished because he participated in a conspiracy against Persia (which ruled Halicarnassus at the time). He traveled through many countries and left valuable writings about the peoples and cultures there. For a certain time he stayed in Athens, where he was greatly respected, and then went in a Helenian colony in today's south Italy. He spent the rest of his life writing his extensive work "History", which is considered the first authored extensive work in prose in the history of the world. Because of this, Herodotus is considered a founder of historiography. He passed away in 435 BC.

Herodotus dedicated a fair amount of his work "History" to Macedonia. The detail description he gives of some segments of the Macedonian life at the time, for example: describing the Macedonian homes, detailed description of the toponymy, and even mentioning some lake fish in Macedonia and other, indicate that Herodotus really did live in Macedonia for a certain time. One of today's most famous scientific

authorities for ancient Macedonia, the American professor Dr. Eugen Borza, believes that the information given by Herodotus about Macedonia's older history, was written while he was staying in Macedonia by Herodotus himself. (Dr. Eugen Borza: „In the Shadows of Olympus, The Emergence of Macedon“, Princeton University Press, Princeton, New Jersey, ISBN 0-691-05549-1, USA, 1990).

Speaking of Herodotus, some parts of his work "History" are used today by the Greek and pro-Greek authors as "proof" that the ancient Macedonians (or at least the rulers of the Argeades dynasty to which Philip and Alexander belonged) were allegedly "Greek". Here is one of those extracts. Herodotus writes:

*"...During the reign of Deucalion, Phthiotis was the country in which the Hellenes dwelt, but under Dorus, the son of Hellen, they moved to the tract at the base of Ossa and Olympus, which is called Histiaeotis; forced to retire from that region by the Cadmeians, they settled, under the name of Macedni, in the chain of Pindus. Hence they once more removed and came to Dryopis; and from Dryopis having entered the Peloponnese in this way, they became known as Dorians."*

In this extract Herodotus implies that the Macedonians allegedly were the same nation with the Dorians (one of the founding tribes of the ancient Greeks). However, later on Herodotus contradicts himself, so he mentions the Macedonians and the Dorians as two separate nations. While writing about the ethnical origin of the soldiers that participated in the Greek fleet in defense of Persia, he mentions the Macedonians and the Dorians separately. Here we read:

*"Now these were the nations who composed the Grecian fleet. From the Peloponnese, the following- the Lacedaemonians with six, teen ships; the Corinthians with the same number as at Artemisium; the Sicyonians with fifteen; the Epidaurians with ten; the Troezenians with five; and the Hermionians with three. These were Dorians and Macedonians all of them (except those from Hermione), and had emigrated last from Erineus, Pindus, and Dryopis."*

The Greek and pro-Greek historians use another episode of Herodotus to back up their claims. It's about a description of the situation before the final battle between the Persians and the Greeks, when



Alexander I of Macedon (a Macedonian king, ruled from 498-454) came to the Greek camp to notify the Greeks of the Persians location (even though he cooperated with them earlier). Here we read:

*"Alexander, the son of Amyntas, king and leader of the Macedonians, rode up on horseback to the Athenian outposts, and desired to speak with the generals."*

Further on, Alexander told them the following:

*"Men of Athens, that which I am about to say I trust to your honour; and I charge you to keep it secret from all excepting Pausanias, if you would not bring me to destruction. Had I not greatly at heart the common welfare of Greece, I should not have come to tell you; but I am myself a Greek by descent, and I would not willingly see Greece exchange freedom for slavery."*

He then gave them information about the Persians. In the end, he said:

*"I am Alexander of Macedon."*

The Greek historiography and propaganda uses these writings to prove to the world that the Macedonians were "Greeks" or at least their kings were. And yeah, at a first glance it does seem that way. Alexander declared himself as "Greek", so everything is clear.

About the "Greek" origin of the Argaed Dynasty (a Macedonian dynasty which Philip II and Alexander the Great belonged to), Herodotus wrote the following:

*"Now that the men of this family are Greeks, sprung from Perdiccas, as they themselves affirm, is a thing which I can declare of my own knowledge, and which I will hereafter make plainly evident. That they are so has been already adjudged by those who manage the Pan-Hellenic contest at Olympia. For when Alexander wished to contend in the games, and had come to Olympia with no other view, the Greeks who were about to run against him would have excluded him from the contest-saying that Greeks only were allowed to contend, and not barbarians. But Alexander proved himself to be an Argive, and was distinctly adjudged a Greek; after which he entered the lists for the foot-race, and was drawn to run in the first pair."*

At first glance, it seems that everything is clear here as well. Alexander I declared himself as "Greek" and that's why he was accepted to participate in the Greek Olympics which were strictly Greek-only.

But, if we make a deeper analysis on all these writings by Herodotus, we will see that things aren't as simple as they first appear.

First of all, we will analyse the statement Alexander made in the Greek camp, and analyse the historical context it was given in.

At that time the Greek-Persian war was going on in which Persia battled against the powerful united Greek forces. Macedonia was led by the before-mentioned Alexander I of Macedon. At the time, Macedonia was militarily weak and economically undeveloped. Macedonia found herself in the middle of this feisty war between those two powerful forces, so Alexander was in an almost impossible situation. Both Persia and Greece could easily conquer the weak Macedonia if they even sensed she was allying with the opposite side. That's why Alexander made huge efforts to preserve his country. He declared Macedonia as neutral, but secretly sent positive signals to the Persians and the Greeks, just so they can stay out of Macedonia. For example, he married his sister Gygea to the Persian commander Bubares, and at the same time gave confidential information to the Greeks. Still, on the night at the final battle at Plataea (479 BC), Alexander went to the Greek camp and informed them of the position of the Persians, allying himself with the Greeks. He probably estimated that the Greeks will win the battle (and even the war), so that's why he went to their camp to gain their trust (especially for the times to come after the war). It is at that time that he declared himself as a supposed "Greek".

This thesis about Alexander's false declaration as a "Greek" just to gain over the Greeks after they defeat Persia is presented by many present-day historians. One of them is the before-mentioned American historian Dr. Eugen Borza. In his book Borza rightfully asks several questions. He asks, if Alexander was indeed "Greek", wouldn't the Greeks know that in advance? Didn't they know that the Macedonian dynasty was "Greek" so he had to prove himself? And he was not just anyone; he was the king of a neighbouring country. And the Greeks knew very well who their compatriots are, and who aren't (especially in the

time of the war with the Persians, which was actually an ethnical war). Why was there a need for him to point out his supposed "Greek" origin? And why didn't any other Greek, Athenian or Spartan ever prove their Greek origin before the other Greeks?

A question comes to mind, why did the Greeks forbid Alexander I to participate in the Olympics declaring him a "barbarian"? If he was "Greek", they would have recognized their "fellow citizen" and not be declared as a "barbarian" (a man who doesn't speak Greek).

Borza also writes (page 112) that Herodotus's story is full of incomprehensible data which doesn't make much sense.

After making an analysis of the illogical things inside Herodotus's story about the alleged participation of Alexander in the Olympics, Borza concludes that this story can be ignored.

The historians Macan, How and Wells think the same. While mentioning these authors, Borza writes that they too considered that the alleged self-declaration of Perdiccas's heirs is weak evidence to their Greek origin.

Referring to Alexander's self-declaration as "Greek" before the battle of Plataea, Borza says that he did this for political reasons (which we already explained), so he writes that insisting on Alexander's Greek origin and Greek ancestors contradicts with Herodotus himself, who mentioned the Thesalians as the first Greeks who fell under Persian reign, confirming that the Macedonians were not a Greek nation.

Further on, Dr. Borza concludes that Herodotus and Thucydides both treated the Macedonians as foreigners, a distant nation that lived outside the Greek borders (page 96).

Onwards, Borza concludes that Alexander declared himself as "Greek" simply to integrate himself in the Greek world after the Greeks would win over Persia. He says that the stories of his Greek declaration should be completely ignored because they represented a view of his propaganda, and his final goal which was, of course, to keep the freedom of his country.

The famous American historian Peter Green also shares the opinion about Herodotus's story. In the description of Herodotus, he writes that Alexander showed his origin with very questionable claims.

Green writes that Alexander was acknowledged as a "Greek" but it was strongly opposed by the Greeks who were organising the Olympic Games (Peter Green, "Classical Bearings" p. 157).

The famous historian Ernst Badian gives a similar interpretation about Herodotus's history for the alleged "Greek" origin of Argaedes. He writes that the influential Greeks made a hard decision admitting Alexander as "Greek", which caused harsh protests among the other competitors who rejected Alexander's participation in the Olympics, calling him a "barbarian". (Ernst Badian: "Studies in the History of Art Vol. 10: Macedonia and Greece in Late Classical Early Hellenistic Times").

He concludes that the decision for Alexander's participation on the Olympics was purely political, and not factual, meaning Alexander only presented himself as a "Greek" to gain political points. He was forced to "prove" his Greek origin, so he was recognized as Greek by the authorities, but the contestants still protested against his participation, calling him a "barbarian". Badian reminds us that later ancient historians very clearly distinguished Alexander I as a "Philhellen" (which we will discuss later on).

The German historian Ulrich Wilcken writes a similar story. He says that Alexander I felt sympathy towards the Greeks and wanted to participate in the Olympics, but he was rejected as a "barbarian" because the games were Greek-only. That's why he had to prove his origins, and he was later accepted as a competitor. Since then Macedonian kings were treated as Helens, but, same as before, their people were treated as barbarians. (Ulrich Wilcken: „Alexander of Macedon“, 1931., translated in Macedonian, Skopje, 1988 p. 54).

So, Alexander's participation in the games was in no way easy, and was only allowed after he insisted, and was only allowed with certain limitations, and, according to them, only the Macedonian kings could participate in the games, while their people (the Macedonians) were still treated as barbarians.

The historian Arthur Weighal rightfully thinks that it was convenient to the Greeks at the time to acknowledge Alexander I (but just him, not the Macedonians!) as "Greek", because Macedonia would

eventually be needed as an ally against the powerful Persia. (More detail at: A. Weighal, "Alexander of Macedon", Skopje, 1992, in Macedonian).

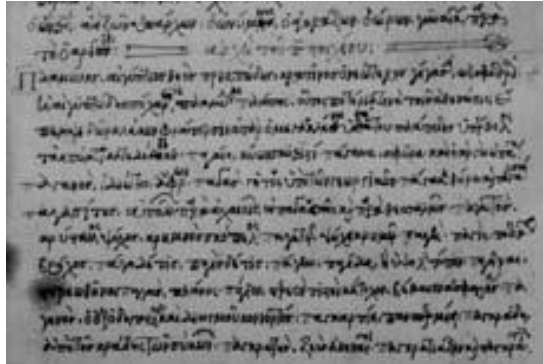
If these evidences aren't enough, we will again quote Herodotus himself. On one hand he writes that Alexander I declared himself "Greek", but on the other hand Herodotus (8, 142) writes that the Spartans (Greeks) disqualified Alexander I as a "*distrusting stranger*".

Another big evidence that Alexander falsely declared himself as "Greek" is the fact that he was declared a "Philhellen" (friend, sympathizer of the Greeks) by the Greeks when he helped them with information about Persia. They only gave out these titles to foreigners, i.e. non-Greeks who did good things for Greece.

We can't really understand these things today, but at that time he had to act like that in order to preserve his (at that time, weak) country. And he succeeded. He kept Macedonia, which just after several generations, conquered all of the Greek and Persian territories.

To conclude, even with all the controversial information, even in Herodotus's works we can see clear evidences that the Macedonians were not Greeks. We can see this not only in his mentioning of the Thessalians (Greeks) as the first Greek nation conquered by the Persians (even though the Persian passed through Macedonia first, which means Herodotus didn't consider them Greek), but also in the determination of Alexander I of Macedon by the Spartans as a "*distrusting stranger*".

## HESYCHIUS (V c.)



It is little known to the Macedonian public that there is a significant corpus of a few dozen words from the Ancient Macedonian language, all gathered in one work.

It's about the "Lexicon of Hesychius". Before we give an explanation on the meaning of this lexicon, let's say a few words about its author.

It is believed that Hesychius lived in the V century in Alexandria, and was probably of Greek ethnical origin. He was mainly focused on collecting words from the ancient languages and dialects, which he found very interesting. In the end, he ended up creating a large lexicon containing around 51 000 words.

There are assumptions in the great Catholic Encyclopaedia that this lexicon was actually an older one, contained words from the ancient languages and was created around the 1st century AD, and Hesychius simply added more ("The Catholic Encyclopedia", Volume VII Copyright © 1910 by Robert Appleton Company Online Edition Copyright © 2003 by K. Knight: Hesychius).

Little is known about Hesychius's life. It is known that he was a pagan. His lexicon is presented as a "Greek lexicon" in many world encyclopedias, such as "Britannica" and many others. However, this kind of description doesn't really suit the facts, and it presents a twist on the facts to make them more Greek appealing. The biggest negation to the

Greek origin of this lexicon is contained in the lexicon itself. It's true that there are mostly words from Greek dialects in it, but, besides those, Hesychius presents words from other languages as well. He has a whole chapter called "Words from the Peoples", and in this chapter we can see words from other languages, like: Persian, Thracian, Egyptian, Indian and others. Under a special title in this chapter, we can see words from the language of the ancient Macedonians. Related to this, in the world famous encyclopedia "Columbia" ("The Columbia Encyclopedia", Sixth Edition. Copyright © 2001 Columbia University Press, title: Hesychius of Alexandria), the truth is correctly presented, and, according to it, the Lexicon offers data for even a small reconstruction of some lost languages, among which the language of the ancient Macedonians is specifically pointed out. Here we read:

*"Hesychius of Alexandria, fl. 5th cent. Alexandrian grammarian. Hesychius is known as the compiler of an invaluable lexicon, a glossary of unusual words and expressions occurring in Greek writings. The material is drawn from special languages (e.g., medical), from older poets, and from various dialects and languages. It is the source of virtually all the material now available on certain vanished languages, such as ancient Macedonian."*

It's interesting to note that the contents of the Lexicon of Hesychius, even today, aren't completely presented to the world public. This lexicon is kept in Venice, and it only has one sample. Part of this Lexicon was published in 1514 for the very first time, and today it's a great rarity. In 1953, a German scientist Kurt Latte published a piece of this Lexicon in the Danish Academy in Copenhagen. This piece was divided into two tomes (the second tome was published in 1966). But, only words from alpha to omicron were published in these two tomes. This means that the Lexicon of Hesychius is still unpublished in its full version. A treasury of words and secrets that this Lexicon contains for the ancient languages is still unavailable to the world public. In 1987 the Danish Academy put the scientist Peter Allan Hansen in charge to finish the publishing of this Lexicon, and, to our knowledge, it's still a work in progress.

In the Lexicon of Hesychius all the words are carefully organized alphabetically and are systematically organized and classified in different chapters. For example, there are chapters referring to: words from the languages of different peoples, words from the works of different authors, words connected to the animal world, words from the toponymy, words related to food and drinks, personal names, etc.

Related to the words from the ancient Macedonian language, they are presented in several chapters and titles (at least according to the material we had available, and it's not complete).

In the chapter "Words from the peoples", we mentioned that there is a special title that cites "Macedonian". A total of 130 words can be found under this title.

Besides this, there is a chapter titled "Index Scriptorium in Hesychio Allatorum" where (according to Hesychius) words used by ancient authors, are presented. The authors are arranged alphabetically, and one of them is Amerias Macedo. From his works, Hesychius separated a total of 20 ancient-Macedonian words, and many of them are presented in the previously mentioned chapter with words from the Macedonian language. There are titles where the ancient-Macedonian toponymy is presented, as well as personal names.

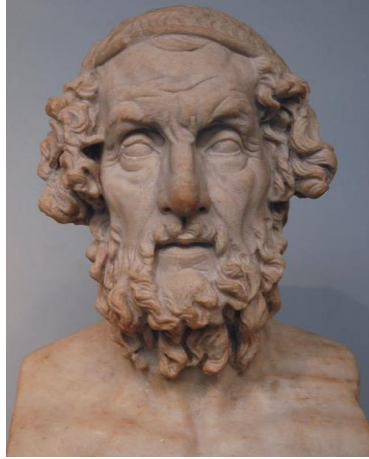
All the words in the Lexicon of Hesychius are presented with Greek letters (for which is known that the Greeks overtook them from the Phoenicians), and the short comments are in Latin and Koine.

The detail review of all the ancient-Macedonian words from the Lexicon of Hesychius and the obvious similarity of some of the words with the Macedonian words of today, as well as the fact that most of them did not exist in the Greek dialect - we presented all of this in the book "The Language of the Ancient Macedonians", so we won't repeat it here. We will just give a reminder that Hesychius too described the Macedonians as "barbairans" (people who don't speak Greek). In the description of the word *sarisa* (a long spear used by the Macedonian phalanx), he wrote that it was used by "*the barbarians Macedonians*".

Practically, the Lexicon of Hesychius represents another ancient-Greek testimony which goes against the modern Greek propaganda.



## HOMER (TROYAN WAR)

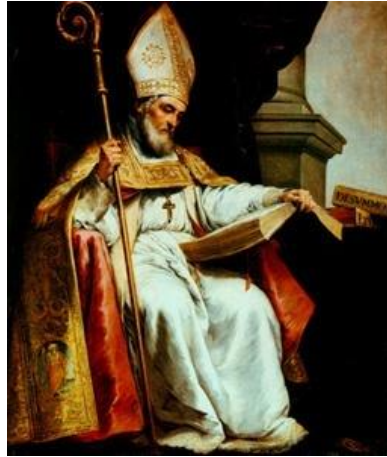


It is considered that the Trojan war happened between the XIV and the XII c. BC. It is known that in the Trojan war, the Greeks joined forces, attacked and conquered the city Troy. Lacking information about the actual reasons of the war, it is believed that the war occurred because Paris of Troy (son of the Trojan king Priam), while visiting Sparta, seduced the lovely Helen (who was lawfully wedded to the king of Sparta, Memnon), after which she eloped with him in Troy. Because only so much is known about these events, we won't stick to details. We will just give a reminder of several facts connected to the subject we're covering.

The Trojan war is mainly described in Homer's "Iliad" (written around VII c. BC), even though this war is cited in other sources. Homer mentions the enthomys "Archaeans" and "Danaians" as attackers and conquerers of Troy. It is widely accepted that Homer, under these names, refers to the nation later known as the ancient Greeks. To protect his honor, Memnon called the Achaean (Greek) tribes to war against Troy. In addition, the names of the Greek tribes and citizens of the local areas are clearly mentioned. Some of them were: Mycenaeanians, Arcadians,

Boeotians, Phocians, Ormenians, Athenians, Lacadaemonians (Spartans), Symians, Elians, Locrians and others. In the "Iliad" it's clearly written that the most northern area that had participants in the Achaean ("Greek") forces was Thessaly (a region south of Macedonia). This practically means that in the Trojan war not a single Macedonian participated on the Achaeans (Greek) side. On the contrary, some of the Trojan defenders (Aeneas, Astipilo, Mneso, Midon, Pfelestes, Trasio and others) originated from Paeonia (a north-Macedonian region). It can even be said that the Trojan war, even in the slightest, was the first known "Macedonian-Greek" collision.

## ISIDORE OF SEVILLE

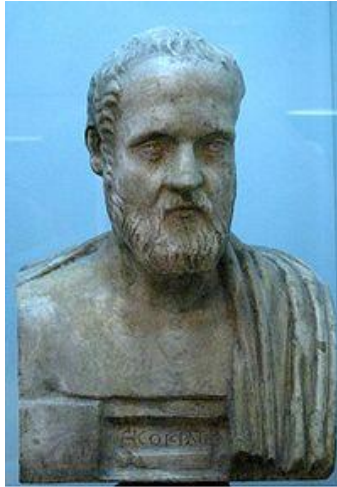


If we accept the belief that antiquity ended with the Great Human Migration, after which the middle age began, then Isidore of Seville (San Isidoro de Sevilla) lived sometime between these two periods (he was born in 560, and died in 636). He was an archbishop in Seville and was one of the biggest intellectuals at the time. Among other things, he also wrote history. In his work "Etymologiarum sive Originum" (Liber XIV, 4, *De Europa*) written in Latin (thanks to Mr. Robert Petkovski for the translation), Isidore of Seville writes about Macedonia, too. Among many things, here we read:

*"Macedonia was first called Emathia, based on a region named Emathia near it... She borders with the Aegean Sea on the east, Achaia on the south, Dalmatia on the west and Moesia on the north. The homeland of Alexander the Great is a fertile land with many silver and gold mines. It has a peninsula that looks like a pearl. There we see Mount Olympus, rising so high that it seems to be reaching the clouds... Mount Olympus is the biggest and tallest in Macedonia...This Macedonian mountain borders with Thrace. The forest Anthos is Macedonian and it's tall and dark..."*

The interesting thing in this quote is that Isidore of Sevilla undoubtedly considers Olympus a Macedonian mountain, even though he lived in the VI and VII c., when Macedonia did not even exist as an independent country for nearly 800 years. He claims the same for the forest Athos.

## ISOCRATES (V and IV c. BC)



Isocrates was an ancient Greek orator. He was born in 436, and died in 338 BC. Practically, he lived during the same period as Philip II of Macedon. He descended from a wealthy family, which later became poor because of the Peloponnesian War. But, Isocrates regained his wealth back after he opened a school for rhetoric in 392 BC. Today only a part of his speeches (letters) are preserved. One of these speeches is known as "The Philippus". In this speech (a letter), Isocrates sends an appeal to Philip II of Macedon to lead the Greeks in a military action against Persia. This speech was created in 346 BC, not long after the military successes of Philip II of Macedon over the Greeks. Practically, after Isocrates realized that Philip II is militarily overpowering the Greeks, instead of opposing against him, he offered the Greeks to subdue to his command and to attack Persia together. In this speech Isocrates undoubtedly treats the Macedonians and the Greeks as two separate nations.

In the beginning, Isocrates writes to Philip that when he announced his idea of writing a letter to Philip to people close to him, many of them criticized him, trying to convince him not to. Isocrates hands down their

statements. One of them said that he (Isocrates) can't know what Philip's interest is, so he can offer him advice. Isocrates's critic also said:

*"Further, he has also at his side the most competent men in Macedonia, who, it is probable, even though unversed in other matters, understand his interests at least better than you do. Moreover, you will also find many of the Hellenes living in that country, men not devoid of reputation or good sense, but men by the help of whose counsels he has not diminished the power of his throne, but has achieved things worth praying for."* ("Philippus", 19).

From this extract we can see that the critic who tried to convince Isocrates not to write a letter to Philip (who's words here are handed down by Isocrates), treats the Macedonians as a separate nation as well. He mainly criticizes Isocrates, as a Greek, not to write a letter to Philip because not only did he not know his plans, but if Philip wanted advice from a Greek he would have asked the respected Greeks that lived (as a minority) in his land (Macedonia).

Continuing, we show the direct addressing to Philip, in which, among many things, Isocrates says:

*"In regard to other matters, however, I think that your father, the founder of your kingdom, and the ancestor of your race- if the former had the right, and the two last the power - would give you the same counsel as myself.*

*Your father was on friendly terms with all these states, to which I advise you to give your attention; and the founder of your empire, whose aspirations were higher than those of his own countrymen,- and who desired undivided authority, did not adopt the same course of action as others whose projects were equally ambitious. While they endeavoured to gain this exalted position by causing strife, disturbance, and bloodshed in their cities, he left Hellas alone altogether and devoted himself to establishing his kingdom in Macedonia; for he knew that the Hellenes were not accustomed to put up with monarchies, while the rest were unable to order their life aright without such a form of government. The result was that, owing to his peculiar views on these subjects, his rule was one of quite a different character from the rest; for he alone among the Hellenes claimed to rule over a people not of kindred race, and alone*

was able to escape the dangers that beset monarchy. ("Philippus", 105 - 108).

Here Isocrates, even though he represents the theory by which "Philip's father" (symbolical meaning of the first known ancestor of his dynasty called Temenos) originates from the "Greek" Argos of Peloponnesus, he still (as a Greek) undoubtedly mentions the Macedonians as a "kinder race" (nation) to the Greeks.

In his further addressing to Philip, Isocrates says:

*"I say that you ought to be the benefactor of the Hellenes, the king of Macedonia, and the ruler over as many barbarians as possible. If you succeed in this, all will be grateful to you, the Hellenes by reason of advantages enjoyed, the Macedonians, if you govern them like a king and not like a despot, and the rest of mankind, if they are freed by you from barbarian sway and gain the protection of Hellas."* ("Philippus", 154).

We believe that no further comment is needed for this strong separation of the Macedonians and the Hellenes.

From all this, it is clear to see that Isocrates, as one of the elder ancient-Greek historians, clearly believed that the Macedonians were a nation different to the Greeks.

## JOHANNES MALALAS (V and VI c.)

Johannes Malalas was born around the year 491 in Antiochia. He is the author of the work "Chronographia", which contained 18 books, but only fragments are preserved. He passed away in 578.

In the Eight book Johannes Malalas gives a description of the history of the world, starting with the genesis, and ending with his time (VI c.). He devoted a significant part to Macedonia and the Macedonians (above all to Alexander the Great of Macedon). About the activities of this Macedonian king, Johannes Malalas writes:

*"He freed the cities and countries and all the lands of the Romans, Greeks and Egyptians from the subjection and slavery which they had suffered under the Assyrians, Persians, Parthians and Medes, and he restored to the Romans everything which they had lost. From Adam until the victory of Alexander the Macedonian, there were 5557 years. At that time, Iaddus was high priest of the Jews."* (Johanes Malalas, "Chronographia", Book VIII).

From the aspect of the subject we are covering in this book, it's clear that in here the Macedonians are separated from the Greeks as well (which are mentioned together with other nations that were freed from "Alexander the Macedonian").

It's interesting that Johannes Malalas offers data that doesn't correspond with the previous knowledge. For example, he writes that during the founding of Alexandria in Egypt, Alexander allegedly ordered for a virgin called "Macedonia" to be sacrificed, which of course does not account for the truth. Malalas also writes that Alexander descended from the Trojan hero Achilles, who he mentions as "Achilles the Macedonian" (Chronographia, Book VIII).

Further on in the same (eight) book, related to Alexander the Great, Malalas writes:

*"Alexander... reigned for 17 years, during which time he subdued all countries, and his war lasted for 9 years. He subdued 22 barbarian nations, and 13 Greek nations; and he and his associates founded many cities. From Adam until the death of Alexander the Macedonian, there are 5,593 years, as Theophilus the chronicler has recorded".*



We can see that here Malalas mentions the Greeks separately as well. Of course, the "*13 Greek nations*" are actually Greek citizens of different cities on today's Greek territories, but including Asia Minor as well.

Malalas describes Alexander's heirs that remained to rule the territories of the fallen Macedonian empire. About Ptolemy, he writes:

*"Ptolemaeus ruled the Egyptians with the authority of the Macedonians for 42 years. The second king was Ptolemaeus, his son... The thirteen Macedonian monarchs of the Ptolemaic dynasty, from Ptolemaeus son of Lagus until Cleopatra daughter of Dionysus, ruled over the whole country of Egypt for a total of 300 years..."* ("Chronographia", Book VIII).

About the Seleucids, Malalas, among other things, wrote:

*"Seleucus set up a stone image of the eagle in front of the city. He ordered that the months in Syria should be named after the Macedonian fashion, because he found that giants had once lived in the country... Seleucus himself came from Pella, a city in Macedonia."* ("Chronographia", Book VIII).

Let's conclude that in the Johannes Malalas's work we can see a clear distinction between the Greek and the Macedonian nation too.

## JOSEPHUS FLAVIUS (I c. BC)



Josephus Flavius is another ancient historian who wrote about the ancient Macedonians. He is the most known ancient Jewish historian. He was born in Jerusalem sometime around the year 36, which means just a few years after Jesus Christ was crucified. His real name was Yosef Ben Matatiah (Joseph son of Matthias). He descended from a royal and clerical Judaic family. He was a member of the Pharisees and was a well-known member of the Jewish society. Even though he had Roman friends, he participated in the Jewish rebellion against the Roman reign, after which he was imprisoned. The Roman emperor Vespasian freed him, and as gratitude, Joseph took his family name - Flavius. He spent his last days in Rome, writing about the history of the Jews. His works include "Jewish Antiquates", which he wrote in 20 tomes, and "Flavius Josephus Against Apion", a work in which he opposed the Hellenistic historians of the time, who mockingly wrote about the Jews. He even wrote his own autobiography. Flavius (even though he was a Jew and a Pharisee), as a historian, left extraordinary historical data for the activities of Jesus Christ, and left testimonies about the activities of St. John the

Baptist. Josephus Flavius left a lot of valuable data about the life of the Macedonians in the Holy Land, not only from the time when they completely ruled Palestine (after being conquered by Alexander the Great of Macedon), but much later as well.

We go into further detail about Josephus Flavius's writings about the Macedonian life in ancient Palestine in the book "Jesus Christ and the Macedonians", so here we will just give a reminder of some of them.

Since he described the conquering of the Holy Land by Alexander the Great of Macedon (for whom he writes in a positive tone), Flavius continues to describe the events that happened after the death of Alexander the Great. It is known that the Macedonian dynasty Seleucids still reigned over the Holy Land. It was a dynasty formed by Alexander's general Seleucus. In the middle of the II century BC, because of the bad influence of Antiochus IV from this Macedonian dynasty, the Jews started to rebel and in the end succeeded and founded their own independent state. Here we should mention a very important piece of information. When Josephus Flavius writes about the Jewish rebellion against the Seleucid dynasty, he very clearly states that the Jews actually fought for their freedom from the slavery imposed by - the Macedonians. While writing about the death of the Jewish leader Judas Maccabee, Flavius says:

*"Judas... left behind him a glorious reputation and memorial, by gaining freedom for his nation, and delivering them from slavery under the Macedonians."* ("Jewish Antiquities", XII, 11, 2).

Referring to the successes of the rebels leader Judas Maccabee against the Macedonians Seleucids, Josephus Flavius writes:

*"...The nation of the Jews recovered their freedom when they had been brought into slavery by the Macedonians... A famine also assisted their wickedness, and afflicted the country, till not a few (Jews), who by reason of their want of necessities, and because they were not able to bear up against the miseries that both the famine and their enemies brought upon them, deserted their country, and went to the Macedonians."* ("Jewish Antiquities", XIII, 1,1).

Here the term "*Macedonians*", again, refers to the Seleucides, who even after losing the Judea territory, still ruled a big part of Palestine and more.

That the Jews were "*under the government of the Macedonians*" (meaning the Seleucids), Flavius writes in his 19th book ("*Jewish Antiquities*", XIX, 6,2), as well as many other places.

Flavius writes about the concern of the Macedonian army leader Bacchides, a concern that he expressed when he found out that the killed Jewish leader Judas Maccabee was replaced by his brother Jonathan. Here too, Flavius calls the Seleucids "*Macedonians*". Here we read:

*"When Bacchides heard this, and was afraid that Jonathan might be very troublesome to the king and the Macedonians, as Judas had been before him, he sought how he might slay him by treachery."* ("*Jewish Antiquities*", XIII, 1,2).

Flavius calls the Seleucids "*Macedonians*" when he writes about the request the Jews made to the Egyptian king Ptolemy Philometor (another Macedonian), in which they asked for his permission to build a Judaic temple in Alexandria. This request was made by the son of a Jewish high priest called Onias, who first lived in Palestine, and later moved to Alexandria. When Onias saw that his Judea is oppressed by the Macedonians, he asked the Egyptian king to allow the Jews to build a Jewish temple in Alexandria to remind them of their oppressed homeland. Related to this, Flavius writes:

*"But then the son of Onias the high priest, who was of the same name with his father, and who fled to king Ptolemy, who was called Philometor, lived now at Alexandria, as we have said already. When this Onias saw that Judea was oppressed by the Macedonians and their kings, out of a desire to purchase to himself a memorial and eternal fame he resolved to send to king Ptolemy and queen Cleopatra, to ask leave of them that he might build a temple in Egypt like to that at Jerusalem..."* ("*Jewish Antiquities*", XIII, 3,1).

All of this is extraordinary important information especially because in a lot of world encyclopedias and other works it is untruthfully written that the Seleucids supposedly spread "*Greek culture and language*" in their state, that they built "*Greek cities*" etc. It is true that

their state had a lot of elements from various countries, including the Greek, but that doesn't mean that they were "*Greeks*". Besides, we can see from the testimonies that himself Flavius made that the Jews were completely aware that they are under Macedonian (and not Greek) slavery.

Flavius calls the Seleucids Macedonians in his book "War of the Jews" as well. Here too he writes about the fight of Simon Maccabee against the Seleucids, saying:

*"Simon... freed the Jews from the dominion of the Macedonians, after one hundred and seventy years of the empire (of Seleucus)".* ("War of the Jews", I, 2,2).

The founding of the independent Jewish state by Simon Maccabee, Flavius describes as:

*"But Simon, who was made high priest by the multitude, on the very first year of his high priesthood set his people free from their slavery under the Macedonians, and permitted them to pay tribute to them no longer; which liberty and freedom from tribute they obtained after a hundred and seventy years."* ("Jewish Antiquities", XIII, 6,7).

So this means that this is another affirmation made by Flavius about the ethnic Macedonian character of the Seleucids, even 200 years after the Macedonians first moved to the Holy Land!

We already mentioned that more detailed writings about the Macedonians in the Holy Land can be found in the book "Jesus Christ and the Macedonians", so here we only mention how Josephus Flavius treated the Macedonians as a special nation to the Greeks.

In his book "Flavius Josephus Against Apion", Flavius mentions the Macedonians as citizens of the Egyptian city Alexandria. In the second part (6), he writes that: *"Grecians and Macedonians who were ill possession of this city..."*, and continuing on he accuses the Egyptians, saying that because of the racial hatred towards the Jews, they got the Macedonians and the Greeks to turn against the Jews that lived in Alexandria. So, we see that he separately mentions the Macedonians and the Greeks.

Josephus Flavius mentions the Macedonians from the Greeks separately on other places as well. For example, while writing about the

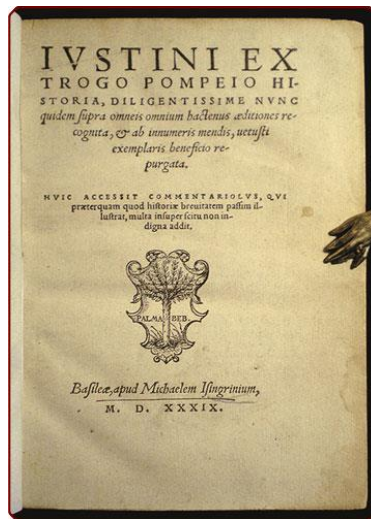
Jewish migration in the Asia Minor cities by the Macedonian ruler Seleucus Nicator, Flavius writes:

*“The Jews also obtained honours from the kings of Asia when they became their auxiliaries; for Seleucus Nicator made them citizens in those cities which he built in Asia, and in the lower Syria, and in the metropolis itself, Antioch; and gave them privileges equal to those of the Macedonians and Greeks, who were the inhabitants...”* (“Jewish Antiquities“, XII, 3, 1).

Flavius mentions a speech from the Judaic king Agrippa II (first century AD), in which the Macedonians are clearly mentioned as the dominant members of Alexandria, but as members of other areas in Egypt (“War of the Jews“, II, 16,4). In the same speech Agrippa II convinced the Jews not to fight against the Romans because other peoples were under Romanian reign as well, and then he clearly separated the Macedonians from the Greeks (which we will mention in greater detail in the chapter devoted to this king).

Practically, Josephus Flavius is another ancient historian, whose works oppose the modern Greek propaganda.

## JUSTIN (II, III or IV c.)



Justin's real name is Marcus Junianus Justinus. Almost nothing is known about his personal life, except that he lived and worked in Roman times. His work is "Historiarum Philippicarum Libri XLV" which (according to his opinion), represented an extract from the large historical work written in Augustus's time titled "Historiae Pillippicae et Totius Mundi Origenes et Terrae Situs", by Pompeius Trogus. Based on the language written by Justin, todays historians are placing him between the II and IVc. BC.

What's important for us is that in his above-mentioned work (which we said is an extract from Trogus's work), Justin mentions the Macedonians and Macedonia over 200 times, describing in great detail the history of Macedonia and pretty clearly separating them from the Greeks. We will hand out a few extracts.

Writing about Philip II of Macedon's reign and the threats made against Greece and Asia, Justin says:

*...The name of the Macedonians, previously mean and obscure, rose into notice; and Philip, who had been kept three years as a hostage*

*at Thebes, and had been imbued with the virtues of Epaminondas and Pelopidas, imposed the power of Macedonia, like a yoke of bondage, upon the necks of Greece and Asia.” (Justin, 6,9).*

No further comment is needed.

Justin dedicated the Seventh book from his work to Macedonia. We will give a few interesting extracts from this book.

*“Macedonia was formerly caned Emathia, from the name of king Emathion, of whose prowess the earliest proofs are extant in those parts. As the origin of this kingdom was but humble, so its limits were at first extremely narrow. The inhabitants were called Pelasgi, the country Paeonia. But in process of time, when, through the ability of their princes and the exertions of their subjects, they had conquered, first of all, the neighbouring tribes, and afterwards other nations and peoples, their dominions extended to the utmost boundaries of the east. In the region of Paeonia, which is now a portion of Macedonia, is said to have reigned Pelegonus, the father of Asteropaeus, whose name we find, in the Trojan war, among the most distinguished defenders of the city.”*

Furthermore:

*“The states of Greece, while each sought to gain the sovereignty of the country for itself, lost it as a body. Striving intemperately to ruin one another, they did not perceive, till they were oppressed by another power, that what each lost was a common loss to all; for Philip, king of Macedonia, looking, as from a watch-tower, for an opportunity to attack their liberties, and fomenting their contentions by assisting the weaker, obliged victors and vanquished alike to submit to his royal yoke.” (8, 1).*

Writing about the battle at Chaeronea, which was between the Macedonians led by Philip II of Macedon, and the Greek cities, Justin says:

*“But as soon as he recovered from his wound, he (Philip II of Macedon) made war upon the Athenians, of which he had long dissembled his intention. The Thebans espoused their cause, fearing that if the Athenians were conquered, the war, like a fire in the neighbourhood, would spread to them. An alliance being accordingly made between the two cities, which were just before at violent enmity with each other, they wearied Greece with embassies, stating that ‘they thought the common enemy should be repelled by their common strength,*



*for that Philip would not rest, if his first attempts succeeded, until he had subjugated all Greece.’ Some of the cities were moved by these arguments, and joined themselves to the Athenians; but the dread of a war induced some to go over to Philip. A battle being brought on, though the Athenians were far superior in number of soldiers, they were conquered by the valour of the Macedonians, which was invigorated by constant service in the field. They were not, however, in defeat, unmindful of their ancient valour; for, falling with wounds in front, they all covered the places which they had been charged by their leaders to defend, with their dead bodies. This day put an end to the glorious sovereignty and ancient liberty of all Greece.” (9,3).*

This too is a very clear articulation, and no further comment is needed.

Justin clearly separated the Macedonians from the Greeks when he writes about the preparations of the Macedonian army before the battle of Issus, too. It is well known that Alexander at the time divided his troops by nationality. He talked about all the different reasons of the importance of this battle to all the troops, of all nationalities, in order to lift their spirits. Here we see that he was a great psychologist as well. We read:

*“He excited the Illyrians and Thracians by describing the enemy’s wealth and treasures, and the Greeks by putting them in mind of their wars of old, and their deadly hatred towards the Persians. He reminded the Macedonians at one time of their conquests in Europe, and at another of their desire to subdue Asia, boasting that no troops in the world had been found a match for them, and assuring them that this battle would put an end to their labours and crown their glory.” (11,9).*

We can see that all four peoples, the main core of the Macedonian army, are separately mentioned, those being: Illyrians, Thracians, Greeks and Macedonians.

When writing about Alexander's stay in Egypt and while visiting a local oracle, Justin says:

*“A response was also given by the oracle to his attendants, that ‘they should reverence Alexander as a god, and not as a king.’ Hence it was that his haughtiness was so much increased, and a strange arrogance arose in his mind, the agreeableness of demeanour, which he*

*had contracted from the philosophy of the Greeks and the habits of the Macedonians, being entirely laid aside."* (11,11).

This prophecy is referring to the event when an oracle in Egypt told Alexander he was a "son of God", and he himself should be treated like a god. This was completely acceptable in the current Egyptian tradition, according to which the pharaohs were treated as kings and gods at the same time. But, this was weird and unacceptable for the Macedonians and the Greeks, for whom Alexander was and remained to be treated just as a king and a normal human being. However, in here Justin clearly separated these two nations.

In his 12th book, Justin describes the Greek rebellion against the Macedonian power. It began right after Alexander the Great of Macedon left to conquer Asia. Here we read:

*"After the departure of Alexander from Macedonia, almost all Greece, as if to take advantage of the opportunity for recovering their liberty, had risen in arms, yielding, in that respect, to the influence of the Lacedaemonians, who alone had rejected peace from Philip and Alexander, and had scorned the terms on which it was offered."* (12,1).

It is absurd how, even knowing these clear articulations, some people can still claim that the ancient Macedonians were "Greeks".

Writing about the all the wars the Greeks waged throughout history, Justin states:

*"...Greece had frequently felt great disturbances at one time from the wars of the Persians, at another from those of the Gauls, at another from those of the Macedonians, but that they would think all those to have been but trifling, if the force, which was now collecting in Italy, should once pour itself forth from that country."* (Justin, 29,3).

Here too we can clearly see that the Macedonians are separated not only as a different nation, but as one of Greece's three major enemies in history.

Justin also writes about the Macedonian-Roman wars led by the Macedonian king Philip V. He stresses that the Greeks used this opportunity and allied with the Romans to rebel against the Macedonian power. Here we read:

„ Not long after, too, the whole of Greece, stimulated by confidence in the Romans, and the hope of recovering their ancient liberty, to rise against Philip, made war upon him...” (30, 3).

Furthermore, Justin is even more decisive, saying:

*“Philip, on the other hand, allowed that he might be induced to submit to the Romans, but that it was intolerable that the Greeks, who had been subdued by his ancestors Philip and Alexander, and brought under the yoke of the Macedonian empire, should dictate articles of peace to him, as if they were conquerors...”* (Justin, 30, 3).

I am interested in how the present day Greek propaganda reacts to these statements.

Justin mentions the Macedonians and the Greeks separately too, when he says:

*“The rising power of the Romans would swallow up the ancient empire of the Greeks and Macedonians.”* (Justin, 30, 4).

Writing about the history of the Jews, he mentions the dynasty Seleucides as “Macedonian dynasty”. Here we read:

*“The first that conquered the Jews was Xerxes, king of Persia. Subsequently they fell, with the Persians themselves, under the power of Alexander the Great; and they were then long subject to the kings of Syria, under its Macedonian dynasty.”* (36, 3).

This evidence is very important because of the following: It is well known that after the fall of Alexander the Great's empire, Macedonians (Macedonian dynasties) still ruled the remaining parts of it. Egypt was ruled by the Ptolemaic dynasty, and the Seleucids ruled with parts of Asia. However, we already mentioned that today a great number of historians call these dynasties "Greek", even though they were founded by Macedonians, and so were their future rulers. These untrue claims are opposing the statements made by the ancient authors who clearly described and called these dynasties "Macedonian".

In the end of this short review of Justin's work, let's conclude that this author, too, represents an unpleasant challenge for the present day Greek propaganda.

## MARCUS VELLEIUS PATERCULUS (I c. BC - I c. AD)

Marcus Velleius Paterculus was a Roman historian. He was born in a wealthy family in Campania around the year 19 BC. As a young man he served military service in Macedonia, Thrace and several Greek areas, and from the year 4 BC he served in Germania and Panonia. He was promoted to praetor, but after that, he was accused of conspiracy and sentenced to death. He was executed in the year 31 AD. His historical work titled "Review of the Roman history" consists of two books, which describe the period since the raid on Troy, to the years 29-30 AD.

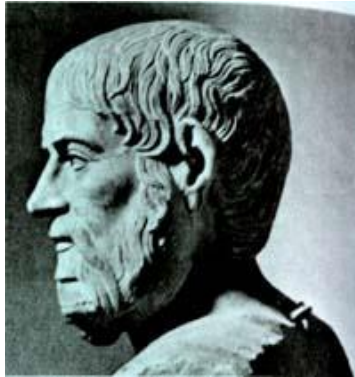
In his First book (passage 6) Marcus Velleius Paterculus quotes the elder Roman historian Aemilius Sura, who mentions the Macedonians as a separate nation who, at the time, was the most powerful in the world (we will write more in continuance).

In the same (First) book (passage 11), writing about the events after the last Roman-Macedonian war, Marcus Velleius Paterculus mentions the Macedonians and the Greeks (Achaeans) as two separate nations. He mentions the unsuccessful Macedonian rebellion against the Roman reign:

*“After the defeat and capture of Perseus, who four years later died at Alba as a prisoner on parole, a pseudo-Philippus, so called by reason of his false claim that he was a Philip and of royal race, though he was actually of the lowest birth, took armed possession of Macedonia, assumed the insignia of royalty, but soon paid the penalty for his temerity. For Quintus Metellus the praetor, who received the cognomen of Macedonicus by virtue of his valour in this war, defeated him and the Macedonians in a celebrated victory. He also defeated in a great battle the Achaeans who had begun an uprising against Rome.”*

These articulations requite no further comment.

## PAUSANIAS (II c. AD)



Pausanias is a known ancient Greek geographer and a historian. He lived in the II c. AD in the time of the Roman emperors Hadrian, Anthoninus Pius and Marcus Aurelius. His most known work is the "Description of Greece" in which he gave a detailed first-hand review (as a witness) to many of the territories where ancient Greeks lived. He traveled a lot and visited: Egypt (where he saw the pyramids), Jerusalem, the west coast of Asia Minor, Rome and other parts of Italy, and it was written that he also stayed in Macedonia where he visited the grave of the mythic singer Orpheus.

His work "Description of Greece" was written in 10 books. Here we will look at the works from the aspect of the subject we are covering, which are the ancient testimonies for the distinction of the Macedonians.

We will begin with the global content of "Description of Greece". In the 10 books (according to their titles), the following areas are described: Attica, Argolis, Laconia, Messenia, Elis, Achaea, Arcadia, Boetia, Phocis and Locris. Even the content itself is a strong enough argument against the present day Greek propaganda. The question is, if Macedonia in antiquity was indeed a "Greek country", then why Pausanias (as one of the most known ancient authors, who even lived in Macedonia at one time), did not mention Macedonia as such? Even in his

capital work, consisted of descriptions of the Greek territories at the time? But, that's not all.

In the very descriptions of the Greek parts in the ancient territories, he (making a turn of some historical events) several dozens of times mentions Macedonia and the Macedonians. In addition, on several occasions he clearly separates the Macedonian as a separate nation to the Greeks. We will list some extracts.

While describing Pirea in Athens, Pausanias gave information that there were a lot of portraits of deserving Athenians and gods. Among them was a portrait of a certain Leosthenes, who was known among the Greeks for successfully battling the Macedonians. Here we read:

*“Here is a portrait of Leosthenes and of his sons, painted by Arcesilaus. This Leosthenes at the head of the Athenians and the united Greeks defeated the Macedonians in Boeotia and again outside Thermopylae forced them into Lamia over against Oeta, and shut them up there.”* (Pausanias, “Description of Greece”, 1,1,3).

This event happened in the middle of the III c. BC, when the Greeks with variable success tried to get rid of the Macedonian slavery. The Macedonians and the Greeks are so clearly separated here that really, no further comment is needed.

Pausanias describes the entering of the Celts in the Balkan Peninsula in the III c. BC. In this part of the description, it's crystal clear that he separates the Macedonians from the Greeks as two separate nations that, for centuries, campaigned against each other, and almost always resulting in a loss for the Greeks. Here we read:

*“It was late before the name ‘Gauls’ came into vogue; for anciently they were called Celts both amongst themselves and by others. An army of them mustered and turned towards the Ionian Sea, dispossessed the Illyrian people, all who dwelt as far as Macedonia with the Macedonians themselves, and overran Thessaly. And when they drew near to Thermopylae, the Greeks in general made no move to prevent the inroad of the barbarians, since previously they had been severely defeated by Alexander and Philip. Further, Antipater and Cassander afterwards crushed the Greeks, so that through weakness each state thought no shame of itself taking no part in the defence of the country.*

*But the Athenians, although they were more exhausted than any of the Greeks by the long Macedonian war, and had been generally unsuccessful in their battles, nevertheless set forth to Thermopylae with such Greeks as joined them, having made the Callippus I mentioned their general. Occupying the pass where it was narrowest, they tried to keep the foreigners from entering Greece.”* (Pausanias, “Description of Greece”, 1,4,1, и 1,4,2).

I can't understand what will the present day Greek propaganda reply to this quote from the ancient Greek author Pausanias. We can see quite clearly that he mentions the Athenians as members of the ancient Greeks, who campaigned against the Macedonians. For the Macedonian king Cassander (heir to Alexander the Great of Macedon), who ruled from 316 - 297 BC, he even writes that the Greeks were so *"crushed"* after the war against him, that they were unable to prepare their defences against the Celts, who were penetrating their land.

In the same (First) book (1,6.3) Pausanias writes about how Ptolemy took Alexander's dead body, which was taken to Egypt where it was, quote, *"buried with Macedonian rites in Memphis"*.

Pausanias describes the end, i.e. the suicide of Demosthenes, who we mentioned already. Because of his anti-Macedonian politic, the government in Athens (which was serving the Macedonians as puppets), exiled Demosthenes, but before he was arrested and handed over to the Macedonians (specifically to Antipater) to be judged, he escaped in Calauria where he committed suicide. Here we read:

*“Exiled for the second time Demosthenes crossed once more to Calauria, and committed suicide there by taking poison, being the only Greek exile that Archias failed to bring back to Antipater and the Macedonians. This Archias was a Thurian who undertook the abominable task of bringing to Antipater for punishment those who had **opposed the Macedonians before the Greeks met with their defeat in Thessaly**. Such was Demosthenes' reward for his great devotion to Athens.”* (Pausanias, “Description of Greece”, 1,8,3).

No further comment is needed on this extract as well. Here he judges the politics of Athens at the time, which banished one of its greatest orators just so they wouldn't anger the Macedonians.

In the First book Pausanias gives the context of a writing in the temple dedicated to the goddess Athena Itonian, which was near the city of Athens.

Before we look through the contents of this writing, let's say a few words about the reasons of its creation. From 278 to 275 BC, Macedonia was ruled by Pyrrhus of Epirus. During the fights related to the governing of Macedonia, the unstable state was used by Pyrrhus, who was the king of Epirus. For two years he controlled a sizeable part of Macedonia. Then, his army was exiled from the Macedonian army of Lysimachus (who, before that, ruled a part of Macedonia as well). The king Pyrrhus is known for the expression "Pyrrhic Victory", which came to be after a battle in which he defeated the Romans, but suffered terrible losses. In the battle against the Macedonians, Pyrrhus managed to raid a part of their ammunition, as well as Gaulic Shields, paid for by the Macedonian army. Some of the captured Gaulic Shields were gifts to the temple dedicated to the goddess Athena Itonian, while the Macedonian shields were given to the temple dedicated to Zeus. In the Itonian temple there was an inscription in which, among many things, it said:

*"Pyrrhus the Molossian hung these shields taken from the bold Gauls as a gift to Itonian Athena, when he had destroyed all the host of Antigonos..."* (Macedonian king).

*These shields then are here, but the bucklers of the Macedonians themselves he dedicated to Dodonian Zeus. They too have an inscription: 'These once ravaged golden Asia, and brought slavery upon the Greeks. Now ownerless they lie by the pillars of the temple of Zeus, spoils of boastful Macedonia.'"*

(Pausanias, "Description of Greece", 1, 13, 2).

It is clear that the Greeks saw in Pyrrhus an ally because he successfully fought the Macedonians, who reigned above the Greeks. It is obvious that he considered the Greeks to be allies because he gifted the shields to their temples. In the writings of these temples it is clear that those weapons once pierced through Greece and destroyed Asia, and now they lay helplessly as proof of the defeat of Macedonia.



Pausanias also talks about the condition in Athens and the rest of the Greek regions during and after the reign of Philip and Alexander the Great of Macedon (IV c. BC). It is known that the Greeks were occupied by Philip after the battle of Chaeronea, and after the death of Alexander they started a rebellion to get rid of the Macedonian slavery, but the rebellion was stopped. About these events, Pausanias writes:

*“For the disaster at Chaeronea was the beginning of misfortune for all the Greeks, and especially did it enslave those who had been blind to the danger and such as had sided with Macedon. Most of their cities Philip captured; with Athens he nominally came to terms, but really imposed the severest penalties upon her, taking away the islands and putting an end to her maritime empire. For a time the Athenians remained passive, during the reign of Philip and subsequently of Alexander. But when on the death of Alexander the Macedonians chose Aridaeus to be their king, though the whole empire had been entrusted to Antipater, the Athenians now thought it intolerable if Greece should be for ever under the Macedonians, and themselves embarked on war besides inciting others to join them. (Pausanias, “Description of Greece”, 1,25,3).*

Continuing on, we read about the description of this Greek rebellion against the Macedonians.

In the Second book, Pausanias writes about the events of the Achaean League (for which we write about in more detail in the Plutarch notes). Writing about the relations of this League and the influence of the Macedonians in her internal affairs, Pausanias says:

*“Moreover, as all the Greeks were afraid of the Macedonians and of Antigonus, the guardian of Philip, the son of Demetrius, he induced the Sicyonians, who were Dorians, to join the Achaean League.” (Pausanias, “Description of Greece”, 2, 8,4).*

This means that Antigonus had his people in the Greek Achaean League, because he was aware that the Greeks were afraid of him and the Macedonians. We'd like to point out that here Pausanias writes about the "Greeks" (as a nation) and not separately about the Athenians, Spartans, Thebans and others. Actually, all his testimonies so far have been like that.

In the Fourth book, Pausanias, writing about the territory Messenia and the Greeks that lived in it (Messenians), left another decisive testimony about the differences between the Macedonians and the Greeks. Apparently, the Messenians had big misunderstandings with the rest of the Greeks (which was seen often in the Greek cities), and in one moment they allied with Philip II of Macedon. But, when he was supposed to war against the rest of the Greeks in the battle of Chaeronea, the Messenians refused to participate on the Macedonian side, explaining that they didn't want to war against their compatriots. This really is proof that the Greeks were completely aware that the Macedonians are a nation different to theirs.

The Messenians had been attacked by Sparta before, and Athens refused to help them. About this, Pausanias writes:

*"Finally the Messenians formed an alliance with Philip the son of Amyntas and the Macedonians; it was this, they say, that prevented them from taking part in the battle which the Greeks fought at Chaeroneia. They refused, however, to bear arms against the Greeks."* (Pausanias, "Description of Greece", 4,28, 2).

But, the Messenians fought against the Macedonians later anyway, on the Greek side. Pausanias writes:

*"After the death of Alexander, when the Greeks had raised a second war against the Macedonians, the Messenians took part, as I have shown earlier in my account of Attica."* (Pausanias, "Description of Greece", 4,28,3).

No further comment is needed on this quote. Pausanias gives details for the Messenian attack on the Macedonian garrison in their area, which happened during the Greek rebellion against the Macedonian reign.

In the Sixth book, Pausanias offers evidence of how high the Macedonian ethnic awareness was among the Macedonians. Let's take a look at this quote:

*"Nearest to Damiscus stands a statue of somebody; they do not give his name, but it was Ptolemy son of Lagus who set up the offering. In the inscription Ptolemy calls himself a Macedonian, though he was king of Egypt."* (Pausanias, "Description of Greece", 6,3,1).

There are other testimonies about the Macedonian ethnical awareness in the Macedonian dynasties which ruled parts of Asia and Africa, which we have talked about in previous books.

Pausanias, in his writings, describes monuments of fallen Greeks in the fights against the Macedonians. In the Sixth book he mentions the name of the sculptor "*Lysos of Macedonia*" (Pausanias, "Description of Greece", 6,17,1).

In the Seventh book, Pausanias mentions the battle of Caeronea between the Macedonians and the Greeks. Writing about the Achaeans, he says:

*"Of the wars waged afterwards by the confederate Greeks, the Achaeans took part in the battle of Chaeroneia against the Macedonians under Philip, but they say that they did not march out into Thessaly to what is called the Lamian war, for they had not yet recovered from the reverse in Boeotia."*(Pausanias, "Description of Greece", 7,6,5).

The next quote speaks enough for the relations between the Macedonians and the Greeks in their battles. We are talking about the Greek rebellion in Thebes against Alexander the Great of Macedon, which we already mentioned. Here is how Pausanias describes it in the Seventh book:

*"Thebes had been brought so low by Alexander that when, a few years later, Cassander brought back her people, they were too weak even to hold their own. The Athenians had indeed the goodwill of Greece, especially for their later exploits, but they never found it possible to recover from the Macedonian war."* (Pausanias, "Description of Greece", 7,6,9).

Pausanias clearly separates the Macedonians from the Greeks in another place in his book. Here we read:

*"When Philip, the son of Demetrius, reached man's estate, and Antigonus without reluctance handed over the sovereignty of the Macedonians, he struck fear into the hearts of all the Greeks."* (Pausanias, "Description of Greece", 7,7,5).

Pausanias writes about the Roman occupation of Macedonia in which the Romans helped the Greeks of the Achaean League. In the Seventh book (8,1 and 8,2) Pausanias writes:

*“On his arrival Flaminius (Roman general) sacked Eritrea, defeating the Macedonians who were defending it. He then marched against Corinth, which was held by Philip with a garrison, and sat down to besiege it, while at the same time he sent to the Achaeans and bade them come to Corinth with an army, if they desired to be called allies of Rome and at the same time to show their goodwill to Greece. But the Achaeans greatly blamed Flaminius himself, and Otilius before him, for their savage treatment of ancient Greek cities which had done the Romans no harm, and were subject to the Macedonians against their will. They foresaw too that the Romans were coming to impose their domination both on Achaeans and on the rest of Greece, merely in fact to take the place of Philip and the Macedonians. At the meeting of the League many opposite views were put forward, but at last the Roman party prevailed, and the Achaeans joined Flaminius in besieging Corinth. (Pausanias, “Description of Greece”, 7,8,1-2).*

So, even though it was clear to the Achaeans that the Macedonian slavery would be replaced by the Roman slavery, they still engaged in the war against the Macedonians which was led by the Romans. This speaks enough of the hatred the Greeks had towards Macedonia. They praised Rome for treating the Greek cities that had Macedonian garrisons in them very badly.

Continuing on, Pausanias writes about the defeat of Philip V by the Romans, and the consequences after that:

*“In actual fact Philip himself and the Macedonian ascendancy had been put down by the Romans; Philip fighting against the Romans under Flaminius was worsted at the place called Dog's Heads, where in spite of his desperate efforts Philip was so severely defeated in the encounter that he lost the greater part of his army and agreed with the Romans to evacuate all the cities in Greece that he had captured and forced to submit.” (Pausanias, “Description of Greece”, 7,8,7).*

Then (7,8,8 и 7,8,9), Pausanias writes:

*The history of Macedonia, the power she won under Philip the son of Amyntas, and her fall under the later Philip, were foretold by the inspired Sibyl. This was her oracle:*

*Ye Macedonians, boasting of your Argive kings,*

*To you the reign of a Philip will be both good and evil.  
The first will make you kings over cities and peoples;  
The younger will lose all the honor,  
Defeated by men from west and east. ”*

Pausanias doesn't give information on where he got the text for this quote and when was it first written.

Writing about the relations between Philip II of Macedon towards the Greeks and their inner betrayals, Pausanias writes:

*“In the reign of Philip, the son of Amyntas, Lacedaemon (Sparta) is the only Greek city to be found that was not betrayed; the other cities in Greece were ruined more by treachery than they had been previously by the plague.”* (Pausanias, “Description of Greece”, 7,10,3).

Pausanias then writes about the cruelty that the Romans (as new rulers) showed towards the Greeks. All those Greeks that were accused in the Macedonian-Roman war of helping the Macedonian king Perseus were sent to court in Rome. Pausanias (7,10,10) writes that no one has treated the Greeks that way before:

*“...The Roman at once grasped the pretext, and sent for trial before the Roman court all those whom Callicrates accused of supporting Perseus. Never before had Greeks been so treated, for not even the most powerful of the Macedonians, Philip, the son of Amyntas, and Alexander, despatched by force to Macedonia the Greeks who were opposed to them, but allowed them to plead their case before the Amphictyons.”*

Here too the difference can be seen between the Macedonians and the Greeks.

Pausanias (7, 15, 6) mentions these two separate nations when he writes about the Greeks of Arcadia as well, who escaped before the battle at Chaeronea:

*“...The Arcadians... were slain by the Romans on the very spot on which they had deserted from the Greeks who were struggling at Chaeronea against the Macedonians under Philip.”*

This strong ancient Greek testimony too represents a strong blow against the present day Greek propaganda, which tries to present the Macedonians as "Greeks".

In the Eight book (7,4) Pausanias writes about the relations Philip II of Macedon had towards the Arcadians before the battle of Chaeronea:

*“Philip came to Arcadia to bring over the Arcadians to his side, and to separate them from the rest of the Greek people.”*

In the Ninth book (29,3) Pausanias reminds us that the nine ancient muses were actually Macedonian divinities, established by Pierus the Macedonian. Here we read:

*“But they say that afterwards Pierus, a Macedonian, after whom the mountain in Macedonia was named, came to Thespieae and established nine Muses, changing their names to the present ones.”* (More details on which divinities are incorrectly regarded as "Greek", which were actually Macedonian or were created by other non-Greek nations, we present in the book "The Descendants of Alexander the Great of Macedon").

While on the subject, we will mention the grave of the mythical singer Orpheus for which Pausanias wrote that it can be found in Macedonia. In the Ninth book (30, 7) we read:

*“The Macedonians who dwell in the district below Mount Pieria and the city of Dium say that it was here that Orpheus met his end at the hands of the women. Going from Dium along the road to the mountain, and advancing twenty stades, you come to a pillar on the right surmounted by a stone urn, which according to the natives contains the bones of Orpheus.”*

Continuing on, Pausanias gives unusual and mysterious events that the people told him about the grave of Orpheus.

Describing Chaeronea (9,40,7), Pausanias says that he saw two monuments raised by the Romans in honour of their victories. But, there were no monuments of the Macedonians, even though they won over the Greeks. Pausanias describes this with the words:

*“In the territory of Chaeronea are two trophies, which the Romans under Sulla set up to commemorate their victory over the army of Mithridates under Taxilus. But Philip, son of Amyntas, set up no trophy, neither here nor for any other success, whether won over Greeks or non-Greeks, as the Macedonians were not accustomed to raise trophies.”*

Here it's so clear that the Macedonians are separated from the Greeks, that I really don't know how this testimony is interpreted by the Greek propaganda today.

The next testimony by Pausanias is probably the most direct in which the Macedonians are determined as a non-Greek nation. He calls the Macedonian, most clearly, "*non-Greeks*"!

Writing about the origin of the custom for the Macedonians not to build monuments for their victories, Pausanias (9, 40, 8-9) writes:

*"The Macedonians say that Caranus, king of Macedonia, overcame in battle Cisseus, a chieftain in a bordering country. For his victory Caranus set up a trophy after the Argive fashion, but it is said to have been upset by a lion from Olympus, which then vanished. Caranus, they assert, realized that it was a mistaken policy to incur the undying hatred of the non-Greeks dwelling around, and so, they say, the rule was adopted that no king of Macedonia, neither Caranus himself nor any of his successors, should set up trophies, if they were ever to gain the goodwill of their neighbors."*

It's clear that Caranus ruled over the Macedonians, who are called "*non-Greeks*".

In the Tenth book (7,8), Pausanias again points out the Macedonian ethnic origin of the Ptolemaic dynasty.

*"For the kings of Egypt liked to be called Macedonians, as in fact they were."*

Pausanias mentions the names of the Greek tribes that belonged to the Amphictyonic Council, which we already mentioned was an all-Greek organisation. They were: Ionians, Dolopians Thessalians, Eneians, Magnetians, Maleans, Dorians, Phocians, Locrians ("British documents of foreign affairs", Part I, Series F, Europe 1848 - 1914, Vol. 14 „Greece, 1847 - 1914“, University publications of America).

Not only are the Macedonians not mentioned here, but not even the people of Epirus are mentioned as a "Greek nation".

In the end, let's conclude that the writings of the ancient author Pausanias represent another strong weapon against the present day Greek propaganda.

## PHILIP V (III and II c. BC)



Philip V took the throne of the ancient-Macedonian state in the year 221 BC, aged just 17. Even in the first year of his reign he managed to defeat the Dardanians and other tribes that invaded Macedonia from the north. Later, with some of his activities (attacking Illyria, making a deal with the great Roman enemy Hannibal), he irritated the Romans (who, at the time, were a growing military force) and provoked them to turn against Macedonia. The Romans too found allies in the Balkan Peninsula against the activities of Philip V. So, two Macedonian-Roman wars occurred in which Philip V was defeated and forced to a few concessions (which we already wrote about). Philip V died in the year 179 BC and was replaced with his oldest son Perseus, who led and lost the Third Macedonian-Roman war and was the last legitimate ancient Macedonian king. We won't talk about details of the life and work of Philip V (which many ancient authors have covered), we will just mention a few segments from the aspect of the subject we're covering.

In the chapter of Polybius we gave a statement which was given by Philip V himself. After the defeat he suffered from the Romans, during the negotiations it was demanded for the Macedonians to leave "Greece" (the Greek territories being occupied). We saw that to these demands, among other, Philip V answered:



*"And what is that Greece from which you order me to withdraw, and how do you define Greece? For most of the Aetolians themselves are not Greeks. No! The countries of the Agrae, the Apodotae, and the Amphilocheians are not Greece. Do you give me permission to remain in those countries?"* (Polybius, "Histories", XVIII, I, 4).

Analyses of this statement from the last legitimate ancient-Macedonian king we made in the chapter on Polybius, so here we will just give a reminder that Philip V clearly treated the Macedonians as a separate nation to the Greeks.

### PHILOSTROGIUS (IV and V c.)

We will mention Philostorgius just because of a piece of information he left. It's about his testimony according to which the Mount Olympus was a Macedonian mountain. It is known that the ancient Greek geographer Strabo too called this mountain as "The Macedonian Olympus". So, if this kind of testimony is given by Philostorgius even four centuries after Strabo, Olympus was still treated like a Macedonian mountain.

Philostorgius was born in Cappadocia around the year 364. He wrote a piece devoted to the history of the Church in 12 books, from which only fragments are preserved and commentated in the Epitome dedicated to Philostorgius, written by a patriarch of Constantinople named Photius (IX c.) In this Epitome, Photius gives extracts from Philostorgius's work, and in Chapter 10 he mentions the mountain "*Olympus in Macedonia*" ("Epitome of the Ecclesiastical History of Philostorgius", compiled by Photius, Patriarch of Constantinople. London: Henry G. Bohn, York Street, Covent Garden, MDCCCLV).

## PLUTARCH (I and II c. BC)



Plutarch is another ancient Greek historian whose works concern the present day Greek propaganda. He too wrote in several places that the ancient Macedonians were in no way Greek, but a separate nation with a separate language. We will make a short summary of some of these testimonies.

Plutarch was born around the year 46 AD, and passed away in the year 120. He was born in Chaeronea in Beotia, and educated in Athens. It's believed that he traveled to Egypt and Rome. He often stayed in Athens, where he was a minister in the famous temple in Delphi. The last year of his life he spent in his born Chaeronea. He was close with the Roman government. His works can generally be divided into two groups. The first group contains essays and dialogues. These works are contained in the joint work, "Moralia". The second part is dedicated to the history and it contains biographies of famous people from the ancient times. These works are an irreplaceable source in history today. Plutarch wrote many of his works around the year 75.

We will begin with the biography of *Alexander the Great of Macedon*. We will give a reminder of the proof of the distinctiveness of

the Macedonian language. Describing an argument between Alexander the Great and one of his friends, Plutarch wrote:

*"For breaking from them, he (Alexander) called out aloud to his guards in the Macedonian language, which was a certain sign of some great disturbance in him..."* (Plutarch, "Parallel Lives", "Alexander").

This testimony actually refers to the event when Alexander thought that his life was endangered by his friend Cleitus while they were arguing in a drunken state. At one moment, Alexander thought that Cleitus wanted to attack him, so he called his bodyguards to protect him. Plutarch clearly wrote that he called them in Macedonian language.

To explain the significance of this testimony we will need to point out a few moments. It is known that the official language in the Macedonian empire (and even in the military) during the Macedonian domination was the language called koine. It was a mixed language, created from elements from a certain number of languages from the peoples who lived in the Macedonian empire. Besides words from the Greek dialects, the language koine had words from the Macedonian, but from other languages as well. Alexander implemented this language because of practical reasons. He was probably aware that he would run into big problems and resistances if he tried to force the not well-known Macedonian language to the different nations in his empire.

So, koine was a kind of mixed (joint) language that was forced by the later Macedonian dynasties as a universal language in the countries that they ruled, mainly because of the easier communication between the different nations.

Today's scientists think that the language koine was actually a kind of an Esperanto at the time. As an illustration to this, we will mention the writings of Dr Charles Francis Potter, who insists that the language koine was in no way a pure "Greek" language, but was an Esperanto - a mix of several languages at the time. Dr Potter writes that koine was a mix of different languages and came to be as a result of Alexander's conquering of the world at the time. He says that koine was joint and a universal language, a kind of Esperanto, which was used in the commercialism and in the conversations, and in writings for centuries before and after Christ. (Dr Charles Francis Potter: "The Lost Years of Jesus Revealed"; A

Fawcett Gold Medal Book, Published by Ballantine Books, 1962, 1958, CBS Publications, page. 40).

More decisive is the Serbian church historian Veselinovik, who, even in 1908, wrote the following about koine's characteristics:

*"The language koine should be differed from the old classic Greek language. It was created during the reign of Alexander the Great as a common language for all nations in the Macedonian empire. It was also known as: the common or Alexandrian dialect, because it was mainly developed in Alexandria. The Holy Bible was translated in this language at the time of Ptolemy Philaadelphos..."* (S. M. Veselinovik: "Lessons from the Holy Bible - Rulebooks of the Old Testament" Belgrade, New print Davidovik, Decanska 14, 1908 y. pages 17-18.)

So, let's conclude that Alexander with his generals and army (which, even though was dominated by Macedonians, had a lot of Greeks, Trachians, Jews and other nationalities), officially communicated on the koine language.

However, when at one point he thought his life was in danger, he instinctively spoke in his mother tongue, i.e. the language he first learned in his life and the language he best knew, which was the Macedonian language. This kind of reaction goes completely according to human psychology, and surely a great number of people would react like that if they were in a similar situation. His instinctive reaction, during which he had no time to think about how to form a sentence to call for help in a different language, and knowing that his bodyguards were also Macedonians (it's a fact that Alexander kept only Macedonians in his closest surroundings), is undoubtedly proof that Macedonian was his mother tongue.

Plutarch mentioned the distinctive Macedonian language in his ***Biography of Marc Antony*** as well. It is known that after Alexander the Great's death, his empire fell apart, and his most trusted generals remained to rule with the parts. For example, his general, childhood friend (and by some sources, half-brother), Ptolemy I ruled Egypt and some surrounding countries. He founded the Ptolemaic dynasty, which ruled Egypt even after his death. The most well known descendant of this Macedonian dynasty is the famous Egyptian queen Cleopatra VII. In the

Biography of Marc Antony, Plutarch dedicates many lines to Cleopatra. In addition, he indirectly mentions that her mother tongue was the Macedonian language. Plutarch writes:

*"It was a pleasure merely to hear the sound of her voice, with which, like an instrument of many strings, she could pass from one language to another; so that there were few of the barbarian nations that she answered by an interpreter; to most of them she spoke herself, as to the Ethiopians, Troglodytes, Hebrews, Arabians, Syrians, Medes, Parthians, and many others, whose language she had learnt; which was all the more surprising, because most of the kings her predecessors scarcely gave themselves the trouble to acquire the Egyptian tongue, and several of them quite abandoned the Macedonian."* ("Antony" by Plutarch, translated to English by John Dryden, 1631- 1700. Electronic version of this translation can be found at: <http://classics.mit.edu/Plutarch/antonz.html>).

This very significant testimony by Plutarch tells us that the mother tongue of the Ptolemei was exactly the Macedonian language. We can see that, according to Plutarch, some of them (probably because of political reasons) neglected the Macedonian language on account to the joint language, koine. But, Plutarch did not write such thing about Cleopatra, which means she kept her mother tongue, Macedonian.

Plutarch writes about the special Macedonian language in his *Biography of Eumenes*. Describing the appearance of Eumenes before the Macedonian soldiers, Plutarch writes:

*"...On the first sight of the general of their heart, the troops saluted him in the Macedonian language, clanked their arms, and with loud shouts challenged the enemy to advance, thinking themselves invincible while he was at their head."* ("Eumenes" by Plutarch 14,10, translated by John and William Langhorne. Electronic version can be found at: <http://www.attalus.org/old/eumenes.html>. By the way, John Langhorne who lived in the XVIII c. was a known English poet, and he made the translation of Plutarch's works together with his brother William. This translation appeared in 1770, meaning half a century before the Greek state).

Plutarch gives proof of the individuality of the Macedonians in other places as well. One of them is the *Biography of Aemilius Paulus*, which Plutarch wrote in the year 75.

Aemilius Paulus was a Roman general, who made the final blow to the Macedonians, after which Ancient Macedonia was occupied by the Romans and stopped existing as a state. Before we move on to extracts from Plutarch's work, let's explain the events that happened in and around Macedonia at that time.

After the death of Alexander the Great of Macedon, we mentioned that the great Macedonian empire fell apart to a few administrative-political organized territories, which were still ruled by Macedonians. There were always clashes among the Macedonian heirs of Alexander for conquering as much as they could from the former Macedonian empire.

Macedonia itself stood as an independent country and was conquered by the Roman Empire, after great three Macedonian-Roman wars.

The First Macedonian-Roman war went on from 215 till 205 BC, and the Second from 200 - 197 BC. The Third and final war was from 171 - 168 BC, after which Macedonia ceased to exist as a state. We won't go into much more detail to describe these wars, but we will make a short review of a part from the Third Macedonian-Roman war. This war ended with the final battle between the Macedonians and the Romans which took place in Pydna on June 22 168 BC. The main Roman general was precisely Aemilius Paulus. The battle began in the early morning. At first, the Macedonians had success, but because of the uneven terrain the Macedonian Phalanx divided its lines, after which the Romans started to penetrate the "hollows", where, with their swords, they made terrible losses to the Macedonians. After this defeat, the rest of Macedonia was taken over in just two days, and the last Macedonian king Perseus was enslaved and taken to Rome, where he died.

Now, let's go back to Plutarch's work, i.e. his *Biography of Aemilius Paulus*. In this extensive work, Plutarch describes the life and military career of this Roman general, and he dedicated some pages of the events that happened in Macedonia during the last period of its existence as an independent country.

First of all, Plutarch writes about the origin of Aemilius Paulus and says that he originated from an old aristocratic Roman family. He had a sister called Aemilia who was married to the famous Roman general Scipio Africanus. Continuing on, Plutarch praises the military abilities of Aemilius Paulus and makes a chronological order of his major military achievements during the Roman Empire. As a result of his victories on the territory of today's Spain, he was made consul. His first wife was called Papiria, but he divorced her. Then he married for the second time. About the events in Aemilius Paulus's life, Plutarch writes:

*“This was the time, in public matters, when the Romans were engaged in war with Perseus, king of the Macedonians, and great complaints were made of their commanders, who, either through their want of skill or courage, were conducting matters so shamefully, that they did less hurt to the enemy than they received from him. They that not long before had forced Antiochus the Great to quit the rest of Asia, to retire beyond Mount Taurus, and confine himself to Syria, glad to buy his peace with fifteen thousand talents; they that not long since had vanquished king Philip in Thessaly, and **freed the Greeks from the Macedonian yoke**; nay, had overcome Hannibal himself, who far surpassed all kings in daring and power —thought it scorn that Perseus should think himself an enemy fit to match the Romans, and to be able to wage war with them so long on equal terms, with the remainder only of his father's routed forces; not being aware that Philip after his defeat had greatly improved both the strength and discipline of the Macedonian army.”* (“Aemilius Paulus“ by Plutarch, translated by John Drden).

Before we continue on with the presentation of the rest of his work, I suggest we give a full explanation of this extract. In here Plutarch describes the period of the Third Roman-Macedonian war. It is known that Aemilius Paulus was made general in the Roman army after his predecessors didn't succeed against the Macedonian army. Plutarch gives a reminder that the previous successes of the Roman army, especially their victory over the king Antiochus III the Great, who belonged to the Macedonian dynasty Seleucides (which at the time ruled parts of Asia), as well as the victory over the Macedonian king Philip V during the previous Macedonian-Roman clashes. But, this wasn't the case with the



Roman generals who warred against Perseus and that's why general Aemilius Paulus was brought. An interesting and significant moment can be seen in this extract.

It's about the sentence, according to which, the Romans "...freed the Greeks from the Macedonian yoke". I don't know how today's Greek propaganda reacts to this significant proof made by the famous ancient historian about the differences between the Macedonians and the Greeks, but also for the fact that the Greeks for centuries were under Macedonian slavery. Plutarch clearly mentions the Greeks as well (and not separately Athenians, Thebans, Spartans etc., which means that the term "Greeks" is purely given in its ethical sense and the same is mentioned separately to the Macedonians, i.e. "the Macedonian yoke".

Continuing on, Plutarch tells about how the Macedonian-Roman war happened, so he describes the events in Macedonia since the time of Alexander the Great of Macedon's death. Here we read:

*"Antigonus, the most powerful amongst the captains and successors of Alexander, having obtained for himself and his posterity the title of king, had a son named Demetrius, father to Antigonus, called Gonatas, and he had a son Demetrius, who, reigning some short time, died and left a young son called Philip. The chief men of Macedon, fearing great confusion might arise in his minority, called in Antigonus, cousin-german to the late king, and married him to the widow, the mother of Philip."*

Plutarch writes that Antigonus was called "Dodon" and that at first he was considered a general, but after he proved himself as a skilled army leader, he was made new king of Macedonia. Further on, Plutarch writes:

*"To him succeeded Philip (V), who in his youth gave great hopes of equaling the best of kings, and that he one day would restore Macedon to its former state and dignity, and prove himself the one man able to check the power of the Romans, now rising and extending over the whole world."*

But, instead of that happening, Plutarch writes that Philip was defeated by the Roman general Titus Flamininus, and so he was forced to beg for mercy, causing him to make a few concessions to the Romans. These included handing over the Macedonian Asia Minor territories and

paying a huge amount of money to Rome. They were also forbidden from having an army bigger than 5 000 men, and they were forced to give away the Macedonian fleet (except for 5 ships), etc. But later, says Plutarch, Philip managed to renew the Macedonian army and get ready for a new war against Rome. He managed to gain over 30 000 soldiers, and supplied a great amount of wheat. Plutarch writes that Philip V provided enough money to pay 10 000 mercenaries in the course of 10 years. But, before he made all these things function, Philip V died. He was inherited by his son Perseus, who had a huge hatred towards Rome, unlike his brother Demetrius (also son of Philip V), who was pro-Roman, but was killed by orders of his father (after being slandered by his brother Perseus).

Leaning on the war potential of Macedonia, Perseus started a war against Rome. Plutarch writes that at first Perseus caused some major blows on the Romans. Here we read:

*“He routed Publius Licinius, who was the first that invaded Macedonia, in a cavalry battle, slew twenty-five hundred practiced soldiers, and took six hundred prisoners.”*

At the time, Perseus managed to enslave twenty Roman ships with all their cargo. Continuing on, Plutarch writes:

*“He fought a second battle with Hostilius, a consular officer, as he was making his way into the country at Elimiae, and forced him to retreat.”*

Continuing on, Plutarch writes that Perseus made an expedition against the Dardanians, in which thousands of them died. Later he convinced the Illyrians to become his allies. It's interesting that Plutarch writes that Perseus at the time even planned to make an attack on Italy. All this made the Romans to seriously be concerned for the further course of the war with Macedonia. In these conditions, the most capable Roman general Aemilius Paulus was brought in order to clear up the war with Macedonia. Plutarch writes:

*“When he (Aemilius Paulus) appeared amongst the candidates, it did not look as if it were to sue for the consulship, but to bring victory and success, that he came down into the Campus; they all received him there with such hopes and such gladness, unanimously choosing him a*

*second time consul; nor would they suffer the lots to be cast, as was usual, to determine which province should fall to his share, but immediately decreed him the command of the Macedonian war. It is told, that when he had been proclaimed general against Perseus, and was honorably accompanied home by great numbers of people, he found his daughter Tertia, a very little girl, weeping, and taking her to him asked her why she was crying. She, catching him about the neck and kissing him, said, 'O father, do you not know that Perseus is dead?' meaning a little dog of that name that was brought up in the house with her; to which Aemilius replied, 'Good fortune, my daughter; I embrace the omen'. This Cicero, the orator, relates in his book on divination."*

Plutarch writes that after being chosen as the main general to war against Macedonia, Aemilius Paulus made a speech in which he demanded full support from the Romans. The public in Rome was thrilled by his speech, so he started the preparations for a new attack on Macedonia.

After that, Plutarch makes an analysis of the war between the Romans, led by the general Aemilius Paulus, and the Macedonians. Plutarch writes that Aemilius Paulus won the war thanks to a chain of circumstances. He gives information about the preparations the Macedonians made for this final war, so he wrote:

*"The truth is, Perseus' fear of spending his money was the destruction and utter ruin of all those splendid and great preparations with which the Macedonians were in high hopes to carry on the war with success. For there came at his request ten thousand horsemen of the Basternae, and as many foot, who were to keep pace with them, and supply their places in case of failure; all of them professed soldiers, men skilled neither in tilling of land, nor in navigation of ships, nor able to get their livings by grazing, but whose only business and single art and trade it was to fight and conquer all that resisted them. When these came into the district of Maedica, and encamped and mixed with the king's soldiers, being men of great stature, admirable at their exercises, great boasters, and loud in their threats against their enemies, they gave new courage to the Macedonians, who were ready to think the Romans would not be able*

*to confront them, but would be struck with terror at their looks and motions, they were so strange and so formidable to behold."*

But, Plutarch writes that the Basternae suddenly demanded a larger amount of gold than what was arranged, which Perseus refused to give. Their officers alone demanded a thousand gold each just to participate in the war.

Perseus started having second thoughts, and, as the historical events show, he refused the proposition of the Basternae, after which they, unhappy, went home across the Danube. Even though he had the money, Perseus showed hesitations and many historians agree that it sentenced Macedonia to lose the battle and be defeated.

Plutarch criticizes Perseus for his hesitation as well, comparing him to his famous ancestors Alexander the Great of Macedon and Philip. He writes that Perseus was too afraid to touch the huge treasure as if it belonged to someone else, and not the Macedonians. Criticizing him over this decision, Plutarch writes:

*"And all this was done by one, not descended from Lydians or Phoenicians, but who could pretend to some share of the virtues of Alexander and Philip, whom he was allied to by birth; men who conquered the world by judging that empire was to be purchased by money, not money by empire."*

Further on, Plutarch gives a reminder to a few examples for a successful management of the money by Alexander the Great, but also of the misses Perseus made, who did not know how to use the Macedonian treasure in the right way, nor did he knew how to negotiate with its potential allies.

In these circumstances, writes Plutarch, the final war between the hesitating Perseus and the successful Roman general Aemilius Paulus came to be. The Macedonian army had about 4 000 horsemen and 40 000 well trained infantries. There were fortresses along the whole length of the Macedonian border.

After the Roman army arrived, they did not take any actions for a couple of days. The attack plans were being studied. Then Aemilius Paulus was informed that there was a passage in the Macedonian defences which the Roman army could penetrate through. Aemilius

Paulus called his commanders to consult with them. One of the commanders was the oldest son of Aemilius Paulus, named Fabius Maximus. The Romans were assisted by the Thracians and the Cretans. All was prepared for the big clash. Plutarch writes that before the clash, there was an unusual silence that did not exist between two armies before that. Continuing on in Plutarch's work, we read that one Cretan escaped the Roman army and went to see Perseus, informing him of the Roman plan to penetrate the defenceless passage. Perseus dispatched a unit to protect the passage. About this, Plutarch writes:

*"He (Perseus) sent ten thousand mercenary soldiers and two thousand Macedonians, under command of Milo, with order to hasten and possess themselves of the passes"*

But, a unit from the Roman army was also on the way to the passage. A huge clash came to be on top of the mountains between the Roman and the Macedonian army, in which the Romans claimed victory. The Macedonian commander Milo escaped the battle field. So, the Romans now had a clear passage to penetrate the inside of the Macedonian army.

After Milo's unit was defeated, king Perseus with great concern ordered a dislocation of his camp and for it to be moved near Pydna, where the final battle was expected to happen. The councillors tried to calm him down, pointing out that he has the bigger army and that the Macedonian soldiers will be braver than the Romans, because they're fighting for their homes, wives and children, and especially for their king who was on the battle field himself. This encouraged him and he gave the needed orders to meet the Roman army. Plutarch describes the site of event. It was a field that had hills surrounding it. There were even two rivers that were very deep.

Meanwhile, the Roman unit, that defeated the Macedonian commander Milo, was accompanied by the main army led by Aemilius Paulus. The younger commanders were urging Aemilius Paulus to make the attack as soon as possible, but the experienced general told them that he will attack when he thinks the time is right. On nightfall, the soldiers had dinner and then went to sleep. Plutarch describes the night ambience

near the two camps - the Roman and the Macedonian. The Romans light a fire, while the Macedonians were terribly upset.

The next day the battle began. Plutarch gives a description of the Macedonian army, saying that the Thracians were put in the front, looking terrifying. They had silver shields, and their legs were also protected by metal. They were armed with steel spears that they carried across their right shoulder. Right next to them were the mercenaries, who were armed and dressed differently. Plutarch writes:

*"These were succeeded by a third division, of picked men, native Macedonians, the choicest for courage and strength, in the prime of life, gleaming with gilt armor and scarlet coats."*

After this elite Macedonian unit, came the Macedonian phalanx named "Brazen Shields". Plutarch writes that the whole Macedonian army shined under the sun because of their glistening shields. Then the battle began. Plutarch writes:

*"The battle being begun, Aemilius came in and found that the foremost of the Macedonians had already fixed the ends of their spears into the shields of his Romans, so that it was impossible to come near them with their swords."*

Plutarch writes that he saw the Macedonians thrust their spears on the Roman shields with such force such as he had never seen before:

*"...The Macedonians held their long sarissas in both hands, and pierced those that came in their way quite through their armour, no shield or corselet being able to resist the force of that weapon."*

In that way, the front Roman rows suffered great losses and the rest were forced to step down. Aemilius Paulus followed this vividly upset, but he didn't want to engage new troops against this phalanx, which was inaccessible and impenetrable. He hoped the phalanx will step onto uneven terrain, where it wouldn't be so effective. Aemilius Paulus ordered for his army to split into smaller and more mobile units, and not to fully confront the phalanx. These smaller units provoked the phalanx to step onto an uneven terrain. A face to face battle occurred then, and because of the uneven terrain the Macedonian phalanx started to split and was unable to perform as a whole. During that battle, the Romans used their short swords against the long spears of the Macedonians, which

weren't compatible with face to face battles. And so, the final battle at Pydna ended. Plutarch writes that according to some Roman sources, in this battle about 25 000 Macedonian soldiers died. The battle lasted a short time. The Romans were thrilled to claim victory and they celebrated it with songs as thanks to the gods.

Meanwhile, what was happening with Perseus? Plutarch writes that Perseus near the end of the battle headed to Pella:

*“As for Perseus, from Pydna he fled to Pella with his cavalry, which was as yet almost whole. But when the foot came up with them, and, upbraiding them as cowards and traitors, tried to pull them off their horses, and fell to blows, Perseus, fearing the tumult, forsook the common road, and, lest he should be known, pulled off his purple, and carried it before him, and took his crown in his hand, and, that he might the better converse with his friends, alighted from his horse and led him.”*

Perseus got scared by this reaction from his troops. On the way many of them abandoned him, and the night when he arrived in Pella, he was greeted by guards of the treasure, Euctus and Eudaeus, who infuriated him to the extent that he personally killed them both. Later, with the enormous treasure, accompanied by the Cretans, Perseus left for Amphipolis, and later in Galepsus. Actually, the Cretans remained loyal to him only because of the huge treasure he had with him. Plutarch writes that Perseus was even forced to give a golden plate, which used to belong to Alexander the Great of Macedon, to the Cretans, and he did it with tears in his eyes. After that, Perseus went on the island Samothrace. Further on, Plutarch writes:

*“The Macedonians were always accounted great lovers of their kings, but now, as if their chief prop was broken, they all gave way together, and submitted to Aemilius, and in two days made him master of their whole country.”*

The news of the Roman victory over the Macedonians (who were their biggest enemy at the time), was received with great joy in Rome. About this, Plutarch writes:

*“For on the fourth day after Perseus was vanquished at Pydna, whilst the people at Rome were seeing the horse-races, a report suddenly arose at the entrance of the theatre that Aemilius had defeated Perseus in*

*a great battle, and was reducing all Macedonia under his power; and from thence it spread amongst the people, and created general joy, with shouting and acclamations for that whole day through the city."*

But, then the Romans realized this news was a fake because they could not find their original source, but was just overheard by someone and then transmitted. The celebration was replaced with anticipation. But, in a couple of days the official news of the Roman victory arrived, which caused new celebrations, and the previous event was treated like a miracle, i.e. prophecy.

Meanwhile the Roman commander Gnaeus Octavius surrounded the island Samothrace with his fleet and offered Perseus to surrender, and by doing so he will be treated with dignity. Plutarch writes that Perseus tried to convince the Cretan Oroandes (who had a boat) to save him and his family, together with the Samothrace treasure. But, the Cretan deceived him. First he persuaded Perseus to load the gold, and to come with his family the night after. When Perseus arrived in the evening, he realized he was deceived and the Cretan escaped with his treasure. There was nothing left for Perseus to do than surrender to Gnaeus Octavius. Later he was taken in front of Aemilius Paulus, who got up from his seat and went to welcome the defeated Macedonian king. After a short conversation, Perseus was enslaved.

Further on, we read that Aemilius Paulus situated the Roman army around all the garrisons, and he himself visited the territory of present day Greece. He found a big column in Delphi which was made from white marble, and on top of that a golden statue of Perseus was supposed to be made. Aemilius Paulus ordered his statue to be made instead. Then he visited Olympia as well.

Aemilius Paulus made a speech to some noble Macedonians and told them they will keep leading their cities, but they will have to pay double the tax that they used to pay to their kings. About this, Plutarch writes:

*"When the ten commissioners arrived from Rome, he delivered up again to the Macedonians their cities and country, granting them to live at liberty, and according to their own laws, only paying the Romans the*



*tribute of a hundred talents, double which sum they had been wont to pay to their kings."*

Then we read that Aemilius Paulus attended different plays and games, and made sacrifices to the gods. About the later activities of Aemilius Paulus, Plutarch writes:

*"Having thus settled everything well, taking his leave of the Greeks, and exhorting the Macedonians, that, mindful of the liberty they had received from the Romans, they should endeavour to maintain it by their obedience to the laws, and concord amongst themselves, he departed for Epirus..."*

I don't think a further comment is needed for this extract by the famous Greek historian Plutarch. Here too the Macedonians and the Greeks are clearly separated.

Further on we read that Aemilius Paulus arrived in Italy along with the stolen Macedonian treasure. But, his soldiers weren't pleased by the share they got, so they conspired against him, accusing him of cruel treatment towards them. Galba, an opponent of Aemilius Paulus, took advantage of this and accused him in front of the Senate. A debate started in the Senate against the Roman general. But, the prestigious Marcus Servilius came to the defence of Aemilius Paulus. He then pointed out that this general managed to defeat the Macedonian king and then bring *"...all the glory of Philip and Alexander in captivity to the Roman power"*. After this speech, the opponents of Aemilius Paulus retrieved, and he was lavished with fame. All of Rome came out on the streets to celebrate the return of Aemilius Paulus, and the celebration lasted for three days. The main event in the celebration was the winning defile that also lasted for three days. Plutarch describes in detail what was happening there:

*"The people erected scaffolds in the Forum, in the circuses, as they call their buildings for horse-races, and in all other parts of the city where they could best behold the show. The spectators were clad in white garments; all the temples were open, and full of garlands and perfumes; the ways were cleared and kept open by numerous officers, who drove back all who crowded into or ran across the main avenue. This triumph lasted three days. On the first, which was scarcely long enough for the*

sight, were to be seen the statues, pictures, and colossal images, which were taken from the enemy, drawn upon two hundred and fifty chariots. On the second, was carried in a great many wagons the finest and richest armour of the Macedonians, both of brass and steel, all newly polished and glittering; the pieces of which were piled up and arranged purposely with the greatest art, so as to seem to be tumbled in heaps carelessly and by chance; helmets were thrown upon shields, coats of mail upon greaves; Cretan targets, and Thracian bucklers and quivers of arrows, lay huddled amongst horses' bits, and through these there appeared the points of naked swords, intermixed with long Macedonian sarissas. All these arms were fastened together with just so much looseness that they struck against one another as they were drawn along, and made a harsh and alarming noise, so that, even as spoils of a conquered enemy, they could not be beheld without dread. After these wagons loaded with armour, there followed three thousand men who carried the silver that was coined, in seven hundred and fifty vessels, each of which weighed three talents, and was carried by four men. Others brought silver bowls and goblets and cups, all disposed in such order as to make the best show, and all curious as well for their size as the solidity of their embossed work.

On the third day, early in the morning, first came the trumpeters, who did not sound as they were wont in a procession or solemn entry, but such a charge as the Romans use when they encourage the soldiers to fight. Next followed young men wearing frocks with ornamented borders, who led to the sacrifice a hundred and twenty stalled oxen, with their horns gilded, and their heads adorned with ribbons and garlands; and with these were boys that carried basins for libation, of silver and gold. After this was brought the gold coin, which was divided into vessels that weighed three talents, like those that contained the silver; they were in number seventy-seven. These were followed by those that brought the consecrated bowl which Aemilius had caused to be made, that weighed ten talents, and was set with precious stones. Then were exposed to view the cups of Antigonus and Seleucus, and those of the Thericlean make, and all the gold plate that was used at Perseus' table. Next to these came Perseus' chariot, in which his armour was placed, and on that his

*diadem. And, after a little intermission, the king's children were led captives, and with them a train of their attendants, masters, and teachers, all shedding tears, and stretching out hands to the spectators, and making the children themselves also beg and entreat their compassion. There were two sons and a daughter, whose tender age made them but little sensible of the greatness of their misery, which very insensibility of their condition rendered it the more deplorable; insomuch that Perseus himself was scarcely regarded as he went along, whilst pity fixed the eyes of the Romans upon the infants; and many of them could not forbear tears, and all beheld the sight with a mixture of sorrow and pleasure, until the children were passed.*

*After his children and their attendants came Perseus himself, clad all in black, and wearing the boots of his country; and looking like one altogether stunned and deprived of reason, through the greatness of his misfortunes. Next followed a great company of his friends and familiars, whose countenances were disfigured with grief, and who let the spectators see, by their tears and their continual looking upon Perseus, that it was his fortune they so much lamented, and that they were regardless of their own. Perseus sent to Aemilius to entreat that he might not be led in pomp, but be left out of the triumph; who, deriding, as was but just, his cowardice and fondness of life, sent him this answer, that as for that, it had been before, and was now, in his own power; giving him to understand that the disgrace could be avoided by death; which the fainthearted man not having the spirit for, and made effeminate by I know not what hopes, allowed himself to appear as a part of his own spoils. After these were carried four hundred crowns, all made of gold, sent from the cities by their respective deputations to Aemilius, in honour of his victory. Then he himself came, seated on a chariot magnificently adorned (a man well worthy to be looked at, even without these ensigns of power), dressed in a robe of purple, interwoven with gold, and holding a laurel branch in his right hand. All the army, in like manner, with boughs of laurel in their hands, divided into their bands and companies, followed the chariot of their commander; some singing verses, according to the usual custom, mingled with raillery; others, songs of triumph, and the praise of Aemilius's deeds."*

Continuing on, Plutarch writes that Perseus was later transferred to a place where he had privileges over other prisoners. He writes about the different versions of his death, as well as the fate of his children, who died in Rome. In the end, he gives information about the further activities of Aemilius Paulus.

Plutarch left writings about the diversity of the ancient Macedonians in other works as well. One of them is the *Biography of Agesilaus* (written around the year 75 as well).

Agesilaus lived in the V century BC (died in 401 BC). Plutarch describes the main events of his life. Here, Plutarch mentions the Macedonians as victors over Persia. In his writings, it is clearly pointed out without any doubt that the Macedonians were a nation different to the Greeks. He writes that the Greeks with great remorse agreed that the fame they got in the war against Persia was entitled to Alexander and the Macedonians, while they (the Greeks) kept arguing with each other and warred against each other. Here we read:

*"Greece to herself doth a barbarian grow... What better can we say of those jealousies, and that league and conspiracy of the Greeks for their own mischief, which arrested fortune in full career, and turned back arms that were already uplifted against the barbarians, to be used upon themselves, and recalled into Greece the war which had been banished out of her? I by no means assent to Demaratus of Corinth, who said, that those Greeks lost a great satisfaction, that did not live to see Alexander sit in the throne of Darius. That sight should rather have drawn tears from them, when they considered, that they had left that glory to Alexander and the Macedonians, whilst they (the Greeks) spent all their own great commanders in playing them against each other..."*

This is another proof that the Macedonians are clearly separated from the Greeks. Here we see that Plutarch considers the Spartans, Athenians, Thebans and other nation as "Greeks", i.e. all of those that used to war against each other. But, he clearly mentions the Macedonians separately from them, even though they warred against the Greeks and Persians. Here he writes that the Greeks wasted their time in wars of their cities for nothing, instead to turn against Persia all together. While the

Greeks wasted their time, money and military, the Macedonians managed to realize their dream and conquer Persia.

A very strong proof that the Macedonians were not Greeks can be found in Plutarch's ***Biography of Agis***. Agis was a Spartan king. Plutarch writes that since the time that Philip of Macedon defeated the Greeks, not a single Greek king died on the battlefield, except for Cleombrotus. Here we read:

*“And certainly we see that in the many battles fought betwixt the Lacedaemonians (Spartans) and the other Greeks, up to the time of Philip of Macedon, not one of their kings was ever killed, except Cleombrotus, by a javelin-wound, at the battle of Leuctra.”*

This is also a big proof that the Greek Plutarch (unlike today's Greek propaganda), knew very clearly that the Macedonians are in no way Greek. Simply, he writes that up until the time of Philip of Macedon, i.e. until the time when the Greek cities were enslaved by the Macedonians, not a single Greek king (except Cleombrotus) had died during a battle. If the Macedonians were "Greek", then this connotation should include them as well. But that's not the case at all. It's well known that the Macedonian king Perdiccas died in a battle. He reigned from 365 till 359, before Philip of Macedon. This Macedonian king died in battle against the Dardanian leader Bradiles. So, if the Macedonians were "Greeks", Plutarch would have mentioned Perdicca III as a "Greek king", who died in battle. However, he did not do this because of the fact that he did not consider the Macedonians as Greeks.

Plutarch left valuable information about the Macedonians in the ***Biography of Cleomenes***. He too was a Spartan king, and lived in the III c. BC.

Actually, Cleomenes' fate was connected to the Macedonians. But, to make the quotes from his biography clearer, we will give a short explanation about the historic events of the time in Sparta and in the south Balkan.

First, we will mention the Achaean League. It was an alliance (a kind of confederation) of a dozen cities on today's Greece territories, especially Peloponnesus.

Further on we read that the original league had a small impact in the wars from the V c. BC, and near the end of the IV c. BC, she was conquered by the Macedonians.

We see that in this wellknown American encyclopaedia Macedonia is again mentioned as a special ethno-cultural force that conquered the Achaean League.

After Alexander the Great's death, it is known that Macedonia was hit by a number of fights over the throne. In these conditions, approximately 50 years after Alexander's death, the Achaean League, taking advantage of the unstable condition of Macedonia, was again renewed. Sicion, Corinth, Megalopolis and Argos joined in. The renewed Achaean League was now a federation. Each member had autonomy, but they all had representatives in the joint Council.

The Spartan king Cleomenes (III), who we mentioned earlier, caused a war with the members of the Achaean League in 235 BC. Because of his military supremacy, the Achaean League asked, and received, help from Macedonia. In the battle at Selasia, which took place in 222 BC, the Macedonians defeated the army of Cleomenes III, but the Achaean League was re-conquered. Later the Achaeans wished to separate from Macedonia once again. In 198 BC, the Achaean league allied with the Romans against the Macedonians. But, not even the Romans helped the Achaean League without an interest of their own. After they conquered Macedonia, the Romans conquered the Achaean league as well, turning their territories into Roman colonies.

According to Plutarch's writings, Cleomenes demanded categorically to be made leader of the Achaean League. Plutarch describes the events with the following words:

*“This ruined the affairs of Greece, which was just beginning in some sort to recover from its disasters, and to show some*

*capability of delivering itself from the insolence and rapacity of the Macedonians."*

No further comment is needed here. This ancient Greek historian described the feeling of a great number of Greeks, not just at the time, but before that too, who were simply oppressed by the Macedonians like never before. It is interesting how history repeated itself, but with the roles switched this time - the Macedonians today are nationally oppressed by the Greeks.

The leader of the Achaean league Aratus did not even want to hear that he was going to be replaced by the Spartan Cleomenes III. That's why he called on his former enemies, the Macedonians, to help. Plutarch writes:

*"For he (Aratus) called Antigonus (Macedonian king) into Greece, and filled Peloponnesus with Macedonians, whom he himself, when a youth, having beaten their garrison out of the castle of Corinth, had driven from the same country."*

Plutarch writes that because of the invitation sent to the Macedonian king Antigonus to come to Peloponnesus, Aratus became suspicious of the other members of the Achaean League.

Plutarch criticizes Aratus for inviting the Macedonians to Peloponnesus, so he says:

*"And though he (Aratus) declares himself how he suffered considerable losses, and underwent great dangers, that he might free Athens from the garrison of the Macedonians, yet, afterwards, he brought the very same men armed into his own country, and his own house, even to the women's apartment."*

Plutarch regrettably concludes that Aratus made the wrong choice and was supposed to let Cleomenes III take the lead of the Achaean League, instead of bringing the Macedonians back to Peloponnesus. Instead of accepting the reformator Cleomenes, he: *"...basely subjected himself, together with Achaea, to the diadem*

*and purple, to the imperious commands of the Macedonians and their satraps...”*

I'd like to point out that it's not a coincidence that the words “*diadem and purple*” are mentioned as symbols of the Macedonian reign. It is known that the Macedonian kings wore a diadem and dressed in purple, especially during special events. It's interesting to note that these two elements for many centuries were the main characteristics of the Byzantine kings from the Macedonian dynasty, who are believed to have originated from the Ancient Macedonians as well. The most well known representative of this dynasty was Basil II the Macedonian - the king that conquered the Samuil Empire.

Continuing on, we read that Cleomenes met with the Achaean League, but Aratus had already made a deal with the Macedonian king Antigonus about the League's leadership. Cleomenes got extremely upset when he found out about this. Harsh verbal fights began between Aratus and Cleomenes, who wrote a stern letter against Aratus and sent it to the Achaean League. Plutarch writes that not only many nobles, but also commoners of the Achaean League were turning against Aratus “...*for having brought the Macedonians into Peloponnesus.*” Actually, this decisive moment made Cleomenes declare war on Aratus, hoping that his position as leader of the Achaean league was very unstable. Cleomenes made an attack on the Palena peninsula and quickly conquered it. Then he attacked Argos, which he conquered as well. These successes encouraged Cleomenes and the Spartans, who began to reminisce about their old glorious kings from the past. Cleomenes conquered others cities of Peloponnesus as well, and he reached Corinth, where Aratus was sheltered, who in the meantime had called the Macedonians for help. The Macedonian king Antigonus III Doson headed off with a large army in order to help the Achaean League (actually, to gain control



over them once again). Cleomenes decided that the Spartan army should not directly clash with the Macedonian army, but instead would ambush them. The first clash ended up with a victory for the Spartans. Cleomenes did not allow the Macedonian army to pass, so the Macedonians suffered some losses. In these conditions, Antigonos decided to make bigger preparations for the war against Cleomenes. Then, the Achaeans from Argos rebelled against Cleomenes. When he found out, he angrily gave an order to suppress the rebellion, and sent over his army. But, when his army arrived in Argos, it was defeated. The rebelling Achaeans, together with the Macedonians, not only liberated Argos from the Spartans, but directly threatened Sparta itself, which Cleomenes left unguarded. Cleomenes left Corinth with his army, after which this city was conquered by the Macedonians. In a short time, Cleomenes lost the biggest part of Peloponnesus to the Macedonians. The messengers from Sparta announced that his young wife, who he was deeply attached to, passed away. Broken by pain and militarily defeated, Cleomenes returned to Sparta. Then he got a military offer from the Macedonian king of Egypt Ptolemy, who in return asked for Cleomenes' mother and children as hostages. His mother agreed and left for Egypt together with his only son. Meanwhile, Antigonos III Doson continued on conquering cities on Peloponnesus, threatening Sparta. Cleomenes organized an army in the final battle, which had two thousand soldiers, who were trained to fight "*after the Macedonian fashion*". Still, Cleomenes had no money to hire a great number of mercenaries. However, problems occurred for Antigonos as well because at the same time the Illyrians attacked Macedonia. Plutarch writes that Antigonos got the news of the problems in Macedonia right after the battle against the Spartans at Selasia. Plutarch thinks that Cleomenes was unfortunate this time as well, because if the

news had arrived before the battle, Antigonos would have had to leave for Macedonia and leave the Achaeans to fight on their own.

However, the battle ended, and Cleomenes lost his army and his metropolis. Plutarch describes the battle of the Macedonians from the Achaeans and from the Spartan point of view. He then points out the role the Macedonian Phalanx had, which “...pressed upon them (the Spartans) with great advantage about half a mile.”

Plutarch writes that in this battle, around six thousand Spartans died, and only two hundred survived. After the battle, Cleomenes returned to Sparta, which was unguarded and from there he sailed with his closest collaborators. Antigonos entered Sparta, but the Macedonians did not do any damage to the unprotected population. Antigonos told the Spartans that they were free to live as they had, and they could continue to worship their gods. Overall, Antigonos is considered to have been a great diplomat. Because of the events in Macedonia, he came back, but quickly afterwards died from an illness.

As for Cleomenes, he left on a ship to Egypt, where his ally, the Macedonian Ptolemy ruled. On the way, on the ship, his friend Therycion criticized Cleomenes for running away after his defeat, and told him they should have become subjects to Antigonos instead of going into an unknown fate under Ptolemy. Cleomenes strongly disagreed. The dialogue between the two would not have been that important to us unless Therycion hadn't mentioned the Macedonians and the Greeks. He said to his defeated king:

*“For if it is not dishonourable for the race of Hercules to serve the successors of Philip and Alexander, we shall save a long voyage by delivering ourselves up to Antigonos, who, probably, is as much better than Ptolemy, as the Macedonians are better than the Egyptians.”*

It's clear that under "race of Hercules" he means the Spartans, who were supposed to serve the Macedonians, i.e. to the

*"successors of Philip and Alexander".* So here too Therycion separated the Macedonians and the Greeks as different races.

Cleomenes arrived in Egypt, where soon after his life ended. We can see his biography contains valuable data about the differences between the Macedonians and the Greeks.

Now we will give a few words about the ***Biography of Aristides***. The biography of this Athenian general was written by Plutarch around the year 75 BC. Aristides was born around 530 BC, and died in 468 BC. He was a well-known Athenian orator and general. He became famous by participating in the battle of Marathon (490 BC), in which the Athenians defeated the Persians led by Darius I. Later on Aristides conflicted with the Greek general and orator Themistocles, and because of this he was exiled. But, after the Persians attacked Athens once again (this time led by Xerxes I), Aristides was asked to return to the army. In 479 BC he led the Athenian army against the Persians in the battle of Plataea, which the Athenians won. By the end of his life, Aristides lived as a noble in Athens.

In his biography written by Plutarch, the Macedonian king Alexander I (498 - 452 BC) is specifically mentioned when he came to a secret meeting with Aristides the night before the battle at Plataea, to reveal the battle plans the Persians had. This is a famous episode from the older Macedonian history. Apparently, Alexander I during the Persian-Greek clash led a successful policy of neutral politics to protect his weak state from these two powerful forces. Still, the night before the battle at Plataea, he stood on the Athenians' side. Plutarch describes this event with the following words:

*"But about midnight, a certain horseman stole into the Greek camp, and coming to the watch, desired them to call Aristides, the Athenian, to him. He coming speedily; 'I am,' said the stranger, 'Alexander, king of the Macedonians, and am arrived here through*

*the greatest danger in the world for the good-will I bear you, lest a sudden onset should dismay you, so as to behave in the fight worse than usual."*

Further on, Plutarch writes that Alexander told Aristides that they were about to be attacked the following morning by the Persians, revealing the Persian battle plans (which he managed to find out as their "friend"). Plutarch writes that Alexander gave this information with utmost confidentiality to the Greeks, and in the end concluded: *"...if the Greeks obtained the victory, that then no one should be ignorant of Alexander's good-will and kindness towards them."*

Further, Plutarch writes:

*"After this, the king of the Macedonians rode back again, and Aristides went to Pausanias's tent and told him; and they sent for the rest of the captains and gave orders that the army should be in battle array."*

I don't think a big analysis is needed to realise that Plutarch clearly separates the Macedonians as a different nation from the Greeks. He clearly writes that Alexander I presented himself as *"king of the Macedonians"*, while to the Greeks he was a stranger, who came in their camp to help them. Later, before he left, *"the king of the Macedonians"* told the Greeks that if they were to win, they must not forget his goodwill and help.

The events after that meeting showed that the Greeks (thanks to the information by Alexander I) won the battle at Plataea and defeated the Persians. This led to a friendship between Alexander I and the Greeks.

Some modern day historians, (for example, Abel), believe that Alexander I the Macedonian was murdered by some notable Macedonians because of his Greek politics, which, according to them, presented a threat to Macedonia.

The Macedonians were mentioned in the *Biography of Cimon*, who was an Athenian general and orator. This work too is thought to have been written near the end of the first century AD.

Cimon was born around 510 BC. His father, a Thracian, won his fame because of the victory in the famous battle between the Athenians and the Persians at Marathon. Cimon too obtained fame as a strong army leader. He chased the Persians off the Hellenistic territories. Later, together with the general Aristides, Cimon went to free the Hellenic cities in Asia Minor that were under Persian reign. In the marine battle that took place in 466 BC, Cimon managed to defeat the Persians, and captured their 200 ships. The Persians were defeated on land as well. But, Cimon was removed from the army because he participated in the internal conflicts among the Greeks. He was later rehabilitated. He passed away around 450 BC.

Little is written about the Macedonians in the *Biography of Cimon*. However, this biography is important from another aspect. After he exiled the Persians from Thrace and other Hellenic territories, Plutarch writes that the coast was clear for Cimon to attack Macedonia. Alexander I was leading Macedonia at the time (as we already mentioned). The Athenians hoped that Cimon would dominate this wealthy state, but that didn't happen. From reasons that are unclear, Cimon did not conquer, at the time weak, Macedonia, so this country remained an independent state. This gesture wasn't well received by the Athenians, who later accused Cimon of getting bribed by the Macedonian king and that is why he didn't conquer Macedonia.

If this is true (which is indicated, but there isn't enough evidence supporting it), then this is yet another proof of the smart politics by the Macedonian king Alexander I, who managed to maintain his weak state as independent during those times of war. Let's remind ourselves that to maintain the weakened Macedonia,

Alexander I secretly negotiated with both Persia and Athens. Here we see that he even bribed in order to keep Macedonia independent. Maybe someone today will criticize Alexander I for playing such a "humiliating" role by "begging" Persia and Athens, but he won a significant victory by doing so - he preserved Macedonia's independence for future generations! Later that very same country became a world super power, which militarily defeated both Persia and Athens. Had Macedonia disappeared as a state during the time of Alexander I, that name wouldn't have been mentioned today in the world (except by maybe the historians). But, he preserved Macedonia either way. He was aware that he couldn't oppose Persia nor Athens by force, which could have conquered Macedonia in a very short time and wipe it out as a state. All that remained for him was his smart politics and hope for the future generations to be able to strengthen Macedonia (which actually happened with Philip and Alexander the Great of Macedon).

Now, let's go back to what we announced, which is the fact that Cimon's Biography holds a very interesting piece of data, which indirectly backs up the ethnical differences between the Macedonians and the Greeks. To better explain this, let's give a reminder of a significant event that happened during the conquering streak of Alexander the Great of Macedon. We will shortly drift off the subject, but we will reconnect once again.

It's known that after clearing up his relationships with the Greek metropolises on today's Greek territory, Alexander the Great of Macedon entered Asia, i.e. the territory of Persia at the time. On the west coast of Persia at the time (today's west shore in Turkey on the Aegean Sea), there was a great number of cities settled by Greeks. Because the citizens of these cities were Greek, when Alexander entered Persia, he expected this nation to greet him as a liberator from the Persian slavery. Alexander believed that the

Greeks from these cities would be overjoyed by his arrival, because not only would he liberate them from Persia, but would bring their "Hellenic spirit" back and reunite them with the rest of the Greek cities. Instead, completely the opposite happened. The Greek cities in Asia Minor treated Alexander as a new enslaver and they opposed him with all their force! The city Miletus gave the biggest resistance. The characteristics of this city and the awe of Alexander the Great for this Greek action are described by the modern day historian Arthur Weighal, saying that Miletus was one of the main centre of the Ionic Greeks, its citizens were Greek and its ruler was a Greek. The ruler wanted to make an agreement with Alexander at first, but later decided to remain loyal to his leader Darius of Persia. Weighal writes that it was obvious that the citizens of Miletus preferred Persian reign than to gain a so-called "freedom". (A. Weighal, "Alexander of Macedon", Skopje, 1992, p. 182).

The events further on show that the Greeks from Miletus put up a very strong resistance against the Macedonians, but in the end their city fell. Weighal writes that there was a desperate battle, but in the end the city was conquered, and the defenders that caused serious losses to the Macedonians, were murdered.

However, Miletus was not the only Asia Minor city that resisted the Macedonians. The city Halicarnassus resisted as well. The general Memnon led this city, who previously had fought Alexander in the battle at the river Granicus on the Persian side. Memnon even sent a letter to Darius, telling him that he would remain loyal to Persia till he died, and at the same time that he secretly got help from Athens. After a harsh battle, the Macedonians conquered this city as well, and Memnon escaped, but died of an illness in Metilena later on. His wife Barsina later married Alexander the Great of Macedon.

This was the case with the Greek city Soli, which was in Rhodos. The Greeks in this city didn't even want to hear about

Alexander, let alone treat this foreigner as their "liberator". Because of this, when he entered their city, Alexander implemented heavy taxes.

Keeping this in mind, the question is asked: if the Macedonians were Greeks, then why did the Greek citizens and cities, enslaved by Persia resist the Macedonians so much? Shouldn't they be overjoyed for their liberation? Let's say that to some extent the resistance can be justified. Athens, Thebes, Sparta and the others had their own independence still, which was won away from the Macedonians. But, how should we explain the resistance against the Macedonians by the Persian-enslaved Greek population in Asia Minor? These Greeks violently opposed Macedonia, and many of them paid with their lives for it.

Later Alexander got another proof that the Athenians secretly collaborated with the Persians against him. After his conquering of Damascus (a city in today's Syria), a great number of letters were discovered which held evidence of the betrayal of many Athenians. His dream that the Greeks would greet him as a "liberator" from Persia, bursted like a bubble. Arthur Weighal (op. cit., page 216), writes that Alexander stopped acting like a "Greek liberator" and took the wiser role of a Macedonian conqueror.

Many letters were brought from Damascus and many of them revealed the betrayal of the Athenians and many other Greeks, who corresponded with Darius. But, Alexander wasn't too hurt or as surprised by these discoveries as he was before.

This is why Weighal concludes that the Asian raid was a Macedonian adventure in which the Greeks had very little contribution (op. cit., page 171).

So, the historical works tell us that the Greeks from Asia Minor, which were under Persian slavery, opposed the Macedonians (that came to "liberate" them) very strongly.



And now let's explain the most important part. The Athenian general Cimon lived about two centuries before Alexander the Great of Macedon. In Cimon's time, the Asia Minor metropolises were under Persian slavery as well. Plutarch writes that Cimon, after defeating the Persians on the territories of present-day Greece and Thrace, went to free the cities inhabited by Greeks on the shores of Asia Minor. But, Plutarch doesn't write that the Greeks on Asia Minor resisted Cimon. We can conclude that the Greeks were overjoyed by their liberation from Persia. The Greeks from Asia Minor in the Athenian army led by Cimon saw compatriots in the army, and that's why they gave them such help. But, when later Alexander the Great of Macedon went to free almost the same territories (which were enslaved by Persia in the meantime), he was treated as a foreigner and a stranger, but also as a new invader. This too represents strong evidence for the ethno-cultural differences between the Macedonians and the Greeks.

In the year 75 BC, Plutarch wrote his short historical work **Comparison of Philopoemen and Flamininus**. Here too he mentioned the Macedonians, clearly separating them from the Greeks. Philopoemen was a Greek general who participated in the inner clashes among the Greeks, and Titus Flamininus was a Roman general, who lived in the III and II c. BC and was known for defeating the Macedonian king Philip V and liberating the Greeks from Macedonian slavery. In this work, Plutarch, for these two generals, writes:

*“First, then, as for the greatness of the benefits which Titus conferred on Greece, neither Philopoemen, nor many braver men than he, can make good the parallel. They were Greeks fighting against Greeks, but Titus, a stranger to Greece, fought for her. And at the very time when Philopoemen went over into Crete, destitute of means to succor his besieged countrymen, Titus, by a defeat given to Philip (V) in the heart of Greece, set them and their cities*

*free. Again, if we examine the battles they fought, Philopoemen, whilst he was the Achaeans' general, slew more Greeks than Titus, in aiding the Greeks, slew Macedonians."*

I'm really interested to know how today's Greek historians react to this evidence left by the ancient Greek author Plutarch.

Plutarch, again, clearly gives a proof of the Macedonian non-Greek ethnical background. He praises the Roman general Titus Flamininus saying that not one action of a row of brave Greeks could compare to all the good things this Roman did for the Greeks, because he, even though he was a stranger in their territories, liberated the Greek cities from Macedonian slavery, after previously "*In the heart of Greece*" (the battle near Kynoskephale) defeating the Macedonian army led by king Philip V. Plutarch concludes that the Greek Philopoemen killed more Greeks than Titus Flamininus killed Macedonians to liberate their cities. We can see that Plutarch really despised all the Greeks who warred against each other, instead of uniting against Macedonia.

Plutarch mentioned the Macedonians in his short historical work ***Comparison of Sertorius and Eumenes***. About the identity of these two people, Plutarch writes:

*"The one (Sertorius), being a Roman, was the general of the Spaniards and Lusitanians, who for many years had been under the subjection of Rome; and the other (Eumenes), a Chersonesian, was chief commander of the Macedonians, who were the great conquerors of mankind, and were at that time subduing the world."*

Let's conclude that Plutarch's work represents strong evidence about the fact that the Macedonians were a nation different from the Greeks.

### **POLYBIUS (III and II c. BC)**



Polybius was born around the year 203 and died around 120 BC. He descended from the Achaean city, Megalopolis. He was an old Greek historian under Roman influence. After defeating the Macedonian empire (which contained a large number of Greek territories), the Romans took Macedonian and Greek children with them as hostages in Rome. One of them was Polybius, who stayed in Rome for 17 years. As an educated and intelligent boy, Polybius was brought to live in the home of Aemilius Paulus himself (a Roman general who defeated Macedonia), where he was raised together with his children. In 150 BC he was allowed to go back home, but he refused and, together with Aemilius Paulus's son, went to north Africa, where he witnessed the destruction of Carthage by the Romans. After that he went to Spain, and then returned to Achaia where, thanks to his connections with the Romans, made better living conditions for the Greeks. He wrote

several books, but many of them were lost. His partially preserved work is the book "Histories", in which the period from 220 till 146 is described in great detail.

Further on we will see extracts from this work only covering the subject we're focusing on.

In the chapter of Plutarch, we mentioned the Achaean League. We mentioned that it was an alliance (a kind of confederation) between 10 to 12 cities on present-day Greece's territories, especially Peloponnesus. We already mentioned that about 5 decades after Alexander the Great of Macedon died, the Achaean League, taking advantage of the unstable state of Macedonia, was renewed and this time as a federation. We already mentioned that the leader of the Achaean League was Aratus, who first fought against Macedonian slavery, and later, after he was about to be replaced as leader of the Achaean League by the Spartan Cleomenes (III), he called his former enemies, the Macedonians, to help him. But, after they returned to Peloponnesus and helped him, the Macedonians did not retreat, but stayed there. This is why Aratus was criticized by a significant part of the Greek public.

These events are described by Polybius (of course, much earlier than Plutarch). For the early activities of Aratus against the Macedonians, when he was fighting to push them off Peloponnesus, Polybius writes:

*"...He (Aratus) continued to govern the Achaean nation, all his schemes and action being directed to one object, the expulsion of the Macedonians from the Peloponnesus, the suppression of the tyrants, and the re-establishment on a sure basis of the ancient freedom of every state."* (Polybius, "Histories", II, 43).

Of course, when he says "every state" Polybius means the Greek cities which were mainly occupied by the Macedonians. This

extract clearly separates the Achaeans and the Macedonians as two separate nations ("nations", meaning ethnically).

About the ambitions Cleomenes (III) of Sparta had for leading the Achaean League to liberate the Greeks from Macedonian slavery, Polybius writes:

*"...Cleomenes' personal ambition, and far-reaching projects, though for the present he aimed only at supremacy in the Peloponnese, would, on his attaining this, at once develop into a claim to be over-lord of all Hellas, a thing impossible without his first putting an end to the dominion of Macedon."* (Polybius, "Histories", II, 49).

This too is so clearly written that no further explanations are needed. The Spartan Cleomenes wanted to take over the leadership of the Achaean League so he can rule Peloponnesus, and then with *"all Hellas"*. But, this was impossible because those territories were under Macedonian slavery. Meaning, he would first have to free the Greeks from the Macedonian slavery, and then rule *"all Hellas"*. It is clear that Polybius under *"all Hellas"* did not consider Macedonia at all. On the contrary, it is clearly said that in order to rule *"all Hellas"*, he would first have to free them from Macedonia.

Further on in his book Polybius follows the events after the death of the Macedonian ruler Antigone Gonatas, who helped Aratus defeat the Spartans. Polybius writes:

*"As this period immediately precedes those times, the history of which I am about to write, I thought it would be of service, or rather that the original plan of this work made it necessary for me, to make clearly known to everyone the state of affairs in Macedonia and Greece at this time."* (Polybius, "Histories", II, 71).

Practically, here too Polybius separates Macedonia and Greece as two separate ethno-cultural entities, and not as *"states"* with the *"same peoples"*, because at the time he wrote this, neither Macedonia nor Greece existed as two separate states. Besides, the

united ancient Greek state never existed in history, so the often-used term "ancient Greece" is completely wrong. Therefore, it is clear that he had in mind precisely the ethno-cultural entities "Macedonia" and "Greece".

In the same book Polybius again writes about the "*affairs in Macedonia and Greece*" (Polybius, "Histories", XV, II).

Further on, Polybius, in order to explain some conditions of the later period, he returns to Macedonia's older history, mentioning Philip II and Alexander the Great of Macedon. Here too he clearly separates the Macedonians from the Greeks.

*"Philip perceived and reckoned on the cowardice and indolence of the Persians as compared with the military efficiency of himself and his Macedonians, and further fixing his eyes on the splendour of the great prize which the war promised, he lost no time, once he had secured the avowed good-will of the Greeks, but seizing on the pretext that it was his urgent duty to take vengeance on the Persians for their injurious treatment of the Greeks, he bestirred himself and decided to go to war, beginning to make every preparation for this purpose."* (Polybius, "Histories", III, 6).

We can see that here too Polybius mentioned the Macedonians and the Greeks as two separate nations.

Polybius writes about the war contract Philip V of Macedon made with Hannibal of Carthage, which allied them against the dangers of the Romans. One article from this contract says:

*"King Philip and the Macedonians and such of the Greeks as are the allies shall be protected and guarded by the Carthaginians..."* (Polybius, "Histories", VII, III, 9).

There is no doubt that the Macedonians are treated as a nation separate to the Greeks in here as well. It is known that at that time, not all Greeks were under Macedonian slavery, but a large number were. The article in this contract clearly mentions the Macedonians

and the Greeks who were their allies, i.e. who were under their reign.

Present day's Greek and pro-Greek historiography uses a quote from Polybius that says:

*“Then your rivals in the struggle for supremacy and renown were the Achaeans and Macedonians, peoples of your own race, and Philip was their commander. But now Greece is threatened with a war against men of a foreign race (the Romans) who intend to enslave her, men whom you fancy you are calling in against Philip, but are calling in really against yourselves and the whole of Greece.”* (Polybius, “Histories”, IX, VII, 37).

At first glance, it seems that everything is quite clear. It clearly says that the Achaeans (Greek tribe) and the Macedonians were a nation with same origins.

But, let's see the context in which this statement was made.

First, let's say that this statement isn't given by Polybius himself, but he merely transferred it from a certain Lyciscus. Who was Lyciscus? Why would he make a statement like this? To answer these questions, first we will say something about the time and the political conditions under which this statement was given. It's mainly the time of the Macedonian-Roman war, when the Macedonian existence was endangered by the Romans. The Macedonian king Philip V tried his best to find as many allies as he could (especially among the Greeks), for a greater defense of his state. But, this wasn't quite easy for him considering the past relations between the Macedonians and the Greeks, when the Greeks were constantly defeated and pushed by the Macedonians. So at the time of Philip V a significant part of the Greek territories were still under Macedonian reign. Maybe that's why a large number of the Greeks, at least during the war, supported him mainly because they were under his reign, being convinced that Rome too was a threat to them. At the time the Aetolians (a nation

living north-west from Peloponnesus) were against Philip V too. Sparta (still very powerful) was neutral to some extent, so Philip V (as an enemy to the Romans) and the Aetolians (as potential allies to the Romans) both wanted to gain Sparta on their sides. Because of this, in 212 BC the Aetolians and the Acarnaninans (a Greek tribe allied with Philip V) sent their ambassadors in Sparta in order to convince them to ally. These two opposing ambassadors made speeches to the highest representatives of Sparta in order to gain them on their side. Both speeches are preserved and kept in Polybius's work.

The first speech was given by the representative of the Aetolians named Cleneus, who we mentioned already in a chapter dedicated to him. We saw that he attacked the Macedonians in any possible way in front of the Spartans, reminding the Spartans of all the evil the Macedonians did to the Greeks in the past. We saw that he clearly separated the Macedonians as a separate nation to the Greeks.

However, after him the ambassador Lyciscus, representing the Acarnanians, gave his speech. He (as a representative of Macedonia, as he introduced himself), defended the Macedonians calling them defenders of the Greeks etc. He then gave a reminder that Alexander the Great of Macedon destroyed Greece's worst enemy in his time – Persia - and reminded them of other events from history where the Macedonians defended the Greeks from different enemies. And of course, it is quite understandable that under such conditions, when Macedonia was endangered and was desperately seeking help from the Spartans, as a political and propaganda aim, the ambassador Lyciscus called the Macedonians "relatives" of the Achaeans and the Spartans. It's a normal action practiced in other wars when different nations were endangered, so in their search for allies, many nations relied on "common values" in order to gain allies. Here too the question is asked: if the



Macedonians were really "Greek", then why did Lyciscus have to point it out to the Spartans? They were warring against the Macedonians very often, so they would have known if they were actually Greeks.

What's interesting is that further on in his statement, Lyciscus contradicts himself. He mentions the Greek nations in front of the Spartans without mentioning the Macedonians at all:

*"...It very well becomes you, the descendants of such men, to make an alliance now with barbarians, to take the field with them and make war on the Epirots, Achaeans, Acarnanians, Boeotians, and Thessalians, in fact with almost all the Greeks except the Aetolians!"* (Polybius, "Histories", IX, VII, 38).

Here we can clearly see that in his speech to the Spartans, Lyciscus told them not to part from the rest of the Greek nations in the fight against the "barbarians" (the Romans). He then lists these nations, without mentioning Macedonia at all, completely contradicting his previous statement. Further on, Lyciscus appeals to the Spartans in the following way:

*"...How highly should we honour the Macedonians, who for the greater part of their lives never cease from fighting with the barbarians for the sake of the security of Greece?"* (Polybius, "Histories", IX, 35).

It is quite clear that in this extract, the controversial Lyciscus treats the Macedonians separately as a nation which needs to be thanked by the Greeks for keeping them safe (even though practically many of the Greek territories were under Macedonian reign, so the Macedonians were merely looking after their own territories).

In the end, Lyciscus tells the Spartans that if they don't ally with Macedonia, they should at least stay neutral.

Polybius (III, 4-5) gives another speech of the Macedonian ambassador (sent by Philip V) before the Aetolians. In conditions

where Macedonia was seriously endangered by the Romans, and the Aetolians took the Roman side, the Macedonian ambassador desperately tried to appeal to them to give up the Roman collaboration, warning them that if Rome won, they would suffer as well (which actually really happened). In this long speech, among other things, the Macedonian ambassador told the Aetolian leaders:

*"You say that you are fighting with Philip for the sake of the Greeks, that they may be delivered and may refuse to obey his commands; but as a fact you are fighting for the enslavement and ruin of Greece."* (Polybius, "Histories", XI, III).

Even from this small extract we can see that the Macedonians are treated separately from the Greeks, if the Aetolians thought they were fighting against Philip V for the sake of the Greeks, and the Macedonian ambassador was convincing them that it will give an opposite effect.

Further on, Polybius (at least according to the preserved fragments from his books) gives a detailed description of the events surrounding Macedonia and the war between Philip V of Macedon and the king Atalus (a Roman ally).

A description is given of the Macedonian ambush of the city Abydos (in Rhodos). During this ambush, Philip V was visited by a Roman emissary, giving him a decree of the Roman Senate in which Philip V was asked not to war against the Greeks:

*"Meeting the king near Abydos he informed him that the Senate had passed a decree, begging him neither to make war on any other Greeks, nor to lay hands on any of Ptolemy's possessions."* (Polybius, "Histories", XVI, VI, 34).

Here too the non-Greek determination of Macedonia is very clear. Philip, during the raid (war) on the Greeks in Abydos, received a plea from Rome which forbade him to war against other Greeks. Of course, this was a warning for Philip. The course of the events is rather interesting later on. Philip tried to justify himself by

saying that he Greeks of Abydos attacked him first, but the Roman emissary pointed out other moments. Polybius writes:

*"When Philip wished to prove that the Rhodians were the aggressors, Marcus (Roman) interrupted him and asked, 'And what about the Athenians? What about the Cicianians, and what about the Abydenes now? Did any of these attack you first?'"* (Polybius, "Histories", XVI, VI, 76).

This is also strong evidence that the Romans did not treat the Macedonians as Greeks.

In his XVIII book Polybius gives a detailed report of the negotiations between Philip V of Macedon and the Roman general Flamininus. First their meeting is described and then the conversation and retorts they had. They were accompanied by representatives of their allies (mainly Greeks). After they distrustfully came close (also described in great detail), the negotiations started. Polybius writes:

*"He demanded that Philip should withdraw from the whole of Greece after giving up to each power the prisoners and deserters in his hands."* (Polybius, "Histories", XVIII, I, 1).

After these accusations, Philip V personally addressed all who were present there. To the demand for the Macedonians to leave "Greece", he responded:

*"And what is that Greece from which you order me to withdraw, and how do you define Greece? For most of the Aetolians themselves are not Greeks. No! the countries of the Agrae, the Apodotae, and the Amphilochians are not Greece. Do you give me permission to remain in those countries?"* (Polybius, "Histories", XVIII, I, 4).

This is certainly one of the most interesting statements that should be deeply analyzed. Not only are these words valuable because they represent an authentic statement made by one of the last ancient Macedonian kings, but with these words he clearly

made a small analysis of the ethnic composition of the Greek territories at that time.

First he says that the majority of Aetolians weren't Greek, which of course is apparent according to their non-Greek self-declaration. We already mentioned that the Aetolians lived north of Peloponnesus which brings up the question if that part was Greek at all (in ancient times). There are other authentic testimonies related to the Aetolians not being Greek.

In relation to this, the famous Greek historian Thucydides, in his work "History of the Peloponnesian War", writes that the biggest tribe in Aetolia were the Euritanians, who spoke in a language hard to understand. (Thucydides, "Peloponnesian War", 3, 94).

The non-Greek ethnical origin (to at least a part of the Aetolians) is pointed out in the big "Dictionary of Greek and Roman Geography", where the author, relying on the writings of Strabo, says that the original inhabitants of Aetolia were the Curets who, according to Strabo (10, 465), came from Euboea. Here we read about the Lelegs and Hiyants which, according to Strabo (10, 466) were banished from Boeotia. Further on we read that these three nations probably belonged to the great nation Pelasgi and were not Hellenic. ("Dictionary of Greek and Roman Geography", William Smith, LLD. London. Walton and Maberly, Upper Gower Street and Ivy Lane, Paternoster Row; John Murray, Albemarle Street, 1854. This dictionary as well as all quotes by William Smith, are sourced from their electronic version on the Internet, which does not include the page numbers of the paper version. This electronic version is available at <http://www.perseus.tufts.edu/cgibin/ptedyt?doc=Perseus:tedyt:1999.04.0064>).

In this dictionary we read that at first Aetolia was called Curetis (by the nation Curets), and the first Greek immigrants came from Peloponnesus, after which the area got the name Aetolia.

But, that's not all. Philip V claims that the city Amphilochia was not Greek as well. This city was located near Aetolia. We did not define Argae and Apodotae, but they were probably localities near the border of today's territory, incorrectly defined today as "Ancient Greece".

Further on, about Philip V's speech to Flaminius, we read:

*"After speaking to the others in these terms he asked Flaminius, saying that he was now addressing himself and the Romans, whether he demanded his withdrawal from those towns and places in Greece which he had himself conquered or from those also which he had inherited from his forbears."* (Polybius, "Histories", XVIII, I, 7).

Here too we can see that to Philip V it was perfectly clear that the Greek territories were something different from Macedonia, which had ruled them generations ago.

Further on we read about the accusations in front of the Roman senate against Philip V, made by Greek mercenaries. Polybus describes in great detail these accusations made by the people who were in favor of the war between Rome and Philip. Here we read:

*"Their accusations were in general similar to those they had brought against the king in person, but the point which they all took pains to impress upon the senate was that as long as Chalcis, Corinth, and Demetrias remained in Macedonian hands it was impossible for the Greeks to have any thought of liberty."* (Polybius, "Histories", XVIII, I, 11).

So, the Greeks were under Macedonian reign and their emissaries in Rome tried to convince the Romans to war against Macedonia and to bring freedom to the Greeks. They also said that as long as Philip owns all their territories, the Greeks can't gain their freedom.

The emissaries who accused Philip V said that “...if he commanded the above places he could easily bring the Greeks under subjection any day he wished.” (Polybius, “Histories”, XVIII, I, 11).

That is why they asked the Roman senate to demand that the Macedonian leader abandon all Greek territories, or he would be militarily attacked.

In the end, they sent an appeal to the Senate: “After speaking thus they entreated the senate neither to cheat the Greeks out of their hope of liberty.” (Polybius, “Histories”, XVIII, I, 11).

Then we read a description of the battle at Cynoscephalae in which the Macedonian suffered a great defeat by the Romans. Polybius writes that many Greeks could not even believe that Macedonia was defeated:

“...Many Greeks on the actual occasions when the Macedonians suffered defeat considered the event as almost incredible, and many will still continue to wonder why and how the phalanx comes to be conquered by troops armed in the Roman fashion.” (Polyb., “Histories”, XVIII, I, 32).

In the following negotiations after Macedonia's defeat, we see the statement made by the Roman general Flamininus, who told the representative of the Aetolians this:

“...It is in the interest of the Greeks that the Macedonian dominion should be humbled for long, but by no means that it should be destroyed.” (Polybius, “Histories”, XVIII, I, 37).

It was pointed out to Flamininus, by a certain Phaeneas, that Philip could renew his power, to which Flamininus replied:

“Stop talking nonsense, Phaeneas; for I will so manage the peace that Philip will not, even if he wishes it, be able to wrong the Greeks.” (Polybius, “Histories”, XVIII, I, 37).

After this, Philip V signed many inconvenient peace treaties. Among many other things, Philip was ordered thus:

*“All the rest of the Greeks in Asia and Europe were to be free and subject to their own laws; Philip was to surrender to the Romans before the Isthmian games those Greeks subject to his rule and the cities in which he had garrisons...”* (Polybius, “Histories”, XVIII, IV, 44).

This too is such a clear articulation of the Macedonians who were enslaving the Greeks, that no further comment is necessary.

From all this evidence, it is quite clear that Polybius's work represents another strong argument against the present-day Greek propaganda.

## PRAXAGORAS OF ATHENS (IV c.)

We know about Praxagoras from Photius's work (see chapter on Dexippus). We already mentioned that a good part of the books described by Photius aren't preserved today, so we only know of him through his work. It's the same with a great number of other authors of these books. One of them was Praxagoras of Athens. He lived in the IV century AD and was the author of three books, none of which are preserved. One of these books was "History of Constantine the Great". Photius briefly retells its contents. Among other things, here we read:

*"He (Constantine the Great) inherited his father's kingdom and that of Rome after the overthrow of Maximin, and obtained possession of Greece, Macedonia, and Asia Minor by the deposition of Licinius".* (Photius, "Bibliotheca", 62).

Here too we see that Macedonia and Greece are clearly divided as two different entities. Related to Praxagoras's other works, Photius writes:

*"Praxagoras, according to his own statement... was also the author of two books on The Kings of Athens, written when he was nineteen, and six books on Alexander King of Macedon, written when he was thirty-one."* (Photius: "Bibliotheca", 62).

So, this is another historical work dedicated to Alexander the Great of Macedon and Macedonia that is not preserved.

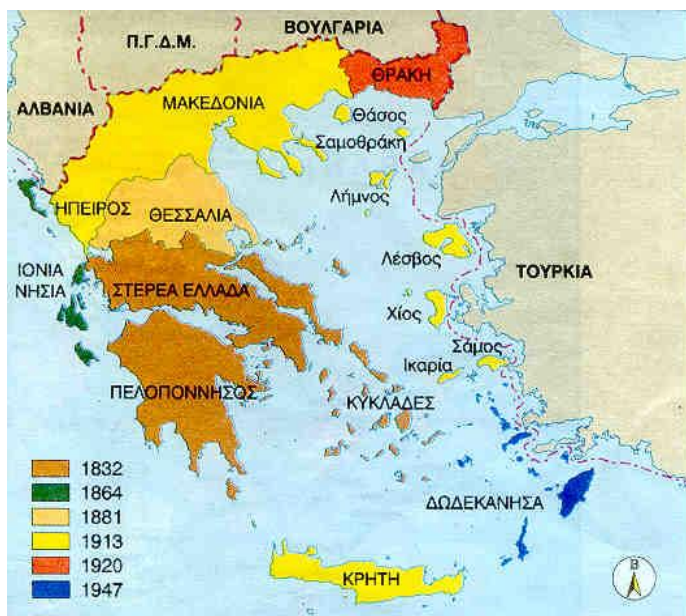


## **PSEUDO SCYLAX (IV or III c. BC)**

In the IV or III century BC, a manuscript entitled "Periplus" appeared. Even though there is no evidence of the identity of the author of this work, some believe it was a certain Scylax, who lived in the VI c. BC and was a sailor and an explorer in service to Persia. The only data for Scylax are given by Herodotus. In lack of authentic information about the author of the work "Periplus", the ordinance "Pseudo Scylax" became accepted. The borders of the Greek territories in ancient times are described in this work. Here we read:

*“From Ambracia Greece is continuous (along the coast) as far as the river Peneus.”* (“Memorandum on the Ancient Boundaries of Greece”, British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 „Greece, 1847 - 1914“, University publications of America).

So, we see that this author too undoubtedly believed that the Greek borders and territories in ancient times were only around Peloponnesus and somewhat further north (south of Olympus). The Ambracian Gulf is located south from Epirus, while the river Peneus passes through Larissa. This automatically means that not only the Macedonians and Macedonia, but Epirus and the Epirots were NOT treated as Greek.



*A Greek map which shows the territorial expansions of Greece in the XIX and the XX century. The true ethnical Greek territories in ancient times are marked with a darker color. The north border on east starts with the Ambracian Gulf, and ends with present-day's city Larissa on the west (River Peneus).*

## **PSEUDO SCYMNUS (I c. BC)**

Pseudo-Scymnus is a nickname to the unknown author that wrote a piece dedicated to geography. It was first believed that it was the work of the geographer Scymnus of Chios (who lived in the II c. BC), but it was later proven that Scymnus was not the author of this piece because certain characters appear in the work that are after his time.

In the before mentioned report of the British war historian Ardagh (who studied the work of Pseudo-Scymnus for this report), it is clearly pointed out that this author located the west border of the ancient Greek territories from the Ambracian Gulf to the river Peneus ("Memorandum on the Ancient Boundaries of Greece", British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

Practically, Pseudo-Scymnus is yet another ancient author who believed that the Greeks lived somewhat south from the Macedonians, and that Macedonia was never a Greek territory in ancient times.

## QUINTUS CURTIUS RUFUS (I c. BC)

The Macedonians are clearly separated from the Greeks in the Biography of Alexander the Great of Macedon, written by the Latin historian Quintus Curtius Rufus. No other data is known for the life of this historian, but it's believed that he lived in the I c. AD. We will give an extract which is without doubt, the most persuasive for the subject we're covering.

It's about a testimony related to the individuality of the language of the ancient Macedonians. Quintus Curtius Rufus very clearly writes that the ancient Macedonians and Greeks communicated with each other - by translators!

An event is known when the Macedonian Philotas was on trial for preparing a conspiracy for the murder of Alexander the Great. The conspiracy was discovered and Philotas was publicly interrogated by Alexander himself.

Quintus Curtius Rufus, describing this event, clearly wrote that the Macedonians spoke in a distinctive language. He even quotes a statement by Alexander the Great himself, in which he, addressing the Macedonians in first person plural, mentions (quote): *"the mother tongue and our language"*.

Alexander addressed Philotas with he words:

*"The Macedonians are going to judge your case. Please state whether you will use your native language before them"*

Philotas denied, explaining that except Macedonians, there were members of other nations as well. To this, Alexander told the people who were present:

*"Do you see how offensive Philotas find even his native language? He alone feels an aversion to learning it. But let him speak as he pleases - only remember he as contemptuous of our way of life as he is of our language."* (Quintus Curtius Rufus, "De Rebus Gestis Alexandri Macedonis, VI, 10).

But, Philotas was not indifferent to these accusations, so in his reply, he said:

*"I am remarked for refusing to speak in the mother tongue, and that I am grossed out by the Macedonian traditions. So I'm threatening the kingdom by despising it? But long ago, the very same mother tongue was abandoned in the communication with other nations, so the winners and the defeated had to learn a new, foreign language."*

Still, Alexander's general Bolon interfered with the accusations against Philotas, who, among many things, accused Philotas thus: *"even though he was Macedonian, he was not embarrassed, by using a translator, to hear out the people that spoke in his native language."*

This event is so clear in relation to the existence of an individual Macedonian language, that no comment is needed. We can also see from this description that a part of the Macedonians, because of practical reasons (greater opportunity to communicate with the other nations etc), used the language koine, even though they kept speaking Macedonian with each other.

We can see that during the trial of Philotas, he was scolded by Alexander for not wanting to address the Macedonians in the *"mother tongue"*.

Philotas then accused Alexander of introducing the language koine, and said that the Macedonian language was neglected long ago, so now even the winners (the Macedonians) and the defeated (the Greeks, Persians and other peoples under Macedonian reign) had to learn this new language.

Bolon interfered, accusing Philotas that even though he was Macedonian, when he had the opportunity, he communicated with the Macedonians using translators. This is very significant proof that at the time many Macedonians did not even know the language koine, so when they wanted to address someone, they did it using

translators. Philotas, even though he knew the Macedonian language, did not want to listen to the Macedonians talk in their own language, but insisted on listening to their words translated into koine.

Quintus Curtius Rufus also mentions the Macedonians separately from the Greeks. Related to the conquering of the Asian tribe Arachosi and the stay in their country, Q. C. Rufus writes:

*"In there (Alexander) united the army which was led by Parmenio. They were six thousand Macedonians, two hundred noblemen and five thousand Greeks with six hundred cavalries..."* (Quintus Curtius Rufus: "History of Alexander the Great", translated from Latin by Dr. Ljubinka Basotova; Skopje, 1998, page 292)

All this is yet more strong evidence against the present-day Greek propaganda.

## SAINT AUGUSTINE (IV and V c.)



St. Augustine's real name was Aurelius Augustinus. He was born in 354, and passed away in 430. This famous North African clergyman wrote about Christian theory. In his works he managed to make a connection between a part from the ancient philosophy (Platonism) and Christianity. His most known work is "City of God" ("De Civitate Dei"). In the Fifth book from this work, he writes about "...writings which Alexander of Macedon wrote to his mother..." Here he mentions the ancient Macedonian historian Leones, whose work he used as a reference. In the Twelfth book (Chapter 10), St. Augustine writes about the period of the creation of human kind, so he writes:

*„... Let me cite only that letter which Alexander the Great wrote to his mother Olympias, giving her the narrative he had from an Egyptian priest, which he had extracted from their sacred archives, and which gave an account of kingdoms mentioned also by the Greek historians. In this letter of Alexander's a term of upwards of 5000 years is assigned to the kingdom of Assyria; while in the Greek history only 1300 years are reckoned from the reign of*

*Bel himself, whom both Greek and Egyptian agree in counting the first king of Assyria. Then to the empire of the Persians and Macedonians this Egyptian assigned more than 8000 years, counting to the time of Alexander, to whom he was speaking; while among the Greeks, 485 years are assigned to the Macedonians down to the death of Alexander, and to the Persians 233 years, reckoning to the termination of his conquests” (Augustine, “De Civ. Dei”, XII, 10).*

As we can see, in this extract St. Augustine compares the writings of the ancient Greek and ancient Egyptian historians. Undoubtedly, some interesting conclusions are drawn.

First, the ancient Egyptian priest informed Alexander the Great of Macedon that in the ancient Egyptian writings the empires of the Persians and the Macedonians were over 8 000 years old, and not like it was written by the later historians (such as Herodotus and others), which counted only 485 years since the creation of the Macedonian empire till the time of Alexander the Great.

Secondly, Saint Augustine, relying on the ancient writings of the old Egyptian and old Greek historians, in the above mentioned quote, clearly notes a difference between the Macedonians and the Greeks in the ancient times, so that's why he mentions them separately in here (along with the Egyptians, Persians and Assyrians).

Because of the fact that St. Augustine wrote the above mentioned quote based on contents in the history book written by the ancient Macedonian historian Leones from Pella (which was based on the letter written by Alexander the Great to his mother Olympias), it is quite clear that not only Alexander the Great himself, but the historian Leones of Pella as well, considered the Macedonians as an individual nation to the Greeks.



## SAINT PAUL (THE BIBLE) I c.



*Saint Paul (Portrait by El Greco)*

The mentioning of the Macedonians in the Bible is very well known, and many works have been written about this fact, there are even books here as well as abroad (more information on this can be found in the books "Jesus Christ and the Macedonians" by A. Donski and in the book "The Bible for Macedonia and the Macedonians" Menora, Skopje 1995 by Gorgi Pop Atanasov). However, we will only look at these extracts from the Bible strictly from the aspect we're covering and it is the proof of the differences between the ancient Macedonians and the ancient Greeks.

In the world's science, it is well known that the christening of Europe started via Macedonia, specifically via the first Christian communities founded by Saint Paul. The first Christians that received the Christianity in Europe were Macedonians. The christening of these Macedonians was the result of the Second

missionary journey of Saint Paul (the first Christian missionary journey in Europe actually).

Let's give a short reminder of this event of extraordinary significance. After he started spreading Christianity all over Asia Minor, Saint Paul reached Troada. He had a vision there in which a Macedonian appeared, and asked him to come to Macedonia and help the Macedonians. In "The acts of the Apostles" (16:9), related to this, we read:

*"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."*

It is believed that this journey happened between 50 - 52 AD ("The Bible", Zagreb, 1983, page 1248). This means that the first Macedonians in Macedonia were christened only after two and a half decades after Jesus Christ was crucified. All this happened only two centuries after the independent ancient Macedonian state fell apart, when the brave Macedonians still couldn't accept the Roman occupation. Let's make a short review of Saint Paul's stay in the Macedonian city Philippi, where practically the first Christian community in Europe was formed. It is believed that Saint Paul was in Philippi in the summer of the year 50 ("The Apostle Paul's Visit to Philippi, History of Philippi", Dr. Clint Arnold and his class at Talbot Theological Seminary, The Biblelands Project. Copyright 1999 by Mustardseed Media, Inc Web site: <http://www.mustardseed.net>).

We can certainly say that the majority of the citizens of Philippi at that time, that met Saint Paul, were exactly ethnic Macedonians. To back up this conclusion, we will point out a few moments.

It is well known that Saint Paul and his escorts first visited the Jewish synagogues and preached to the Jews about Jesus. Actually, this can be seen quite clearly in the descriptions of his

visits in many cities. But, what happened when they came to Philippi? In the description of their visit no Jewish synagogue is mentioned. This can only mean that there was NO Jewish synagogue in Philippi! In the above mentioned work ("The Apostle Paul's Visit to Philippi, History of Phillipi"... ) an interesting and convincing interpretation is given for this event. Here we read that Saint Paul had a custom of visiting synagogues in all cities he visited, but Philippi had none, and in order for the Jews to be able to gather in a synagogue there had to have been at least 10 male Jews. This practically means that the Jews were a very small minority in Philippi.

From this fact we can conclude the ethnic structure of Philippi. So, this city had almost no Jews (if they didn't even have 10 males to make a synagogue), but it was loaded with Macedonians, who used to live in this city.

We will just mention one thing about the Macedonian dominant ethnic character of Philippi. In "The Acts of the Apostles" we read that since they did not find a Jewish synagogue, Saint Paul and his escorts went to the nearest river, where people prayed at the time. Related to these events in "The Acts of Apostles" (16:13) we read:

*"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither."*

The question is asked: why did the citizens of Philippi go to pray near that river? The answer to this question offers yet another proof of the dominant Macedonian population in Philippi. It is well known that the ancient Macedonians held a special relationship with the water, i.e. to the rivers and this cult can be seen even in Macedonia's older history. For example, in the story about the creation of the Macedonian state (told by Herodotus), the river played an crucial fact in the rescuing of the legendary Macedonian

king Perdiccas, who, together with his two brothers were being chased by the enemy. It is interesting that the water, as a *supernatural force*, stayed in the folklore of the Macedonians from the XIX till the XX century. The well known Macedonian folklorist Dr. Tome Sazdov mentions the water as an element with a supernatural force in many of the Macedonian stories („Pregled na Makedonskata narodna proza“, Kultura, Skopje, 1981 p. 71).

So, the praying near the river for the citizens of Philippi was kind of a tradition for the ancient Macedonians, which tells us enough for the dominant ethnic Macedonian character of this city.

To back this up, we will mention that in the old apocryphal Christian manuscript, titled "Acts of Paul", a woman is mentioned, resident of Philippi, whose name was Stratonica ("Acts of Paul", from "The Apocryphal New Testament" M.R. James-Translation and Notes Oxford: Clarendon Press, 1924). This name is present quite often in the ancient Macedonian onomasticon.

Of course Philippi, apart from the dominant Macedonians, had people of other nationalities as well, but we can say that they were only there temporarily, consisting of mainly traders and businessmen who sold their goods there.

We already gave the quote in the chapter of the anonymous Christian author from the IV century, who is reviewing Saint Paul's works. In the chapter called "To the Philippians", he writes:

*"Philippians are Macedonians. These having accepted the word of truth did not persevere in the faith, nor did they receive false apostles".*

Let us give the rest of the quotes from the Bible, i.e. by Saint Paul, which have the Macedonians mentioned.

Regarding his missionary journey to Rome, Saint Paul writes:

*"And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a*

*Macedonian of Thessalonica, being with us.*" ("The Acts of the Apostles", 27, 2).

About Saint Paul's stay in Ephesus, we read that the Greeks in those territories revolted against his preaching, not wanting to give up their pagan beliefs.

*"And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre."* ("The Acts of the Apostles", 19, 29).

Practically, here Saint Paul and his Macedonian escorts were mistreated by the Greeks in Ephesus for spreading the first Christian communities.

Saint Paul mentions the Macedonians in "The Second Corinthians" as well, where he writes about gathering material help for the first Christian communities.

*"For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting."* (The Bible, 2 Corinthians 9, 1-4).

Unlike the Macedonians, Saint Paul separately mentions the Greeks on a few occasions. During his journey to the Near East, in "The Acts of the Apostles", we read:

*"Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek."* ("The Acts of the Apostles", 16, 1).

About Saint Paul's stay in Ephesus, in the same book, we read:

*“And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”* (“The Acts of the Apostles”, 19,10).

And further on:

*“And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.”* (“The Acts of the Apostles”, 19, 17).

During his stay in Ephesus, Saint Paul addressed the elders and told them he attested: *“... both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”* (“The Acts of the Apostles”, 20, 21).

But, Saint Paul mentions Greeks as citizens of Thessalonica:

*“And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”* (“The Acts of the Apostles”, 17, 4).

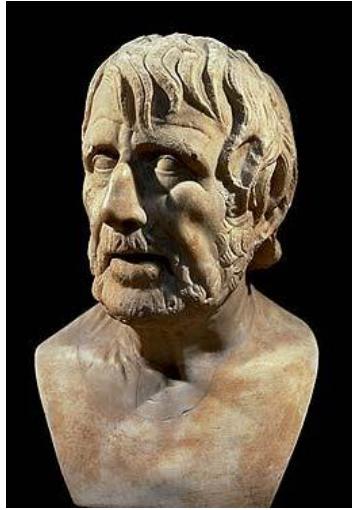
Further on:

*“Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.”* (“The Acts of the Apostles”, 17, 12).

Still, we can't conclude that Saint Paul believed that Greeks lived in Macedonia based on this, because we see that he mentioned the Macedonians separately from the Greeks. If he believed that "Greeks" lived in Macedonia, he would not have mentioned the Macedonians at all. This can be especially seen in "The Acts of the Apostles" (16), where Saint Paul first mentions some Greek (16,1), who was the father of Timotheus, and later mentions Aristarchus as *"Macedonian of Thessalonica"* (27,2). So, we have a clear separation of the Greeks and the Macedonians. Because he mentioned "Greeks" that lived in Thessalonica he is obviously referring to the ethnic Greeks that lived there. Someone might note that the noun "Macedonian" was referring to a member of the Roman province "Macedonia", i.e. that here is used as a

geographical term. But, the remaining extracts from Saint Paul's works clearly deny this. If he determined the people after their administrative origin, then why did he mention Greeks and Judeans as citizens of Ephesus? This city (in present-day Turkey) was in a province that was called neither Judea nor Greece. Furthermore, we see that he mentioned "*Greeks*" as citizens of Thessalonica, so if he were to determine them by their administrative belonging, then he should have called them "*Macedonians*" as well, because Thessalonica was in the Roman administrative region called "Macedonia". So, Saint Paul mainly determined people by their ethnic origins, thus clearly separating the Macedonians from the Greeks.

## SENECA (I and II c BC)



The famous Roman philosopher, orator and playwright Seneca (Lucius Annaeus Seneca) was born in the 4th year BC, and passed away in 65 AD. In his work "To Helvia on Consolation" (VI, 6, VII), Seneca writes about the legacy that Alexander the Great of Macedon left in Asia, and mentions the special "*Macedonian tongue*". We read:

*Why do we find Greek cities in the very heart of barbarian countries? Why the Macedonian tongue among the Indians and the Persians?*

This quote refers to the known fact that Alexander the Great of Macedon left many Macedonians and Greeks in the countries he conquered, who continued on living there and whose descendants kept their languages even in Seneca's times (over three centuries later). Even today, there are people in these areas that consider themselves as descendants of Alexander the Great's army.



## SOZOMENUS (IV and V c.)

Sozomenus (Salminius Hermias Sozomenus) was another author who wrote about the ancient Macedonians. He lived near the end of the IV c. until the middle of the V c. He was a historian of the Christian church. He descended from a wealthy Christian family from Palestine.

In his works he mentioned the Macedonians several times, clearly separating them from the Greeks.

For example, in his work "Ecclesiastical History", referring to the battle between Constantine the Great and Licinius, which took place in 314, he writes:

*"After the battle of Cibalis, the Dardanians and the Macedonians, the inhabitants of the banks of the Ister (Danube), of Hellas, and the whole nation of Illyria, became subject to Constantine."*(Sozomenus, "Ecclesiastical History", Book I, Chap. VI).

We can see that the Macedonians are treated as a separate nation, and Greece is mentioned separately.

While referring to the christening of the Balkan peoples, taking place during Constantine I the Great's reign (306-337), Sozomenus wrote:

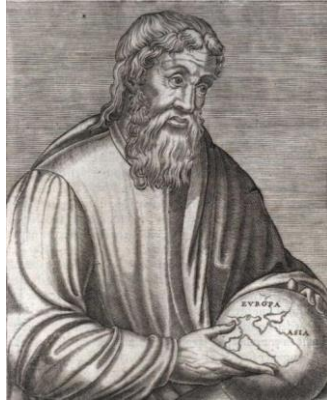
*"...The Christians of the West, the Greeks, the Macedonians, and the Illyrians, met for worship in safety through the protection of Constantine, who was then at the head of the Roman Empire".* (Sozomenus, "Eccl. History", Book II, Chap. II).

Here too we will point out that it's more than obvious that the term "*Macedonians*" is used in an ethnic, and not geographical sense, because it's used equally with the ethnical terms "*Illyrians*" and "*Greeks*". So, it is quite clear that the ancient Macedonians lived in Macedonia in the IV c. as a separate nation to the other Balkan peoples.

These statements are just enough to consider Sozomenus as part of the ancient historians who decisively wrote that the Macedonians were not Greeks.

## **STRABO**

**(I c. BC - year 23 AD)**



Strabo was born in the first half of the I century BC in the region Pontus (present-day Turkey). He came from a wealthy family. His mother was Georgian. He was educated in Nysa and Rome. He is a famous ancient geographer and historian. However, his work "History" is almost completely lost with an exception of a fragment on papyrus, which is kept in Milan today. Still, Strabo himself wrote about this work in his other well-known work, titled "Geography". This work, written in 17 books, represents a geographic-historical description of a great number of nations and areas from the world at that time. Strabo passed away in 23 AD.

In his work "Geography", Strabo mentions the Macedonians over twenty times, very clearly separating them from the Greeks and the Greek territories. We will list a few examples.

In the Second book (5,21), while writing about the islands in the Aegean Sea, Strabo clearly points out that Macedonia is a separate part to Greece:

*“In the Aegean are the Cyclades, the Sporades, and the islands that lie off Caria, Ionia, and Aeolis up to the Troad — I mean Cos, Samos, Chios, Lesbos, and Tenedos; so also those that lie off Greece as far as Macedonia and Thrace the next country beyond Macedonia.”*

In the same book (5,26) Strabo writes about the history of Europe, decisively separating the Macedonians from the Greeks, mentioning them as different nations:

*“...So that throughout its entire extent the agricultural and civilised element dwells side by side with the warlike element; but of the two elements the one that is peace-loving is more numerous and therefore keeps control over the whole body; and the leading nations, too — formerly the Greeks and later the Macedonians and the Romans — have taken hold and helped.”*

In the Eight book (1), Strabo describes the Greek ethno-cultural territories at that time in which Macedonia is not included. Here we read:

*“I began my description by going over all the western parts of Europe comprised between the inner and the outer sea; and now that I have encompassed in my survey all the barbarian tribes in Europe as far as the Tanaïs and also a small part of Greece, Macedonia, I now shall give an account of the remainder of the geography of Greece... My account ended, on the west and the north, with the tribes of the Epeirotes and of the Illyrians, and, on the east, with those of the Macedonians as far as Byzantium. After the Epeirotes and the Illyrians, then, come the following peoples of the Greeks: the Acarnanians, the Aetolians, and the Ozolian Locrians; and, next, the Phocians and Boeotians; and opposite these, across the arm of the sea, is the Peloponnesus, which with these encloses the Corinthian Gulf, and not only shapes the gulf but also is shaped by it; and after Macedonia, the Thessalians*

*(extending as far as the Malians) and the countries of the rest of the peoples outside the Isthmus, as also of those inside. "*

Further on, Strabo writes that Greece at the time had many tribes, but Greek were just the ones that spoke in "the four Greek dialects", so he gives the names of these tribes in detail (Ionians, Dorians, Aeolians, Athenians and Arcadians). Of course, the Macedonians aren't mentioned anywhere among them.

In the Thirteenth book, Strabo writes that the mountain Olympus was Macedonian and he calls it "the Macedonian Olympus".

Practically even the greatest ancient geographer Strabo, with his book, represents a strong opponent to the present-day Greek propaganda.

## SUDA

The work "Suda" represents a combination of a lexicon and an encyclopaedia, which was created by the Byzantine literates, whose identity remained unknown, in the X century. In "Suda" around 30 000 words are presented with detailed biographical, historical and linguistic information, mainly about the ancient authors.

It is known that in ancient times there was a historian called Suidas, who is mentioned in the works of Strabo, Apollonius of Rhodes and Stephan of Byzantium, but it's unknown if this is precisely the author of the lexicon by the same name, which was not published as a whole until the X century. This is because of the fact that in this lexicon we can see data written in the time after Stephan of Byzantium. Of course, there is a possibility that this lexicon was written by the ancient author Suidas, and was later significantly replenished.

The words in the "Suda" lexicon are classified alphabetically. Here many words that were written in the works of many ancient authors are present, but there is a large number of personal names and toponyms present as well. Comments about the presented words can also be found here, and most of them are extracts from ancient texts, but their source is rarely given.

In "Suda" there is also proof for the non-Greek Macedonian character.

In the interpretation of the word "kausia" (a type of Macedonian hat) in "Suda", the unknown ancient Greek author writes that it was *"a kind of barbarian covering for the head"*. (Suda, Kappa, 1139). Because it is well known in today's science that this hat was made and used by the Macedonians, it is clear that this Greek author considered the Macedonians as "barbarians" (non-Greek speaking people).

## TACITUS (I and II c.)



Publius Cornelius Tacitus was born around 56, and passed away around 117. He was a Roman senator and historian. His two most known books (preserved today in extracts) are "Annals" and "Histories". They mostly cover the Roman history. Tacitus also wrote books dedicated to oratory and dialogue.

In his work "Annals" Tacitus writes about the Roman politician Gnaeus Piso who on one occasion harshly remarked to the Athenians that they kept supporting the enemies of Rome, and he listed a few cases. Further on Tacitus writes:

*"...He taunted them (the Athenians) too with the past, with their ill-success against the Macedonians, their violence to their own countrymen..."* ("Annals", Book 2, 55).

We can see that he clearly separates the Macedonians from the Greeks (Athenians) who were under Macedonian slavery for a really long time.

## TATIAN THE ASSYRIAN (II c.)



Tatian the Assyrian was born in Assyria (a territory in present-day Iraq). He was an early-Christian writer and theologian who left behind many valuable works. At first he was a pagan, but during his visit in Rome he met with the Christians and accepted Christianity as well. He left a number of polemics with the pagans (followers of the ancient mythology). Later he stayed in other countries and in his final years came back to Assyria where he passed away around 185. One of his most popular works is known by the name "Tatian's Address to the Greeks", where he criticizes the ancient Greek authors for assigning values to the Greeks that they did not objectively deserve. He lists which segments of science and art the Greeks took from other nations, and later proclaimed them as "their own". Tatian criticizes the pagan mythology as well in favor of Christianity. His stances at the time



can be acclaimed to many other present-day Greek authors as well. Let's give an extract from one of his work:

*“THE GREEKS CLAIM, WITHOUT REASON, THE INVENTION OF THE ARTS. BE not, O Greeks, so very hostilely disposed towards the Barbarians, nor look with ill will on their opinions. For which of your institutions has not been derived from the Barbarians? The most eminent of the Telmessians invented the art of divining by dreams; the Carians, that of prognosticating by the stars; the Phrygians and the most ancient Isaurians, augury by the flight of birds; the Cyprians, the art of inspecting victims. To the Babylonians you owe astronomy; to the Persians, magic; to the Egyptians, geometry; to the Phœnicians, instruction by alphabetic writing. Cease, then, to miscall these imitations inventions of your own. Orpheus, again, taught you poetry and song; from him, too, you learned the mysteries. The Tuscans taught you the plastic art; from the annals of the Egyptians you learned to write history; you acquired the art of playing the flute from Marsyas and Olympus, - these two rustic Phrygians constructed the harmony of the shepherd's pipe. The Tyrrhenians invented the trumpet; the Cyclopes, the smith's art; and a woman who was formerly a queen of the Persians, as Hellanicus tells us, the method of joining together epistolary tablets: her name was Atossa. Wherefore lay aside this conceit, and be not ever boasting of your elegance of diction; for, while you applaud yourselves, your own people will of course side with you. But it becomes a man of sense to wait for the testimony of others, and it becomes men to be of one accord also in the pronunciation of their language. But, as matters stand, to you alone it has happened not to speak alike even in common intercourse; for the way of speaking among the Dorians is not the same as that of the inhabitants of Attica, nor do the Æolians speak like the Ionians. And, since such a discrepancy exists where it ought not to be, I am at a loss whom to call a Greek. And, what is*

*strangest of all, you hold in honour expressions not of native growth, and by the intermixture of barbaric words have made your language a medley. On this account we have renounced your wisdom, though I was once a great proficient in it; for, as the comic poet. says,—*

*These are gleaners' grapes and small talk,—*

*Twittering places of swallows, corrupters of art art.*

*Yet those who eagerly pursue it shout lustily, and croak like so many ravens. You have, too, contrived the art of rhetoric to serve injustice and slander, selling the free power of your speech for hire, and often representing the same thing at one time as right, at another time as not good. The poetic art, again, you employ to describe battles, and the amours of the gods, and the corruption of the soul.*

Many of these notes made by Tatian the Assyrian are really significant for some of today's Greeks as well. As for the subject we're covering, we can clearly see that while mentioning the Greek dialects, this early-Christian writer does not mention the Macedonian language as a "Greek dialect".

## THEOPOMPUS (IV c. BC)

Theopompus was born around the year 378 BC on the island Chios. At that time Persia and Sparta were fighting about the control of this island, and since Persia won, the family of Theopompus escaped to Athens. After Philip II came to rule Macedonia, Theopompus was one of the few Greeks that wanted friendship with Macedonia. Actually, this is quite understandable considering Philip planned a war on Persia, which meant an opportunity for the liberation of Theopompus's birth place - Chios. Because of this, this historian wrote a poem dedicated to Philip, as well as "Advice for Alexander", which (along with other works of his) are not preserved. His preserved works are "Hellenika" (also known as "Greek History") and "Philippika" (also known as "King Philip"). Only 19 fragments are preserved from "Hellenika". The piece "Philippika" consisted of 58 books, but only 370 fragments are preserved.

On the world-famous webpage "Livius - Articles on Ancient History" (available at <http://www.livius.org>) the famous historian Jona Lendering about "Philippika" by Theopompus, writes:

*"As an exile, Theopompus certainly traveled a lot. He knew many of his actors personally, and had seen many places. That he attempted to be impartial is beyond doubt. Later Greek historians were inspired by this, and also appreciated his style, which is full of rhetorical effects and focuses on drama. This combination is called 'rhetorical history'.*

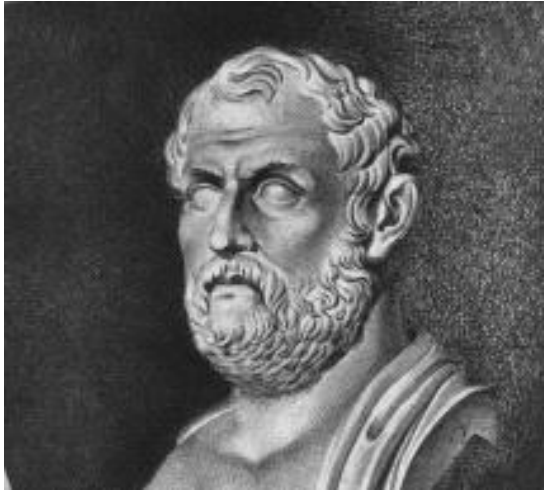
*The Philippika were finished in 324. At that moment, Theopompus was on his native island Chios, to which he had been able to return in 333, after Alexander the Great had ordered the recall of the Chian exiles. After Alexander's death, however, pro-Macedonian Greeks were suspect and Theopompus was again forced to flee. He settled in Egypt, at the court of Ptolemy I Soter.*

*The historian seems to have died shortly after 320.”*  
(<http://www.livius.org/th/theopompus/theopompus.html>).

The mentioned British war historian John Ardagh gives an extract by Theopompus. He refers to Theopompus as an ancient author who claimed that the Greeks never lived in Epirus in ancient times. Theopompus specifically mentioned the nations that made up the Greek Amphictyonic Council (which we already mentioned). In the list of these nations (Ionians, Dorians, Achaeans, Phocians and others), not only are the Macedonians not mentioned, but not a single Epirote nation is mentioned as well, which means that, according to Theopompus (but other ancient Greek authors that we saw as well), neither Epirus nor Macedonia were Greek territories (“Memorandum on the Ancient Boundaries of Greece”; British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

Even though we could not reach the original fragments by Theopompus, it is clear by these extracts that this ancient Greek historian very clearly treated the Macedonians as a separate nation, whose history he covered separately from the Greek one.

## THUCYDIDES (V and IV c. BC)



Thucydides was an ancient Greek historian and most popular work is "The History of the Peloponnesian War". He was born in Athens around 460 BC, and passed away around 395 BC. He came from a wealthy family, who owned gold mines in Thrace. He participated in the Athenian army in the Peloponnesian war as a commander, which was the largest war in the Balkans in the V c. BC, and it was between Sparta and Athens. Because he did not manage to defend the city Amphipolis (on the Macedonian shore) from the Spartans, he was banished for 20 years.

From the aspect of the subject we're covering, it is without doubt that this ancient author too considered the Macedonians as a separate nation to the Greeks. While writing about the borders in which the Hellenes (ancient Greeks) lived, Thucydides writes:

*"For instance, it is evident that the country now called Hellas had in ancient times no settled population; on the contrary,*

*migrations were of frequent occurrence, the several tribes readily abandoning their homes under the pressure of superior numbers. Without commerce, without freedom of communication either by land or sea, cultivating no more of their territory than the exigencies of life required, destitute of capital, never planting their land (for they could not tell when an invader might not come and take it all away, and when he did come they had no walls to stop him), thinking that the necessities of daily sustenance could be supplied at one place as well as another, they cared little for shifting their habitation, and consequently neither built large cities nor attained to any other form of greatness. The richest soils were always most subject to this change of masters; such as the district now called Thessaly, Boeotia, most of the Peloponnese, Arcadia excepted, and the most fertile parts of the rest of Hellas.” (“The History of the Peloponnesian War”, Book 1).*

We can see that Macedonia was not even mentioned in the list of "Hellenic countries".

In the same work (First book), Thucydides treated the Macedonians as "barbarians", i.e. people that didn't speak the Greek language. While describing the Athenian army in a battle in the Peloponnesian war, Thucydides writes that it consisted of "Hellenes" and "barbarians" (non-Greeks that were on Athens' side). He lists which people gave their military to aid the Athenians. Here we read:

*“Of Hellenes he had in his army Ambraciots, Leucadians, Anactorians, and the thousand Peloponnesians whom he brought with him, - of Barbarians a thousand Chaonians, who, having no king, were led by Photyus and Nicanor... With the Chaonians came the Thesprotians, who, like them, have no king. A Molossian and Atintanian force was led by Sabylinthus, the guardian of Tharypas the king, who was still a minor; the Paravaeans were led by their king Oroedus, and were accompanied by a thousand Orestians*

*placed at the disposal of Oroedus by their king Antiochus. Perdiccas also, unknown to the Athenians, sent a thousand Macedonians, who arrived too late.*” (“The Peloponnesian War”, Book 1).

This is further strong evidence that the Greeks at that time (including Thucydides) did not consider the Macedonians as their fellow countrymen, which is opposite of what the present-day Greek propaganda claims.

## TITUS LIVIUS (I c. BC - I c. AD)

The Roman historian Titus Livius (Livy) is another of the few ancient historians who is often relied on by the present-day Greek propaganda and pro-Greek authors, to "prove" the supposed "Greek ethnic identity" of the ancient Macedonians. But, the facts speak something entirely different. Let's see what this is about.

In one extract of his work "History of Rome" (book 31, chapter 29), Livy wrote that the Aetolians, the Acarnanians and the Macedonians were "*nations with the same language*" (in Latin: "*eiusdem linguae homines*"). Because the Aetolians and the Acarnanians were "Greek" (nations that lived on the territory of present-day Greece), that means the Macedonians were "Greek" as well. Well, let's respond to these remarks.

Titus Livius lived from the year 59 BC till the year 14 AD. He (as a Roman), wrote this sentence in response to the negotiations between the Balkan peoples and Rome which occurred during the Roman invasion of the Balkan Peninsula (II c. BC). This means that he wrote about an event that happened nearly a century and a half before he was born. For this claim two explanations are possible:

The first explanation involves Livy himself, who explains that in his time the Macedonians were partially Hellenised (which means they were not Hellenic, but a part of them accepted segments of the Hellenic culture, just as well as the Greeks took parts from the Macedonian culture, which is completely normal between two neighboring nations).

However, despite all this, Livy very clearly separates the Macedonians from the Greeks. In the same book (31, 44), while writing about the hatred the Greek Athenians had towards the



Macedonians from Philip V's time, and their desire (with help from Rome) to get rid of Macedonian slavery, Livius writes:

*"...The people of Athens and their allies, their armies and fleets, should so often curse and execrate Philip, his children and his kingdom, his military and naval forces, **and the whole race and name of the Macedonians.**"* (Emphasis added).

This testimony is much stronger than the testimony for the similarity of the language between the Macedonians, the Acarnanians and the Aetolians, because here he points out ethnic ("*racial*") differences between the Macedonians and the Greeks, unlike the language, which can be very changeable.

The second explanation we will only list as a hypothesis which is yet to be explored in order to be confirmed or denied. That is to say, Acarnania and Aetolia bordered with Epirus.

There are many controversial opinions regarding the origin of the Acarnanians.

Strabo considered them a "Greek tribe", however, Aeschines, Theopompus and Pausinias don't mention them as Hellenes in the Amphictyonic Council, which was a community of the Greek tribes at that time.

It seems that Thucydides most correctly presents Aeschines's ethnic origin. He claims that the Acarnanians (especially those from the city Argos) were a mix of Hellenes and "barbarians" (people who didn't speak Greek).

There are stances that indicate that the Acarnanians had a Thracian origin. For example, the author Cornelius Nepos wrote that Themistocles's mother was Acarnanian, and Plutarch in his "Biography of Themistocles" wrote that she was Thracian (G. Sotiroff: "The Language of Constantine the Great"; Elementa nova pro historia Macedono-Bulgarica; Regina, Lynn Publishing Co., Saskatchewan, Canada, 1986 p. 20).

If other information is found about the relations between the Acarnanians and the Thracians (such as mentioned by the Bulgarian historian Sotiroff), then here's why Livy claimed that the Macedonians and the Acarnanians spoke a similar language - neither of them were Greek.

The case with the Aetolians is the same as well. There are ancient testimonies that claim that they spoke a different language to the Greeks, as we already mentioned in the chapter on Polybius.

## THRASYMACHUS (V c. BC)

Thrasymachus is also known as Thrasymachus of Chalcedon. He was born around 459, and died in 400 BC. He was a known philosopher and orator. From his works, only fragments are preserved thanks to other authors. One of them was Clement of Alexandria, who lived in II and III c. In his work "Stromatis" (6) Clement of Alexandria gives an extract from Thrasymachus's speech known as "For the Larissaeans". In this speech, Thrasymachus, while mentioning the Macedonian king Archelaos (reigned from 413 until 399 BC), wrote:

*"Shall we be slaves to Archelaus - Greeks to a Barbarian?"*

This statement was given by Thrasymachus after the stronger tendencies for Macedonia to rule over the Athenian territories during the Peloponnesian War.

We already mentioned the term "barbarian", which in ancient times meant a person that does not speak Greek, so it is quite clear that Thrasymachus did not consider the ancient Macedonians to be Greek.

## ZOSIMUS (V and VI c.)

Zosimus was a Byzantian ancient historian, who lived in Constantinople during the reign of the Byzantian king Anastasius (491 - 518). He was in charge of the emperor's gold. He's the author of the book "Historia Nova", which consists of 6 books. It's interesting to note that he was pagan, even though Christianity was in full bloom at his time.

We will analyze his work from the aspect we're covering, which is the ancient testimonies for the differences between the Macedonians and the Greeks. In the first book of "Historia Nova", while describing the expansion of the Roman Empire, Zosimus writes:

*"And being still desirous to enlarge their empire, they crossed the Ionian sea, conquered Greece, and ruined the Macedonians, whose king they carried to Rome in chains."* (Zosimus, "New History", London: Green and Chaplin;1814, Book 1).

So, it's quite clear that Zosimus treated the Macedonians separately from the Greeks, who were under Macedonian slavery before they were conquered by the Romans.

He mentions the Macedonians in other parts of his book as well, by determining the Seleucid dynasty who ruled most of Asia after Alexander the Great's death) very clearly as *"Macedonians"*.

## OTHER AUTHORS

Besides these authors, there were other ancient authors who wrote historical books for Macedonia and the Macedonians, but whose works were not preserved. We will mention some of them.

The author Photius writes about the book of a certain Cephalion, who wrote history in nine tomes, most of them dedicated to Alexander the Great of Macedon's history. (Photius, "Bibliotheca", 68).

Photius also writes about the author Amyntianus, who wrote the book on Philip II Macedonian and his wife Olymia (Photius, "Bibliotheca", 131).

We should mention the author Theagenes who lived in the II century BC as well. He wrote a work titled "Makedonika Partia", but only fragments are preserved.

In the end, let's mention the escorts of Alexander the Great of Macedon: the general Ptolemy and the engineer Aristobulus, who had also written stories about Alexander's expeditions. The historian Arrian uses a lot of information from these books and admits that:

*"...Ptolemy and Aristobulus are the most trustworthy writers on this subject, because the latter shared Alexander's campaigns, and the former – Ptolemy – in addition to his advantage, was himself a King."* (Arrian: "The Campaigns of Alexander", Translated by Aubrey De Selincourt, Penguin books, USA, 1987, page 41).

The lost histories of Ptolemy and Aristobulus were quoted by other ancient authors as well.

Of course, there are many other ancient authors who wrote about the history of Macedonia and the Macedonians, whose works are not preserved today, but we will discuss this on another occasion.

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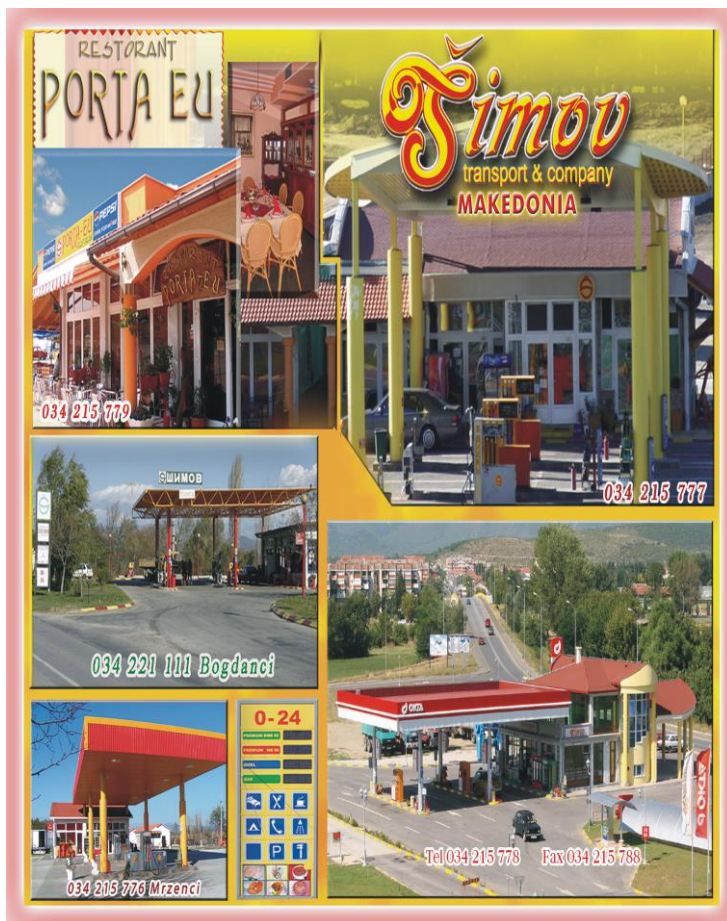
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