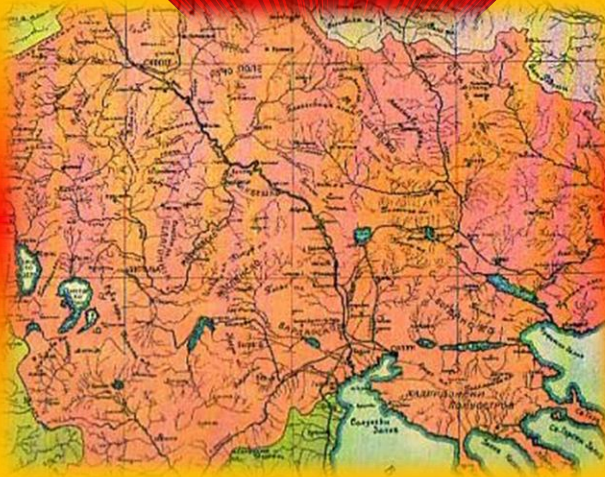


Aleksandar DONSKI

THE HISTORICAL TRUTH ABOUT MACEDONIA AND THE MACEDONIANS



**THE ASSOCIATION OF THE MACEDONIANS FROM THE AEGEAN
PART OF MACEDONIA "MIRKA GINOVA" FROM STIP
(MACEDONIA)**

**MACEDONIAN LITERARY ASSOCIATION
"GRIGOR PRILICHEV" (SYDNEY, AUSTRALIA)**

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Organiser and initiator:

The Association of the Macedonians from the Aegean
part of Macedonia "Mirka Ginova" From Stip (Macedonia)

For the organizer and initiator:

Stojan DIMKOV

Publisher:

Macedonian Literary Association "Grigor Prlichev"
P.O. Box 227 Rockdale NSW 2216 Australia

For the publisher:

Dushan RISTEVSKI

Translated by:

Bube DONSKA

Covers:

Aleksandar DONSKI

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FOREWORD

Writing about Macedonia is above all a privilege, a challenge and an honor. How big and important the name of Macedonia is, is confirmed by the fact that it is mentioned many times in the Holy Book of the Bible. How great is the love for Macedonia, speaks the fact that it is the most sung country in songs. A country that has made countless sacrifices for its independent state. It will take a lot to tell everything that has been done in the history of Macedonia, so this book is only a beginning.

We as the Association of Macedonians from the Aegean part of Macedonia "Mirka Ginova" from Stip decided to create such a project because we feel the need to show the truth about Macedonia and the Macedonian history, not only on the territory of the Republic of Macedonia but also the history of Macedonians who lived and live in neighboring countries, primarily in Aegean and Pirin Macedonia as well as Albania, Serbia and Kosovo. The idea for this book existed for a long time, before our association was even formed, and to our general satisfaction it is now finally completed. In this book, through relevant data, sources and real testimonies, we cover the history of Macedonia from antiquity and Alexander the Great, the entry of Christianity in Europe through Macedonia, the Macedonian educators Cyril and Methodius, the Balkan Wars and the division of Macedonia in 1913, the civil war in Greece and the consequences for the Macedonians from it until today.

We are publishing this book in three languages: Macedonian, English and Greek. Our goal is to spread it all over the world so that it is available for Macedonians, both in neighboring countries and for all readers around the world. Through this book we want to show that the struggle for the recognition of the national rights of Macedonians in the countries in which they are not recognized is yet to come, because the struggle for human rights is a universal human benefit.

We as the Association of Macedonians from the Aegean part of Macedonia "Mirka Ginova" from Stip also through this book want to express special gratitude to the city of Stip and all the inhabitants who live in Stip, because we were forcibly expelled Macedonians from Aegean Macedonia, and when it was most difficult for us, citizens of Stip stood with us and selflessly helped us to start a new life in their city.

Special thanks to Mr. Aleksandar Donski for his contribution in writing this truth about Macedonia. Following his work and his works, we decided that he is a person who has enough expertise, but also courage, in an authentic way through this book to show the reality that was happening in Macedonia, especially in Aegean Macedonia.

Finally, we would like to emphasize that we Macedonians from Aegean Macedonia offer ourselves as a bridge for cooperation between Macedonia and Greece and other neighboring countries for a better life and greater communication between Macedonians and the rest of the population on the other side of the borders. Our goal is to reach honest and real citizens in neighboring countries without anyone feeling offended because we are all here and we need to learn to live together and regardless of the differences and troubles of the past, to look to the future.

With respect

Association of Macedonians from the Aegean part of Macedonia
"Mirka Ginova" from Stip

INTRODUCTION

Macedonia, as a country and state, and the Macedonians, as a nation, have made a great contribution to world history and civilization.

Let us remember the famous Emperor Alexander the Great in Macedonia, and that during his time the Macedonian empire was spread over three continents and whose ultimate goal was the creation of a world empire without boundaries of different cultures and where all peoples were to live as brothers.

Let us also recall the famous Egyptian Queen Cleopatra VII, who by ethnicity and blood was an ethnic Macedonian. She was the distant great-granddaughter of Alexander's general Ptolemy, who, after the fall of the Macedonian empire, remained to rule Egypt.

Let us also recall the fact that Christianity in Europe first began to spread precisely through Macedonia. Macedonia and the Macedonians have been mentioned many times in the Bible, largely because of the mission of the holy apostles Paul and Luke who resided in this country. The first European Christians were Macedonians.

Aristotle was also born in Macedonia, his mother came from a Greek colony on the Macedonian coast, which was later destroyed by Philip II and the population got kicked out. Aristotle's father, on the other hand, is believed to have been Macedonian because of the fact that he was a friend and personal physician to Philip II of Macedon.

Famous Byzantine Emperor Justinian was also born in Macedonia, and so were the holy brothers Cyril and Methodius, who in Europe today are treated as "Protectors of the European Continent" and who created the first alphabet of the Slavic peoples.

St. Clement of Ohrid was also from Macedonia, the man who is believed to have created the Cyrillic alphabet – an alphabet used by hundreds of millions of Russians, Ukrainians, Serbs, Bulgarians, Montenegrins, Macedonians, and other nations still to this day.

In Macedonia today there is a nation whose members have always called themselves Macedonians and who have long lived in this country. Macedonia's neighbors (especially Greece and Bulgaria, which today rule parts of this divided Macedonia), deny the existence of a separate Macedonian nation, acting chauvinistically towards Macedonians living in their countries.

However, more and more ethnic Macedonians in Greece and Bulgaria have been experiencing a national renaissance in recent times and are becoming more aware of their Macedonian ethnic origin while increasingly demanding their basic national rights.

One might ask: why haven't these things been known to the wider foreign public so far? The answer to this question lies in the events of the distant, and closer history. Macedonia, as a state, ceased to exist as early as the second century BC (immediately after the Romans occupied the ancient Macedonian state). Since then (apart from a few attempts to restore it), Macedonia and the Macedonians were constantly under foreign rule. In 1913 Macedonia was divided between Serbia, Greece and Bulgaria, and a small part was given to Albania as well. The regimes of all these countries were chauvinistic towards ethnic Macedonians, who were subjected to brutal denationalization. The Macedonians who remained in the part occupied by Serbia were persuaded to be "Serbs", those who remained to live under Greece were persuaded to be "Greeks", those who remained to live in Bulgaria were persuaded to be "Bulgarians". and those under Albania, that they are "Albanians". The Macedonians opposed all this both in an armed, but also cultural way, but failed to create their own united state, largely because of the power of the occupiers and their foreign backers.

During World War II, Macedonians in all parts of Macedonia raised a national revolution in order to create a unified independent Macedonian state or at least be recognized as a separate people within the borders of the states that held parts of Macedonia. But only the Macedonians in the part occupied by Serbia managed to obtain their national rights in the form of their own republic under the undemocratic Yugoslav communist regime. Macedonians in the part under Albania also gained national rights (though fairly limited) after the war.

In 1991, after the break-up of communist Yugoslavia, the Macedonian republic, which was an integral part of Yugoslavia, succeeded in becoming an independent state under the name of the Republic of Macedonia. This created the conditions for the first time for Macedonians to freely expose to the world public the truth about their own ethnic roots and to argue against the chauvinistic interpretations of their history so far.

Unlike them, the Macedonians who remained to live under Bulgaria and Greece still have no national rights and are still strongly denationalized.

A BRIEF SUMMARY OF THE HISTORY OF MACEDONIA AND THE MACEDONIANS

The first signs of organized life on the territory of Macedonia are found in the early Neolithic period. Characteristic of this period is domestic craftwork, pottery in particular.

The Bronze Age is marked locally by the appearance of what has been termed the "Armenochori" cultural complex. Cultural progress continued in the Iron Age, allowing a rather early transition from the pre-historic to the historic period in Macedonia. The oldest agricultural settlement in Europe is located in Macedonia and is dated at around 6220 BC.

The Macedonian King Perdiccas (son of Temenus) established the first Macedonian state some time in the eighth or the seventh century BC. Perdiccas' predecessors, the legendary Macedonian kings Caranus, Koinos, and Tirimmas fall somewhere between the mythic and historical truth. Perdiccas' existence, however, and the creation of the first Macedonian state are accepted as historical fact.

Within a short time of its inception, Macedonia grew from a small, modest kingdom into one of the world's leading states at the time. The inhabitants of Macedonia were the Macedonians, referred to in modern scholarship as the ancient Macedonians. They were a separate people, who spoke their own language and had their own culture.

The Macedonian people emerged from complex ethno-genetic processes involving the indigenous peoples on the territory of Macedonia, but primarily from a people known as the Brygians, the Pelagonians and the Payonians.

The life of ancient Macedonia continued through the reign of kings of the so-called "historical period": Alexander I, Perdiccas II, Archelaos I, Cratreus, Orestes, Archelaos II, and others. Macedonia remained undistinguished among Balkan states until Philip II of Macedon ascended to the throne in 359 BC. After Philip II came to power, Macedonia experienced profound growth and prosperity. In a very short time Philip II conquered the neighbouring peoples, expelled Greek colonists from Macedonian coastal lands, and extended the borders of Macedonia. His success was to a great extent a result of the reorganisation of the Macedonian army and creation of the famous Macedonian phalanx. This elite army unit was composed of a well organized and commanded infantry arranged in rows. The soldiers carried spears several meters long called "sarissa" and were able to easily advance in battle, literally walking over the enemy lines.

The Greeks of the time were unprepared for the rise in military might of the Macedonians. The famous orator Demosthenes made fiery speeches at the time, warning the Athenian public of the threat posed by the Macedonians, and calling them “barbarians”. Athens assumed leadership of the Greek city-states banding together and preparing for war against Philip II of Macedon.

The critical battle between the Macedonians and the united Greek city-states took place at Chaeronea in 338 BC. Philip’s army proved the more formidable force and the battle ended in a great victory for them. More than a thousand Greek soldiers were killed. With this battle Macedonia conquered most of the territory of modern Greece.

Philip’s ambitious plan was for the Macedonians to continue fighting and mount an assault against Persia, the most powerful state at the time. However, at the height of preparations for this war Philip II was assassinated at the wedding of his daughter Cleopatra.

Philip’s successor was his son Alexander, who swiftly spread Macedonia’s fame throughout the world. The first step the young Macedonian king took was to suppress rebellions of neighbouring peoples: rebellions of Illyrians, Thracians, and Hellenes against Macedonia. After securing his rule over their territories, Alexander organised a campaign against the powerful Persians. At the time, Persian territory was more than twenty times that of Macedonia. This vast Persian state also had a population of several million. However, Alexander of Macedon did not hesitate before Persian might, and the first significant Macedonian-Persian battle took place at the Granicus River in today’s Asia Minor. After two more famous battles, at Issus and Gaugamela, Persia was completely defeated and conquered by the Macedonians. It is interesting that there were a large number of Greek mercenaries in the Persian army fighting against the Macedonians, despite the fact that Persia had for many years waged war against the Greeks. The Greek city-states that were ruled by Persia at the time chose to resist Macedonian efforts to wrest them from Persian rule. The ancient historian Arrian documented the large number of Greeks who fought on the Persian side against the Macedonian army. Another interesting detail recorded by Arrian is that the Albanians also fought on the Persian side against the Macedonians, and he reported that the Albanians were an Asian tribe from a territory in the vicinity of modern-day Armenia (a similar account comes down to us from Strabo).

After Alexander the Great of Macedon defeated the Persian army, the Persian Empire collapsed and became an integral part of the Macedonian

Empire. Next Alexander and his army marched on to India, where they defeated the Indian prince Porus and a number of other Indian rulers. By this time the Macedonian Empire extended over the following territories, in part or entirely encompassing the present-day countries of: Macedonia, Albania, Bulgaria, Greece, Turkey, Israel, Lebanon, Iraq, Egypt, Syria, Cyprus, Armenia, Iran, Afghanistan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, India. Alexander prepared to conquer the whole of India and planned to continue his conquest to Indochina, but the Macedonian soldiers, exhausted by years of campaigning, refused to follow their leader in his conquest of the Far East. On their return journey to Macedonia Alexander died in Babylon, most probably from malaria, in 323 BC when he was only 32 years of age. According to the testimonies of ancient historians, Alexander had planned to also conquer the territories of present-day Arabia, the whole of Africa, and the Iberian and Apennine Peninsulas. In fact, many historians agree that the ultimate objective of Alexander the Great was conquest of the entire known world of the time.

Soon after Alexander died the large Macedonian Empire broke up into several states, but Macedonians stayed on to rule over some of these. For example, Macedonians ruled Egypt. It became an autonomous state, governed by Alexander's general Ptolemy Lagov. Ptolemy established the Macedonian Ptolemaic dynasty, whose members ruled Egypt for almost 300 years after the death of Alexander the Great. The Macedonian Ptolemaic rulers had deep respect for the Egyptian culture, despite the fact that some of them never learned to speak Egyptian. The Macedonian dynasty brought great prosperity to Egypt, and this is the main reason for their long reign there. It is interesting that the Ptolemies apparently attempted to change the ethnic composition of Egypt. To this end they settled around one million Macedonians and Greeks from Macedonia and present-day Greece there (Ulrich Wilcken: *Alexander the Great* (1931). However, this number of settlers was too small compared to the seven million Egyptians at the time to make a significant difference.

The most famous of all rulers from the Macedonian Ptolemaic dynasty is Ptolemy Lagov's distant granddaughter, the Egyptian Queen Cleopatra VII (69-30 BC). The Macedonian ethnic origin of this famous Egyptian queen is mentioned in every serious history publication in the world. Some researchers on the history of the ancient Macedonians, such as the German historian Ulrich Wilcken, think that the ultimate objective of Cleopatra VII and her husband Marc Anthony was in fact the restoration of the Macedonian

empire from the time of Alexander the Great of Macedon. This is probably the reason why Cleopatra gave the name Alexander to her son.

Ethnic Macedonian dynasties also ruled other states that emerged from Alexander's empire. The Macedonian dynasty of the Seleucids ruled regions of Asia (and intermittently, part of Africa) for over two and a half centuries, while the kingdom of Pergamon was ruled by the Macedonian dynasty of the Atalides.

The Seleucid Macedonians also settled a large number of Macedonians in their country, according to the most famous ancient Jewish historian Josephus Flavius. The descendants of these Macedonians actively participated in some of the key events described in the Old and New Testaments, and for more details we invite you to visit the YouTube channel 'Aleksandar Donski History Channel' and watch the two parts of the documentary "Jesus Christ and the Macedonians".

After the fall of Alexander's empire Macedonia itself continued to exist as a sovereign state in the Balkans amid continuous internal conflict over the throne. In the third and second centuries BC Macedonians waged wars against the Romans. The last legitimate Macedonian king, Perseus, eventually failed to resist the assault of the Roman armies. After the Macedonian defeat in battle at Pydna in 168 BC, Macedonia fell under Roman rule and after a number of unsuccessful rebellions against the Romans the ancient Macedonian state ceased to exist.

Ethno-cultural differences between the Macedonians and Greeks

Today's Greek historiography and propaganda and pro-Greek writers abroad claim that ancient Macedonians were "Greeks". But that is not the case, and the biggest opponent of such claims are the testimonies of ancient authors (dominated by ancient Greek) who clearly treated the Macedonians and Greeks as two separate peoples.

There is much evidence for the differences between the ancient Macedonians and the ancient Greeks, evidence taken from ancient historians among which particularly the Greek ones are dominant. Let's start with the language. There are a certain number of ancient testimonies about the distinctiveness of the language of the ancient Macedonians. But before that, we should explain that in the ancient sources this nation is known as "Hellenes". Later, the term "Greek" was imposed by the Romans and remains until today, so we will use it in this book.

One of these is a fragment from a papyrus, which is considered to be a part of the lost work called "*History of the ancestors*" by the ancient Greek historian **Arrian** (who lived around the year 92 till 175 AD). In this papyrus (PSI XII.1284) an episode of Macedonian history is mentioned, in which we can clearly read about the distinctiveness of the Macedonian language. Here we read that Philip and Alexander the Great's secretary, named Eumenes (quote): "...sent a man called Xennias, who spoke Macedonian..." to negotiate with the Macedonian army in Neoptolomeus. This event happened around 321 BC.

Arrian also wrote a biography on Alexander the Great of Macedon, which is considered to be the oldest preserved biography of this famous Macedonian ruler. In this biography, Arrian points out the differences between the Macedonians and the Greeks a couple of times (we will write about this further on).

Valuable testimonies about the distinctiveness of the language of the ancient Macedonians come from the Greek historian **Plutarch** (45-120 AD).

In his biography of Eumenes, describing the appearance of Eumenes before the Macedonian army, 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. By the way, John Langhorne who lived in the XVIII century 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 mentioned the Macedonian language in his **Biography of Marc Antony** as well. 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 in preference to the common language, koine. But, Plutarch did not write anything similar about Cleopatra, which means she kept her mother tongue, Macedonian.

There are many other testimonies by Plutarch about the distinctiveness of the Macedonian language. Sometime around 75 BC, based on older works, Plutarch wrote a biography about Alexander the Great of Macedon. In this biography (chapter 53), describing an argument between Alexander and a friend of his, 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 the Macedonian language.

To explain the significance of this testimony we will need to indicate a few points. 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, containing elements from a certain number of languages of 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 lesser-known Macedonian language onto the different nations in his empire.

So, koine was a kind of mixed (common) language that was spread 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 Poter, who insists that the language koine

was in no way a pure "Greek" language, but was an Esperanto-type - a mix of several contemporary languages. 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 a shared and universal language, a kind of Esperanto, which was used in commerce and in conversations, and in writing 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, Thracians, Jews and other nationalities), officially communicated in 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.

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 century 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: *"the mother tongue and our language"*. Alexander addressed Philotas with the words:

"The Macedonians are going to judge your case. Please state whether you will use your native language before them."

Philotas declined, explaining that except Macedonians, there were members of other nations present as well. To this, Alexander told the people who were present:

"Do you see how offensive Philotas finds even his native language? He alone feels an aversion to learning it. But let him speak as he pleases - only remember he is as contemptuous of our way of life as he is of our language." (Quintus Curtius Rufus, "De Rebus Gestis Alexandri Macedonis, VI).

But, Philotas was not indifferent to these accusations, so in his reply, he said:

"I am rebuked 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 other nations), 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.

As for the distinctiveness of the language of the ancient Macedonians there are many more testimonies.

In an inscription in Macedonia from 212 AD, for the little girl Nike, it was written that she belonged to a "Macedonian-speaking family". (Elias Kapetanopoulos, „*Xennias Makedonizon te Phone*," *Archailogike Ephemeris*, 1993p.17).

The distinctive Macedonian language (and not dialect) was mentioned by the Roman philosopher **Seneca** (4 BC - 65). 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 to live 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.

There are also many indirect narrative testimonies about the distinctiveness of the Macedonian language.

It is well known that the great Athenian orator **Demosthenes** in his work „*The Second Phillipic*" for Philip II of Macedon gave the following offensive 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 honorable 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 Demosthenes call Philip a "barbarian"? What did this word mean in antiquity? Historians are almost unanimous that the noun "barbarian" in antiquity 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 of their cultures. 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 Stafford, who in her book "Ancient Greece, Life, Myth and Art" writes that the Greek language was basic for the Greeks in order to distinguish themselves from the barbarians whose "ba-ba-ba" language they mocked. (Emma J. Stafford: "Ancient Greece, Life Myth and Art"; Great Britain, 2004, ISBN 1-84483-044-6).

The well-known 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." (Dr. Synthia Sydnor Slowikowski: *"Sport and Culture in the Ancient Macedonian Society*, The Pennsylvania State University, 1988 page 30).

Finally, the ancient Greek authors themselves wrote what they meant by the term "barbarian". A clear testimony to this was given by the famous Athenian author Aristophanes (who lived around the years 448 - 385 BC). In his drama "Birds" (written in 414 BC), relating 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 who weren't Greek.

Actually, there are a great number of testimonies from the ancient Greek authors, in which they use the term "barbarians" to many Asian, African, but also European peoples and this is very well known. Furthermore, if the people of a certain Asian nation were called "barbarians" just because they didn't speak Greek, the same term was used for the Macedonians. We can't say that the term "barbarians" has one meaning when it's used for the

Macedonians, and another one when it's used for Asian, African or European nations. We need to point this out because many Greek authors and historians nowadays try to underestimate the statement made by Demosthenes, in which he calls the Macedonians "barbarians", claiming that he only said that as a way to offend them and their culture.

Demosthenes was not the only Greek who designated the Macedonians as "barbarians", i.e. a nation with a non-Greek origin. The ancient author **Thrasymachus** too called them "barbarians" in his speech for the Larisaeans in the V century BC. He said:

"Shall we be slaves to Archelaus - Greeks to a Barbarian?"
(Clement of Alexandria, *Stromatis* 6)

The Macedonians were called "barbarians" by the Greeks in the **Lexicon "Suda"** (written by a few ancient and medieval authors). This Lexicon contains many extracts from ancient (mostly Greek) texts.

Under the definition of the word "kausia" (a type of a Macedonian hat) in "Suda" the unknown ancient author writes that it was "a kind of barbarian covering for the head". This author clearly considered the Macedonians as "barbarians".

The ancient Greek author **Isocrates** (436-338 BC) who lived at the same time as Philip II of Macedon, wrote too that the Macedonians were not Greeks, i.e. they did not speak Greek. In his work "Philip" (346 BC), regarding this Macedonian king, Isocrates wrote that: *"...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..."* ("Philippus", 105 -108).

So, Isocrates clearly described the Macedonians as a nation who was *"not of kindred race"* to the Greeks.

Let's mention the testimony from **Thucydides** (V century BC), who in his work "Peloponnesian War" (Book II) for the members of the Macedonian tribe Orestis (who lived near present-day Castoria) wrote that they were "barbarians".

The grammarian **Hesychius** described the Macedonians as "barbarians" too. In the description of the word "*sarissa*" (a long spear from the Macedonian phalanx) he described that it was used by *"the barbarian Macedonians"*.

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

There are assumptions in the great Catholic Encyclopedia 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.

Besides the testimonies of the distinctiveness of the Macedonian language to the Greek dialects, there are many other narrative testimonies for the differences between the Macedonians and the Greeks. We will mention a few.

The ancient Greek historian Arrian gives us the speech (from the lost work of the Macedonian general and historian Ptolemy) that Alexander the Great gave in front of his officers, in which he said: *"O Macedonians and Grecian allies..."* With this, in fact the most famous Macedonian tsar gave a

clear distinction between the two nations. (Arrian, *Anabasis*, Chap. XXV). In a conversation between Alexander and Parmenio, Arrian writes that Alexander treated the Greeks as “foreigners” and “an unstable element”.

Arrian offers a distinctive separation between the two nations when he mentions the list of commanders on their military ships (triremes) that Alexander had in his army while they travelled through the river Hidaspus. 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).

Arrian treats the Macedonians and the Greeks as two separate nations in many other places as well. In the description for the battle of Issus (during which tens of thousands of Greeks fought on the Persian side against the Macedonians), 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, emphasis added).

Let's mention the ancient historian **Appian** as well (95-165 AD). In his work “Illyrian Wars” he mentions the Macedonians and the Greeks as two separate nations. While writing about the attacks of the Illyrian tribes in Macedonia, Appian writes:

"The Romans... 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).

Appian also mentions the Macedonians and the Greeks when listing the most famous Asian and European peoples (Liber Memorialis, De orbe terrarum, VI, 3).

The ancient philosopher, cartographer, geographer and mathematician **Dicaerchus** (IV and III BC), born in Mesana, also said that the Macedonians weren't Greek. In his work "Life in Greece", which was dedicated to the history and geography of Greece, the first tome described series of segments of the ancient Greek life and culture. Here 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).

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 Antiquities", 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 Antiquities", 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 Antiquities", 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.

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 Ardagh. Related to the Greek territory of the time, Dionysus Caliphontis writes:

"Ambracia 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 also weren't treated as a Greek nation by Dionysus Caliphontes, but by other authors as well.

Dio Chrysostom is also known as Dion of Pursa. He lived in the I and II century AD (from around the year 40 until 120). In his work "Discourses" for the inhabitants of the isle of Rhodes, 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 Rhodes made a clear distinction 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."

Here we also see a clear distinction between the Macedonian and the Greek language.

Let's mention **Diodorus of Sicily**, who was Alexander's biographer and who lived in I century BC. He too gave a few testimonies for the truth that the Macedonians were not Greeks.

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 we can see that the Greeks of that time felt harrassed by the Macedonians, but the great hatred they felt towards them as well. The Greeks were even prepared to 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 definitively crushed.

Diodorus writes about the wounding of Alexander as well, when they didn't know whether Alexander would survive. 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,¹ 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.”

Eutropius was a Roman historian, who lived in the IV century AD. In the Third book (chapter 12) he writes about the wars between Carthage (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).

Here too we see that the Macedonians considered the Greeks to be an enemy nation even during the time of Philip V.

The church historian **Eusebius of Caesarea** III and IV c mentions the Macedonians and the Greeks separately too. In his book "Proof of the Gospel" (III, 7), while mentioning the peoples who fell under Roman rule, he 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.

The famous Athenian orator **Aeschines** (IV century BC) didn't consider the Macedonians Greek as well. In his speech "*On the Embassy*" he mentions the peoples who made the all-Greek cultural organization Amphictyonic Council. Aeschines lists the following tribes: "*The Tessalians, Boeotians, Dorians, Ionians, Perrhaebi, Magnetes, Dolopians, Locrians, Oetaeans, Phthiotians, Malians, and Phocians.*" (Aeschines, "*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.

Isocrates (who lived during the time of Philip II of Macedon) also mentioned the Macedonians and the Greeks separately. While addressing Philip II, Isocrates pointed out the benefits that the Macedonians and the Greeks would gain if his rulership succeeded. He said:

"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).

The most famous ancient Jewish historian **Josephus Flavius** (I century BC) too treated the Macedonians differently 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 in possession of this city..."*

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 Roman reign as well, and then he clearly separated the Macedonians from the Greeks.

"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).

Let's mention the ancient historian **Justin** (who is thought to have lived around the II, III or IV century). His most famous work was *"Historiarum Philippicarum Libri XLIV"*. While writing about the coming of Philip II to reign and the threats that happened against the Greeks and against Asia, Justin comments:

"...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 called Emathia, from the name of king Emathion... 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."

Here too he mentions no Greeks as citizens of Macedonia.

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...”

I am interested in how the present-day Greek propaganda reacts to these statements. Justin mentions the Macedonians and the Greeks separately too, saying:

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

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 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 Hephæstus. 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 Sauromatæ, 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.”

The ancient Galian historian **Cornelius Nepos** (1 century BC) had no doubts that the Macedonians and the Greeks were two separate nations. His 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 among 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 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, Vimon 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."

Let's mention **Coenus**. He 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 region of 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. As for our subject, it is interesting that in his speech Coenus made a clear distinction between the Macedonians and the Greeks. While addressing the tsar, he said:

*"For thou thyself seest how many **Macedonians and Greeks** started with thee, and how few of us have been left..."* (Arrian, "Anabasis" Book V, 27).

After he explained the necessity for a rest for the army, Coenus told Alexander that "...other Macedonians and Greeks will follow thee..."

No further comment is needed.

Pausanias (II century) is another famous Greek geographer who had no doubt that the ancient Macedonians were not Greeks. In his work, "*Description of Greece*", written in 10 volumes, he describes all the areas that were inhabited by Greeks at the time: 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 does Pausanias (as one of the most well-known ancient authors, who even lived in Macedonia at one time) not mention Macedonia as such?

But that's not all. While describing Pireia in Athens, Pausanias gave information that there were a lot of portraits of worthy 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).

Pausanias describes the invasion of the Celts in the Balkan Peninsula in the III century 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, which almost always resulted 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, & 1,4,2).

I can't understand how the present-day Greek propaganda would respond 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.

For the clear separation, we can also read in his Seventh book:

“When Philip, the son of Demetrius, reached man's estate, and Antigonos 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).

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.

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".

Let's mention **Plutarch** again. In his biography about the Roman general Aemilius Paulus (written in 75 AD), regarding the events connected with the war of Philip V against the Romans, Plutarch wrote that the Greeks were under "the yoke" of the Macedonians and were freed by the Romans:

*"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 Dryden, emphasis added).

The war between Macedonia and Rome is described by **Polybius** too (III and II century BC) too. In a description of the battle at Cynoscephalae in which the Macedonians 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 came to be conquered by troops armed in the Roman fashion." (Polybius, "Histories", XVIII, I, 32).

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 century 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) which automatically means that not only the Macedonians and Macedonia, but Epirus and the Epirots were not treated as Greek.

Pseudo-Scymnus is a nickname for the unknown author who wrote a work dedicated to geography. It was first believed that it was the work of the geographer Scymnus of Chios (who lived in the II century 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 previously 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 western 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.

Sozomenus was another author who wrote about the ancient Macedonians. He lived near the end of the IV century until the middle of the V century. He was a historian of the Christian church. 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 on equal footing with the ethnic terms "*Illyrians*" and "*Greeks*". So, it is quite clear that the ancient Macedonians lived in Macedonia in the IV century AD as a separate nation to the other Balkan peoples.

Let's mention the most famous ancient geographer **Strabo** (I century BC to I century AD). In the Eight book (1) of his "Geography", 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.

Similar things were written by the ancient author **Theopompus** (IV century BC). 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).

The historian **Thucydides** (V and IV century BC) also wrote about the borders where the Hellenes lived. In his book *“The History of the Peloponnesian War”*, he 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.” (“History of the Peloponnesian War”, Book 1).

We can see that Macedonia was not even mentioned in this list.

Let's mention the historian **Herodian of Antioch** (II – III century). He wrote an impressive history work in eight books, dedicated to the history of Rome. Addressing Herodian'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).

In the Third book (chapter 2), Herodian is still very clear when pointing out the distinctiveness of the Macedonians and the Greeks. He criticizes the Greeks and says that they always argued with each other, were jealous of each other and they were looking for ways to destroy anyone 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.

*

There are many other ancient and later testimonies for the ethno-cultural distinctiveness of the Macedonians and the Greeks. For more details on this topic we invite you to visit the "Aleksandar Donski History Channel" YouTube channel and view all forty episodes of the documentary series "The Ancient Macedonians were not Greeks", which published quotes from nearly fifty ancient authors who clearly distinguished the Macedonians and the Greeks as two separate nations.

The religion of the ancient Macedonians

The ancient Macedonians also had their own religion. They believed in deities of Indo-European descent, such as Zeus, Poseidon, Apollo and others, who in their turn were celebrated in a specific way, which was different from the way of worship of the neighboring peoples.

But were not these deities Greek? And if they were Greek, doesn't that mean that the ancient Macedonians were Greeks too? To answer these questions we should emphasize that the so-called "ancient Greek mythology and religion" was for the most part not Greek at all. In fact, until the 18th century it was believed that this mythology was autochthonous Greek, but it was then discovered that many of its elements were taken from the cultures of other peoples. This fact is accepted by the international scientific community today. As an illustration we will quote the Grolier Encyclopedia, where it clearly states that many of the elements in this mythology have been borrowed from various cultures. In the title "*Greek Mythology*" under the chapter "*Mythology*" we read:

“Greek mythology contains mythological elements from different cultures and histories.” (CD Grolier electronic publishing inc., Mindscape Inc., 1995, Novato, Ca 94945)

But what exactly was borrowed from other religions? The answer is: most of the Greek deities were not Greek at all. So, for example, about the origin of the supreme god Zeus, in this encyclopedia we read:

"The Indo-European cultural element is represented in deities such as Zeus... Zeus is the most prominent deity of Greek mythology. He is clearly of Indo-European origin and is a celestial deity related to and symbolized by the sky and sky phenomena." (CD Grolier electronic publishing, inc. Mindscape, Inc. 1995, Novato, CA 94945, "Greek Mythology".)

It is therefore clear that even the famous "Greek god" Zeus is not Greek. He is certainly as Macedonian as he is Greek and equally belongs to all peoples who revered him in ancient times.

The situation regarding the god Poseidon is the same. Concerning the origin of Poseidon, in the same reference, one can read the following:

"Poseidon was originally an Indo-European deity and an elder brother to Zeus." (CD Grolier electronic publishing)

It is believed that the "Greek" god Apollo is an Asian deity, imported from Siberia, where he was included in the Asian shaman cults. The following is a quote from the Grolier encyclopedia:

"Apollo originated in Siberia and the ecstatic powers attached to his cult were derived from the tribal shamanism of that area rather than from the Dionysian cult at Delphi." (CD Grolier electronic publishing)

Let's also mention the god Dionysus. He was a Brygian deity, but was first celebrated by the Macedonians and after that by the Greeks.

The above mentioned CD Grolier Encyclopedia, regarding the celebration of Dionysus by the Macedonians, states that Dionysus was first celebrated by the Macedonians in the Balkans (although his Brygian origin is also mentioned). Here we read that Dionysus was not an Indo-European deity, but was probably of Brygian origin, whose cult first flourished in Macedonia, and then in Thessaly and Boeotia.

We have already mentioned that in the ethnogenesis of the ancient Macedonians, the old Balkan people Brygians played a significant role, so of course this god was present among the Macedonians.

Even the "Father of History" Herodotus writes that most Greek deities were not Greek at all. Regarding the origin of the Greek deities, Herodotus in his work History writes:

"The gods, with whose names they profess themselves unacquainted, the Greeks received, I believe, from the Pelasgi, except Neptune. Of him they got their knowledge from the Libyans."

This completely nullifies the propaganda that the ancient Macedonians were "Greeks" because they prayed to the "Greek gods" (!?). These deities (of Indo-European and Asian origin) belonged equally to the ancient Greeks and to the ancient Macedonians, but also to other Balkan peoples. To illustrate, let us make a comparison with Christianity. Hundreds of millions of Christians today pray and believe in Jesus, even though he was formally born to be a member of the Aramaic people. No one today claims that all those who believe in Jesus are "ethnic Arameans". But this is precisely the situation with contemporary Greek historiography in relation to the ancient Macedonians. This historiography absurdly claims that if the Macedonians believed in Zeus, Apollo, Poseidon... that meant that they were "ethnic Greeks", even though the Thracians, Illyrians, Pelasgians and other Balkan peoples believed in these gods even though the majority of the gods had no Greek origin.

In the worship of the common gods there was a significant difference in the way they were worshiped. To illustrate this, we will cite a contemporary example. Let's take the Catholic religion. Today, almost every Catholic holiday is associated with certain peoples' customs, ie. with a certain "way" of celebrating it (of course, besides universal Catholicism). It is precisely because of the specificity of these customs that nations differ. For example, there is a noticeable difference in Christmas customs and rituals between Poles and Czechs (and certainly that is the case with folk customs and rituals associated with other holidays, as it is with all other Catholics nations). So, in this case, we have Poles and Czechs (who believe in the same God) but have a different way of worshiping that God (in terms of folk customs and rituals).

So it was the same case with the Macedonians and Greeks. Both celebrated Zeus, but in a very different way.

One of the most authoritative world scholars of ancient Macedonia, Dr Eugene Borza, in relation to this, wrote that the Macedonians respected many deities who were respected by the Greeks, but also the manner of such reverence was significantly different. So, for example, from the period of the Macedonian dynasty of the Argeids, nothing has ever been discovered that would resemble the Greek temples, which are the main public religious monuments in Greece. (Eugene Borza: "In The Shadows of Olympus - The Emergence of Macedon", ISBN 0-691-05549-1.)

From this claim we can clearly see another interesting moment, which refutes the Greek hypothesis of the Greek origin of the ancient Macedonians. The fact that in ancient Macedonia (prior to the partial acceptance of Greek

culture) there were no temples like the Greeks ones of that time is yet another strong evidence of this.

Macedonians also often used their Macedonian names for these common Indo-European gods. Later, the same practice was adopted by the Romans, who gave their names to the common Indo-European and Balkan gods, though their characteristics remained the same. So, for example, Zeus became Jupiter for the Romans, Hera became Juno, Artemis became Diana and so on. Well, does the fact that the Romans accepted nearly all of the so-called *Greek gods* mean that the Romans are Greeks at all?

But were there any original Macedonian gods? The answer to this question is affirmative. Unfortunately, under the influence of Greek propaganda, in much of world historiography, even some of the pure Macedonian gods are treated as "Greek".

The famous Muses were the original ancient Macedonian goddesses! Their cult was witnessed for the first in the Macedonian district of Pieria, and from there they were accepted by the Greeks. In the CD Grollier encyclopedia under the title "Muses", we read:

"The muses... Sometimes called the Pierides, after their early home, Pieria, in Macedonia, frequented the fountain of Aganippe on Mount Helicon".

So, the Muses also originate from the beliefs of the Macedonians who, according to the Greeks themselves, spoke in their own, incomprehensible Macedonian language and were therefore called barbarians.

The religious corps of the ancient Macedonians also belonged to the gods Cavyrs. Herodotus believes that the cult of the Cavyrs was brought by the Pelasgians, who also lived in Macedonia at that time and who (according to Herodotus) spoke a language incomprehensible to the Greeks as well.

Another important cult for the Macedonians was the cult of the legendary mythical singer Orpheus, who was also born in Macedonia. The Bulgarian Historian T. Spiridonov in his book "Thracian Ethnos" (Sofia, 1991), claims that Orpheus was born in Macedonia. Here we read:

"The historical Thracian king Orpheus, who with his lyre used to entice people and tame wild beasts, was born in Macedonia somewhere between Olympus and the Struma River."

After all, minimal knowledge of mythology indicates that Orpheus was the son of the muse Calliope, whose Macedonian origin we have already mentioned. Orpheus was not only born in Macedonia but he was also buried in Macedonia. His tomb was at the foot of Mount Olympus in southern Macedonia, and his tombstone had verses written by a Macedonian poet.

As another ancient Macedonian god we should also mention the god of healing Daron.

Another ancient Macedonian deity, which did not exist among the Greeks, was the goddess Ma. More findings with images of this goddess have been found in Macedonia, while such findings in Greece – there are none! Otherwise, the goddess Ma is considered to be of ancient Macedonian-Brygian origin and among the Macedonians, she had her own Macedonian specifics, which are not present in other nations (although every nation had a deity with a similar role to that of an Ancient Mother).

Heracles was also celebrated in Macedonia as a special Macedonian god, and so was the case with the goddess Zeirene (who had separate Macedonian epithets), and her essence was like that of the Greek goddess Aphrodite.

Both the Macedonian god of war (whom the Greeks refer to as the "Macedonian Ares"), as well as the Macedonian goddesses, who had an analogy with the Greek nymphs and graces, also had their own separate Macedonian names and were celebrated by those names by the Macedonians.

Apart from religion, there are significant differences in the art between Macedonians and other ancient neighbors.

Here we will briefly discuss the differences in architecture. For example, Dr. Eugene Borza writes that one of the main features of Macedonian art was the creation of illusion. He explains that the facade architecture of the Macedonians was not as structured as the Greeks, but was strictly ornamented, and that the main architectural principle was the creation of illusion.

Borza writes that it was the Macedonians who developed the illusory facades, and at the same time achieved a high level of achievement in polychrome painting and architectural features by covering the walls and ceilings with different designs. He also emphasized the principle of creating illusion in the Macedonian painting, and pointed out the differences in the processing of the structure in the Macedonian and Greek buildings.

There were differences in folklore between the ancient Macedonians and Greeks. There are descriptions of two Macedonian folk games. One was called Telesia, and it was a kind of military dance. The other game was called Karpea and in it the mimicry, in the rhythm of the flute, featured the theft of oxen.

The legacy of the ancient Macedonians in today's Macedonian culture

For the ethnic inheritance of the present-day Macedonians you'll hear often that it's "Slavic", that the Macedonians speak "Slavic" and have nothing to do with the ancient Macedonians etc. However, recent research shows that this theory (which was also promulgated by communist Yugoslavia) is irrelevant and the ethno-cultural profile of present-day Macedonia was significantly influenced by the ancient Macedonians.

To explain this situation we should remember certain points. First, ancient peoples did not simply disappear from the face of the earth. Nor did they vanish into thin air, apart from certain extreme cases of mass removal. Ancient peoples mainly carried their blood and culture into the contemporary cultures that appeared on their territory. This is accepted by all historiographies in the world, and there is no reason for Macedonia and the Macedonians to be an exception. Following this same logic, the present day Macedonians are also descendants of the ancient Macedonians.

Second, we will mention some points that were neglected by history publications during the communist era in Macedonia. The representatives and supporters of the pan-Slavic theory, according to which present-day Macedonians are "*pure Slavs*" originating from "*beyond the Carpathian Mountains*", need to produce an answer to this very simple question: why are present day Macedonians, in some basic anthropological features, distinctly different than the majority of members of the other "*Slavic*" peoples? The medieval Byzantine historian Procopius, contemporary with the old Slavs, in a well-known testimonial clearly described the Slavic people as (quote): "*tall and strong*". He also stated that the old Slavs were all "*blond*", emphasizing that among them there was no one with a colour of hair other than "*blond*" (His testimony is taken from "*Selected Readings on the History of Macedonian People*", Skopje, 1951, page 7). It is obvious that the majority of Macedonians today do not at all fit this basic anthropological profile of the old Slavs. Hence, the question: how is it possible that the alleged "*blood ancestors*" of the present day Macedonians were all blond and most of them "*tall*", and their "*descendants*" today have almost distinctly opposite features? Such a thing does not exist in history. Let us consider the Swedes, for example. It is known that the basic anthropological features of their blood ancestors, the Vikings, were the same as the features of the modern Swedes. Can a Swedish historian today describe the Vikings as "*short, dark-skinned and with dark hair*"? This might seem a bit funny, but this is precisely the situation we had in the official Macedonian historiography during the

communist era. By stressing that the contemporary Macedonians are “*pure Slavs*” many Macedonian historians and publicists indirectly stood behind the absurd assertion that the “*blood ancestors*” of present day Macedonians were anthropologically different than the present day Macedonians. Besides, the assertion that present day Macedonians are “*pure Slavs*” is a bit suggestive of racism (“pure nations”, “pure origin”, etc).

In conjunction with this we will mention another point, which is not frequently discussed in Macedonian and world historiography. The supporters of the pan-Slavic theory of the origin of the Macedonian nation point out on every occasion the medieval documents which mention “*the settling of Slavs in Macedonia*” in the 6th century. But they do not seem to want to write about similarly credible medieval documents, which clearly describe the relocation of significant numbers of Slavs out of Macedonia as early as the 7th century AD. Such a massive removal of Slavs was undertaken by the Byzantine Emperor Justinian II (685-695 and 705-711). The Constantinople Patriarch Nicephoras (806-815) in his chronological notes (section 34) clearly described these events:

“*Justinian II attacked the Sclauinians. He reached the city of Thessalonica and drew out many of the Sclauinian tribesmen there, some with force, some with appeal, and relocated them to the land called Opsicius.*” (Opsicius is a Byzantine theme or district in Asia Minor.)

It must be stressed that this account is almost never mentioned in Macedonian history books for wider audiences. In contrast to this, the few records by the Byzantine historian Procopius about the “*settling of the Slavs in Macedonia*”, as well as a few excerpts from “*The Miracles of Saint Demetrius*”, were promoted and re-published numerous times. Yet, the testimony about the relocation of the Slavs from Macedonia, according to the information I have, has been translated and published only once in Macedonia in authentic form, in a booklet from 1951, so that it remained unavailable to the majority of the Macedonian public. In fact this testimony carries the same scientific weight as the testimonies about the “*settling of the Slavs*”. It was produced by a credible author who lived in a period close to the time of these events. Therefore, it should be accepted as a credible testimony and an important factor in research on the ethnic and cultural roots of the present day Macedonian nation.

Let us consider the number of Slavs relocated from Macedonia to Asia Minor. An estimate was given by the Byzantine historian Theophanos (end of the 8th and beginning of the 9th century). In the document concerning the Arab-Byzantine war of 662, Theophanos wrote that from the ranks of the

relocated Slavs to Asia Minor, the Byzantine Emperor Justinian II managed to mobilise as many as 30,000 soldiers for the purposes of this war. He wrote:

"In that year, Justinian II chose 30,000 recruits from the Sclauinians that he had relocated (to Asia Minor), and by arming them he made them a substantial army." (This document was taken from *"Selected Readings on the History of the Macedonian People"*, Skopje, 1951, page 25.)

Considering the fact that prior to the relocation of Slavs carried out by Justinian II, there is no record of Slavs in Asia Minor (except perhaps for a few individuals), then we can say with some certainty that those 30,000 soldiers must indeed have been recruited from the Slavs that Justinian II relocated from Macedonia to Asia Minor.

This piece of information suggests that the number of Slavs relocated from Macedonia to Asia Minor was perhaps as high as several hundred thousand people, since 30,000 were able (even chosen) to fight. This means that the number of *"beyond the Carpathian"* Slavs left in Macedonia was likely not great.

Consider the fact that around 100,000 Slavs are believed to have taken part in the siege of Salonica at the end of the 6th century (according to *The Miracles of Saint Dimetrius*). Many of them were killed, and a large number of those that remained, even with natality taken into account, apparently were relocated to Asia Minor. As a result, the Slav component in the present day Macedonian nation must have been significantly reduced.

Hence, it seems that the French academic Georges Cerbelaud Salagnac, in his book *"The Ethnic Origins of Europeans"* (*"Les origines ethniques des Europeens"* Editions Perrin, 1992, Paris, France), quite correctly asserts that present day Macedonians are predominantly descendants of the ancient Macedonians. He wrote that in the 6th century the Slavs indeed appeared in the Balkans, but as an unorganised tribe they were not able to become dominant inhabitants of Macedonia and were quickly assimilated by the descendants of the ancient Macedonians, who were then a cultured and civilised people.

Folklore should also be considered when discussing this topic. In the chapters that follow we will mention a significant number of examples from present day Macedonian folklore that remain as a heritage from antiquity i.e. from the ancient Macedonians. In contrast to these, in Macedonian folklore i.e. the memory about the history of the Macedonian people, **there is not a single story** that mentions the life of the ancient Slavs. This information

deserves our attention because the folklore of a particular people has its roots in the ethnic history of that people.

There are a great number of cultural elements (traditions, beliefs, folk motifs etc) that remained even from the ancient Macedonians to the Macedonians in the XIX and XX centuries. We will mention only a few of them. For example, Herodotus writes that the feasts of ancient Macedonia had the men seated separately from the women. This tradition has been evidenced by the writers of Macedonian folklore from the XIX century, especially from Verkovic, Sapkarev and the Miladinovi brothers, and is even still common in some parts of Macedonia. From the ancient Macedonians we also inherited the tradition of breaking bread during a wedding ceremony, which is mentioned by the biographer of Alexander the Great of Macedon, Quintus Curtius Rufus. The very same tradition remained among the Macedonians of the XIX century and it is still present. Another tradition we have inherited from the ancient Macedonians is the significance of the male belt as a symbol for his manhood. Aristotle described this belief among the ancient Macedonians (N.G.L. Hammond: *The Macedonian State, Origins, Institutions, and History*, Published in the United States by Oxford University Press Inc., New York, 1989, ISBN 0-19-814927-1), and this same belief was noted by Verkovic in his description of the wedding traditions in Macedonia in the XIX century. Gifting a ring to your heir before you die was another tradition registered among the ancient Macedonians and is still present today, and so is cutting one's hair during mourning. Even the ancient Macedonian custom for electing a ruler was still present among the Macedonians in the XIX century while choosing an elder. This custom was described by the Bosnian folklorist Stefan Verkovic in great detail, describing that the elder was given a scepter (just like the kings in ancient Macedonia). Another custom was marking a circle around the habitation to protect them from evil. The same could be noted with the Macedonians from the XIX century as described by Stefan Verkovic. We can see the ancient-Macedonian elements during the present-day Macedonian celebrations of the spring feasts dedicated to St. Lazarus, St. George, Rusa Sreda (Red Wednesday), and the Day of Forgiveness. The decorating of the girls during these celebrations is a pure ancient Macedonian tradition. It is the same with the rituals for calling rain, believing in the magic power of the snakes, several funeral customs such as covering the deceased's face etc.

The fact that Macedonian folklore contains numerous Macedonian songs, stories, legends etc dedicated to the ancient Macedonian rulers is also very significant. There are certain folklore elements (especially in the

stories), which undoubtedly have roots from ancient Macedonia, such as: the lion motif (which really did live in ancient Macedonia and that's why it is so common in Macedonian folk tales, but also heraldic); the lynx; the philosopher; the three brothers motif (taken from Herodotus' story for the creation of the Macedonian state); the cult towards the water etc.

But let's go back to the existence of folklore with ancient Macedonian content. Folk songs that are dedicated to ancient Macedonian historical figures were written down by nearly every Macedonian collector of folklore among the Macedonians in the middle of the XIX century. These were also written down by foreigners who visited Macedonia in the XVIII, XIX and XX centuries.

Still, possibly the first song written down that was dedicated to the ancient Macedonian history can be found at Theofilact from Ohrid. In his work *Theofilact of Ohrid for the music in Macedonia from the XI to the XII century (Macedonian music, n. 2, 1979, p. 39-46)*, the Macedonian historian Dr. Branko Panov mentions a letter from Theofilactus in which he writes that he was in "the barbaric land – Macedonia", the people of Ohrid greeted him with "some combative and victorious song" which he says was dedicated to "their glorious times".

The Byzantine historian and writer Nicephorus Gregoras, during his visit to the Macedonian town of Strumica in 1326, describes some of the songs that he heard while staying there. He claims that (even though he didn't understand the language), the Strumica folk songs reminded him of – the Phrygian ones! (*Selective readings for the history of the Macedonian nation*, Skopje 1951, p 122). It is known that the Phrygians (Brygians) played an important role in the ethnogenesis of the ancient Macedonians, so we see that the Macedonians from the XIV century, as their inheritance, preserved their ancient Macedonian (Brygian) motifs in the folk songs.

Much later, the French Baron Francois de Tott, who worked in Constantinople from 1768 to 1775, wrote the following in his *Memories*:

"*Twenty two Macedonians, each with a musket on his shoulder... in a bar sang songs of the victories of Alexander.*" (*Memories du Baron de Tott sur les Turcs et les Tartares*, Amsterdam, 1784.)

The Russian writer Viktor Grigorovich also wrote that the memory of the ancient Macedonians was present in the first half of the XIX century among the Macedonians. According to his impressions from Macedonia from 1844-1845, he wrote that the most common name among the Macedonians was Alexander!

Viktor Grigorovich also wrote down a Macedonian folk tale for the Macedonian king Philip II, which was actually the very first Macedonian folk tale to be written down!

The Czech scientist J. Dorovsky in his study of the ties between the Czechs and the Macedonians published a facsimile from a "*Macedonian folk song*" written down by V.I. Grigorovich. (*J. Dorovsky, Ceske zeme a Balkan*, Brno 1974).

The Macedonian historian Haralampie Polenakovich, in his work: *One more variation of the Macedonian folk tale "King Philip made a bet with the Sun"* (Selected works 2, Skopje 1988), lists up four stories about the Macedonian king Philip II.

It is well known that the Bosnian collector of Macedonian folk tales and customs Stefan Verkovic stayed in Macedonia for many years during the XIX century. He admits that he was very surprised when he discovered songs in Macedonia about ancient Macedonia. He even proclaimed these songs as his greatest revelation.

Stefan Verkovic also testified about many other Macedonian folk tales with ancient Macedonian elements, which he wrote down during his stay in Macedonia. He also wrote that he found many of these among the Macedonian clan Marvatsi (citizens of the eastern part of present-day Macedonia).

The Aegean Macedonian folklorist Dimitar Pop-Dimitrov acclaimed a recently unknown song dedicated to Alexander the Great of Macedon in his folk collection. He collected Macedonian folk tales for years, from many parts of Aegean Macedonia (which is now a part of Greece). Among these was a song for Alexander the Great of Macedon that was sung by the 84-year old Tanas Markov (n. *New Macedonia* 1 and 2.11.1997, page 7).

In the middle of the XIX century the French slavist Ciprian Rober wrote down a song for Alexander the Great, in which he begged the gods to watch over "...his nation famed with the hearts of heroes, which is why we deserve the name Slavs. We got this name from the mouth of Alexander himself, admiring our heroism; the hero of Macedonia said before his death, that he will eternally curse whoever speaks badly for our famed nation in the future." This was originally published in French in 1852.

There are Macedonian folk songs about the ancient Macedonian tsar Caranus. One of these songs mentions the Macedonian scholar Isaiya Mazovski in his "Memoirs" (Sofia, 1922). He tells how he stayed in the village Sosaliya in southern Macedonia on 23.02.1867 with his uncles. In the evening, they were visited by a Jewish man who wanted to purchase wool,

and after they were done they sat down and sang Macedonian folk songs. Then the uncles sang a few old songs for the Macedonian "tsar Caranus", which they said remained with them from ancient times (quoted from older sources by Gane Todorovski "*Veda of the Slavs*", Macedonian book, Skopje, 1979, page 30).

The Macedonian newspaper "*Narodna Volia*" (Blagoevgrad, Bulgaria, July 1994) published a Macedonian folk tale for the ancient Macedonian tsar Perseus, called "*Father's curse*".

Of course, there are many more songs and stories with ancient Macedonian elements, which still remain among the Macedonians even today.

Let's list a few legends and fables written down in the XIX and XX centuries, which have ancient Macedonian roots.

In the Anthology of the folklorist Sapkarev (Sofia 1891) we can see a fable called "*Alexander the Great Invented the War*".

The Institute of Folklore in Skopje has also registered legends regarding Alexander the Great. One of them was told by Stanimir Vishinski in 1971, who was born in Misimer (a village in southern Macedonia) in 1885.

In one fable, told by Loza Kamcevska from the Macedonian town Prilep, Alexander the Great defeated Darius in a bet who among them could eat the most Macedonian hot peppers. Darius couldn't eat as much as Alexander did so he had to surrender his kingdom. (Lidija Slaveska, *Ethnogenesis of the Macedonian Nation*, Skopje 1992, page 37.)

The folklorist from the XIX century Marko Cepenkov also wrote down a fable regarding Alexander the Great of Macedon.

In the Anthology of Folk Tales written in the XIX century by the Mladnovi brothers, a fable about Alexander the Great of Macedon is first on the list in the chapter "*Fables*".

The French slavist Andre Mason in his Anthology "*Slavic Tales from South-West Macedonia*" (Paris, 1923), published a fable told by the elder Jovan from the village Nevoljani, in which Alexander the Great managed to find water that made people immortal.

Nikola Andonov (born 1883) from the Macedonian village Konopishte has also told a fable about Alexander (Tanas Vrazinovski: "*Macedonian Folk Fables, Macedonian Folklore*" book I, Skopje, 1986, pages 26-29). In this long fable, the relationships between Alexander the Great and the Persian Emperor Darius are described, starting from Alexander's childhood and ending with his marriage to Darius's daughter. The Macedonian bagpipes, the Macedonian dances, the Macedonian hot peppers, the city Thessalonica

and many other elements are mentioned, which make a great sum of the historical truth and the imagination of the people.

There is a fable about Alexander the Great told by Apostol Apostolov (born in 1912) in the Macedonian town Kriva Palanka. In this fable, Alexander the Great, as a protector of the Macedonians, fought against the Ottoman sultan Murat. Alexander's wife called "Sultana" appears here and she agreed to be Murat's wife under the condition to not take the Macedonian nation into battle, because they were orphans, because their father (Alexander) had passed away.

Here too the Macedonians from the recent past considered Alexander the Great as their ancestor and protector.

Let's also mention the legend of "*The History of Macedonia*" which was sought after by a certain Macedonian called Novko from the Macedonian city Debar (Tanas Vrazanovski p. 25). He visited a monastery, where he asked the preachers and bishops: "*Listen here, will you tell me where I can find the History of Macedonia?*" Then, a preacher replied: "*Alright, we will tell you. The History of Macedonia can be found at a secret place. It is opened and read on a secret day. The History is read three times a year.*" Novko then went to search for this *secret monastery*. When he found it, he was really shown the History of Macedonia, which was written down on "*rabbit's skin with an eagle's feather*". He was told that he can only read it for three days and three nights. Novko then bought three kilos of candles and started to read the History of Macedonia. He lit the candles one by one so he wouldn't run out of light. After he read it for three days and three nights, he came back and told the people: "*Brothers, I was reading the History of Macedonia these days. I was reading and weeping for Macedonia.*"

It is interesting to note the fable of the creation of the southern Macedonian city Voden (published in the Anthology of the Miladinovi brothers, in the chapter "Fables", 8). It seems almost unbelievable how the key elements of a very old event that happened in ancient Macedonia are included. Let's see what this is about.

The ancient historian Justin (VII, 1,7) wrote about the capturing of the city Aigai by the Macedonian tsar Caranus. Here we read that after he got an army, he followed a herd of goats and thanks to the fog and rain, he managed to enter the city unnoticed following the secret path through which the goats led him. He later called the city Aigai.

The brothers Miladinovi (well known collectors of the Macedonian folklore from the XIX century), in the fable of the creation of the city Voden (near the ancient Aigai), wrote:

“Voden, a city where the Macedonian tsars were buried, protected by nature, was said to be taken by the enemies after a long raid, when they were helped by the goats, who showed them the secret path through which they went inside the fortress.”

The same content of the description of the historian Justin and the fable, written in the middle of the XIX century, don't need to be commented any further. We will just highlight that Justin's work was not translated in Macedonia during the time when the fable was written, and besides, the literacy rate in Macedonia was pretty low at the time. This means that the identity among the fable and the event is the result of the mouth-to-mouth tales of the event, among generations and generations of Macedonians since ancient times.

There is another very interesting fable in which the *Macedonian Slavs* are treated as the same nation with the ancient Macedonians. This was written by the folklorist Kuzman Sapkarov in the XIX century

There are many more legends and fables with ancient Macedonian elements.

Let's say a few words for the inheritance of the ancient Macedonian folk dances to the present-day Macedonian ones. The American researcher Stoyan Pribichevich in his book *“Macedonia – Its People and History* (ISBN 0-271-00315-4, Pennsylvania State University Press, USA, 1982, p. 221-224), wrote that the Macedonian dances are among the oldest noted dances in the world. He writes that the Macedonian “Sheep Herder Dance” which is danced in short jumps, from rock to rock, in which the dancer is “careful” not to run into a “beast or a thief”, is an archaic Macedonian dance that remained from ancient times and is an interpretation of the hard Macedonian life, where they had to defend themselves from attacks, as well as struggle to defend their herds, land and tribe.

This American author writes that the Macedonian musical instrument called *zurla* and the *tapan* existed in the Balkans from ancient times. Pribichevich relies on the opinion of some musicologists, according to which, there are many archaisms in the Macedonian music, dances and customs. He reminds us that the Macedonian region Mariovo still had matriarchy, and their clothes and traditions contained archaic elements.

This is all proof that the Macedonians from the XIX and XX centuries had inherited the folklore (dances, stories, songs, traditions etc) from their ancestors – the ancient Macedonians.

This surely includes the numerous presentations of the Macedonian eight and sixteen beamed sun (which was the main heraldic symbol of the

ancient Macedonians) which we can see on mid-century and new century icons and frescos in Macedonia.

Ancient-Macedonian ethnic self-identification among the Macedonians of the recent past

We will add the fact that despite all anti-Macedonian propagandas that convinced the Macedonians in the past by all means that they are something else other than Macedonians, the ancient Macedonian ethnic origin was largely accepted by many Macedonians mainly in the XIX and XX centuries. This was especially worked out in great detail by the academician Blaze Ristovski (in his works *“Portraits and Processes”*, Skopje, 1989, and *“Macedonia and the Macedonian Nation”*, Skopje, 1995) so further on we will use quotes from his research regarding this, along with my extensive research on the topic. The fact that even foreign scholars who stayed in Macedonia during the XIX and XX centuries testified for the Macedonians' ethnic belonging to the ancient Macedonians is especially important. We will give just a short reminder of some of these testimonies.

A testimony that the memory of Alexander the Great of Macedon remained among the Macedonians in the first half of the XIX century was given by the German traveler Johan Mayer. During his visit to Macedonia in 1814 he wrote that the people in this area have still preserved the memory of Alexander the Great.

Let's mention the statement of an unknown teacher from the Macedonian town Ohrid from 1845. When he was asked to declare his nationality, he said that he is a *“pure Macedonian, just like Philip and Alexander the Great and Aristotle the philosopher”*.

The priest Dimitriya from Kriva Palanka (a city in Macedonia) also wrote in 1848 that he feels like a descendant of the ancient Macedonians, while the newspaper *Constantinople Newspaper (Tsarigradski Vesnik)* issue on 03.03.1860, wrote in an article that descendants of the ancient Macedonians still live in Macedonia.

The famous Bosnian folklorist Stefan Verkovic, who stayed in Macedonia in the XIX century, wrote that the Macedonians in south-west Macedonia considered themselves descendants of the ancient Macedonians. While writing about their national awareness, Verkovic wrote:

“The clan Pulivakovi has a fable that they're pure Macedonians and descendants of Alexander the Great. The people who live around Pazar are

proud of their city Pella (former capital of ancient Macedonia), from which only a tower and a rock remain."

The famous Macedonian teacher, writer and revolutionary Ivan Shumkov from the Macedonian town Krusevo considered himself a descendant of the ancient Macedonians, and it was written that a certain Paunchev from the Macedonian town Thessalonica, during a conversation with some Bulgarian teacher, introduced himself as a "*pure Macedonian, just like Philip and Alexander were.*"

The Bulgarian national agent Petko Slaveykov in the XIX century came to Macedonia to convince the Macedonians that they're "Bulgarians". But he was surprised when many of them said that they feel like descendants of the ancient Macedonians. He mentioned this in his article "The Macedonian Question" published on 18.01.1871.

The ancient Macedonian ethnical origin was accepted by the leaders of the Macedonian Kresna Uprising that happened in 1878 against the Ottoman Empire. For example, in the Constitution of the Macedonian Committee in 1878, the revolutionaries were called "*Macedonian army of Alexander of Macedon*".

The famous Macedonian writer and revolutionary Giorgia Pulevski also considered that the Macedonians had ancient Macedonian ethnical descent and he pointed this out many times.

In the Manifest of the Illegal Temporary Government of Macedonia, published in April 1881, it was also stated that the Macedonians of the XIX century are descendants of the ancient Macedonians. In this Manifest the governments of the other countries were asked to "*restore the ancient Macedonia*".

In one article published in the newspaper "*Macedonia*" which was published in Ruse (Bulgaria) in 1888, an author who only signed himself as K.G. writes:

"Our homeland Macedonia has a history of its past, where we see her power, glory and her political submission to the powerful Turkish empire... Today, every Macedonian, when mentioning the name Alexander the Great, says: We had Alexander as a tsar. With these words he reminisces about the glorious nation and the glory of the Macedonian state. Alexander the Great stands before every Macedonian as national pride!"

Isaiya Mazovski, a famous Macedonian scholar from the XIX and XX century, claims that the Macedonians and the Slavs were one and the same. Here's what he stated in his speech held on the ship "Ritsar", during the travel along the river Dneiper (Russia) in 1888:

“Dear gentlemen, the Macedonian nation is a Slavic nation who was brought in Macedonia by the tsar Caranus 2600 years ago, who, just like Philip and Alexander, was pure Slav.”

The fame of the Macedonian tsar Alexander the Great wasn't left out by the members of the Macedonian literary society *Loza*. In one of their secret meetings, which took place on 19.06.1889 in the hotel “Concordia” in Sofia, the members present such as Kosta Shahov, Dimitar Makedonski, G. Georgiev, I. Shumkov, Nozarov, the Ivanovi brothers, Kuzliev, Mandushev etc, discussed Alexander the Great of Macedon and considered him as their ancestor.

Later on, the *Lozars* were heavily attacked by the Bulgarian newspapers, and especially by the publicist Levov, who in his statement in April 1892, accused the *Lozars* for separatism, because they called themselves Macedonians and claimed that *“...Macedonia was their homeland and it is a separate Slavic state, whose past is shining from the period of Philip and Alexander the Great...”*

The feeling of ethnic belonging with the ancient Macedonians was also present among the Macedonians of the XX century. For example, Atanas Yankov (a Macedonian from the village Zagorichani), the leader of Gorna Dzumaya's rebellion which was held against the Ottoman reign in 1902, undoubtedly regarded himself as a direct descendant of the ancient Macedonians. Before the very start of this rebellion, he gave the following speech to his fellow rebels:

“Macedonians! Remember the world winner, the world fame of Macedonia – the great Alexander of Macedon! Remember the brave king Samuel, the Macedonian giant, the wonderful king Marko, who was the glory of the Slavs – that they all had Macedonian blood running through their veins. They watch over us from the skies and bless our unfinished work. Let's show that we're worthy to be their descendants!”

It is little known that the ancient Macedonian ethnic awareness was present even among the Macedonians during the great Ilinden uprising, despite the strong influence from the Bulgarian propaganda that was spreaded especially in the Bulgarian schools opened in Macedonia in which the Macedonians were persuaded that they were “Bulgarians”.

For example, Nikola Karev, the president of the short-lived Krusevo Republic (which was founded on the free territory by the rebellion) declared himself as a Macedonian and as a direct descendent of the ancient Macedonians. A recently discovered interview with Nikola Karev is proof of this, an interview published in the Greek newspaper “Acropolis” on

08.05.1903 in which he positively replies to the question if he considers himself a direct heir of Alexander the Great. (*"I am a Macedonian", a recently discovered interview with the president of the Krusevo Republic for the Greek newspaper "Acropolis" of 8 May 1903. Presented by Dr. Leftirija Vambakovska, in "Macedonian Sun" 28.07.2000 pages 14 and 15.*)

In September 1903 in New York and Philadelphia (USA), as a sign of support for the Ilinden uprising, a Macedonian committee was formed which appealed to the American public for aid for the rebellion. In this Appeal the Ilinden rebels are called Macedonians and also descendants of the Macedonians to whom St. Paul preached Christianity. Here we read:

"What St. Paul saw in the spirit, in the human vision of Macedonia, what he called to help to this country, is what we have before us. It was about time that a rebellion happened in Macedonia as a result of the pain and poverty... For the rights and injustices of the Macedonians we are not interested at the moment, but we should not be disinterested to help those human beings, fellow Christians, help their wives and children who die in hundreds if not more. Thousands more will die if the Christian Europe and Christian America don't save them." (T.L. Porechki, *"The Truth About Macedonia Through documentation"*, Belgrade 1992, p 68).

The author Petar Zagorov, in the bloom of the Ilinden rebellion in September 1903 published the song *"There"* in the newspaper *"Autonomic Macedonia"*, in which he called the Macedonians *"dignified descendants of Alexander the Great"*. Many other songs that glorify the ancient Macedonians were published after the rebellion as well.

The ancient Macedonian tradition was nurtured by the Macedonian nationalist Dimitriya Chupovski. With his adherents in Russia (1913 or 1914), he made a Macedonian flag that contained the Macedonian Sun and Alexander's horse named Bucephalus. Chupovski also had a silver coin from the time of Alexander the Great that he never parted with, and had it attached to his watch. Nikola, Dimitriya's brother, also shared the same ideas.

An old Latino-Arabian history, that was shown to the Macedonian Isaiya Mazovski during his stay in Tirana (Albania) and who transferred what he read in his book *Memories* (Sofia, 1922), also contained writings for the descent of the present-day Macedonians from the ancient Macedonians.

The Macedonian nationalist Dr. Trifun Grekov was also considered to be a direct descendent of the ancient Macedonians. During the years 1922 and 1924 he published a few articles dedicated to the ancient Macedonians

and especially to Alexander the Great in the newspapers “*Macedonia*” in Sofia and “*Macedonian awareness*” in Vienna.

A document that pointed out the ancient Macedonian descent of the present-day Macedonians was found in the archive of IMRO by Ivan Mihailov in 1932 (even though this Macedonian organization was under the influence of the Bulgarian propaganda). An organization called MPO (sort of descendants of IMRO by Ivan Mihailov) from the city Lorraine (USA), formed in March 1924, carried the name *Alexander the Great* and had its own flag where the face of this famous king was shown.

The Macedonian authors Vasil Ivanovski–Bistrinski and Angel Dinev (in 1934 and 1938) both wrote that the Macedonians were not Greeks, but a separate nation with its own culture and civilization that “*surpassed the Hellenes*”.

Between the two World Wars the cult of Alexander the Great was heavily developed in the Macedonian town Prilep, as testified to by the nationalist Dimche Adzimitreski. The youth of Ohrid during these times were also captivated by the cult of Alexander the Great. The poet Goce Miteski testified that the youth of this region during the Second World War were thrilled by their ancestor Alexander the Great. In 1942 Mitreski himself wrote a song about Alexander.

After the Second World War, the cult of Alexander and ancient Macedonia were even stronger with the anti-Yugoslav organizations in Macedonia and outside, and in many parts of the Macedonian diaspora. Slowly, but surely, based on strong evidence, this process is going forward in today’s generations of Macedonians in our country. Even the Macedonian Orthodox Church in its Constitution acknowledges the ancient Macedonians as ancestors of the present-day Macedonian nation.

*

In the end, let’s just say that it is a fact that many Macedonians declared themselves even as: *Bulgarians, Serbians or Greeks* (related to whatever propaganda they were exposed to). However, the self-proclamation of the Macedonians in the XIX century as descendants of the ancient Macedonians is a lot more significant than the claim that they’re Bulgarians, Serbians or Greeks. I will explain why I claim this.

The biggest reason for their declaration as Bulgarians Serbians or Greeks at the time was the big amounts of money that Greece, Serbia and Bulgaria spent to spread their propaganda in Macedonia (opening schools in

which they denationalized the Macedonian children, printing newspapers and books etc.).

But, who *convinced* the Macedonians at the time to declare themselves as descendants of the ancient Macedonians? No one, of course! Not only did no one convince the Macedonians to declare themselves as descendants of the ancient Macedonians, but the foreign propagandists tried their hardest to shut down this declaration, by trying to convince the Macedonians that they belong in *their* nations. Much historical evidence for the century-old national distinctiveness of the Macedonians was hidden in the Bulgarian, Greek and Serbian churches and schools. This is why these declarations, which were not only unsupported, but also not allowed by the foreign chauvinists, are much more important for the Macedonian nation. These declarations weren't a result of a foreign propaganda, but they were inherited by the Macedonians from their ancestors and this is where their great importance comes from.

Anthropological Evidence of the Connection Between the Ancient and the Present-day Macedonians

The strongest evidence of the connection between the present-day Macedonian nation and the ancient Macedonians has recently been provided by genetics.

Here we will mention one piece of information provided by a Greek scientist! The Greek scientist Puglianos (otherwise a member of DAG) after the civil war in Greece, along with many of the Macedonians and Greeks, left for the USSR. In the fifties in Taschkent and Chirchik this scholar performed comparative anthropological studies between the Macedonians there (former DAG fighters) and the Macedonians (whose data he obtained from the archives in the USSR). The results of those studies were sensational. Puglianos proved that the anthropology of the ancient Macedonians was strikingly identical to the anthropology of the Macedonians who had temporarily resided in the USSR. It may seem paradoxical today, but the Greek government of that time gladly accepted these findings. The logic at the time among them was that if today's Macedonians had identical anthropological traits with the ancient Macedonians (who, according to them, were "Greeks"), the present-day Macedonians are also "descendants of Greeks". (For more details on this: Hristo Andonovoski: "Southern Macedonia from Ancient to Present Macedonians", Skopje, 1995).

As far as genetic research is concerned, in 2000 a group of Spanish geneticists (in collaboration with their Macedonian counterparts) conducted genetic research on modern Macedonians, proving that Macedonians were one of the oldest nations in Europe.

The Department of Immunology and Molecular Biology, H. 12 de Octubre, at the "Universidad Complutense", from Madrid, Spain, and the Tissue Typing Laboratory of the Institute of Blood Transfusion, Skopje, Republic of Macedonia, conducted the first genetic research on Macedonians and compared them to other Mediterranean populations. Ten researchers (A. Arnaiz-Villena, K. Dimitroski, A. Pachó, J. Moscoso, E. Gómez-Casado, C. Silvera-Redondo, P. Varela, M. Blagoevska, V. Zdravkovska, and J. Martínez-Laso) were involved in the research, whose aim was "to determine the relative contributions of Macedonians and Greeks to the present-day genetic pool of Mediterranean peoples", and for that "purpose, both HLA (Human Leucocyte Antigens) class I and class II DNA typing have been studied in Macedonians for the first time".

The study "*HLA genes in Macedonians and the sub-Saharan origin of the Greeks*" is presented in the Danish medical journal "*Tissue Antigens*", February 2001, volume 57, issue 2, p. 118-127. Everyone who visits the website www.blackwellmunksgaard.com/tissueantigens (the link can also be found through www.historyofmacedonia.org) can read the following abstract:

*"HLA alleles have been determined in individuals from the Republic of Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele frequencies and extended haplotypes have been for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks. Genetic distances, neighbour-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians; 2) Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum; 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups. Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as *0305, *0307, *0411, *0413, *0416, *0417, *0420, *1110, *1112, *1304 and *1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour joining dendrograms and*

correspondence analyses. *The time period when these relationships might have occurred was ancient but uncertain and might be related to the displacement of Egyptian-Ethiopian people living in pharaonic Egypt.*"

The study used the following samples for their calculations: 172 unrelated ethnic Macedonians from Skopje; 98 Moroccans; 98 Berbers; 94 Moroccan Jews; 176 Spaniards; 80 Basques; 228 Portuguese; 179 French; 102 Algerians; 91 Sardinians; 284 Italians; 80 Ashkenazi Jews; 80 non-Ashkenazi Jews; 135 Cretans; 85 Greeks from the Aegean; 95 Greeks from Attica; 101 Greeks from Cyprus; 59 Lebanese from Niha el Shouff; 93 Lebanese from Kafar Zubian; 100 Iranians; 228 Turks; 105 Armenians; 101 Egyptians from Siwa; 83 Oromo; 98 Amhara; 38 Fulani; 39 Rimaibe; 42 Mossi; 77 San (Bushmen); 192 Senegalese; and 86 South African Blacks.

The results of the study suggest a number of interesting conclusions. First of all, it shows that the *"Macedonians are related to other Mediterraneans and do not show a close relationship with Greeks"*; however, the Macedonians have a close relationship to the Cretans. *"This"*, the researchers conclude, *"supports the theory that the Macedonians are one of the most ancient peoples existing in the Balkans, probably long before (the) arrival of the Mycaenian Greeks about 2000 B.C."*

The researchers were surprised to find out that *"the reason why the Greeks did not show a close relatedness with all the other Mediterraneans analyzed"*, was because the Greeks had a *"genetic relationship with the sub-Saharan ethnic groups now residing in Ethiopia, Sudan and West Africa (Burkina-Fasso)"*.

Indeed, before this fact even the gods are silent. Some historians believe that the Pelasgians were creators of the culture of Mycenae. (Pelasgians were an ancient people who lived in Macedonia). This possibility is also mentioned in the encyclopedia "Encarta" (title *Crete and Pelasgians*).

The results of this study were announced in several Macedonian printed media sources, such as *"Utrinski Vesnik"*, edition of 08.03.02, *"Makedonsko Sonce"* and others. We obtained the article as posted in the "Macedonian Herald" of the "United Macedonians" organization from Toronto, Canada (November-December 2001 issue).

Finally, we will mention the results of the DNA analysis regarding the ethnic origin of today's Macedonians conducted at the Swiss Institute of Genetics "Igenea". According to this information, the average present-day ethnic Macedonian carries most of the blood and genes from the ancient Macedonians, which is an irrefutable proof that today's Macedonians are for the most part descendants of the ancient Macedonians. The results of this

research were published for a long time on the institute's official website, but were later removed under pressure from Greek chauvinists (although Macedonian activists have retained copies of the Igenea website from the time that this was published)

Ancient Macedonians after the collapse of the Macedonian state

In the 2nd century BC Macedonia was occupied by the powerful Roman Empire, which marked the end of its existence as an independent state. But the ancient Macedonians were still there and were the predominant population in their occupied country. They continued to survive and procreate despite their status as a conquered people and the cultural influences that were imposed upon them during the centuries of foreign domination that followed. In the pages that follow we will quote a number of sources and testimonies which confirm the existence of the ancient Macedonians and their descendants from the period of Roman occupation of Macedonia up to the medieval period.

Some of those who deny the existence of the Macedonian nation believe that after the Roman occupation of ancient Macedonia, the ancient Macedonians disappeared from the historical stage. The truth is that the present day Macedonians have blood and cultural links with the ancient Macedonians. Those who deny this have invented preposterous theories in order to advance their political goals. Unfortunately, some Macedonian scholars accepted this without objection. To all of them, the term "Macedonians" found in the documents from the periods after the Roman occupation of Macedonia, is supposedly a "geographic term" that was used to designate the inhabitants of the Roman province of Macedonia. The examples given in the pages that follow, where Macedonians after the Roman occupation are referred to in an ethnic sense, render this proposition completely false and nonsensical.

At the time of the Roman occupation of Macedonia, the General of the Roman Legions Aemilius Paulus, addressing the brave Macedonians who fought against the overwhelming force of the Roman legions, announced that the Macedonians would remain free and complete masters of their cities, but Macedonia would become a Roman protectorate. He also told them that Macedonians would pay half of their tax to Rome, instead of paying it to their own emperor ("*Aemilius Paulus*" by Plutarch, Translated by John Dryden).

However, the Romans did not fulfil their promises, but instead established harsh rule over the Macedonians. For this reason the Macedonians staged frequent rebellions against the Roman occupation.

The ancient Jewish historian Josephus Flavius also mentioned the Macedonians as a people. He did this in a quotation from a speech by the Jewish leader Agrippa before the Jews, who wanted to fight against Roman rule. Agrippa tried to convince the Jews that the Roman Empire was very powerful and that their fight would be in vain. To discourage them from carrying out their intentions he cited the other peoples who were under Roman rule, none of whom dared to fight against this mighty Empire. Among the peoples he named were the Macedonians:

"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: "Wars of the Jews", II,16,4).

The Roman historian Flocus (2nd century AD) also recorded the existence of the Macedonians in the period of the Roman occupation. Describing the Thracian rebellions against the Roman occupation, which continued from the end of the 2nd century BC through the 1st century BC, he also mentioned a Macedonian rebellion against the Romans:

"After the Macedonians, according to the will of God, the Thracians rebelled, who were previously paying taxes to the Macedonians." ("History Textbook of Bulgaria", Sofia, 1964, page 28. Published in Bulgarian.)

It is more than obvious that the term "Macedonians" was used in the ethnic sense (and not the geographical) because the Thracians were indeed previously occupied by the ethnic ancient Macedonians and were forced to pay them taxes.

The Macedonians are mentioned in the Holy Scriptures, the Bible, in passages concerning the mission of Saint Paul to Macedonia, where Christianity began its expansion into Europe. For example, in "Apostles" (16:9):

"And a vision appeared to Paul in the night: a man was standing before him, a Macedonian, begging him and saying: "come over to Macedonia and help us"."

And:

"And when we boarded a ship that was to sail for the places near the Asian shore, the ship sailed off. With us was Aristarch, a Macedonian from Salonica."

These accounts, as is well known, are not the only biblical testimonies citing and mentioning Macedonia and the Macedonians. They represent a clear proof that the ancient Macedonians not only did not disappear, but they remained to live in Macedonia, conscious of the fact that they were Macedonians. The first citation above suggests that their situation under Roman rule was extremely difficult, since they were asking the Apostle Paul for help.

Evidence of the existence of the ancient Macedonians as the predominant inhabitants of Macedonia in the period after Roman occupation of their country did not come only from foreign authors. There are also testimonies from Macedonians about this. For instance, concerning the freeing of a 12 year old slave, his master had the following inscribed on a tablet, which was discovered in the vicinity of Veria (dated 253 AD):

"I, Desios Cominius Julianos, bestowed to the mother of the Gods the Autochthonous child by the name of Kalokeron Olympin, of the age of 12 years, a Macedonian by birth." (Prof. Fotis Petsas: *"At the divide between idolatry and Christianity"*, V. *"Elinokos Voras"*, quoted according to Hristo Andonovski, cited work, page 42).

This inscription reveals that even four centuries after the Roman occupation of Macedonia, the Macedonians still had their Macedonian ethnic consciousness.

Also in the 3rd century, when Macedonia had already been a Roman colony for several centuries, Macedonians demanded that the leaders of their communities be called *Macedoniarchs*, and not *Archierei*. Sozomen, a writer who lived from the end of the 4th until the middle of the 5th century, also wrote about the Macedonians of that time. Concerning the Christianization of the Macedonians, which took place during the reign of the Emperor Constantine I the Great (306-337), Sozomen recorded:

"The Hellenes, Macedonians and Illyrians began to practice the faith of Christ without fear." (GIBI - Greek Sources on Bulgarian History, volume 1, Sofia, 1954, pages 50-51. Published in Bulgarian.)

Clearly the term Macedonians in this statement was used in the ethnic, and not in the geographical sense, because it is used equally with the other two terms: Illyrians and Hellenes, which also represent ethnic rather than geographic terms. Therefore, it is quite obvious that ancient Macedonians were present in Macedonia in the 4th century AD.

Theodorus of Cyrus (393 AD to the middle of the 5th century) also wrote about the ancient Macedonians as the predominant ethnicum in Macedonia in the early Byzantine period. For instance, he wrote that the city

of Salonica is: *"a large and heavily populated city which belongs to the Macedonian people."* (GIBI, - Greek Sources on Bulgarian History, volume 1, Sofia, 1954, pages 79-80.)

Thus, the ancient Macedonians were the predominant ethnic element in Macedonia in the period prior to the Great Movement of Peoples. This was the situation at the time of the great migrations of peoples, which had its own particular effect in the Balkans.

Macedonia from the Middle Ages to the partition in 1913

In the 6th century in Europe, the well-known migration processes, known as the Great Migration of the Nations, took place. Slavs and Ants, who share a common ethnic background, appeared in the Balkans. Several Slavic tribes appeared in Macedonia, some of which extended as far south as today's Greece. Relatively little is known about the origins of the Slavs. Namely, it is known that the Slavs and the Ants used the common name Veneti in the past, which is also confirmed by the chronicler Jordanes (IV century AD).

For the ancient homeland of the Veneti (that is, the Slavs and the Ants), at least three theories are known that offer their own arguments, but that also have obvious weaknesses. Here we will briefly list these three theories, without going into detailed analysis of their correctness or weaknesses.

1. The first theory is the well-known theory that the origin of the Slavs was in Central and Eastern Europe (mainly in the Carpathian region) and that they later expanded into what is now called the "Slavic countries". The only arguments for this theory are the few narrative testimonies from medieval writers, which point out the above area as the area in which the Slavs lived before the Great Migration (though none of them explicitly claim that the Slavs' homeland is precisely that territory). The weakness of this theory is the fact that no relevant archaeological findings have been found in the area of the supposed homeland of the Slavs (behind the Carpathians), which would certainly confirm their presence in that territory, even just a few centuries before the Great Migration.

2. The second theory is that the Slavs originated from the old great Balkan and Mediterranean people - the Pelasgians. According to this theory, Slavic ancestors, from the Balkans and the Mediterranean, expanded to Europe, and in the 6th century, some returned to the Balkans. One of the

biggest proponents of the theory of the Pelasgian origin of the Slavs is the Russian scientist G. S. Grinevich. In addition to this theory, there are numerous apparently "Slavic" toponyms, but also personal names and other non-Greek words that have existed in the Balkans since ancient times. There are several narrative sources in support of this theory. Thus, for example, it is known that Quintus Curtius Rufus mentions the Veneti (who, according to Jordanes, are ancestors of the Slavs) as an integral part of Alexander the Great's army. Herodotus also mentions a Balkan tribe named Enei, whom many scholars consider to refer to the Veneti (ancestors of the Slavs). Thus, according to this theory, the Veneti, Slavs, and Ants were of Pelasgian origin.

3. The third theory about the Slavic origin claims that Slavs have always been indigenous to all those countries where they live today, and that in fact the term "Slavs" is just a new term for the famous ancient peoples who lived in this area. And the most prominent representatives of this theory are the Russian scientists (Academician Derzhavin, Prof. Dityakin, Hvojko and others). This theory was the official position in all Slavic countries shortly after World War II. Its representative, the academician Derzhavin, after some comprehensive anthropological analysis and research, came to the conclusion that there is a continuity in the anthropological traits of the people (who lived in ancient times in the Balkans) with those living during our time. Supporting this theory are a large number of foreign and Macedonian authors and activists, who have long stated that the Slavs are the same people as the ancient Macedonians! Some of them are: Mauro Orbini (17th century); the Croatians Vinko Pribicevic (16th Century), X. Lucic, D. Zlataric, I. Gundulic, J. Palmotic, M. Alberti and others (16th and 17th centuries); the Russians Butkov, Chitrov (Russian consul in Bitola), Savelev-Rostislavich, Dertkov and others; Serbian professor Dragasevic, Bosnian folklorist Stefan Verkovic; German Kuno, then Paul Schaffarnik; as well as important Macedonians from the XIX century: Isaiah Mazhovski, Gjorgji Pulevski, Nikola D. Chuparov and others. Of course, this theory also has many open questions to which there is still no convincing answer.

However, in the 6th century in Macedonia the people who are called Slavs appeared (no matter where they came from). What was the attitude of the Slavs towards the descendants of the ancient Macedonians? There is evidence that at first there was an impatience between these two ethnicities. Over time, however, their coexistence, and later, the blood and cultural mixing, resulted in the creation of the present day Macedonian nation. On the one hand, we have already provided data on the migration of many Slavs from Macedonia, and on the other, the Christianization of those Slavs who

remained was the decisive factor contributing to the blood and cultural mixing with the descendants of the ancient Macedonians.

So far, we have cited numerous data according to which the members of today's Macedonian nation (other than blood and genes) inherited more cultural segments of the life of the ancient Macedonians, who are practically ancient ancestors of the present Macedonians. Here we will add onomastics. By comparing the personal names of the ancient Macedonians with the personal names of today's Macedonians, the Macedonian onomasticon reveals that nearly 140 personal names (worn by the ancient Macedonians) are also used by the present-day Macedonians, either in identical or in slightly altered form. Interestingly, many of the ancient Macedonian personal names are reminiscent of words with "*Slavic root*": Stamen(os), Sopol(is), Krater(us), Glauki(as), Zaika, Momo, Moma, Tata, Sever(os), Manta, Sita, Bere(s), Gonat(as), Zivri(s), Lika and others.

But let's go back to historical events. From the early period after the Great Migration of the peoples, let us also mention the Macedonian Sclavinians. These were Macedonian semi-colonial principalities, which failed to grow into an independent Macedonian state.

Around the middle of the ninth century AD Turko-Mongolian Bulgars began waging war against Macedonia under the leadership of Khan Presian and his military leaders Isbul, Ichugru and Kolovur.

But on the way to their advances, the Bulgars encountered resistance from the eastern Macedonian tribe Smolyans.

Macedonia was later occupied by the Bulgarians. Here I suggest making a slight digression from the topic, to briefly mention one more thing. Namely, it is known today that the official Bulgaria is placing chauvinistic theses on the Macedonians, according to which there is no Macedonian nation and the Macedonians are allegedly "Bulgarians".

But, the Bulgarian propagandists forget about "one small detail". Namely, they "forget" that the true ethnic Bulgars belonged to the yellow race, so if the Macedonians were really "Bulgarians" they would today have anthropological characteristics of the yellow people. There is no doubt that the true Bulgars belonged to the yellow race because descendants of these Bulgars still live on the border between Europe and Asia today. In particular, these are today's Tatars of Tatarstan (known as the "Kazan Tatars"). The present-day Kazan Tatars, until the fourteenth century, declared themselves by their ancient ethnic name - Bulgars! In the 14th century, their Asian state (also called Bulgaria) was conquered by the Tatar-Mongols, after which the Tatar ethnic name was imposed over the Bulgars. Today, however, there is a

mass popular movement in Tatarstan called "Bulgar al-Jadid" ("New Bulgars") that is pushing for the return of the Bulgarian ethnic name to the Kazan Tatars.

Certainly, today's Macedonians have no ethnic affiliation with the respectable Tatars, as is the case with the Bulgarians, and this is the greatest proof that Macedonians were never Bulgarians. Even the question arises: how is it possible for today's Bulgarians (who are white people and who mainly speak "Slavic") to claim to be descendants of the yellow Bulgars of Asia? It is certainly not possible for members of one race to claim to be descendants of another, but that is exactly what is happening in Bulgaria today. Today's white residents of this country claim to be descendants of the yellow-skinned Bulgarian khans: Kubrat, Asparuh, Telets, Omurtag, Pagan, Toktu, Tsok and others like them. It is even illogical, because they are members of two different races. Imagine if an ethnic Swede today would claim that his ethnic ancestor is a Bantu or a Chinese man!? Either way, these issues should be resolved by Bulgarian science, and we will continue further with what happened in Macedonia in the Middle Ages. (For more details on the differences between Macedonians and Bulgarians we invite you to watch the documentary "Ethnogenetic Differences between the Macedonians and the Bulgarians" posted on the YouTube channel: Aleksandar Donski History channel.

In the IX century, in the largest Macedonian city of Thessaloniki, the brothers Constantine and Methodius were born. They would later create their own alphabet, called Glagolitsa. Constantine the Philosopher (later called Cyril) and his brother Methodius are now proclaimed as saints and protectors of Europe.

Regarding the ethnicity of the holy brothers, Greek propaganda claims they were "Greeks", while Bulgarian propaganda claims they were "Bulgarians". But the closest to the truth is that they, as Byzantine citizens, were ethnic descendants of the ancient Macedonians. In addition, we will list the following facts.

The ancient Macedonians founded the hometown of the holy brothers, Thessaloniki. The original name of Thessaloniki was Thessalonica, founded by the Macedonian king Cassander in 315 BC and named after his wife Thessalonica (daughter of Philip II of Macedon and sister of Alexander the Great). Philip II named his daughter Thessalonica in honor of his victory over the Greeks in Thessaly. Hence the name of this city is composed of the root of the noun Thessaly and the suffix "nik" (meaning victor - victor over the Thessalonians - by the way, in today's Macedonian this suffix has the same

meaning, as it does in other Slavic languages). Practically the name of Thessaloniki is essentially an anti-Greek name (it reminds and perpetuates their defeat by the Macedonians). Ancient Macedonians (and their descendants) have always lived in this city (no matter who ruled it and no matter how its inhabitants were called in the documents of that time). There is no document that says that ancient Macedonians (or their descendants) were ever expelled from Thessaloniki, or massacred. So, their descendants are those who lived in Thessaloniki in the 9th century, even though Thessaloniki was a Byzantine city at that time.

In the 4th century, an anonymous early Christian author published brief comments on the Scriptures that St. Paul sent to the first Christians known by the New Testament. These comments are published in the book "The Gospel History and its Transmission" (published in 1996). Here we read:

"Thessalonians are Macedonians, who accepted the word of truth persevered in the faith even in persecution from their fellow citizens."

So in the 1st century AD the Macedonians were still dominant in Thessaloniki.

Theodorus of Cyrus (393 AD to the middle of the 5th century) also wrote about the ancient Macedonians as the predominant ethnicum in Macedonia in the early Byzantine period. For instance, he wrote that the city of Salonica is: *"a large and heavily populated city which belongs to the Macedonian people."* (GIBI, - Greek Sources on Bulgarian History, volume 1, Sofia, 1954, pages 79-80.)

In 815, Saint Methodius was born as the first child of Leo and Maria. Assuming Leo's father was between 25 and 30 years old, then we conclude that Leo would have been born around 785 and 790. Maria was probably younger. This means that Leo and Maria were born in Thessaloniki just over three hundred years after the testimony of the dominant Macedonian ethnic character of Thessaloniki given by Theodorus of Cyrus.

But even over a century after the birth of his father Leo, the majority of the people in Thessaloniki continued to declare themselves Macedonians! Evidence of this is the testimony of the Thessaloniki chronicler Ioannis Cammeniates, given in 904, in which he says:

"To us, my friend, the fatherland is Salonica...That is the first and the largest city of the Macedonians."

(The nickname of this chronicler is interesting - it is undoubtedly today's Macedonian adjective for "Stone" – Kameniat.)

Knowing all this, one logical question arises. How is it possible that the father of the holy brothers Leo was "Greek" and that all of his fellow citizens

were Macedonians? If it is still claimed that the father of the holy brothers was an ethnic "Greek," an illogical and even ridiculous order of Thessaloniki's ethnic composition is created.

According to this order, in the time of ancient Macedonia, there were Macedonians living in Thessaloniki, and Macedonians (according to the testimonies presented) lived in both the 1st and 4th centuries AD. But at the very end of the 8th century (at the time when Leo's father was born), there lived the "Greeks" (!?). And finally, after more than a century after the birth of Leo (X century, i.e. in 904), the Macedonians resumed living in Thessaloniki (according to the testimony of Ioannis Cammeniates. However, the fact is that there was never a massive migration of Greeks in Thessaloniki and there was never a mass exodus of the ancient Macedonians and their descendants from this city. Accordingly, there were no ethnic Greeks in Thessaloniki in the 9th century (except for a few exceptions). Especially because, even in the 10th century, Thessaloniki was still treated as the largest city of the Macedonians.

So, the father of the holy brothers (as a resident of Thessaloniki) was probably a blood descendant of the ancient Macedonians, no matter what language he spoke then and how he was called by others.

Further, in the "Pannonian Legends" (medieval records describing their hagiographies) a clear statement is quoted by Constantine the philosopher (Saint Cyril) in which he attacks the Hellenes (Greeks) because they believed in many gods.

As for the Bulgarian hypothesis that the holy brothers were "Bulgarians", it is so shallow that it is not even worth talking about. We have already said that the only ethnic Bulgars at the time were the Turko-Mongolian Bulgars who belonged to the yellow race. It is out of common sense to think that the holy brothers belonged to the yellow race too. Furthermore, Saint Methodius was appointed Byzantine Commander of the Byzantine "Slavic Principality" in Macedonia, with the main task of defending the Byzantine borders from the onslaught of the Turko-Mongolian Bulgars. Finally, their mission in Great Moravia was a mission of a highly anti-Bulgarian character because, at that time, the holy brothers were loyal citizens of Byzantium, which then fought on the side of Great Moravia against Germany and Bulgaria. After all, they created the literary Old Slavic language based on the speech of the Macedonians from the vicinity of the Macedonian city of Thessaloniki (which was then not within the Bulgarian state), and at that time the official (state) language in Bulgaria was Turko-Bulgarian, which had nothing to do with the Slavic language.

In the middle of the X century Macedonia was almost completely occupied by the Bulgars. At this time in Macedonia appeared the Bogomil movement, so named after its founder, the monk Bogomil. It was a religious-social movement mainly directed against the feudal relations in the world at that time, but also against some church dogmas. Therefore, this movement was condemned by the then Bulgarian and Byzantine authorities. Thousands of Bogomils were exiled or killed, but the Bogomil movement continued to spread beyond the borders of Macedonia.

In the second half of X century Bulgarian control began to weaken. The Macedonian feudal lord Nikola and his sons David, Aaron, Moses and Samuil seized this opportunity to organize a rebellion against the Bulgars. This rebellion was successful, and they created a state initially headed by Nikola and David and later by Samuil.

Byzantium, ruled by Emperor Basil II the Macedonian at the time, (the reason why Basil II was named the Macedonian is discussed later in the book) was opposed to the creation of this state. In the crucial battle that took place at Mount Belasitsa in 1014, Byzantine armies prevailed. Soon after, Samuil died and the Byzantines took over his kingdom.

In medieval Byzantine documents, ethnic Macedonians were often labeled with foreign ethnic names, most commonly Bulgarians, Romei, or Serbs, depending on the consequences of these states' rule over Macedonia. However, there is no document from the Middle Ages in which the Macedonians declared themselves as Bulgarians. On the other hand, this was the case with other Balkan nations. For example, in some Byzantine documents, Serbs were referred to as Croats, and in other documents, Croats were referred to as Serbs. Bulgarians were also called in various chronicles by numerous different ethnic names. There are at least 17 different ethnic names for the Bulgarians throughout history. It is therefore not surprising that, in some of the medieval documents of that time, the inhabitants of the Samuel Empire were designated as "Bulgarians", especially if one knew that Samuel actually did usurp the Bulgarian crown so that he could be recognized as king by the Pope. But in spite of this, there is no original document produced by this Kingdom confirming that the kingdom of Samuel was originally called Bulgaria. On the contrary, there are indications that the name of the kingdom of Samuel was "Sclavinia", ie. just as the semi-independent Macedonian principalities were called.

An example of this is a document from the time of Emperor Henrich II, who ruled at the beginning of the XI century. This document is in fact a miniature drawing of four graces (symbolizing four nations), as gifts to the

emperor of the Holy Roman Empire. The names of these four nation-states are written above the girls' heads and they read: Roma, Galia, Germania and Sclauinia. At that time the only "Slavic" kingdom in Europe was the Kingdom of Samuel, so it is evident that the writing "Sclauinia" above the girl refers to this kingdom! It is also very indicative that this figure, depicted as a blonde girl, holds a Sun symbol in her hand, and there are elements of her Macedonian costume on her clothing, specifically the embroidered neckline around her neck.

Samuel's kingdom is denoted as "Slavinia" and in the Dictionary of John Zonara (XI century), as well as in the "Venetian Chronicle" by John Deacon.

The Byzantine poet Ivan Kiriotes called Geometres, who was a Metropolitan of Methilene in the middle of the X century, mentions (quoting) the "Macedonians" as inhabitants of the Samuel Empire, and the Byzantine chronicler Leonis Diacones writes that the "Macedonian units" were an integral part of Samuel's army.

Let us also say that Emperor Samuel was elected emperor through the very same folk custom as the kings of ancient Macedonia (and not the Bulgarian khans) were elected, i.e. through the general assembly of the military. Otherwise, units identical to the Macedonian phalanx were also present as an integral part of Samuel's army.

There are two theses concerning the ethnic origin of Samuel himself. The first is that he was Jewish (according to the Jewish Old Testament names of his brothers and even himself), and the second is that he was Armenian (according to his mother's purely Armenian name). So, he was not a Macedonian (much less a Turko-Mongolian Bulgarian), but Macedonia was the seat of his state. Practically, the kingdom of Samuel was a multiethnic state, spread over a large part of the central Balkans and inhabited by many peoples (Macedonians, Greeks, Vlachs, Albanians, Croats, Serbs, Bulgars...). Therefore, the claim of contemporary Bulgarian historiography that all inhabitants of the Samuel empire were "Bulgars" is utterly absurd.

Even the opponent of Emperor Samuel himself, the Byzantine Emperor Basil the Second Macedonian, was a descendant of ethnic ancient Macedonians. Other Byzantine emperors were descendants of the ancient Macedonians as well. Namely, it is known that a number of descendants of the ancient Macedonians once lived on the territory of present-day Thrace. That is why, later, this territory, along with the southeastern part of the territory of ethnic Macedonia, was dubbed "the theme of Macedonia" by the Byzantines. In this theme (Byzantine administrative district), several

Byzantine emperors came from the ranks of the descendants of the ancient Macedonians. Such were the kings of the Byzantine Macedonian dynasty, beginning with Emperor Basil I Macedonian (867-886) and ending with Emperor Nicephorus III (1078-1081). The most famous emperor of this dynasty - the blood descendants of the ancient Macedonians - was exactly Emperor Basil II of Macedon - the enemy of the medieval emperor Samuel! These ethnic Macedonians are little studied in today's world historiography in terms of their connection to the ancient Macedonian gene, probably due to the fact that they still lived outside the territory of ethnic Macedonia and ruled a foreign state (Byzantine Empire) as well, just as the Ptolemaic Macedonians ruled Egypt at the time, and just as the Seleucid Macedonians ruled the eastern Mediterranean.

We have the same situation with the rule of the Macedonian dynasty in the Byzantine Empire. The Byzantine emperors of this dynasty also came from the genealogy of the ancient Macedonians, regardless of the fact that they ruled an ethnically heterogeneous state and that they used Greek as the official language, which was the official language in the Byzantine Empire. There are more facts that point out that these kings (like the Ptolemies and the Seleucids) had not forgotten their Macedonian ethnic origin. First of all, there is the name of their dynasty - which is "Macedonian". Furthermore, in their time, the Macedonian phalanx played an active role in the Byzantine army. Croatian historian Dr Stjepan Antoljak, citing the works of Byzantine historian Skilitza, writes:

"The Macedonian phalanx was once incorporated into the Byzantine army, as Skilitza writes, and in 1072 participated in the looting of Samuel's throne at the time in Prespa." (Dr Stjepan Antoljak, "Middle-aged Macedonia", "Misl", Skopje, 1985, p. 212.)

So, the Macedonian phalanx within the Byzantine army fought against their brethren - heirs of the Macedonian medieval empire, known in history as the kingdom of Samuel. But we also said that the army of the Macedonian Emperor Samuel, who, according to the Byzantine historian Leo Chacon, was mainly composed of "Macedonian units", had the long spears of the Macedonian phalanx as the main weapon as well.

This medieval, to a large extent, inter-Macedonian clash, which took place between the Byzantine Emperor Basil the Second Macedonian and the Macedonian medieval Emperor Samuel, i.e. among their ethnically heterogeneous armies, is reminiscent of the several wars between the Macedonian dynasties of the Ptolemies and the Seleucids, who remained to

rule the various, ethnically heterogeneous kingdoms after Alexander the Great's death.

Speaking of Basil the Second Macedonian and the other members of the Macedonian dynasty in Byzantium, let us also say that these kings retained more traditional features from their ancestors – the ancient Macedonians. It is known that the main features of the ancient Macedonian kings were: the purple color of the clothes, the scepter and the diadem. We have the same situation with the Byzantine emperors - ethnic Macedonians from the orders of the Macedonian dynasty! The aforementioned poet Joannis Kiriotes called Geometres, who was bishop of Methylene in the X century, in his poems described the events surrounding the reign of Basil the Second Macedonian, with one of them quite explicitly mentioning: *"royal scepter and diadem, and purple robes as well"* (Joannis Geometrae, JP Migne, pg. 117), worn by the Byzantine emperors of the Macedonian dynasty, just as their ancestors - the glorious ancient Macedonian emperors, had worn.

Furthermore, there is evidence of the Byzantine Emperor Roman IV Diogenes being born in northern Macedonia.

Author Nicetas Choniates (XII and beginning of the XIII century) writes that Emperor Alexios Komnenos called his brother-in-law "Macedonian" and the term "Macedonian legions" as an integral part of the Byzantine army is also well known.

But let us go back to the kingdom of Samuel. We have said that, despite everything, it fell under Byzantine rule.

There were two unsuccessful rebellions against Byzantine rule in Macedonia in the century that followed. One was led by Petar Delian and the other occurred under the leadership of Giorgi Voiteh. In medieval documents from the eleventh century known as the "Baric Chronicles" the rebels from Petar Delian's uprising were called "*Macedonians*".

Eventually portions of Macedonia were occupied by the Serbs, the Normans, the Bulgars, and once again by the Serbs. However, the struggle for independence continued during this period in Macedonia in the significant but short-lived independent principalities of Dobromir Hrs and Strez.

Also notable in this period was the thriving spiritual life in Macedonia and the prominent role of the church through the Ohrid Diocese. The seat of the Ohrid Diocese was located in Macedonia and its jurisdiction spread across not only Macedonian ethnic territories but also the wider Balkan region. The inhabitants of Macedonia are referred to as Macedonians in the

documents that are so far known and preserved from the Ohrid Diocese, which number more than fifty.

In the 14th century with other Balkan lands, Macedonia fell under the rule of the Ottoman Turkish Empire. For Macedonia this was the beginning of almost five centuries of oppression and slavery, though it was also a time known for its series of Macedonian uprisings.

The Karposh Uprising carried out by Macedonians from northern regions of Macedonia took place in 1689 and was one of the largest rebellions against Ottoman rule of that era. It accompanied a war that Austria waged against the Turks. However, closer cooperation between the Macedonians and the Austrians did not occur, and soon after it began the rebellion was put down, many of the rebels were executed and some of them left Macedonia for fear of persecution.

In 1767 the Turks abolished the Ohrid Diocese.

In the 19th century the Ottoman Empire began to lose its significant territories in the Balkans. The Greeks were the first to make their own state (with the help of the Great Powers), then the Serbs and the Bulgarians. In 1912 Albania became independent and only Macedonia remained under Ottoman rule. The reason for this situation lies in the geographical position of Macedonia, which occupies the central part of the Balkans. It is known in history that the great multinational states first separated the peoples who lived on the outskirts of that country. This is quite logical and understandable. The territory that is completely surrounded by the occupying state cannot be separated first, and that is exactly the fate of Macedonia and the Macedonians.

But as the Macedonians created conditions for their liberation, the neighboring, already liberated states, this time from a position of organized power, began to make plans and take action to conquer Macedonia for their own means.

Around the middle of the nineteenth century some of the neighbouring countries began spreading their propaganda in order to advance their national aims in Macedonia. Macedonians attempted to establish their own church but without success. An autonomous Bulgarian Orthodox Church was established in the second half of the 19th century, and in the absence of its own church, a large number of Macedonians joined this Bulgarian church. Part of the population remained with the Greek Church, and others joined the Serbian Orthodox Church after it established a diocese in Macedonia. At the same time some Macedonians were converting to Islam, mainly in the western regions of Macedonia.

Foreign propaganda orchestrated by neighbouring countries tried to persuade Macedonians that they were part of the people of those countries. This created great confusion in the minds of those Macedonians who had not yet developed a national consciousness. As a result, some of them first declared they were "Greek" and later "Bulgarian" (some even declared they were "Serb"). Such was the case with some of the Macedonian collectors of folklore, reformers, writers and teachers from the second half of the 19th century: the Miladinov brothers Konstantin and Dimitar, Gligor Prlichev, Rajko Zhinzifov, Yordan Hadhzi-Konstantinov-Dzhinot, Joakim Krchovski, Kiril Pejchinovich and others who produced significant literary works. Foreign propaganda particularly intensified through the schools, which were closely associated with the foreign churches. Their establishment very effectively denied Macedonian children their national consciousness. It often happened that members of the same family would go to different churches. Those visiting the Bulgarian church were told that they were Bulgarians; others who visited Greek churches were told that they were Greeks, and in the Serbian churches they were told that they were Serbs. Despite this powerful foreign propaganda many Macedonians remained aware of their Macedonian ethnic origin and stood for recognition of a separate Macedonian nation by the world and creation of an independent Macedonian state. Many of them clearly insisted that they were descendants of the ancient Macedonians.

In 1876 a new uprising was organized in Macedonia against the rule of the Turks, the center of which was in the village of Razlovtsi. The leader of the uprising was Dimitar Popgeorgiev Berovski. The letter signed by the 15 rebel leaders of the uprising, addressed to the then English consul general in Thessaloniki, reads:

"For the good hopes of us Macedonians, residents of the Maleshevo district! Our Macedonian blood, which we have shed mercilessly for two thousand years on this ruthlessly condemned and despised Macedonia, will the present European ruling nations give an end to this vengeance of her great and former glory!"

Two years after this uprising, a new Macedonian uprising was launched against the Turkish authorities. The center of this uprising was the site of Kresna. This time too, Dimitar Popgeorgiev Berovski had a leading role. The Constitution of the Macedonian Uprising Committee, which organized and instigated this uprising, states:

"We were set up as advocates of freedom. With our blood shed on the mountains and the forests of Macedonia, we serve as Alexander's Macedonian army for freedom with our motto: Death or Freedom!"

From the numerous manifestations of the Macedonian national feeling in the 19th century, we will quote from the Manifesto of the Illegal Provisional Government of Macedonia, published in April 1881. In this Manifesto it is said:

"Macedonians! Our dear homeland Macedonia was once one of the most glorious countries. The Macedonian people struck the first foundations of military skill and with their victorious phalanxes and with Aristotle's skill civilized humanity..."

And further on:

"Being in such powerlessness and looking at our dear Macedonia in tears, our dear homeland calls to us: You who are my faithful children, you who are after Aristotle and Alexander my successors, you who have Macedonian blood running through your veins, do not let me die, but help me! What a sad sight for you, true Macedonians, to be an eyewitness to my funeral! No! No! Here are my bloody gaping wounds, here are my heavy chains: break them, heal them, do everything that you can so when I raise a flag, it will have the writing: The one and united Macedonia!"

Members of this illegal government also held a National Assembly, attended by a total of 32 delegates from almost all of Macedonia. They asked the Great Powers for: *"the restoration of ancient Macedonia"*.

During the XIX and early XX centuries many prominent Macedonian activists and intellectuals fought for Macedonia's freedom, noting that the Macedonians were a separate nation. They acted both in Macedonia and abroad.

Some of them were: Dimitrija Cupovski, Gjorgjija Pulevski, Krste Petkov Misirkov (which strikes the foundations of contemporary Macedonian literary language); Metropolitan Theodosia of Skopje (who attempted to restore the Macedonian Independent Church); further on: Gjorgji Makedonski, priest Dimitrija, Natse Dimov, Stefan Dedov, Diamandia Mishajkov, Isaiah Mazhovski, Nikola Chuparov, Gligor Hadzi Tashkov, Kosta Shahov, Vasil Ikonov, Vasil Ikonov, Ivan Shumkov, Marko Atanasov Mushevich, Gjorgi Toshev and many others. Some of them, located in Sofia at the end of XIX century, published the magazine "Loza" in Macedonian.

During the XIX and early XX centuries, numerous prominent foreigners emphasized that Macedonians were a separate nation with a distinct culture and language. Some of them are: the Bulgarian Slavist Draganov, the Romanian Professor Barbulesko, the Estonian Linguist Mazing, the Austrian Chron; the Poles Jan Boduen de Courtenay and Przewalski; the Russians Aksakov, Komarov, Petraev and many others.

A secret organization named the Internal Macedonian Revolutionary Organisation was formed in 1893 in Salonica with the aim of liberating Macedonia from Turkish occupation. In 1895 Macedonians in Bulgaria formed a Macedonian Committee whose members were later labelled "vrhovists" (Supremacists). Their initial objective was the creation of an autonomous Macedonia. But they were so influenced by the Bulgarian state that their objectives were later turned towards the Bulgarian aspiration to annex parts of Macedonia. In 1902 the Supremacists staged a rebellion near the Macedonian town of Gorna Dzhumaya, which had a distinctly Macedonian character. On the dawn of the rebellion its leader, Atanas Yankov, issued a declaration to the rebels, reminding them that they carried the blood of Alexander the Great in their veins.

The most prominent figure in the Macedonian revolutionary movement in this period was Gotse Delchev. A teacher by profession, he was not only a gifted organiser and ideologist for the movement but also its prime motivating force. He stood firmly behind his major ideal of a free Macedonia and was known for his sophisticated visionary beliefs. The Turks killed Gotse Delchev on the fourth of May 1903, but the memory of him and his deeds lives on in numerous Macedonian stories and songs.

In the same year on the 2nd of August, the day of celebration of "Sveti Iliya" or Ilinden (Saint Elias Day), the Macedonian revolutionary organization started an uprising on a large scale against Turkish rule. Central command of the uprising consisted of three members with equal authority: Boris Sarafov, Dame Gruev, and Anastas Lozanchev.

In the year of the uprising, one of its leaders, Boris Sarafov, stated about the national identity of the Macedonians:

"We Macedonians are neither Bulgarians nor Serbs, we are only Macedonians and we want freedom for us and our Macedonia."

The Macedonian rebels managed to liberate many villages and the towns of Klisura and Krushevo, where a republic was declared with the socialist Nikola Karev at its helm. In an interview for a Greek newspaper, Nikola Karev declared that he was a descendant of the ancient Macedonians. (This is discussed later in the book.) The Turkish army was far superior in both numbers and equipment and their retaliation was brutal. Life in freedom in the Krushevo Republic lasted only ten days. After the town was re-occupied by the Turks, it was burnt to the ground and a large portion of its population slain. The uprising that lasted for over two months over many regions of Macedonia resulted in the destruction of more than 200

Macedonian towns and villages, over 9000 Macedonians were killed and over 100,000 Macedonians became refugees and homeless.

In the area around the city of Kostur, the larger settlements of Neveska and Klisura (today in Aegean Macedonia) were liberated, and fierce fights also took place in the areas around the cities of Lerin, Ohrid, Kicevo, but also around Prespa and other parts of Macedonia.

Prominent Macedonian revolutionaries from this period include Yane Sandanski, Pitu Guli, Gjorche Petrov, Pere Toshev, Hristo Uzunov, Vasil Chakalarov and others.

Macedonia from the division in 1913, to today

The division of Macedonia among its three neighbours, Greece, Bulgaria, and Serbia, at the beginning of the twentieth century was detrimental and brought new misery to Macedonia and the Macedonians. In the first decade of the 20th century, the Turkish Empire still included Macedonia (also Albania), but it was economically and politically exhausted. The neighbouring Balkan countries Serbia, Bulgaria, Greece and Montenegro seized the opportunity and formed a military alliance and in 1912 declared war on Turkey, launching the First Balkan War. As the Balkan countries strove to expand their territories to Macedonia's detriment, they soon realised that no single one of them could occupy the whole of Macedonia without resolute resistance from the others, Serbia, Bulgaria and Greece made a secret agreement in advance concerning the future division of Macedonia. Turkey was defeated and the allied Balkan countries jointly occupied Macedonia. In 1913, dissatisfied with the territory it occupied, Bulgaria launched a surprise assault on the army of its ally Serbia near the Macedonian river Bregalnitsa. Serbia immediately retaliated. Greece allied itself with Serbia, and later Romania did the same. This was the beginning of the Second Balkan War, which ended with the disastrous defeat of Bulgaria. The peace accord signed in Bucharest in 1913 definitively sanctioned the division of Macedonia. Macedonian dreams of independence were utterly betrayed. Turkish rule was replaced by a triple subjugation: Serbian, Greek, and Bulgarian, and a small portion of Macedonia was allocated to the newly created Albania. The Macedonians were certainly not indifferent to yet another tragedy for their country and numerous organisations from the country and abroad sent letters, notes, appeals, and petitions to the Balkan and European states seeking independence for Macedonia. The Macedonian military potential,

concentrated mainly in the Macedonian illegal revolutionary organisation – IMRO, was considerably weakened and in disarray after their severe defeat in the anti-Turkish uprising of 1903. All the same, IMRO fighters aligned themselves with the allies in the war against the Turks, in hopes of furthering their goal of an independent Macedonia. In addition, many Macedonians fought within the ranks of the allied armies, and many of them were sent to fronts outside of Macedonia. However, their dreams were shattered and Macedonia was divided in such a way that Greece and Serbia occupied the largest parts of Macedonia and Bulgaria a somewhat smaller part. Albania also occupied a certain number of Macedonian communities. This was the beginning of a new and painful ordeal for Macedonia and the Macedonians. The centuries-old ethnic, cultural, geographic and economic region of Macedonia was forcibly torn apart, occupied, and demarcated by new, artificial borders by the neighbouring states. The new regimes essentially annexed the occupied regions of Macedonia to their states. The Macedonian population was subjected to continual brain-washing to deny them their national consciousness, but many were also subjected to outright torture, forcible expulsion from their homes, and at times even murder, i.e. a campaign which can only be described as genocide.

The First World War broke out in 1914 and the Central Powers occupied Serbia, and in 1915 Bulgaria expanded its possession of regions of Macedonia previously occupied by Serbia and Greece. The Macedonian military organisation IMRO mobilised several thousand Macedonians to assist Bulgaria in its campaign against Serbia. The leader of IMRO at this time was Todor Aleksandrov, a Macedonian with a Bulgarian upbringing. His position regarding Macedonia was variable and manipulative, and he vacillated between a call for annexation of Macedonia to Bulgaria and independence for Macedonia. Macedonians joined the ranks of his organisation in the belief that they would be fighting for liberation of Macedonia. In this war Macedonians mainly sided with the Central Powers (Germany and Austria-Hungary) who were waging war against two out of the three occupiers of Macedonia. IMRO received substantial military and financial aid for the creation of a so-called “*Macedonian army*” and for coordination of its actions with the Bulgarian army. Bulgaria also played a role in attracting Macedonians to their side by giving them a false promise of independence. At the same time a great number of Macedonians were forcibly mobilised in the Serbian and Greek armies, as well as the regular Bulgarian army. In a tragic irony, Macedonians who were friends or relatives found themselves fighting on opposite sides on the battlefield.

After the First World War and the Paris Peace Treaty of 1919, the division of Macedonia was sanctioned again within approximately the same borders as 1913 and Macedonians continued their lives in hardship and terror. The region of Macedonia occupied by Serbia was now part of the newly created Yugoslavia. Given the division of Macedonia into four parts, a brief examination of events and conditions in each will now be offered.

The Situation in the Vardarian part of Macedonia

The part of Macedonia occupied by Serbia (later Yugoslavia) consisted of 25,715 km² and was known as Vardar Macedonia after the name of the largest Macedonian river, the Vardar. Immediately after consolidating power the Serbs launched a campaign to eradicate Macedonian national consciousness. Macedonians were under tremendous pressure to declare themselves “*Serbian*” while they were prohibited from declaring themselves Macedonian. They were also banned from founding political parties. The use of the Macedonian language was prohibited and the unfamiliar Serbian language imposed in the schools, Macedonian culture and folklore were proclaimed to be “*South-Serbian*” and Macedonia declared “*South Serbia*”. Later Serbia would make a futile attempt to change the ethnic composition of Macedonia by colonising Serbs from poor regions of Yugoslavia who were enticed to relocate with various rewards. Despite the settlement of Serbs, Macedonians remained about 80% of the population in Vardar Macedonia.

As the situation worsened, they started organising resistance to forcible Serbianization. The right-wing illegal Macedonian organisation IMRO called for a united and independent Macedonia, thus securing some support from the Macedonians. However, its leadership did not have a clear position regarding the distinct Macedonian national identity. The confrontations started with a series of assassinations of high-ranking Serbian political, military and police men and the Serbs retaliated upon the innocent civilian population. In January 1923 IMRO assassinated 23 Serbian immigrants, and Serbian forces responded by killing several dozen Macedonian peasants from the village of Garvan, who were accused of collaborating with IMRO. In 1927 in the Macedonian town of Shtip IMRO assassinated the Serbian General Kovachevich. The assassins were captured and executed. In 1928 in Skopje a female IMRO assassin first killed the high Serbian official Prelich and then took her own life. In the same year in Belgrade, there was an attempt to assassinate the Serbian Minister of Interior, Lazich.

In the meantime, a massive terror campaign raged in Vardar Macedonia. Although the Macedonian population was only 7% of the total population in Yugoslavia, 12,000 policemen out of the 17,000 strong police force of Yugoslavia were placed in Macedonia. Serbian police were given a free hand to arrest and kill citizens under the slightest suspicion. Hundreds of Macedonians were killed; some of them also lost their lives in the internal fight between those who collaborated with the Serbian regime and those who opposed it.

IMRO continued to fight on and several dozen Serbian policemen, soldiers and officers were assassinated or killed in combat, including the Yugoslav King Aleksandar Karadjordjevič. He was assassinated in 1934 in Marseilles (France), together with the French Minister Louis Bartou, by IMRO's Vlado Chernozemski.

At the other end of the ideological spectrum, the left-wing Communist Party of Yugoslavia initially was hostile to Macedonian national aspirations. This position was later corrected and CPY (Communist Party of Yugoslavia) adopted the slogan "Macedonia belongs to the Macedonians". A left-oriented IMRO existed in Macedonia, which cooperated with the CPY, but their activities in this period were mainly of a political nature. Despite the antagonism between left-oriented and right-oriented IMRO, they at times engaged in joint activities concerning the Macedonian national question.

After the Second World War, despite his past manipulations of Macedonian national feelings, the leader of the Macedonian right-wing IMRO Vancho Mihailov completely adopted the pro-Bulgarian position on the Macedonian question, maintaining that Macedonians were "Bulgarians". Due to this, he became a marginalised post-war political figure, shunned by the Macedonian anti-communist émigré community.

Bulgaria, Germany, and Italy occupied Vardar Macedonia in April 1941. Bulgaria invaded most of the territory and carried out an immediate annexation. Coupled with the economic exploitation of Vardar Macedonia, there was a new purge of Macedonian national consciousness, but this time the Macedonian population was told that they were "*Bulgarians*". In the same year, the Macedonian Communist Party operating within the framework of the Communist Party of Yugoslavia initiated armed struggle against the occupation of Vardar Macedonia. Macedonian communists stood firmly behind their position to fight for the national rights of Macedonians and liberation of Macedonia, which led to wide acceptance and success for the struggle. By the end of the war they had managed to mobilise a force of around 60,000 soldiers, most of them non-communists. Despite marching

under the communist flag of the CPM (Communist Party of Macedonia), most of these soldiers joined the struggle solely for Macedonian national liberation and not the ideals of communism. The Communist Party skilfully manipulated the idea of national liberation for all of Macedonia, convincing the soldiers and even elements of the leadership to launch an armed campaign. The Bulgarians in retaliation killed 12 young Macedonians in the village of Vatasha, suspected of collaboration with the soldiers of the CPM (the Partisans). The Macedonian struggle for national liberation which was at the same time part of the anti-fascist war, led not only to many Macedonian casualties, but many were also killed among the occupying soldiers, officers and their collaborators. Bulgaria capitulated in 1944 and their army withdrew from Vardar Macedonia, but the Germans took their place, in an effort to create a corridor for their withdrawal from Greece. Hitler unsuccessfully attempted to establish an independent Macedonia to be headed by the leader of IMRO's right-wing Vancho Mihailov. The German presence in Macedonia also took a toll on Macedonian life. As a response to one partisan attack on a German military column, the German fascists killed 273 Macedonian civilians.

Earlier, in August 1944, in the Macedonian monastery of "St. Prohor Pchinski" (which is located in the far north of Macedonia and later, during communist Yugoslavia, it was handed over to Serbia, and it's still on their territory to this day) The Anti-Fascist Assembly of the National Liberation of Macedonia (ASNOM) was formed, which later became the first government of the liberated Macedonia. The establishment of ASNOM was attended by delegates from all parts of divided Macedonia. From the Aegean part there were delegates from Kostur and Kukush, and there were delegates from Petrich (Pirin Macedonia) and Presevo (present-day Serbia). The pre-war opposition civic politician Metodija Adonov-Chento was appointed as head of the Macedonian government. Chento was a person with civic values and civilian business interests, and politically he had nothing in common with the communist zealots. As a staunch patriot, he demanded greater economic and political independence for Macedonia within the framework of Yugoslavia. Together with all patriotic Macedonian intellectuals, he was eliminated from the political stage by the Yugoslavian communist leadership that had completely taken over the government of Yugoslavia. They were replaced by party members loyal to Belgrade led by Lazar Koliševski, who became the most powerful political leader in Vardar Macedonia until the fall of communism in 1989-1990. Chento was arrested one night in 1946 at his

home. He was charged with planning an asylum flight to Greece and sentenced to 11 years in prison. He died shortly after his release from prison.

The Macedonian intelligentsia never wholly accepted the CPM's abandonment of the cause of liberation for the whole of Macedonia, nor its slavish obedience to Belgrade, but those who resisted were imprisoned or forced to retire from public life, and some were sent away from Macedonia to work in other regions of Yugoslavia. Thus, the Macedonian leadership was purged and the administration was handed to pro-Yugoslav communists, for the most part local officers and activists, who often lacked education, training or skills. Shortly after, the *Peoples (later Socialist) Republic of Macedonia* was created (SRM). It became one of the six states in communist Yugoslavia and despite formal self-government, it had only limited sovereignty, similar to that of the other Yugoslav Republics.

In 1945 some units of the Macedonian partisan army protested and refused to take part in liberating the rest of Yugoslavia, demanding action to liberate the other parts of Macedonia. The rebellion was suppressed and the organisers arrested and either tried and convicted to prison or executed. Subsequently, several thousand Macedonians were sent to Serbia, Croatia and Slovenia to fight against the fascists and other enemies of communist Yugoslavia. This was also a period when the first independent Macedonian institutions were established, including theatres, scientific institutes, schools, universities and later the Academy of Arts and Sciences, the Opera, and other public institutions.

Religion came under enormous pressure from the state-sponsored communist atheism, but the situation improved over time. In 1967 Macedonians founded an independent Macedonian Orthodox Church (MOC), which was a continuation of the Ohrid Diocese – a church with a centuries-long tradition on Macedonian territory. Unfortunately the independence of the MOC was not and still is not recognised by some Orthodox Churches in the world. In general, the joy and euphoria at the achievement of national freedom came at the cost of communist persecution and oppression. The communists began persecuting, arresting and killing their opponents as early as 1945. In January of the same year 53 citizens, mainly inhabitants of Veles, were killed and their mass grave was only discovered in 1996. Many of them were accused of collaboration with the Bulgarian occupiers, but some of them were certainly innocent. In the fifties the communists made an unsuccessful attempt at “*collectivisation*” by forcing the peasants to hand over their private properties to the so-called “*cooperatives*”, whereby all peasants were supposed to work and share the income collectively. After

only a few years this typically communist experiment completely collapsed. After the fall of the “cooperatives” many of the peasants were deceived out of their land and livestock. At the same time the communists carried out forcible nationalisation (seizing private property under various pretexts) in order to forcibly install “social equality” among the citizenry, while at the same time many communist officials used the nationalisation for personal gain. This situation led to widespread discontent, ranging from calls by nationalist-oriented patriots for the separation of Vardar Macedonia from Yugoslavia and the unification of Macedonia to the call by liberal and civic oriented intellectuals for an open, pluralistic democratic society in SRM. The illegal Macedonian patriotic organisations that arose and mainly operated abroad sought the establishment of an independent and unified Macedonia under protection of the Western Powers. This brought them under constant threat from the regime. Macedonians in Macedonia were educated in the spirit of Yugoslav patriotism, and any public mention of independent Macedonia was prohibited. The Macedonian government in economic and political terms was completely dependent on the Yugoslav government in Belgrade. The Macedonian people accepted this situation relatively peacefully, mainly due to the better standard of living they enjoyed in Yugoslavia relative to the standard in other communist countries. Other contributing factors were the freedom to travel, the opportunity to have a small private business (after 1965) as well as the opportunity to openly express their national feelings within the narrow scope allowed by the undemocratic communist regime.

The first serious cracks in the Yugoslavian communist state started to appear at the beginning of an irreversible and widespread economic downturn. In 1982 there was a serious shortage of basic products such as petrol, detergents, cooking oil, etc. These products were purchased with ration tickets once a month and electricity was restricted on a daily basis even in winter. Importing products by private business to eliminate the shortages was not permitted under the tightly controlled communist economy. As inflation spiralled out of control, the Yugoslav peoples started to think more seriously about independence. The winds of change that were blowing from Eastern Europe during the Russian presidency of Mikhail Gorbachev were felt in Yugoslavia, and with it Macedonia. In spite of the Serbian-Greek friendship and Belgrade's push for Macedonians to consider Greece a “*great friend*”, the first Macedonian protest demanding human rights for the Macedonians in Greece was organised in 1988 in front of the Greek Consulate in Skopje. The first public criticism of the regime under Kolishevski was published in the media at that time. The pluralism and creation of political parties that came

about in 1990 led to the first free democratic elections in Macedonia and establishment of the first Macedonian multi-party parliament. The war in Yugoslavia and its break up gave Macedonia the final push towards independence. With the referendum held on the 8th of September 1991 secession from Yugoslavia was declared and Vardar Macedonia became a sovereign and independent country under the name Republic of Macedonia, with a pluralistic, democratic system, oriented to a free market economy.

This was a resurrection of the Macedonian state in the Balkans, although only on part of Macedonian ethnic territory. The national flag of the restored Macedonian state incorporated the sixteen-rayed sun – one of the chief heraldic symbols of ancient Macedonia. Greece became apprehensive at the restoration of the Macedonian state. In the past it was nearly unhindered in presenting Macedonian history and culture before the world as “Greek”. In 1992 Greece placed an economic embargo on Macedonia and used its power and international influence to exert intense international political pressure on its neighbour. This economic and political pressure, accompanied by threats of military action, forced the government of the recently established Republic of Macedonia to accede to demands to remove the ancient Macedonian sun symbol from the national flag. Moreover, Greece still disputes the right of Macedonians to call themselves Macedonians and even disputes the name of the Republic of Macedonia. Greece demands that Macedonia change its millennia-old name, which is an unprecedented act of chauvinism in world practice and in history.

Greece continued to cause problems with the newly formed state of Macedonia, largely based on absurd and false claims that the name "Macedonia" in the past was "Greek", that Macedonians "did not exist as a nation" and similar miscreant claims. Greece also abused its veto power in NATO and the EU, thus preventing the Republic of Macedonia from joining these two organizations. Greece also imposed an economic blockade on the Republic of Macedonia. In 2017, the former communists SDSM (although they did not win the election) were brought to power in the Republic of Macedonia, which together with the Albanian parties formed a government that signed a response with the left-wing government in Greece, according to which the Republic of Macedonia should be renamed "North Macedonia" and renounce ancient history, and in return Greece will not veto Macedonia's membership in NATO and the EU. A referendum on this issue was organized on 30.9.2018 which, to be valid, had to have over 50% turnout. But the referendum failed because less than 37% of registered voters turned out, and many others responded to the boycott call. However, the former

Communists, through blackmail and pressure, managed to garner 2/3 of the 120 MPs that voted for the new name "North Macedonia" in Parliament, after which Greece allowed Macedonia to enter NATO.

In 2001 Albanian extremists living in the Republic of Macedonia, assisted by Albanians from Kosovo and certain international factors, initiated armed insurrection against the Macedonian state aimed at breaking away certain districts of Macedonia with a predominantly Albanian population. The insurrection included elements of Islamic fundamentalism. In the Macedonian village of Leshok Albanian Islamic fundamentalists blew up an Orthodox cathedral. They also brought down the great cross near Skopje and damaged a number of other Christian monuments. Macedonian police and army units were engaged in the struggle, which lasted several months. Under intense international pressure the Albanian terrorists withdrew, but Macedonia lost part of its internal sovereignty to local Albanians in the process.

The Situation in the Pirin part of Macedonia

Pirin Macedonia, which bears the name of the large Macedonian mountain range Pirin, encompasses an area of around 6798 km². From the end of the Balkan Wars until today it has been within the borders of Bulgaria. In the period from 1920 to 1928 around 96 percent of its population were ethnic Macedonians. Immediately after its occupation Bulgaria began the process of denationalisation and convincing Macedonians that they were "*Bulgars*". Right after the Balkan Wars Pirin Macedonia became a base for many Macedonian revolutionary organisations whose activities were tolerated by Bulgaria in spite of its official anti-Macedonian policy. The most powerful among them in the 1920s and 1930s was IMRO, whose leadership manipulated the Macedonian national identity and the future of Macedonia. Bulgaria appeared to have a more liberal attitude towards the Macedonians than the other countries that were occupiers of Macedonian territory. This was probably due to Bulgaria's economic exhaustion and the status of a defeated country after the First World War. IMRO had great influence in Pirin Macedonia, and they considered it a free Macedonian territory.

The Agrarian Party of Aleksandar Stamboliski came to power in Bulgaria following WWI. His policy towards Macedonians was hypocritical. On the one hand he cooperated with the left-oriented Macedonian forces and promised an independent Pirin Macedonia, and on the other he pursued

closer ties with Yugoslavia, which at the time terrorised Macedonians in Vardar Macedonia. Recognising the threat to his survival as a leader of IMRO, Todor Aleksandrov opposed Stamboliski's policy and in 1923 IMRO aided in the violent overthrow of his government. The new head of the Bulgarian government was Aleksandar Tsankov. However, he also wanted closer relations with Yugoslavia. Facing annihilation as a result of the potential Bulgarian-Serbian alliance, the leaders of the various IMRO factions guided by Todor Aleksandrov's IMRO, signed a Manifesto in 1924 in Vienna aimed at consolidating the revolutionary forces. Due to disagreements with Tsankov's Bulgarian government, they turned for help to the Comintern. Aleksandrov yielded to pressure from Tsankov and withdrew his signature from the Manifesto, but he was killed in August 1924 in an assassination likely organised by the Bulgarian top political leadership. Subsequently, IMRO broke up into three major factions. The right wing led by Vancho Mihailov, who further strengthened the autonomy of Pirin Macedonia, was the most influential. Conditions improved significantly during that period. The expression of Macedonian national sentiment was tolerated, establishment of Macedonian institutions proceeded, and an illegal Macedonian army was even created with its own military inspector and other staff. Mihailov naturally had approval and support for these activities from certain circles in Sofia. However, these pro-Macedonian developments were overshadowed by the bloody inter-Macedonian struggle between the right and the left in which dozens of Macedonians and a number of Bulgarians were killed, particularly by the IMRO of Vancho Mihailov. Bulgarian reactionary circles were opposed to Mihailov's separatism, and there were a growing number of people raising their voices against the killings in Pirin Macedonia. As a result the new Bulgarian government of Kimon Georgiev in 1934 abolished the autonomy of Pirin Macedonia and banned IMRO. Mihailov managed to flee to Turkey. In Bulgaria, he was sentenced to death in absentia, and later Mihailov would completely adopt the Bulgarian position in relation to the Macedonian Question. Beginning in 1936 the Bulgarian government also tried members of the left wing of IMRO. This faction later joined the communists. Bulgarian terror over the Macedonian population was even more severe in the period 1934-1944, but this time the most vigorous resistance came from the Macedonian left wing. After being defeated by the allied forces, Bulgaria capitulated in 1944 and the left-oriented Otechestven Front came to power under the direct control of Stalin. In accordance with the Treaty of Yalta Bulgaria became a part of the communist Eastern Bloc. Because the situation in Yugoslavia was similar, relations between the two

countries improved significantly. In 1947 Bulgarian and Yugoslav presidents, Dimitrov and Tito reached an agreement concerning the future of Macedonia. The Macedonian nation was recognised in both Bulgaria and Yugoslavia and Pirin Macedonia achieved cultural autonomy. When the people of Pirin Macedonia were allowed to declare themselves Macedonians the number of Macedonians in Pirin Macedonia listed in the census of 1946 comprised approximately 70% of the population. Macedonian theatre, libraries, and newspapers were opened in Blagoevgrad, the largest town in Pirin Macedonia. Teachers were sent from the newly established (in Yugoslavia) Peoples Republic of Macedonia to schools in Pirin Macedonia to conduct education in the Macedonian language. The Bulgarian government, which was in the hands of the Bulgarian Communist Party, had announced its recognition of the Macedonian nation and distanced itself from the chauvinism towards Macedonians shown by previous Bulgarian regimes. This was a period of very close relations between the Macedonians from the two regions of Macedonia and also between Macedonians and Bulgarians in general. The unification of these two parts of divided Macedonia, which were to be included in the future Yugoslav-Bulgarian Federation, was only a short step away. However, Tito decided to take Yugoslavia outside the influence of the Communist Bloc, thus provoking a conflict with Stalin. Since Bulgaria remained loyal to the USSR, this conflict had a very negative effect on the Macedonian question and prevented the planned unification. In addition, Bulgaria began to reduce the cultural autonomy that Macedonians had exercised in Pirin Macedonia. Still, there were close to 64% Macedonians in Pirin Macedonia in the census carried out in 1956. Taking advantage of this situation Bulgaria changed its policy and presented the argument that Pirin Macedonia was the part to be united with, and not vice versa. Tito and the Yugoslav leadership would not give up "Yugoslav" Macedonia. The actors in the Yugoslav-Bulgarian dispute cynically manipulated the Macedonian question. Eventually Bulgaria abandoned its principled approach to the Macedonian question and reverted to its pre-war anti-Macedonian Great-Bulgarian chauvinist stance. Macedonians were again under intense pressure from the Bulgarian Communist Party to declare themselves "*Bulgarian*" and not Macedonian. In the records of the census in Bulgaria from 1965, there were only 8,750 Macedonians, those courageous enough to declare their Macedonian nationality, and in the census of 1975 no one was allowed to enrol as a Macedonian. Macedonians in Bulgaria were administratively deleted as a nation. This was followed by a relentless campaign of terror towards all that was Macedonian by the Bulgarian communists under the dictator Todor

Zhivkov. The totalitarian police regime began arresting, interrogating and murdering Macedonians in an attempt to intimidate the population into renouncing their Macedonian nationality. Macedonians responded to this appalling situation in a variety of ways. They formed illegal organisations for protection of the national rights of Macedonians. They engaged in civil disobedience, even organising public meetings, demonstrations and the like. Macedonian youth, in an act of passive resistance against Bulgarian chauvinism, had the image of Gotse Delchev, the legendary Macedonian revolutionary from the period of Turkish rule, tattooed on their chests. The Bulgarian campaign of fear and terror continued. Mass trials of Macedonians were staged in several villages and towns of Pirin Macedonia in the sixties, seventies and eighties, meting out severe punishment when their only crime was struggling for national and human rights. As a result, whole groups of Macedonians were exiled to other regions of Bulgaria. Some were imprisoned for life and others secretly killed. This terrible situation attracted the attention of the European democratic media. Many Western newspapers covered the Bulgarian campaign of violence and terror against Macedonians. One of the Western intellectuals who dealt with this issue was the reputable German publicist Victor Mayer. He filed a report in the German newspaper *"Frankfurter Allgemeine Zeitung"* on July 3rd 1978 based on an extended visit to Pirin Macedonia. Mr. Mayer witnessed how the majority of the population in Pirin Macedonia identified themselves as ethnic Macedonians but were prohibited from calling themselves Macedonians, which was a denial of their most basic national and human rights. In his report Mr. Mayer observed: *"...anyone who calls himself a Macedonian is exposed to political persecution... In the Pirin region the question of national consciousness today is a matter dealt with by the police..."* Victor Mayer quoted what he heard many times from Macedonians in Pirin Macedonia: *"We are Macedonians, pure Macedonians, but we are not allowed to declare ourselves as such!"*

The downfall of communism in Bulgaria and its transformation into a democratic country created short-lived optimism among the Macedonian population. In 1989 and 1990, in an attempt to improve their situation, they organised a number of demonstrations and public gatherings in several places in Pirin Macedonia, and even in the capital Sofia. Several Macedonian organisations and a newspaper appeared. However, the Bulgarian regime arrested some of the leaders and organisers of these activities on various grounds and banned the Macedonian organisations, shattering any hope for improvement of the situation. The government even created and financed an organisation consisting of ethnic Macedonians,

victims of Bulgarian propaganda, loyal to the government's position that Macedonians are "*Bulgarians*".

The current situation in Bulgaria is still grim. Not only are there no Macedonian schools, cultural organisations, and the like, but they are also still exposed to various forms of pressure by the Bulgarian government. In 1999 it was allowed for the first Macedonian political party "Ilinden-PIRIN" to be registered, whose work was deliberately aggravated by the Bulgarian regime, and in February of the following year, the Bulgarian regime banned its work. Party activists filed a lawsuit with the Human Rights Court in Strasbourg against Bulgaria. The court ruled that Bulgaria should pay damages to the party and register it. Later the Committee of Ministers of the Council of Europe decided to order Bulgaria to register the party, but as of the time of writing these lines, this has not been done.

Currently, the Macedonian population of Pirin Macedonia is represented only by unregistered organisations and the paper "*Narodna Volya*", which is printed under difficult circumstances. They continue the struggle for recognition of their human rights, and almost all of the organised Macedonian groups in Bulgaria have proudly adopted the ancient Macedonian 16-rayed sun as their symbol.

The Situation in the Aegean part of Macedonia

Most of the Macedonian ethnic territory, encompassing 34,356 km,² was occupied by the Greek army after the Balkan Wars. This territory is known as Aegean Macedonia after the name of the Aegean Sea. It is believed that the majority of the population in Aegean Macedonia before the Balkan Wars, around 35%, was ethnic Macedonian. The Turkish population was around 31% and the Greek around 22% of the population. It is significant that a number of Macedonians were treated as "Greeks" or declared themselves as "Greeks" at the time on religious grounds, because they were members of the Greek Orthodox Church. Immediately after taking over Aegean Macedonia the Greek government began to not only purge Macedonian military units that took part in the war against Turkey, but also carried out atrocities against the Macedonian civilian population. Among the ample evidence of this, are letters sent by the soldiers to their relatives at the time. They are most telling.

The Greek soldier Anastasios Patras, who took part in the Greek occupation of Aegean Macedonia, in a letter dated 14th of June 1913 wrote to

a relative: *"We burn all the villages and kill women and children..."* The soldier Brinias on the 11th of June 1913 wrote the following to his brother: *"What we do to the villages is indescribable. It is a real massacre. There is no town or village that we haven't set on fire..."* The soldier N. Zervas on the 13th of July wrote to his parents: *"We showed much more cruelty than the Bulgarians. We raped all the girls we came upon..."* In the letter to his mother from the 13th of July the soldier Liudis wrote: *"We received an order to set the villages on fire..."* (Enquete dans les Balcanes, Dotatitot Carnegie pour la paix internationale, Paris, 1914.)

This disturbing evidence reflects only a small portion of the terror the Greeks inflicted upon the Macedonian population at the beginning of their occupation of Aegean Macedonia. Dozens of Macedonian villages were burnt and destroyed, and in 1913 all 1846 houses in the Macedonian town of Kukush (today's Kilkis) were burnt to the ground. Immediately upon coming to power, the Greek authorities began the denationalisation and physical elimination of the Macedonians. Their aim was to change the ethnic composition of Aegean Macedonia, which was predominantly Macedonians after the Turks were removed following their defeat in the Balkan Wars. Macedonians were not allowed to declare themselves Macedonian. They were essentially denied their human and national rights. At the same time Greece was making preparations for large-scale relocation of Macedonians to neighbouring countries. Previous Greek terror during the Balkan Wars displaced and permanently removed over 50,000 Macedonians from homes where they had lived for generations. In spite of that, Macedonians were still a dominant ethnic element in Aegean Macedonia. Chief of the French mission, Major Bernar, in 1919 in his report from the territory of Aegean Macedonia wrote the following: *"In the part of Macedonia now subject to Greek rule the language of the current ruling authority is barely understood in the country... When you ask the people what is their nationality they almost always reply: We are Macedonians!..."* (Aretives du service historique de l'Arme, vences - Paris, Salonique de Fevrier 1919.)

Yet, this was only the beginning of the forcible removal of Macedonians from occupied Aegean Macedonia by the Greek regime. Initiated by Greece in November of 1919, a Greek-Bulgarian agreement was signed that primarily dealt with exchange of population between the two countries. Consequently, in the period from 1919 to 1928 an additional 87,000 people were forcibly relocated from Greece into Bulgaria. The main reason for this was the settling of Christian refugees from the Greek-Turkish war on the properties of the Macedonians relocated from Aegean Macedonia. Following

their defeat in the war against Turkey in 1923, Greece was forced to accept around 1,000,000 Christians, refugees from Turkey. The Greek chauvinists used this opportunity to achieve their goal of changing the ethnic composition of Aegean Macedonia by settling around 650,000 Christians there from Turkey. After the war with Turkey the Greek regime continued their policy of intimidation, arrest and imprisonment of Macedonians as part of their effort to completely eliminate them from Aegean Macedonia. In 1924 nineteen innocent Macedonian peasants were killed as part of this campaign according to reports in the European press. Forcible Hellenization of the population, including the burning and destruction of churches and icons merely because they contained the Cyrillic alphabet, was part of daily life in Aegean Macedonia. Macedonians were even prohibited from speaking Macedonian. An announcement by one Greek institution at the time prohibited the use of the Macedonian language, stating that: *"...all municipal centres, institutions, trade fairs, meetings, assemblies, festivities, lunches, weddings etc. In all of the fore-mentioned instances it is ordered that only Greek shall be spoken... the law-breakers will be considered traitors to the fatherland!"* (Veritas: *"Macedonia under the Hego, Documents Certificates"*, Sofia, 1931; there is a facsimile of this proclamation.)

A special law prohibiting the use of the Macedonian language was introduced later. Macedonians were prohibited from using their language at home and even speaking in Macedonian to their children. The offenders were arrested and jailed or forced to drink 300 grams of castor oil. There are a number of documents that describe the Greek terror from that period. Macedonian, Jovan Mitros, for example, on the 15th of May 1939 was summoned by the court because (citation of the court summons): *"...he was caught speaking with other persons in the Slav language."* The Greek policy of destruction of everything Macedonian went further in 1926 with the introduction of a law for compulsory replacement of toponyms and personal names by Greek names. Greeks were even bothered by epitaphs inscribed in the Cyrillic alphabet on tombstones. One British traveller and chronicler and witness to some of these morbid events, wrote the following (although inappropriately referring to Macedonians as "Slavs"): *"...The Greeks persecute not only the living Slavs but also all the dead Slavs whose graves are scattered across the whole of Macedonia. Greeks are erasing the Slav epitaphs on the crosses, removing the bones from the graves and burning them!"* (*"Travelogue Notes by the Englishman W. Shield"*, quoted in Foreign Policy Document No. 36, Belgrade, 1951, p. 151.)

The situation in Aegean Macedonia in the period 1936-1941 was even more difficult and terrible. Metaxas, the dictator who ruled Greece at that time, persecuted not only the Macedonians but the Greek democratic forces as well. Metaxas considered Macedonians a threat to Greek security and during his term in government over 5,000 mainly elderly Macedonians were imprisoned simply because they could not speak Greek. As a corrective measure, they were forced to visit evening classes to learn the Greek language. Under these circumstances Macedonians came to rely upon the Agrarian Party and the Communist Party of Greece (CPG) because they showed some understanding of their complaints. In 1925 the CPG announced the goal of a united Macedonia within the framework of a Balkan Federation. In 1935 the CPG's platform changed and their revised position was to give national rights to Macedonians within a Greek framework. Some understanding of the situation of the Macedonians was also shown by the Greek Prime Minister Venizelos. Under pressure from the international community in 1925, he pledged to publish a textbook in Macedonian for the Macedonian children, in anticipation of the opening of Macedonian schools in Aegean Macedonia. The book was printed but the Greek regime, influenced by Bulgaria and Yugoslavia, prohibited release of the textbook, and it never reached those it was intended for. In the twenties the Macedonian organisation IMRO resisted this situation, but its military activity was restrained by fear of provoking more expulsions of Macedonians. In the thirties the left-oriented IMRO illegally published several newspapers in a number of Macedonian towns in Aegean Macedonia, but their activity also practically ceased after the dictator Metaxas came to power in Greece.

In 1940, Mussolini attacked Greece and the Greek government mobilised the Macedonians to fight for Greece. There were about 80,000 Macedonian soldiers in a 300,000 strong force that confronted the Italian army. 12,000 of them were killed in battle. During World War II Aegean Macedonia came under a four-fold occupation. Different districts were occupied by Bulgaria, Germany and Italy, while one region remained under a pro-German Greek government. The Greek people began to mobilise in a broad Democratic Liberation Front (EAM). The Anti-Fascist Army of Greece was also formed (ELAS). Over 20,000 Macedonians joined this force after they were promised recognition of their national rights following the defeat of fascism and creation of a democratic government. The armed Macedonian national organisations MAO and SNOF that formed in 1942 and 1943 were soon integrated into EAM and ELAS. Macedonians put their faith in the democratic forces in Greece. During the short period of their authority in

territories under EAM control, from September to December 1944, Macedonians in Aegean Macedonia obtained certain national rights and were recognised as a national minority. Newspapers were printed in Macedonian and several Macedonian schools were opened.

At the end of World War II Greek politics became extremely polarised. On one side were the forces of EAM who failed to enter the post-war government and on the other were the Greater Greece chauvinists who were in power and demanded that ELAS lay down their arms. With an agreement reached in Varkiza ELAS disarmed after they had received assurances that everyone in new Greece would enjoy new freedom. Despite these promises, the Greek chauvinist government launched a new reign of terror against Macedonians and members of EAM. Newspapers published calls for the expulsion of the Macedonians from Greece. One such article published in the Republican paper "*Elefteros*" on the 28th of January 1946 stated: "*The Slavo-Macedonians should disappear from here. Their expulsion to a neighbouring country of their choice must be immediate and mandatory. The Greek land is meagre and it will be meagre for them...*"

Articles with similar content, openly showing hatred towards Macedonians, were published in other Greek newspapers as well. Even Greek Army Chief of Staff Stiliopoulos, referring to Macedonians as "Slavs", in one statement openly acknowledged:

"Anyone that is unwilling to engage in a fight against the Slavs who endanger the existence of the Greek tribe, is not a Greek and will be dealt with as with an enemy!..." (Tosho Popovski: "*The Macedonian National Minority in Bulgaria, Greece and Albania*", Macedonian Book, Skopje, 1981, cited by authentic sources.)

In 1946, the law prohibiting use of the Macedonian language was reinstated. In a report by the Macedonian organisation NOF, formed in 1945 to protect the rights of Macedonians on the whole territory of Aegean Macedonia, the desperate situation was described as follows:

"The terror the Macedonian people are subjected to in Aegean Macedonia is becoming more and more horrible. Armed gangs supported by the Greek regular army and national guard in Aegean Macedonia create unprecedented terror that makes the life of the Macedonian population unbearable... Even the elderly, women and children are not spared. The jails are filled with innocent peasants. Their properties are plundered and everything is taken, from livestock to house goods and dowry... Women and girls are raped and killed afterwards. (Oscar Davicho, "*Among Partisan Marcos*", Thirty Danes Library, Belgrade, 1947, p. 197.)

Based on documentation of this most recent period of Greek terror, in the years 1945-1947 more than 300 Macedonian women and girls were raped, over 300 Macedonians were killed, over 6,500 arrested, over 13,500 beaten and over 14,000 displaced.

In 1947 the United Nations Inquiry Commission visited Macedonia in response to these terrible incidents. One of the commanders of the Democratic Army of Greece, the Greek Yanoulis gave the following statement to journalists who were following the work of the Commission:

"As a Greek I am ashamed to speak about the terror against the Macedonians in Aegean Macedonia, which was the reason I took up arms to fight against this horror..." (Oscar Davicho, op. work, p. 188.)

On the same subject the commander of the Democratic Army of Greece, the Greek Markos Vafiyadis, testified before the Inquiry Commission that the Greek racists went so far as to burn Macedonian children alive:

*"...The atrocities committed are described in detail in the memorandum I hand over to the United Nations Inquiry Commission... It is difficult for me to speak about the burnt villages, **the screams of the children being burnt alive, the hundreds of raped girls, the slaughter, the torture, the ambushes**, the ashes of villages falling over the deserted fields for months..."* Oscar Davicho, op. work, p. 389-370.)

Because of the intolerable situation Macedonians were literally forced to fight for survival, and in massive numbers they joined EAM's side in the uprising against the Greek post-war regime. Macedonians were fighting for their survival, but also to protect the national rights they had secured during the Second World War on the territories under EAM's control. The chief Macedonian military organisation was again the NOF, which fielded around 11,000 soldiers. However, the Western Powers, Great Britain, in particular, supported the monarchist-fascist side both militarily and politically. But, Britain also paid lip service to the call for a United Macedonia. However, they made it a condition that the regions of Macedonia in Yugoslavia and Bulgaria be joined to Aegean Macedonia. At the time this was totally impossible, first because of the Treaty of Yalta and second due to Yugoslav and Bulgarian unwillingness to relinquish their parts of Macedonia.

The Civil War in Greece ended with a catastrophic defeat of the Macedonian and EAM forces, left to their own devices without any international assistance. Subsequently, Greeks relocated an additional 50,000 Macedonians and around 17,000 were killed. The newly installed Greek regime continued a reign of terror as terrible as the worst days of the past.

Forty six Macedonian villages were erased from the map, all of the Macedonian inhabitants either killed or expelled.

In early March 1948, the DAG leadership issued a radio call calling for all children under the age of 15 to be evacuated from areas under interim government control. Older women were instructed to transfer their children across the border into Yugoslavia and Albania, while younger women were taken in by partisans. The widows of the fallen partisans took on the role of mothers of children and accompanied the children on their journey to the countries of the Eastern Bloc. Many evacuated their own children. By 1948, many children had died of malnutrition, illness and injury. Around 8,000 children are believed to have been evacuated from Kostur alone. Thousands more Macedonian children, but also Greeks and Vlachs, were evacuated from communist-controlled areas. They are known today as "Refugee Children". It is estimated that between 1948 and 1949 between 28,000 and 32,000 children were evacuated. Only children up to the age of three were left with their mothers and were not evacuated. According to some testimonies, some children were taken away without parental consent. By 1950, there were: 5,322 children in Romania, 4,148 in Czechoslovakia, 3,590 in Poland, 2,859 in Hungary, and 672 in Bulgaria.

During the fifties, sixties, seventies, and eighties Greece continued their efforts to denationalise the Macedonians. The newspaper "*To Vima*" on 8/7/1959 published an oath that Macedonians in the villages were forced to collectively swear to, thereby renouncing the use of Macedonian, their mother language (here called "Slav dialect") and declaring themselves "descendants of the ancient Greeks". The text of the oath was as follows:

"In the name of God, as devoted descendants of the ancient Greeks, we swear that in the future we will not choose to use the Slav dialect anywhere or at any time."

The situation worsened again in the period from 1967-1974 during the rule of the Greek Military Junta. After that period as the terror subsided Macedonians were no longer persecuted, killed, arrested, or charged with specious crimes. The Macedonian language was freely used, but only in private communication. However, all previously displaced Macedonians were strictly prohibited from returning to Greece, despite holding documents of ownership to private properties in Greece. Due to the existence of SR Macedonia within the framework of the Yugoslavian Federation, Greece introduced a strict visa regime towards Yugoslavia. It was aimed at preventing even a single Macedonian, expelled in the past but born in Greece, from going back to their places of origin. The thousands of Macedonians expelled

from Greece settled around the world, with many of them in Yugoslavian Macedonia, in the Eastern European communist countries and significant numbers in Australia, the USA, Canada and Western Europe. Macedonians who moved to the Western democratic countries began to self-organise in order to preserve their national and cultural identity.

In the 1980s, Greece allowed the return of its once displaced refugee children, but only on the condition that they declare themselves "Greek by birth", which is another racist act of the Greek state.

Macedonian resistance in Greece during this period was reduced to intermittent illegal acts such as pamphleteering, sending anonymous letters, etc. Despite the fact that they number in the hundreds of thousands, Macedonians living in Greece today still do not have their national or even certain fundamental human rights. They are prohibited from declaring themselves Macedonians. They are denied Macedonian schools. Nor are they allowed to hold church services in their mother tongue. In recent times, however, due to international pressure, the barbaric Greek racism towards Macedonians seems to be softening.

In 1994, the Macedonian political party "Rainbow" appeared in Aegean Macedonia, whose members and activists were arrested and kept under constant pressure by the Greek regime, and in 1995 their headquarters in Lerin was vandalized by government-backed Greek fascists. Some Macedonian newspapers have been published recently, almost semi-illegally. In some places the performance of Macedonian folk songs and dances during folk festivals and music events is also allowed. (For the latest nurturing of Macedonian songs and dances among Macedonians from Aegean Macedonia, look for the Youtube channels about the Macedonians in Aegean Macedonia.)

Official Greek policy is still hostile to everything that is Macedonian. Today not only does Greece not recognise the existence of the large Macedonian population on its territory, but it also brazenly denies the Macedonian nation wherever it may be. Greece even disputes the constitutional name of the free and independent Republic of Macedonia, which is a case without precedent in international relations. Under pressure from Greece, the Republic of Macedonia (in order to join the Euro-Atlantic institutions EU and NATO) has changed its constitutional name in 2019.

The Situation in the part of Macedonia possessed by Albania

With the creation of Albania after the First Balkan War in December 1912, a certain number of Macedonian villages were allocated to the newly formed state. The residents of these villages, along with others that live in other parts of Albania, represent the Macedonian minority in Albania today. In 1923 an agreement was reached between Greece and Albania sanctioning certain corrections to the borders between the countries. Thus Albania was given an additional 14 Macedonian villages.

Denationalisation and denial of the national consciousness of Macedonians in Albania, and attempts at their assimilation began immediately after Albania's inception. Albanian pre-war governments denied the existence of the Macedonian national minority, and there was a complete ban on any kind of cultural or educational activities, or support for Macedonian national traditions.

In the period from 1944 to 1948 Macedonians were recognised as a national minority in Albania. Teachers from the Macedonian Republic, which was then within the Yugoslavian framework, were called to teach Macedonian in 13 newly opened primary schools. After the conflict between Stalin and Tito, because Albania was Stalin's ally, it expelled the teachers. The schools, however, were not closed, but education in Macedonian was reduced to a minimum. During the reign of the dictator Enver Hoxha Macedonian children were allowed education in Macedonian only up to fourth grade of primary school. There was widespread persecution and arrests in this period of Macedonians who demanded more national and religious rights.

Macedonians in Albania live mainly in several regions along the border with Macedonia, but there are others in other regions of Albania as well. Accurate data regarding the Macedonian population in Albania is not available, but their number is estimated to be in the tens of thousands. While a certain number are members of the Orthodox Christian faith, most ethnic Macedonians in Albania are members of the Islamic faith living in the Golo Brdo region. The situation for the Macedonians in Albania today is somewhat better than the situation in Greece or Bulgaria. The Macedonian population in Albania is allowed to organise cultural and political associations, to express themselves in Macedonian, and to a certain extent, they have their religious needs met. The high level of national rights enjoyed by the Albanians in the Republic of Macedonia undoubtedly contributes to this situation. However this is only for the Macedonians living in the Prespa region, while the

Macedonians (Muslims) living in the Golo Brdo region are still waiting for their rights.

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Let's conclude that Greece and Bulgaria today are the only two states whose governments do not officially recognize the existence of Macedonians on their territory. The Macedonians are recognized as a national minority in: Albania, Serbia, Croatia and Slovenia, and their governments fund state-funded Macedonian cultural, educational, and even political associations that exist on their territory. Of course, the Macedonians are recognized as a separate nation and in all other countries in the world, hence Greece and Bulgaria are the only two states that promote state chauvinism and the absurd fear of recognizing the human rights of the ethnic Macedonians. In Greece, Albanians, Vlachs, Turks and Roma, who have also been subjected to Greek state terror in the past, have no national rights too. None of these nations living in Greece have the right to state education in their mother tongue as if they were still living in XIX century. It is time for Greece to break free from its paranoia, after which the Macedonians and Greeks (but also the members and other peoples) in this country will live in brotherhood with their own culture in order to advance their state and region.

ADDITIONS

Biography of the Macedonian national hero Mirka Ginova

Mirka Ginova (1916 - 1946) is a Macedonian revolutionary from World War II and the Greek Civil War. She was born in the village of Rusilovo, Voden region. Together with thousands of Macedonian and Greek patriots, she fought against the fascist occupiers of Greece, and later against the reactionary forces and monarcho-fascism. After completing the teacher training course, she could not find a job for a long time. With the start of the fascist occupation of Greece in April 1941, Mirka Ginova joined the ranks of OKNE and the EPON youth organization. She organized the Macedonian youth who helped the people's liberation struggle, recruited new fighters, and went into partisanship in 1943, near Kajmakchalan. Mirka Ginova was the secretary of the Women's Anti-Fascist Front (AF) for the Voden District.

After the liberation of Greece, the new government began to persecute members of the resistance. ELAS members were massively arrested, imprisoned, and subjected to torture, which was especially evident among the Macedonian population in Aegean Macedonia. In 1945, Mirka Ginova joined the Secret Macedonian Liberation Organization (TOMO) and participated in the armed groups of the National Liberation Front during the outbreak of the Greek Civil War.

On July 6, 1946, Mirka Ginova formed a small partisan group in the area of Dolga Livada on the mountain of Pochev near Voden. Soon after, in an action of 400 Greek gendarmes and soldiers, the squad was besieged and a battle ensued in which Mirka Ginova (who was simply armed) killed two gendarmes. When left without ammunition, she was captured, along with her six friends. The gendarmes brutally attacked her and, clad in rags and all covered in blood, carried her through the streets of Voden, but she walked upright and smiled at the people who had come to see her. Then, terrible torture began, in which Mirka Ginova was beaten with wooden poles, beatsticks and metal wire, metal nails dug beneath her nails and had electricity run through her body. She was then buried alive up to her neck, while gendarmes fired above her head. Then, Mirka Ginova and her six companions were taken to Enidzhe-Vardar. At a trial at a city school on July 25, 1946, a military court sentenced her to death by shooting. Along with the other comrades, Mirka Ginova was shot on July 27, 1946. Beside her and also shot were: Risto Stojanov (45), Tome Miyangov (55), Georgi Proev (25), Petre Pop Dimitrov (35), Dimitar Limov (40) and Gorgios Moutsakis - Aleko.

During the trial, she showed all her courage. Although aware of the consequences, she stated in court in her defense:

"I am Macedonian and I believe in the GCP, because only that party represents the wishes of the people in Greece and guarantees the Macedonians equal rights with everyone else. I fought the Germans ... and now I'm proud to die because I fought the new occupiers."

Today, in her honor throughout the Republic of Macedonia are dozens of institutions, organizations and streets bearing her name (for example, the State High School in Bitola, the House of Culture in Demir Kapija, etc.), and on the city promenade in Bitola in 2006 her memorial bust was set. (There are many sources online for the work and character of Mirka Ginova.)

FOR THE ORGANISER AND INITIATOR OF THIS BOOK, THE ASSOCIATION OF MACEDONIANS FROM THE AEGEAN PART OF MACEDONIA "MIRKA GINOVA" FROM STIP

The Association of Macedonians from Aegean Macedonia "MIRKA GINOVA" from Stip was formed on the initiative of persons originating from Aegean Macedonia and their descendants, i.e. a group of ten citizens. The founding assembly was held on June 13, 2019 in Stip. The main goals and objectives of the Association are: (1) Respect for the character and work of Mirka Ginova. (2) Fostering folk traditions of Aegean Macedonia. (3) Fostering the folk traditions of the Macedonians in the neighboring countries and the diaspora. (4) Celebration of events and anniversaries of Macedonian national character. (5) Promoting cooperation between the Republic of Macedonia, the Republic of Greece, the Republic of Albania, the Republic of Bulgaria, the Republic of Serbia, the Republic of Kosovo and the Republic of Turkey.

The Association of Macedonians from Aegean Macedonia "Mirka Ginova" - Stip is a member of the Association of Associations of Aegean Macedonia "Makedon". Within a short period of time since the establishment of the Association of Macedonians from Aegean Macedonia "Mirka Ginova" – Stip, many events and activities were organized and we will mention a few of them:

- Participation in the placing of the bust of Mirka Ginova by the Association "Star" from Veles, and the Association "Mirka Ginova" donated funds for making this bust.

- Participation in All-Macedonian Meeting 2019 Trnovo, Participation in an event in Oshawa, Pirin Macedonia in honor of Stojan Karastoilov.

- Participation in an event marking the 75th anniversary of the establishment of the first Aegean Macedonian Brigade in Bitola.

- Protest to defend and preserve the monument to refugee children in Skopje that was destroyed by unknown perpetrators.

- Reaction of the president of the association and statements in the media about the destruction of the monument to refugee children in Skopje.

- Celebration of September 8, the Independence Day of the Republic of Macedonia.

- Organization of Aegean Macedonian evening in Stip where Macedonians from all parts of Macedonia and others attended and participated.

The publication of the book by Aleksandar Donski "Historical Truth About Macedonia and Macedonians" in Macedonian, English and Greek under the auspices of "Mirka Ginova" from Stip will significantly contribute to educating Macedonians in Aegean Macedonia who do not know the Macedonian literary language, and also Greeks of goodwill and foreigners who will have the opportunity, based on historical facts, to get acquainted with the truth about Macedonia and the Macedonians.

President of the Association of Macedonians from Aegean Macedonia "Mirka Ginova" - Stip is Stojan Dimkov.

Vice-presidents of the Association are Dimo Uzunov and Blagoj Ivanov.

The secretary of the Association is Veliche Nikolova.

The Treasurer of the Association is Maria Prichkova Miteva.

Members of the Presidency of the Association are: Trajche Dimkov, Angel Bojadziev, Zoran Nikolov, Angel Charizanov, Dejancho Harizanov, Dejan Stojanov, Oliver Sarakinov, Tose Bojcevski, Vladimir Dimkov, Jasmina Nofitova, Ivan Janev, Dimitar Shalev, Angelko Ristov and Aleksandar Nikolov.

The Association of Macedonians from Aegean Macedonia "Mirka Ginova" expresses public gratitude to the citizens of Stip and the areas of Stip who have accepted and helped the Macedonians from the Aegean part of Macedonia to take care of them in Stip.

Special thanks to Darko Stojanoski from Kichevo as well to Aleksandar Janevski – President of the Union of the associations of the Macedonians from the Aegean part of Macedodnia "Makedon" for their support for making this book.

FOR THE PUBLISHER OF THIS BOOK THE MACEDONIAN LITERARY ASSOCIATION "GRIGOR PRlichev" FROM SYDNEY, AUSTRALIA

The Macedonian Literary Association "Grigor Prlichev" was formed on March 31, 1978, in order to bring closer and unite the Macedonian emigrants in Australia who actively participate in the field of literature; to preserve and cultivate the Macedonian literary language and Macedonian literature. In order to achieve these goals, the Association undertook various activities such as organizing cultural and literary meetings, seminars, prize competitions for the "Prlichev Award", publishing the magazine "Povod", establishing a Library with a reading room and archive department and publishing books in the Macedonian and English languages written by its members.

For the past over forty years, the Association has successfully held annual poetry and short story award-winning competitions for adults and children, through which poets and story-tellers are encouraged to participate; each year the Association organizes several poetry-literary meetings to mark its anniversary as well as the Macedonian national days "Ilinden", the poet Prlichev, the political revolutionary Gotse Delchev and the promotion of books. The Association has been actively involved in coordinating the Days of Macedonian Culture in the state of New South Wales three times and twice held the Macedonian Film Festival. Similarly the Association has successfully published its magazine "Povod", which until 1990 has issued 54 editions; published over 90 titles of books from different genres in the Macedonian and English languages written by its own members. The Library, which is the only one of its kind in the Diaspora, has more than six thousand titles and possesses a rich archive of materials and publications from the Macedonian community in Australia. The Association and the Library have 330 regular members. The Association has many associate members from several cities in Australia as well as the following honorary members: Mateja Matevski, Slavko Janevski, Gjorgji Stalev, Blaze Konevski, Ilija Casule, Thomas Shapcott, Reginald de Bray, Stojan Risteski, Naume Radicheski, Ante Popovski, Slave Gjorgo Dimoski, Razme Kumbároski, Blaze Ristovski, Jovan Kokalovski, Aleksandar Donski, Ivan Trposki, Dushan Ristevski, Pande Manojlov, Rade Siljan, Fidanka Tanaskova, Trajce Kacarov, Slave Katin, Martin Trenevski, Risto Stefov and Vasil Totsinovski.

From the very beginning, the Association was actively involved in the struggle for the preservation of the Macedonian identity, language, culture and Macedonian historical achievements. Depending on the needs of the

community, the Association, through its own initiative, has helped establish a Chess Association, a Drama Association for Youth, a Human Rights Committee, a Debate Club, a Fine Arts Club, a Social Care Service, a Social Welfare Society for Women, as well as Macedonian Language Schools and a Theatre. The Society was actively involved in organizing rallies and protests and issuing declarations and resolutions for the preservation of the Macedonian identity and nation. It was also actively involved in the struggle against the chauvinist states that deny the existence of Macedonians living in the occupied parts of Macedonia, as well as against the Macedonian governments which, in the last two and a half decades since the independence of the Republic of Macedonia, have contributed very little to the unity of the Macedonian people and to the preservation of the Macedonian identity.

We hope that the Association and its members, through their creativity, will continue to cherish the Macedonian literary language, the Macedonian identity and culture and the Macedonian historical achievements no matter where they live.

Dushan Ristevski
(Honorary President)

POPULATED PLACES OF AEGEAN MACEDONIA FROM WHERE PEOPLE ORIGINATED AND LATER MOVED TO STIP AND AREAS OF STIP

The largest forced migration of people from Aegean Macedonia to Stip and the areas of Stip was in the period from 1945 to 1949. Stip has a population from all parts of Aegean Macedonia: Thessaloniki, Drama, Kukush, Seres, Kavala, Gumendza, Postol (ancient Pella), Pazar, Voden, Negush, Vrtikop, Ber, Ostrovo, S'botsko, Kailari, Lerin, Kozani, Kostur, Volak, Zuzoltsi, Mangila, Kalendra and others.

From the above mentioned cities we would like to mention the smaller inhabited places from where the Macedonians were also forced to move to Stip and the area around Stip: Gorno Pozarsko, Dolno Pozarsko, Zrnovo, Bizovo, Tsakoni, Tresino, Gorno Roivo, Dolno Rodivo, Sarakinovo, Ranci, Galishte, Zervi, Chegan, Tushim, Strupino, Tsrneshevo and others.

SURNAMES OF PEOPLE WHO ORIGINATED FROM AEGEAN MACEDONIA AND CURRENTLY LIVE IN STIP AND AREAS OF STIP

Surnames of families originating from the village of Pozharsko

Andzievi, Adramanovi, B'novi, Burnazovi, Biginkovi/Beginkovi, Belovi, Bitsovi, Beshovi, Bochvarovi, Bayramovi, Begovi, Boykovi, Gruidni, Dimkovi, Dimitrovi, Durdubakovi, Doshevi, Dulevi, Donevi, Dramovi, Dokovi, Gyusmevi, Gjishini, Zezovi, Zertzovi, Iskovi, Yolevi, Yanevi-Yanovi, Yankini, Yachovi, Kirovakovi, Kirovi, Kat'rovi, Kochovi, Kapishevi, Kuzmankeni, Kudevi, Krstevi, Lepitkovi, Lugovi, Lichnovi, Lepkovi, L'zevi, Maynovi, Matsovi, Oromanovi, Ordzonovi, Prichkovi, Popovi, Peyovi, Peykovi, Pashoevi, Palovi, Poranovi, Pleshkovi, Popnikolaevi, Samandovi, Sultanovi, Sorachovi, Smrekovi, Risafovi, Cherknaovi, Chichevi, Chapovi, Chachkovi, Lisichkovi, Dzekovi, Shpritovi, Shmrklevi, Skodrevi, Nikolovi, Nusevi, Nushkovi, Trpchevi, Kirkovi, Ugrevi, Uchkovi, Uzunovi, Tsarevi, Kufovi, Takovi, Miovi, Zbulevi, Oranchevi, Gogodonevi

Surnames of families originating from Drama and Zrnovo

Aškilovi, Adžipetrovi, Balgurevi, Belčevi, Bojadžievi, Bogdovi, Bogoevi-Bogovi, Bizoevi, Vladikovi, Volčevi, Vlahovi, Gavaljugovi, Grkovi, Gramenovi, Deližovi, Dimitrovi, Dervišovi, Dermidžievi, Drangovi, Žalevi, Želevi, Žingarovi, Ilčovi, Ikonometri, Janakievi, Kočievi, Kocalevi, Kocevi Krčalievi, Kostadinovi, Kačakovi, Kerezievi, Kišišovi, Kucalevi, Lazarovi, Ličkov, Lazovski, Mandžukovi, Maršulovi, Marolovi, Majhoševi, Mastevi, Manuševi, Malinovi, Moralievi, Mavromihailovi, Nedevi, Najkovi, Popadinovi, Papazovi, Poptaševi, Paraklievi, Pičorovi, Radevi, Rodevi, Rodičievi, Runčevi, Rojčinovi, Sulevi, Samarenčevi, Savovi, Samardžievi, Simeonovi, Simitčievi, Topalovi, Tumbovi, Targelovi, Taušanovi, Učetarovi, Harizanovi, Harbovi, Hubrevi, Hadžievi, Hadžipetrov, Hadžistojanovi, Hadžijanevi, Hazurevi, Čanevi, Čaovi, Čambovi, Čavganevi, Džonovi, Šalevi, Šorovi, Šopovi, Šamatovi, Šahinovi.

Surnames of families originating from the village of Strupino

Boychevi, Manolevi, Stoykovi, Lazarovi

Surnames of families originating from the village of Tresino

Gatsovi, Gogovi, Binovi, Samarovi-Markovi, Popzlatanovi, Krotkevi

Surnames of families originating from the village of Bizovo

Kiyaovi, Sarakinovi, Dumchevi, Tashevi

Surnames of families originating from the villages of Gorno and

Dolno Rodivo

Adzievi, Mitsanovi, Tufekchievi

Surnames of families originating from the village of Tsakoni

Delovi, Sarankelievi, Beltashevi

Surnames of families originating from the village of Tushim

Vanchevi

Surnames of families originating from the village of Zervi

Indovi, Setinovi

Surnames of families originating from the village of Kaylari-Ranci

Popovi, Tunevi, Delevi, Chavdarovi, Asparuhovi, Teoharovi, Dzodzevi, Atanasovi, Peevi, Tolevi

Surnames of families originating from the village of Volak

Karpicharovi

Surnames of families originating from Seres

Pandazievi

Surnames of families originating from region of Lerin

Romanovi

Surnames of families originating from the region of S'botsko

Tanchevi

Surnames for which we have no data of the settlements they came from, but they live in Stip and Stip areas

Anastasovi, Arsovi, Milenkovi, Mishevski, Lekovi, Ushevi, Balgurovi, Taushanovi Talevski, Romanovi, Kalchevi, Andonovi, Elefterijadis, Peshovi, Tsitskovski, Pandovi

List of fighters and victims of the exodus of Macedonians from Aegean Macedonia who were killed fighting in DAG ranks to liberate Aegean Macedonia and join the Republic of Macedonia. Today their families live in Stip and areas of Stip

1. Ivan K. Ashkilov (born 1921), killed in March 1948 at Morgana in Epirus.
2. Apostol V. Vlahov (born 1927), killed in September 1948 at Gramos in Epirus.
3. Giorgi I. Boyadziev (born 1919), killed in September 1948 at Laka Suli in Epirus.
4. Giorgi G. Drangov (born 1923), killed in January 1949 at Gramos in Epirus.
5. Petar I. Boyadziev (born 1924), killed in May 1948 at Laka Suli in Epirus.
6. Giorgi I. Zalev (born 1925), killed in August 1948 at Gramos in Epirus.
7. Ivan G. Kishishev (born 1924), killed in June 1948 at Laka Suli in Epirus.
8. Angelina P. Pichorova (born 1927), killed in 1949 in Lerin.

9. Iliya A. Papazov (born 1921), killed in February 1949 at Gramos in Epirus.
10. Kostadin Sulev (unknown data).
11. Dimitar D. Simeonov (born 1914), killed in October 1949 in Yanina.
12. Ivan G. Tumblov (born 1923), killed in October 1948 at Gramos in Epirus.
13. Kata G. Tumbova (born 1925), killed in April 1949 at Gramos in Epirus.
14. Angel A. Targelov (born 1923), killed in July 1948 at the Vicho mountain.
15. Ivan G. Hadziev (born 1912), killed in June 1948 at Laka Suli in Epirus.
16. Angel K. Mayhoshev (born 1918), killed in April 1948 at Reka Kalama in Epirus.
17. Giorgi Utsetarov (born 1924), killed in July 1948 at Morgana in Epirus.
18. Giorgi I. Naykov (born 1918), killed in July 1948 at Laka Suli in Epirus.
19. Mitko I. Hadjipetrov (born 1925), killed in September 1948 at Morgana in Epirus.
20. Paskal G. Shamatov (born 1925), killed in April 1948 at Morgana in Epirus.
21. Kostadin D. Hadjiev (born 1925), killed in June 1948 at Laka Suli in Epirus.
22. Strahil A. Moraliiev (born 1926), killed in March 1948 at Morgana in Epirus.
23. Aleksandar Gramenov (born 1917), killed in July 1948 at Konitsa in Epirus.
24. Apostol Vlahov (born 1905), died in 1952 at prison in Tirana (Albania).
25. Dimitar Chavganeev (born 1906), died in 1951 at prison in Fieri (Albania).
26. Ivan Savov (born 1897), died in 1951 in Creta.

(The above data on persons 1 to 26 are given by DAG fighter Stojan Samardziev, born in 1916 in the village of Zrnovo, Dramska region, Aegean Macedonia.)

27. Vasil Hadziev
28. Zlata Hadzieva
29. Ivan Roychinov
30. Velik Yanakiev
31. Eli Rodichieva
32. Aleksandra Bogova
33. Stoyan Ushev
34. Atanas Balgurov
35. Petar Taushanov
36. Simeon Bogoev

37. Giorgi Bogoev
38. Petar Shahinov
39. Dimitar Chaov
40. Dimitar Bizoev
41. Marija Naykova
42. Kata Malinova
43. Angel Papazov
44. Petar Hazi-Stoyanov
45. Riste Yolev
46. Alekso Lichnov
47. Mitar Nushkov
48. Krste Yanov
49. Giorgi Shpritev
50. Giorgi Katarov
51. Trayko Krstev
52. Kolyo Yachov
53. Lazo Beginkov
54. Dimo Yachov
55. Gligor Sarakinov
56. Pirikli Lazarov Laskov (killed 1948 at Kaymakchalan)
57. Petre Popov
58. Riste Tashev
59. Kostadin Gyusmev
60. Kostadin Risafov
61. Riste Yanov
62. Ivan Yanov
63. Apostol Pleshkov
64. Peni Popov
65. Vane Belov
66. Kostadin Iskov
67. Giorgi Smrekov
68. Bisha Banova
69. Giorgi Popov
70. Yani Palov
71. Kostadin Samandov
72. Kole Arsov
73. Giorgi Milenkov
74. Tashe Binov
75. Chano Lekov

76. Hristo Mishevski
77. Petar Nushkov
78. Lambro Andonov
79. Andon Andonov
80. Metodi B'nov
81. Mitse Dimov
82. Ivan Dokov
83. Nikola Arsov
84. Dimitar Lazarov Laskov (killed 1948 at Kaymakchalan)
85. Mishe Samarenchev
86. Nikola Chavdarov
87. Dimitar Zingarov
88. Tome Binov

Killed at Gramos

89. Vani Anastasov
90. Kolyo Pleshkov
91. Ivan Dulev
92. Risto Gogov
93. Riste Doshev
94. Petar Doshev

The data for the above mentioned persons from numbers 27 to 94 are from the families of the deceased who currently live in Stip and areas of Stip.

List of killed fighters from the village of Zrnovo-Drama in the period 1944-1945

- | | |
|-------------------------|-----------|
| 1. Petar Hadzi-Stoyanov | 1913-1944 |
| 2. Angel Papazov | 1910-1945 |
| 3. Angel Runchev | 1927-1945 |
| 4. Giorgi Pichorov | 1873-1945 |
| 5. Panod Sulev | 1875-1945 |
| 6. Giorgi Bogoev | 1925-1945 |
| 7. Angel Utsetarov | 1922-1945 |
| 8. Marija Hazureva | 1895-1945 |
| 9. Kostadin Kutsalev | 1917-1945 |
| 10. Dimitar Chaov | 1910-1945 |
| 11. Petar Shahinov | 1925-1945 |

List of killed fighters without available last names, but who are mentioned in the memories of their friends:

Taki, Iliya. Marika, Armioni, Kosta, Apostol, Risto, Aleks

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Dr. Lefter MANTSE (born in the village of Zagorichani, Kostur municipality, Aegean Macedonia). His mother and three brothers were killed during the Greek Civil War, and he was taken to Budapest, Hungary, at the age of 12. Today, Dr. Manche is a world-renowned cosmetic surgeon and owns clinics in Ottawa (Canada) and Budapest (Hungary).

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Dosta BOSHESKA
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Mane JUGOV
Marija ALEKSANDROVA
Jonche DIMITROV
Risto and Vera TOLEVSKI. Risto is son of Jordan and Petra of the Village
Sredno Selo – Lerin Region
Petre ATANASOSKI with family
Aleksandar and Slobodanka STANKOVSKI with family
Srebre and Vera DESPOTOVSKI with family
Nove and Slavica DESPOTOVSKI with family
Aleksandar STOJANOVSKI from Rosa Dora - Warrawong
Boshko and Vesna BOZHINOVSKI
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Aleksandar DONSKI is born in Stip. He comes from an artistic family. He is the author of over thirty books, dozens of radio and TV documentary shows and hundreds of articles in the area of Macedonian history, folklore, religion, travel and literature, for which he has received some awards and accolades.

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