

Aleksandar Donski

**THE POSSIBLE GENEALOGICAL LINEAGE BETWEEN
THE BRITISH QUEEN ELIZABETH II AND THE DYNASTY OF
ALEXANDER THE GREAT OF MACEDONIA**

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FOREWORD

Only the mention of the fact that the British Queen Elizabeth II may be blood related with the ancient Macedonian dynasty on which Alexander the Great belonged, would make majority of people wonder.

After additional explanations, this wonder rapidly would diminish and would be replaced with agreement and curiosity to know as many details as possible regarding these relations.

These very details will be presented in this book, i.e. we will outline all the representatives of the direct genealogical line of the ancient Macedonian dynasty, leading to the Queen Elizabeth II.

Before proceeding with this main theme, it is necessary to offer a few additional explanations.

Genealogy, as a science of research of the origins, i.e. the family lines, is poorly developed among the Macedonians (and also among the other Balkan people). The reason for this is undoubtedly the lack of tradition in this field, because of the centuries of occupations of Macedonia (and of the other Balkan people). Empirics dictates that genealogy has the best conditions of development among the free peoples and states. Let's take as an example the ancient times (but could be any other time period). In ancient times, genealogy was the most developed among the ruling families (dynasties). But, as soon as one dynasty was destroyed, usually the interest in following the family line of the fallen dynasty stopped.

This was also the case with Macedonia, which was one of the states with a preserved genealogy of its ruling dynasties. Later, as these dynasties were removed from power, the following of their blood lines was impaired, simply because those people were no longer ruling. Then, the family lines (genealogies) of the Roman and Byzantine ruling dynasties was pursued.

However, all these do not mean that today we do not have proof of the existence of direct offspring of some of the Balkan

ancient and middle ages dynasties. There were members of the previous (earlier) ancient and middle age Balkan ruling dynasties who, through marriages, entered the households of other contemporary ruling dynasties and noble families. In this way, the descendants of these people survived (although as part of a foreign ruling dynasty) and could be followed in time because of the fact that genealogy continued its development in the states that remained free.

Base on this information, in this book we will direct ourselves to the descendants of the ancient Macedonian dynasty on which Alexander the Great belonged and their possible blood relation with the Queen Elizabeth II.

Today, in the world, there are thousands of preserved genealogic tables of well known dynasties and noble families, who are steeped deeply in the history. These tables were collected for a long time and published. One of the most well known books of European genealogy tables is "Almanach de Gotha", which was continuously published and updated from 1763. In this Almanach are represented the genealogies of the best known ruling and noble families of Europe (including the Balkans) and in these tables are mentioned tens of thousands of names and short biographies. We shall also mention the works of several well known European genealogists from different countries, among whom we will mention: Enrilco Manfredi and Andrea Dominici Batteli di Sassocorvaro of Italy; Kimberly Powell of USA (specialist in the origins of the families of the US presidents); Pandelis Mitsis from Greece; Maredudd Rheinalt from Wells; Davide Shamma of Italy; Paolo Bonato of Italy; Mariusz Tomaszewski from Poland; Andrei Aleksandrovic Frizyuk from Russia, Miroslav Marek of Czech Republic; Chris Bennett, Dr. Ronald Wells of Australia with his interesting book "Ancient Ancestors with Modern Descendants"; and perhaps the best known modern genealogist, the French genealogist Christian Settipani, with some of his books published in the last 25 years where, on the basis of research of a large number of well known and little known historical

chronicles, he introduces a line of interesting data on the contemporary descendants of well known personalities of ancient times, among whom Roman kings, but also other ancient rulers and dynasties. The works of some of these genealogists is available also through the Internet.

These genealogical tables are the main source of data which allows us to discover a part of the descendants of the ancient Macedonian dynasty, especially those members who introduced their descendants (blood and genes) into other ruling families whose blood line documentation is preserved, and through which it went all the way to the Queen Elizabeth II, no matter that in her blood there could be only a very small percentage of the blood of the ancestor dynasty (which is very understandable).

To understand this better, one has to ask himself how many people's genes and blood one carries today? The answer is: the genes and blood of several thousands people. For example, first there are your parents (mother and father). After that there are their parents (total four), who transmitted their blood to your parents (and through your parents to you). Then, for each of those four grandfathers and grandmothers, add additionally two parents for each of the four, which means another eight people who transmitted their blood and genes to you. And for those eight great grandfathers and great grandmothers, add two more parents for each of them, and continue this way all the way back in time. In this way it is calculated that if you go back all the way to only the 7th generation of your ancestors, you carry the blood of 126 people. And, only calculate the number of people whose blood and genes you carry if you go back to the 50th or 100th generation.

Or, to go in the opposite direction. Let's imagine that you have two children. Let's assume that each of them will get two children, and these children will get two children of their own....and so on, all the way into the distant future. It is very likely that with the branching of your family, some of your

thousands of descendants will move to foreign countries, where they will marry foreign husbands and wives, so that after a few centuries you will have great grandchildren who will not speak your language (this is happening even today, even in the 3rd and 4th generations of emigrants of a country). To your distant descendant your culture will be foreign. They will continue to marry husbands and wives belonging to the people from the country where they live and continue to produce offspring. However, each of their descendants, through a small branch (direct family line) will have its origin from you (as one of his/her numerous ancestors).

We need to mention that under the term "direct genealogic line" we understand the following : mother → her son or daughter, or father → his son or daughter.

When we talk about the "spreading" of the family in the future or in the past, we have to point to another important moment, the distant relational connection of the contemporary people. So to explain this again we will take as example a modern city with 50.000 inhabitants who will have in their previous 7 generations 6.300.000 ancestors. If we go back to additional tens of generations in the past, we would obtain an astronomic figure of several billions people as ancestors of the above mentioned 50.000. But, from another point of view, we know that in the past the population of Earth was not so numerous. It is estimated that around 1000 AD, in Europe there were only around 40 million people. So, how can we explain this discrepancy? The answer is in the common ancestors. All the inhabitants of that city had, in the distant past, the same ancestors. This means that deep in history (if there are any exact genealogic tables of all people in Europe), without a doubt, it will be confirmed that a very large number of today's Europeans are interrelated (relatives).

The statistician and mathematician Joseph Chang of the Yale University (USA) calculated that the great majority of today's inhabitants of Europe (with the exception of the immigrants from Africa and Asia), had their common ancestors

sometime around 1000 AD. He calculated that each European who lived in 1000 AD, and who left offspring up to date, is practically one of the ancestors of all the today's inhabitants of Europe.

In regard to USA, it is calculated that it would have been enough for approximately 350 people of European noble origin to move to this country in the 18th century to be able to say that approximately 80% of all the inhabitants of the USA today are their partial descendants. And indeed, thanks to the fact that in the USA numerous genealogy tables and also birth and death certificates are preserved, many Americans of today are able to follow their family trees centuries in the past. It is understood that there is a similar situation in other countries where the genealogy is developed.

Mark Humphry, a specialist in genealogy at the University of Dublin (Ireland), brings several more interesting data.

He calculated that if it is determined that a particular person who lived in about 500 AD and has documented direct descendent today, then that person is practically one of the ancestors of majority of the people who live in the world today. It is understood that from that ancestor in today's peoples is left a smaller or a larger genetic inheritance (depending on the number of the genealogic lines which lead from that ancestor to his distant descendent). Because of the fact that the largest number of people in the world today are closer or more distant relatives, it is clear that from each individual ancestor, and all the way to each of the distant descendants, there is not only one but many genealogical lines. For example, a middle ages king may be a 30th degree relative of a today's noble person. But also the same king may be a 35th or 36th degree relative of the same today's noble person. This depends on how many genealogical lines lead from one to the other which practically means how many common distant relatives intermarried (fact which was common in the past).

The same goes in the opposite direction. Every citizen of the world today which will leave his/her uninterrupted

genealogical line/offspring, a far day in the future (after a few thousand years) will become a direct ancestor of all the people of the world.

Having in mind all these, we do not claim that the Queen ElizabethII has a "Macedonian origin"! We can't even think of something like that. Simply, we only claim that there is only a genealogical line that eventually leads from the ancient Macedonian dynasty to the Queen Elizabeth II, but such direct blood lines from this dynasty are by the millions and they lead to a large number of people in the today's world. The problem is that for many of these genealogical lines there aren't any data which can be presented, and in the case of the lines that lead to the British Queen there are some poofs and strong indications.

After all, the data that is presented here can be researched by the reader in the known historical literature. Here we do not offer any "sensational discoveries" of any "newly discovered documents", etc. Simply, the results presented in this book are obtained through patient and attentive analysis of the numerous preserved genealogical tables, whose data, I will reiterate, everybody may research, in known and readily available to all, historical literature.

In order to make the following of this data easier for the reader, in the large part of the book we will pay attention only to a certain number of direct genealogic descendants, i.e. those individuals who were part of the direct genealogical lines which we are following, and not to their brothers, sisters and other relatives. While doing so we will also mention a part of the actions of these personalities.

THE ANCIENT MACEDONIAN DYNASTY AND THE DIFFERENCES BETWEEN THE ANCIENT MACEDONIANS AND THE ANCIENT GREEKS

It is well known that in the ancient times in Macedonia Ruled (and from Macedonia originated) the dynasties of: Argeades, Antigonides, Ptolemaides, Seleucides and Atalides. However, for the purpose of the main theme of this book we will use the term Ancient Macedonian Dynasty because some of the above mentioned dynasties were blood related, and their common descendants from these relations continued the line (as a part of some other peoples/nations, dynasties and families).

The great part of the ancient Macedonian dynasties were ethnically Macedonian. In continuation we will present some information in regard to the ethnic character of the ancient Macedonians. We do this in order to make our readers realize that the ancient Macedonians (who will be mentioned very often in this book) were in no way Greek, as it is claimed by the present day Greek propaganda and believed by many in the world. On the contrary, the Macedonians were a separate nation, who had their own ethnogenesis. The ancient Macedonians (among whom Alexander the Great of Macedon is the most famous), spoke in their own Macedonian language, which was very different than the Greek dialects, even though they had similarities in their cultures with the Greeks, as well as with the other nations (Thraceans, Illyrians etc). This mostly refers to the religion. Just because the Macedonians praised Zeus and Athena, does not mean that they were "Greek", because these gods were praised by nearly all the other Balkan nations at that time – just like different nations today have common religions. Besides, it's uncertain how much those "Greek" gods were actually Greek. Take a look at any serious encyclopedia and under every "Greek" god's entry you will see that the ancient Greeks adopted these gods from somewhere

else, and the Greek historian Herodotus wrote that the Greeks adopted the names of their gods from Africa.

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. 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. Electronic version can be found at: <http://www.attalus.org/old/eumenes.html>. By the way, John

Langhorne who lived in the XVIII c. was a known English poet, and he made the translation of Plutarch's works together with his brother William. This translation appeared in 1770, meaning half a century before the Greek state).

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

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

To explain the significance of this testimony we will need to point out a few moments. It is known that the official language in the Macedonian empire (and even in the military) during the Macedonian domination was the language called koine. It was a mixed language, 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 Potter, 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, Ballantine Books, 1958, CBS Publications, p. 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 Philaeditphos..." (S. M. Veselinovik: "Lessons from the Holy Bible - Rulebooks of the Old Testament" Belgrade, 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, Thraceans, 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 he kept only Macedonians in his closest surroundings), is strong 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 c. AD. We will give an extract which is without doubt, the most persuasive for the subject we're covering.

It's about a testimony related to the individuality of the language of the ancient Macedonians. Quintus Curtius Rufus very clearly writes that the ancient Macedonians and Greeks communicated with each other - by translators! An event is known when the Macedonian Philotas was on trial for preparing a conspiracy for the murder of Alexander. The conspiracy was discovered and Philotas was publicly interrogated by Alexander himself. Quintus Curtius Rufus, describing this event, clearly wrote that the Macedonians spoke in a distinctive language. He even quotes a statement by Alexander the Great himself, in which he, addressing the Macedonians in first person plural, mentions (quote): "*the mother tongue and our language*". Alexander addressed Philotas with the words:

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

Philotas denied, explaining that except Macedonians, there were members of other nations present as well. To this, Alexander said:

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

But, Philotas was not indifferent to these accusations, so he replied:

"I am remarked for refusing to speak in the mother tongue, and that I am grossed out by the Macedonian traditions. So I'm threatening the kingdom by despising it? But long ago, the very same mother tongue was abandoned in the communication with other nations, so the winners and the defeated had to learn a new, foreign language."

Still, Alexander's general Bolon interfered with the accusations against Philotas, who, among many things, accused Philotas thus: *"even though he was Macedonian, he was not embarrassed, by using a translator, to hear out the people that spoke in his native language."*

This event is so clear in relation to the existence of an individual Macedonian language, that no comment is needed. We can also see from this description that a part of the Macedonians, because of practical reasons (greater opportunity to communicate with 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". (E. Kapetanopoulos, *Xennias Makedo-nizon te Phone, Archaologike 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*".

"Why do we find Greek cities in the very heart of barbarian countries? Why the Macedonian tongue among the Indians and the Persians?"

This quote refers to the known fact that Alexander the Great of Macedon left many Macedonians and Greeks in the countries he conquered, who continued on living there and whose descendants kept their languages even in Seneca's times (over three centuries later). Even today, there are people in these areas that consider themselves as descendants of Alexander the Great's army.

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

It is known that the 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 called 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 distinct themselves from the barbarians on 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 (lived around the year 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 see here that the term "barbarians" for the people in ancient times 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 a 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 Larisseans in the V c. 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 Oresti (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. © 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:

“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 famous Asian and European peoples (Lib. Memor., De orbe terrarum, VI, 3).

The ancient philosopher, cartographer, geographer and mathematician **Dicaearchus** (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 Antiquates", which contained the history of Rome from the oldest times, until the beginning of the First Punic war. This work was divided into 22 books. The first 9 are completely preserved, while the rest are just in fragments.

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

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

In the Second book (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 1st and II c. AD (from around the year 40 till 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, 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 1 c. 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, 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, 3 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** (IVc. 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 c. 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."(J. Flavius, "War of the Jews", II, 16,4).

Let's mention the ancient historian **Justin** (who supposedly lived around the II, III or IV c.). 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 caned 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:

“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, regar-ding 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 ichneum-ons, like the Egyptians; but fire and water, as philosophers.”

The ancient Galian historian **Cornelius Nepos** (1c. 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 between the Macedonians, but even though he gave a great contribution in their campaigns and descended from a wealthy family, he was still never fully accepted just because he was a foreigner (Greek):

“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, Agesi-

laos 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..." (Nepos, "Lives of Eminent Commanders", 21, 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 to 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 (Ilc.) 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 Pirea 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."(*"Description of Greece"*, 1,1,3).

Pausanias describes the invasion of the Celts in the Balkan Peninsula in the III c. BC. In this part of the description, it's crystal clear that he separates the Macedonians from the Greeks as two separate nations that, for centuries, campaigned against each other, 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.” (“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 IIc. 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 comes 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 c. BC and was a sailor and an explorer in service to Persia. The only data for Scylax are given by Herodotus. In lack of authentic information about the author of the work "Periplus", the ordinance "Pseudo Scylax" became accepted. The borders of the Greek territories in ancient times are described in this work. Here we read:

"From Ambracia Greece is continuous (along the coast) as far as the river Peneus." ("Memorandum on the Ancient Boundaries of Greece", British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 – 1914", University publications of America).

So, we see that this author too wrote 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 c. BC), but it was later proven that Scymnus was not the author of this piece because certain characters appear in the work that are after his time.

In the before mentioned report of the British war historian Ardagh (who studied the work of Pseudo-Scymnus for this report), it is clearly pointed out that this author located the west border of the ancient Greek territories from the Ambracian Gulf to the river Peneus ("Memorandum on the Ancient Boundaries of Greece", British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

Practically, Pseudo-Scymnus is yet another ancient author who believed that the Greeks lived somewhat south from the Macedonians, and that Macedonia was never a Greek territory in ancient times.

Sozomenus was another author who wrote about the ancient Macedonians. He lived near the end of the IV c. until the middle of the V c. He was a historian of the Christian church. 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". ("Eccl. History", B. 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 c. AD as a separate nation to the other Balkan peoples.

Let's mention the most famous ancient geographer **Strabo** (I c. BC to I c. 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:

"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 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 among them.

Similar things were written by the ancient author **Theopompus** (IVc. 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 IVc. BC) also wrote about the borders where the Hellenes lived:

"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 Pelo-ponnese, 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 c.). 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 the king Ptolemy:

“Ptolemy, too, contrary to the laws of the Macedonians and Greeks, went so far as to marry his own sister.” (“History of the Roman Empire“, 1, 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 (more details in the book *“Ancient Greek and Other Ancient Testimonies about the Unique Ethnic Distinctiveness of the Ancient Macedonians”* by A. Donski).

THE DESCENDANTS OF THE ANCIENT MACEDONIAN RULING DYNASTY FROM THE FIRST KNOWN ANCESTOR TO THE QUEEN ELIZABETH II

We will continue to present information regarding the relational connection between the ancientMacedonian dynasty and the British Queen Elizabeth II. So, we begin with a presentation of the members and descendants of the ancient Macedonian dynasty.

There is no relevant historical data in regard with the origin of the ancient Macedonian dynasty. According to mythology, the members of this dynasty originated from the mythological figure Heracles, who was a celebrated figure among the nations of the Balkan region and beyond.

Because in this writing we depend on historical data, we will not give importance to this imaginary stories. We will only say that according to ancient documents, Heracles had a wife whose name was Deianeira, and from their descendants in a few generations was born Temenos, who was the founder of the ancient Macedonian dynasty of Argeades. With Temenos we begin the following of the blood relational table of the ancient Macedonian dynasty, despite the fact that Temenos himself (and several of his descendants) are considered to be "legendary rulers".

TEMENOS. In regard to Temenos there is not much data, and that little which we know is at the borderline between reality and legend. Based on the data which we offer in continuation (in the description of Perdikkas) we suppose that he lived at the very end of the 10th and the beginning of the 9th century BC. According to legend he was a descendent of Heracles and lived in the city of Argos.

We need to say a few words regarding the location of the city of Argos, where Temenos was from. It is known that during that time there were a few cities with this name in the Balkan region. According to mythology, Temenos and his descendants

originated from the city of Argos which was located in the Peloponnesian region, but according to the ancient historic Appian (who lived in the 2nd century), the ancient Macedonian dynasty originated from the city of Argos which existed on the territory of Macedonia. That is in fact Argos Orestikon (near to the today's Rupishta, small town located on the upper course of the river Bistritsa). Today, many scientists agree with this theory and believe that the ancient Macedonian dynasty originated from Macedonia, and not from the Peloponnesian region - a theory which is also supported by the Greek historians.

For example, the Greek archaeologist Aliko Stuyanaki wrote in the periodical magazine of Voden "Edesaika Hronika" (May- August, 1972, page 18) that the first known Macedonian dynasty did not originate from the Peloponnesian city of Argos, but from the city of Argos in the Macedonian region of Orestida, and that the majority of the Greek historians agree with this opinion. We can cite him here:

*" The younger historians formed two different points of view: some that Argos, as a place of origin of the Argeades is in Peloponnes; others that Argos is in Orestida (part of Macedonia) as also explained by Appian. The last of the mentioned historians **are more in number and more reliable**"* (read more details in the work of Hristo Andonovski "South Macedonian from the Ancient to the Modern Macedonians", Skopje, 1995, page 12).

The blood relation between Temenos and the later well known Macedonian kings was described first by the ancient author Euripides (E. Badian: "Greeks and Macedonians", Department of History, Harvard University Studies In The History Of Art Vol 10: Macedonia And Greece In Late Classical And Early Hellenistic Times. Washington, National Gallery of Art. 1967-69; <http://faq.macedonia.org/history/badian.html>).

CEISUS. It is believe that Ceisus was the son of Temenos, descendent of second degree of the legendary

Macedonian ruler. Based on data which we will offer (from the description of Perdiccas) we suppose that Ceisus lived in the first half of the 9th century BC.

The data on the legendary descendants of Temenos is extracted from the well known British genealogist Chris Bennett, i.e. from his study on the genealogy of the Macedonian dynasty of the Ptolemies, in which he presents a huge amount of data from ancient authors in regard to this theme. This excellent study is accessible on the Internet.

MARON. He was a son of Ceisus and a descendant of third degree of Temenos. There are no details about his life. Based on data which we offer (from the description of Perdiccas) we suppose that Maron lived in the middle and the second half of the 9th century BC.

THESTRUS. He was the son of Maron and a descendant of 4th degree of Temenos. We do not have data on his life. Based on details we present (from the description of Perdiccas) we suppose that Thestrus lived at the end of the 9th century and the beginning of the 8th century BC.

ACOUS. He was the son of Thestrus and a descendant of 5th degree of Temenos. We do not have data on his life. Based on details we present (from the description of Perdiccas) we suppose that he lived in the first half of the 8th century.

ARISTODAMIDES. He was the son of Acous and descendant of 6th degree of Temenos. Based on details we present (from the description of Perdiccas) we suppose that he lived in the middle of the 8th century.

CARANUS. He was the son of Aristodamides and a descendant of 7th degree of Temenos (although in some books he is mentioned as the son of Temenos, like in the book "The Kings of Ancient Macedonia and Their Coins on the Territory of the Republic of Macedonia" by Viktor Lilcik and Nikola Seldarov, Skopje, 1994, page 28, and in other books). The figure of Caranus is mentioned in several ancient legends. He arrived in Orestida (a Macedonian region) to help the local

prince in the battle against the neighboring prince, whose name was Kisseos. Caranus sustained a victory against the army of Kisseos and founded a city on their territory. The ancient historian Theopompus of Chios thought that Caranus was a descendant of the 16th degree of Heracles.

The ancient historian Justin wrote that Caranus came to Emathia (region in Macedonia) because of a prophecy that in that place he was to settle. He surrounded the city of Edessa (with previous name Vedy which meant abundance of water - word which is similar with the modern Macedonian word for water - voda), but did not succeed to conquer it because of the thick fog. In that moment a group of goats helped him to find his way into the city, which allowed him to conquer it and settle there. Justin writes that later Caranus fought and won the battle with the King of Phrygia, Midas (who also had a part of Macedonia under his rule), and also fought against other local rulers. In the end Justin writes:

"Having subsequently expelled Midas (for he also occupied a part of Macedonia), and driven other kings from their territories, he (Caranus) established himself, as sole monarch, in the place of them all, and was the first that, by uniting tribes of different people, formed Macedonia as it were into one body, and laid a solid foundation for the extension of his growing kingdom." (Marcus Junianus Justinus: *"Epitome of the Philippic History of Pompeius Trogus"*; translated, with notes, by the Rev. John Selby Watson. London: Henry G. Bohn, York Street, Convent Garden; 1853, VII book, 1).

The wife of Caranus was named Lanica, and in regard to their offspring there is available data. Based on data which we will offer (from the description of Perdiccas) we suppose that Caranus lived in the first half of the 8th century BC. In fact, in regard to the time when Caranus lived there are a few different opinions. In the book of Lilic and Sheldarov (page 28) is indicated that Caranus came into his power as a ruler at the end of the 8th century BC (around year 700 BC), while Eusebius in the first book of his Chronicle wrote that Caranus

lived in the time before the first Olympic Games. Because it is known that the first Olympic Games occurred in 776 BC, it appears that Caranus lived at the beginning of the 8th century, and maybe even earlier. Eusebius wrote that Caranus ruled for 30 years.

COENUS. He was the son of Caranus and was a descendant of the 8th degree of Temenos. The wife of Coenus was Cleonica. Base on data which we will offer (from the description of Perdiccas) we suppose that Coenus lived in the end of the 8th century and the beginning of the 7th century BC. According to Eusebius, Coenus ruled for 28 years.

TYRIMMAS. He was the son of Coenus and a 9th degree relative of Temenos. According to data which we offer, from the description of Perdiccas, we suppose that Tyrimmas lived in the first half of the 7th century BC. According to Eusebius he reigned for 42 years.

PERDICCAS. He was the son of Tyrimmas and a 9th degree descendent of Temenos. The most information on Perdiccas is given by the "Father of History" Herodotus, who said:

"This Alexander (Alexander I) was descended in the seventh degree from Perdiccas, who obtained the sovereignty over the Macedonians in the way which I will now relate. Three brothers, descendants of Temenus, fled from Argos to the Illyrians; their names were Gauanes, Aeropus, and Perdiccas. From Illyria they went across to Upper Macedonia, where they came to a certain town called Lebaea. There they hired themselves out to serve the king in different employs; one tended the horses; another looked after the cows; while Perdiccas, who was the youngest, took charge of the smaller cattle. In those early times poverty was not confined to the people: kings themselves were poor, and so here it was the king's wife who cooked the victuals. Now, whenever she baked the bread, she always observed that the loaf of the labouring boy Perdiccas swelled to double its natural size. So the queen, finding this never fail, spoke of it to her husband. Directly that it

came to his ears, the thought struck him that it was a miracle, and boded something of no small moment. He therefore sent for the three labourers, and told them to begone out of his dominions. They answered, "they had a right to their wages; if he would pay them what was due, they were quite willing to go." Now it happened that the sun was shining down the chimney into the room where they were; and the king, hearing them talk of wages, lost his wits, and said, "There are the wages which you deserve; take that - I give it you!" and pointed, as he spoke, to the sunshine. The two elder brothers, Gauanes and Aeropus, stood aghast at the reply, and did nothing; but the boy, who had a knife in his hand, made a mark with it round the sunshine on the floor of the room, and said, "O king! we accept your payment." Then he received the light of the sun three times into his bosom, and so went away; and his brothers went with him.

When they were gone, one of those who sat by told the king what the youngest of the three had done, and hinted that he must have had some meaning in accepting the wages given. Then the king, when he heard what had happened, was angry, and sent horsemen after the youths to slay them. Now there is a river in Macedonia to which the descendants of these Argives offer sacrifice as their saviour. This stream swelled so much, as soon as the sons of Temenus were safe across, that the horsemen found it impossible to follow. So the brothers escaped into another part of Macedonia, and took up their abode near the place called "the Gardens of Midas, son of Gordias." In these gardens there are roses which grow of themselves, so sweet that no others can come near them, and with blossoms that have as many as sixty petals apiece. It was here, according to the Macedonians, that Silenus was made a prisoner. Above the gardens stands a mountain called Bermius, which is so cold that none can reach the top. Here the brothers made their abode; and from this place by, degrees they conquered all Macedonia" (The History of Herodotus, by

Herodotus, translated by George Rawlinson, Book 8, 137 - 138).

From this story of Herodotus we can draw the following conclusions:

First we can determine approximately the time period when Perdiccas lived. Because here he is described as a 7th degree ancestor of the Macedonian King Alexander I (498-452 BC), we can approximately calculate that most probably he lived in the middle of the 7th century BC. Further, if we accept the fact that Perdiccas is a 9th degree descendant of Temenos, then we can approximately determine the time period when Temenos lived. If for each of these generations we give approximately 25-30 years, then we can suppose that Temenos lived approximately around the year 900 BC, at the end of the 10th and the beginning of the 9th century BC (and this, of course, if it is true that between Temenos and Caranus there were 5 generations). In this way, we can determine approximately the time of the lives of the other descendants of Temenos (about whom we said that they are at the border between truth and legend).

Further, in the story of Herodotus we see that Perdiccas is the founder of the Macedonian state, and not Caranus (as Justin wrote). The truth is difficult to prove. There are modern authors who think that Caranus and Perdiccas were one and the same person, because some of their actions (like the fight against Midas, the funding of Macedonia, etc.) are overlapping, and besides the name Caranus was used with the connotation of "ruler" and maybe it was just a name under which Perdiccas was also known. There are also authors who reject this kind of suppositions relying on the names of persons that are mentioned as rulers between the times of Caranus and Perdiccas. In the absence of relevant information, we will maintain the suppositions that there were two separate persons. The wife of Perdiccas was named Cleopatra. According to Eusebius, Perdiccas reigned for 42 years.

ARGAEUS. He was the son of Perdiccas and a descendant of 11th degree of Temenos. Most probably he lived in the second half of the 7th century BC. Regarding his life we do not have much data. The ancient historian Justin writes that Argaeus was the son of Perdicccas and that he ascended to the throne of Macedonia while Perdiccas was still alive. When Perdiccas became old and understood that his death is near he appointed Argaeus as the King of Macedonia. Justin writes that Perdiccas showed Argaeus a place where he wished to be buried, not only himself but also the future kinds of Macedonia. (Marcus Junianus Justinus: "*Epitome of the Philippic History of Pompeius Trogus*"; translated, with notes, by the Rev. John Selby Watson. London: Henry G. Bohn, York Street, Convent Garden; 1853, VII book, 1).

About Argaeus it is said that in one battle he ordered women to dress as soldiers and to make noises to frighten the enemy. When the enemies saw the women dressed in soldiers together with the rest of the army, they thought that the army is very large so they left the battle field running away. The ancient author Eusebius basing himself on older authors wrote that Argaeus ruller for 38 years. His wife's name was Protoa.

PHILLIP I. He was the son of Argaeus and a descendant of 12th degree of Temenos. He most probably lived at the beginning of the 6th century BC. There are different opinions in regard to the length of his reign. Some authors think that he ruled for a short time, and details are presented in the book of Lilic and Sheldarov (page 33). But, Eusebius wrote that he reigned 33 years. It is believed that Philip I died in the battle with the Illyrians. He was replaced on the throne by his son Aeropus. The wife of Philip I was named Niconoa.

AEROPUS. He was the son of Philip I and a descendant of the 13th degree of Temenos. Most probably he lived in the first half and the middle of the 6th century BC. Justin wrote that he was a young boy when he ascended to the throne, and Eusebius wrote that he ruled for 20 years.

ALCETAS. He was the son of Aeropus and a descendant of the 14th degree of Temenos. He most probably lived in the second half of the 6th century BC. Eusebius wrote that he ruled for 18 years.

AMYNTAS I. He was the son of Alcetas and a descendant of the 15th degree of Temenos. The first mention regarding Amyntas was in the writings of Herodotus who described an incident when at the Macedonian court came a delegation of Persians to ask for military support in their conflict with the Greeks. In their honor, a banquet was organized, during which the Persian delegates became drunk and began to bother the Macedonian girls who attended the banquet. Because of these improper actions, they were killed by the son of Amyntas, the future king of Macedonia Alexander I. Despite all these, later, Amyntas gave in marriage one of his daughters to a high rankings Persian military man. Eusebius wrote that Amyntas reigned for 42 years. He lived in the second half of the 6th century BC. During his time the territory of Macedonia was expanded.

ALEXANDER I. He was the son of Amyntas I and a descendant of 16th degree of Temenos. According to Eusebius, Alexander I reigned 44 years, from 498 to 452 BC. There is data about him in the writings of Herodotus and other historians. Alexander I took calculated political action during the war between Persia and Athens towards both these states, with the goal to protect the weak Macedonian state in this process, and he succeeded. For example, he was first friends with the Persians who allowed him to enlarge the territory of Macedonia, and then he took the side of the Greeks who won the war. For a certain time he led negotiations between both sides engaged in this war. He participated in the Olympic games although at the beginning this was not permitted to him as he was not Greek. Because he helped the Greeks in the battle of Platea against the Persians, he was named "Philhellen" - a friend of the Greeks, which is an additional prove that he was not a Greek. Alexander I was killed and some historians think that murder

was organized by high rankings Macedonians in a sign of protest against his pro-Hellenic politics.



Coin from the time of Alexander I the Macedonian

AMYNTAS. He was the son of Alexander I and a descendant of 17th degree of Temenos. Regarding his life there aren't any data. It is known only that he had 3 brothers: Alcettas, Philip and Perdiccas II, and also a semi brother, Menelaus (an illegitimate son of Alexander I).

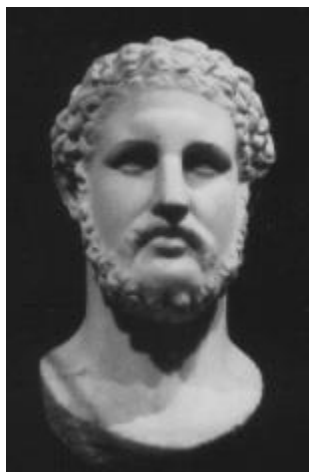
Here we will underline that the heir to the throne of Macedonia was Perdiccas II. We will not follow the political issues in Macedonia, but only the genealogical line of the ancient Macedonian dynasty. In this case, the little known son of Alexander I, named Amyntas, represents the link in the following process of the future descendants of this dynasty. It is clear that this Amyntas lived in the middle and the second half of the 5th century BC.

ARRHIDAEUS. He was the son of Amyntas and a descendant of the 18th degree of Temenos. There is no data regarding his life. It is clear that he lived in the second half of the 5th century BC.

AMYNTAS III. According to many historians, Amyntas III was the son of Arrhidaeus (the uncle of Alexander I) and a descendant of 19th degree of Temenos. Amyntas III reigned for the first time in Macedonia from 394 to 392 BC and a second

time from 391 to 369 BC. It was written that he fought against the Illyrians.

Coin with the image of Amyntas III



PHILIP II. He was the son of Amyntas III and a descendant of the 20th degree of Temenos. He is the well known Macedonian king and father of Alexander III the Great Macedonian. He was born in 382 BC and was killed in 336 BC.

In regard to this celebrated Macedonian ruler there is much to write. Because the focus of this book is the ancient Macedonian genealogical line, we will mention here only a few of his actions.

Phillip II ascended to the throne in 359 BC. He immediately began to reorganize the army, after which Macedonia became the strongest military power in the region. After that he considerably enlarged the territory of Macedonia. In 358 BC he attacked the Illyrians. In 357 BC he married the Princess of Epirus, Olympia, and from this marriage was born the future famous king of Macedonia, Alexander III the Great Macedonian. After that, Philip II dismissed the Greek colony settlers from the coast of Macedonia. The ones who

resisted were killed or sold as slaves. Because of this gesture, the Greeks reacted which led to a war between Macedonia and the Greek city states. In 338 BC, at Charonea, took place the deciding battle between the Macedonians and the Greeks, during which the Greeks sustained a great loss. Through this, Phillip II put under his control the city states, all except Sparta. Majority of the Greeks could not accept this Macedonian domination, and one of the instigators of the Greek resistance against the Macedonians was the Athenian orator Demosthenes. He often gave insulting speeches at the address of Philip II and the Macedonians in general and instigated the Greeks to fight against the Macedonian yoke. Philip gave the Greeks a great deal of autonomy, though. After that, he declared war on the Persians. In 336 BC he sent an army of 10,000 men to Asia, but in that year he was murdered.

The most famous son of Philip II was Alexander III the Great Macedonian who did not leave descendants whose trace can be followed for long in time.



PTOLEMY I. Ptolemy I was known also as Ptolemy Soter, and according to some sources he was an illegitimate child of Philip II, and therefore a descendant of 21 degree of Temenos. He was born in 367 BC. Ptolemy was a general in the army of Alexander III the Great Macedonian and played an important role in Alexander's military expeditions in Asia. From the year 323 BC he was a governor of Egypt and of Libya, and from 305 to 284 BC he reigned as a king.

As soon as he became the King of Egypt he proclaimed Alexandria as the capital of his kingdom. Ptolemy I is the founder of the Library of Alexandria. He wrote a biography of Alexander the Great, fragments of which are preserved to today's date, and from which got inspired some of Alexander's later biographers. Ptolemy I was married to Berenica I. He died in 283 BC. In 284 or 285 BC Ptolemy I abdicated from the throne in favor of his son Ptolemy II.

Was Ptolemy I really the son of Philip II Macedonian? We will say that this is not the imagination of modern authors, but data from ancient sources. For instance, the ancient author Pausanias wrote in regard to this question:

"The Macedonians consider Ptolemy to be the son of Philip, the son of Amyntas, though putatively the son of Lagus, asserting that his mother was with child when she was married to Lagus by Philip." (Pausanias: "Description of Greece", 1, VI, 2).

Later Pausanias reminds us that it is not a coincidence that Ptolemy was so close to Alexander the Great, and it is not a coincidence that he paid a key role after the death of Alexander.

The Latin biographer of Alexander the Great, Quintus Curtius Rufus, writes that according to some Macedonians, Ptolemy I was an illegitimated child of Philip I:

"He (Ptolemy) was blood related to him (Alexander), and some believed that he was the son pf Philip" (Quintus Curtius Rufus, "De Rebus Gestis Alexandri Macedonis" IX, 8, 22: "The History of Alexander of Macedon", translated form Latin by Dr. Ljubinka Basotova; Skopje 1998, page 272).

The author Theocritus (who lived in the 3rd century BC, during the reign of Ptolemy II) wrote that Ptolemy II was a "descendant of Heracles" who (according to legend) was also the ancestor of Alexander the Great (Theocritus, 17). More details in regard to this on <http://www.tyndale.cam.ac.uk/Egypt/ptolemies/arsinoe.htm>.

However, even if Ptolemy I was not the son of Philip II, his mother (the wife of Lagus, and the previous lover of Phillip II, whose name was Arsinoe, was herself a descendant from the dynasty of Temenos. She was the daughter of Meleagrus, who was an ancestor of Alexander I.

Therefore, form the father's or the mother's side, Ptolemy was a descendent of Temenos.

PTOLEMY II. He was the son of Ptolemy I and therefore a descendant of the 22 degree of Temenos. He was born in

309 and died in 246 BC. He ascended to the throne of Egypt in 285 or 284 BC. Ptolemy II fought against the Macedonian dynasty of the Seleucides (who at that time ruled certain parts of Asia). During his time, Egypt experienced a great economic and cultural development. Ptolemy II considerably enriched the Library of Alexandria and actively supported the arts. In these activities, his wife Arsinoe (316-271 BC) played also an important role, as she was influential during his reign.



*Statue of Ptolemy II found in the tower of
M. Lucretius Fronto*



PTOLEMY III. He was the son of Ptolemy II (from his wife Arsinoe) and was a descendant of 23rd degree of Temenos. Ptolemy III (approximately 282- 221 BC) succeeded to annex Kirenaika to Egypt. Like his father, he also enriched the Library of Alexandria and encouraged the arts. He also fought against the Macedonian dynasty of the Seleucides who reigned over parts of Asia. During his time, the economy of Egypt experienced an even greater progress.

PTOLEMY IV. He was the son of Ptolemy III and a descendant of 24th degree from Temenos. He was born approximately 245 BC, and came into power around 222 BC. It is known that he did not reign Egypt properly and in his battles with the Seleucides (Antiochus III) he lost some territories. But, later he had some victories against the Seleucides. He also encouraged the arts. He died in 204 BC.



PTOLEMY V. He was the son of Ptolemy IV and a descendant of 25th degree of Temenos. He was born in 209 BC and formally came to the throne after the death of his father, when he was only 5 years old. During that time the power was in the hands of the corrupted ministers of Ptolemy IV, which led to problems in the country. Ptolemy V was a ruler in name only. When he was 16 year old he was married to Cleopatra I, who was the daughter of Antiochus III, Macedonian king from the dynasty of the Seleucides. From this marriage they had 2 sons. Ptolemy V died in 181 BC at the age of 28 years. It is believed that he was poisoned.



PTOLEMY VIII. He was the son of Ptolemy V and a descendant of 26th degree of Temenos. Ptolemy VI and Ptolemy VII will not be mentioned here, as the blood genealogical line which we follow continued with Ptolemy VIII. It is estimated that he was born around 184 BC. He was described as a cruel ruler, although he introduced liberal reforms in the religious institutions. He was married to Cleopatra III. From this marriage 2 sons were born (Ptolemy IX and Ptolemy X Alexander) and 3 daughters (Cleopatra IV, Cleopatra Tryphaena and Cleopatra Selena). Ptolemy VIII died in 116 BC.

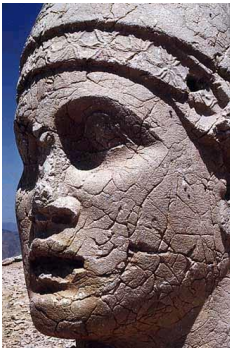
TRYPHAENA. She was the daughter of Ptolemy VIII (from the marriage with Cleopatra III) and was a descendant of 27th degree from Temenos. She was born around 141 BC. She

was married into the dynasty of the Seleucides, to Antiochus VIII. From this marriage, possibly, they had 6 children. Tryphaena was killed by the order of Antiochus IX, in 112 BC because previously she ordered the wife of Antiochus IX to be killed.

LAODICE. She was the daughter of Tryphaena and Antiochus VIII and a descendant of the 28th degree of Temenos. It is not known exactly when she was born, but it is known that she lived in the first century BC. She was married to Mithridates I of Comagene (kingdom which separated from the empire of the dynasty of the Seleucides, and which was located north of Syria, and west of the River Euphrates) who ruled approximately from 100 to 69 BC.



*The Image of Laodice as the " Mother Goddess"
from the Temple on the Mountain Nemrut*



ANTIOCHUS I THEOS. He was the son of Laodice and Mithridates I of Comagene and a descendant of 29th degree of Temenos. He ruled the small kingdom of Comagene from 69 to 34 BC. During his time, his country became a vassal of the Roman Empire. He remained known for the fact that he built the large and grandiose temple on the Mountain Nemrut (on the territory of today's Turkey), where there is

preserved a manuscript indicating that this king through his mother's blood line, is a relative of Alexander III the Great Macedon. Antiochus I Theos tried to institute a new religion that is why he got the nick name "Theos". He was married to princess Isisas Philostrogos. During this marriage they had (possibly) 6 children.

THE DAUGHTER OF ANTIOCHUS I THEOS (NAME UNKNOWN). She was the descendant of 30th degree of Temenos. Her name remained unknown. It is known that she was married to King of Media, named Artavasdes I, who lived from 65 to 20 BC. Here we must present additional explanations. The Kingdom of Media was founded as an independent state by Atropates. This country is located on the territory of today's Iran. Atropates was a contemporary of Alexander III the Great Macedon, and fought against him on the side of Persia. After the fall of Persia, Alexander permitted Atropates to continue to function as a local ruler. After the death of Alexander, Atropates established a part of his territory (the northern part of Media) as a separate state and proclaimed himself king. This state was known under the name Atropatena (after the name of Atropates). The Atropatena (Media) fought with the kingdom of Macedonia under the dynasty of the Seleucides, and later it was annexed to the state of Parthia (which we will write about in continuation). One of the kings of Atropatena (Media) was Artavasdes I.

World renowned genealogists Settipani (C. Settipani: *"Nos ancêtres de l'antiquité: Études des possibilités de liens généalogiques entre les familles de l'Antiquité et celles du haut Moyen-Age européen"*, Paris, 199184ff.) and Chris Bennett (<http://www.tyndale.cam.ac.uk/Egypt/ptolemies/arsinoe.htm>) wrote regarding the marriage between Artavastes I and the daughter of Antiochus I Theos. Settipani presents as proof of this marriage union the testimony of Strabos (Geography 11,13,1) who wrote:

"As soon as he proclaimed himself king, Atropates organized Media as an independent state, and the dynasty

which begins with him continued all the way to our time. His heirs, through marriages, were related to the kings of Armenia and Syria, and later with the kings of Parthia".

Settipani rightly concludes that this is the case of marriages between the kings of Atropatena (Media) and the daughters of the kings of Armenia, Syria and Parthia, whose descendants continued all the way to the time of Strabo, who was born in the year 63 BC, and died in the 3rd decade AD.

As a proof of the accuracy of the statements of Strabo, Chris Bennett reminds us that 2 out of the 3 mentioned marriages are also confirmed by other ancient sources (http://www.tyndale.cam.ac.uk/Egypt/ptolemies/ptolemies_tryphaina.htm). In fact, the King of Atropatena (Media) by the name of Mithridates, around the year 90 BC, married the daughter of the Armenian King Tigranes II, subject which the historian Dio Cassius (36, 14) wrote about. The offspring of this marriage is Artavasdes I (typical Armenian name) who (in accordance to the words of Strabo) married the daughter of the "Syrian" royal family. Bennett reminds us that the only state on the territory of Syria was Comagene (on which we already wrote), and from that there is no other conclusion except that Artavasdes married the daughter of Antiochus I Theos (the king of Comagene). It is believed that from this marriage, 3 children were born: daughter Iotapa, son Ariobarsanes and another son whose name is unknown.

THE SON OF ARTAVASDES I (UNKNOWN NAME). The son from the marriage of Artavasdes I and the daughter of Antiochus I Theos was a descendant on the 31 degree of Temenos. His name remains unknown. But, we learn more about his existence from the documents regarding his sons Artabanus II and Vardanes I. About the son of Artavasdes I it is known that around the year 15 - 10 BC he married a princess from the dynasty of Arsacids (subject which we will cover in continuation).

ARTABANUS II. He was the son of the son (with name unknown) of Artavasdes I, and was a descendant of the 32nd

degree of Temenos. He ruled in the Kingdom of Parthia from around 12 to 38 AD. Before we provide explanations in regard to Artabanus II, we will mention a few things in regard to the state of Parthia and the dynasty of the Arsacids.

Parthia was a state who was located on the territory of today's Iran and the surrounding countries. This state was founded by Arsak, sometime around 250 BC, as he separated from the state which was ruled by the Macedonian Dynasty of the Seleucides.

Arsak started the dynasty of the Arsakides, who ruled Parthia all the way to the 3rd century AD. Members of this dynasty (in which there was a small part of ancient Macedonian dynastic blood) ruled also in Armenia (which we will write about in continuation). The moment of the greatest flourishing of Parthia was around the year 60 BC, when it included the complete territory of the today's Iran and also parts of the today's states of Pakistan, Afghanistan, Turkey, Armenia, Syria and others (more details on Parthia in www.parthia.com).

In regard to Artabanus II, the Roman historian Tacitus (Annals, 6.42) wrote that from his mother's side he was from the dynasty of the Arsakides. Then, what is his connection with the ancient Macedonian dynasty? The answer to this question is provided by the ancient Jewish historian Josephus Flavius who clearly wrote that, before becoming King of Parthia, Artabanus II was King of Media (Athro-patena) (Josephus Flavius: "*Antiquities of the Jews*", 18,2,4).

This means that Artabanus II was a grandson of the King of Atropatena (Media) Artavasdes I and his wife (daughter of Antiochus I Theos) in whom we found that there was blood and genes from the ancient Macedonian dynasty.



The Image of Artabanus II on Coin

Some historians state that there are no definitive historical testimonies on the blood relative connection between the kings of Atropatena (Media) and Parthia and that this is in fact (metaphorically stated) the "thinnest link" in the chain of the genealogical blood line which we are following. But, we consider that the explanations of Settipani and Chris Bennett are logical and have support in the ancient historical sources.

Also, we must mention that in some contemporary historical works, Artabanus II is described as Artabanus III (for example in the Encyclopedia Britannica and others). We here are using the title Artabanus II, because Artabanus III (according to several sources including www.parthia.com) ruled later (around the year 80 - 90), therefore it is not possible to be one and the same person with Artabanus II. The names of his sons are known: Vardanes I, Artabanus Vonones II (in the writing of Josephus Flavius mentioned as Vologases) and Gotarzes II.

VONONES II. He was the son of Artabanus II and was a descendant of 33rd degree of Temenos. He ruled shortly in Parthia, in the year 51 replacing his brother Gotarzes II, who reigned with cruelty between the years 38 to 51, during which time he killed his brothers Artabanus and Vardanes I (Encyclopedia Britannica, under: Gotarzes II).



The Image of Vonones II on Coin

Here we will stop in order to provide additional explanations.

For instance, the genealogy of the Armenian kings from the first few decades AD was not completely proven (documented). In different sources which we consulted, we noted that there are differences (discrepancies) in regard to the genealogy of the Armenian rulers and their families, including differences in regard to the years of their reigns, for example in: Encyclopedia Britannica, Encyclopedia Wikipedia, the works of Josephus Flavius, the work of Vrey Atabekian, and also the book of the well known Armenian historian Vahan Kurkjian "History of Armenia" (written based on the works of the old Armenian historians, and published in 1958) and others. This is for sure due to the fact that there aren't enough historical testimonies in regard to the blood relations between these kings.

So, for example, according to Josephus Flavius, Pacorus and Tiridates (Mithridates) were the brothers of Vonones II, whom he calls Vologases (Josephus Flavius: "*Antiquities of the Jews*", 20,3). But, according to other sources we consulted, those were actually his sons.

Further, according to several sources which we consulted, Vologases and Tiridates (Mithridates) were "brothers", but according to the time during which each of them ruled, it is very difficult to corroborate this statement. In fact Vologases ruled from the year 51 to 78, and Mithridates ruled between the years 129 to 140. Even if we suppose that Vologases was born in the year 30, and became a ruler at the age of 21, it turns out that Mithridates must have been born at least 20 years later and that he lived 90 years, which theoretically is possible, but we do not know if it was really so.

A certain amount of confusion surrounds the rulers of this time period in the sense that they were named in different ways. We already mentioned that Vonones II, in the work of Flavius was mentioned as Vologases. Then, another ruler was named in various sources as Trdat, Tridat and Mithridates.

Another ruler is mentioned in various sources as both Vahan and Kahan. There are many such examples.

However, what is important to our research is the fact that all the sources we consulted agree that the members of the dynasty of Arsakides of Parthia (in which we established that there was a genetic inheritance from the ancient Macedonian dynasty) ruled in Armenia from the year 62 to 428.

The Armenian historian Vahan Kurkijan agrees also with this conclusion ("*History of Armenia*", chapter XVII, Armenian General Benevolent Union of America; 1958, p. 503 i 504), and this truth is also accepted in other publications (encyclopedias, historical publications, etc.).

In conclusion, all the Arsakides of Parthia (in which existed a small amount of ancient Macedonian genetic inheritance) who ruled in Armenia belonged to the same dynasty although in regard to a few of them we do not precisely know the relational connection (who was whose brother or father). Majority of this relational connections are known, but a few remain the domain of speculation.

Important for our work is that we can rightfully continue to follow the genealogic line, i.e. following the genetic inheritance of the ancient Macedonian dynasty which existed in all the direct descendants of the Arsakides (of course with the exception of the daughters and sons in law).

In regard to the order of the generations we will continue to follow the genealogical line based on the data which are predominant in the majority of the sources which we consulted, remaining open to future discoveries.

We already mentioned that the dynasty of Arsakides in Armenia was established by Tiridates (who in some sources is mentioned as Tiridates I and in other sources as Tiridates II, and yet in other sources as Mithridates). We mentioned that he was the son of Volones II and a descendent of 34th degree of Temenos. He had 3 brothers: Pacorus II, Vologases I and Orsoes I (also descendents of the 34th degree from Temenos).

VOLOGASES I, PACORUS II, ORSOES I OF PARTHIA AND TIRIDATES OF ARMENIA. They were all sons of Volones II and descendants of 34th degree of Temenos. Vologases I ruled in Parthia from the year 51 to 78. He occupied Armenia and gave it to his brother Tiridates (Mithridates) who ruled it from 129 to 140 (which indicates a small probability that they were brothers). Prior to that, Vologases I gave the state of Atropatena (Media) to his brother Pacorus II, who ruled it from 78 to 105. The forth brother Orsoes, ruled from 109 to 129.

Information proving that these four men were brothers (although in regard to one of them it is difficult to prove) is found in several sources. Among this sources in the Internet web site with old coins from Parthia (<http://www.grifterrec.com/coins/parthia/parthian5.html>), the web site dedicated to Parthia (www.parthia.com, from where we obtained the illustrations with the images of the Parthian rulers; encyclopedia Wikipedia, and others).



Coin with the image of Vologases I

VOLOGASES IV. In regard to Vologases IV it is known for sure that he was the son of the above mentioned Tiridat (Mithridates) and was a descendent of 35th degree of Temenos. He ruled in Parthia from 147 to 191. He fought against the Roman Empire for the rule of Armenia. Then, Vologases asked for peace, after which he was obliged to give Mesopotamia to the Romans.



Coin with the Image of Vologases IV

VOLOGASES V. He was the son of Vologases IV (Britannica, Artabanus V) which means that he was a descendant of the 36 degree of Temenos. He ruled in Parthia from the 191 to 208. In 195 he conducted an unsuccessful war against the Roman Emperor Septimius Severus, after which he lost new territories. This ruler was also known under a different name. The Armenian historian Kurkijan mentions him as Valarsh, and in a foot note he explains that this is actually Vologases (Vahan Kurkijan, p. 105). In the year 193 he put his nephew, Vagharsak, on the throne of Armenia. Vologases V had a son named Trdates II (Vahan Kurkijan, p. 107) who ruled in Armenia between the years 217-238.



Coin with the Image of Vologases V

VAGHARSAK. In some sources he is encountered as Valarsh. He was (most probably) the son of the brother of

Vologases V and a descendant of 37th degree of Temenos. Here we will provide a few additional explanations.

Vologases V ruled in Parthia and during that time he appointed his nephew Vagharsak to rule Armenia. In regard to this fact, the Armenian historian, Kurkijan, wrote:

"The Parthian Valarsh (Vologases V, our remark), profiting by the civil war raging among four contenders for the Roman throne, found himself in a position to follow the line of his predecessors. He took the side of the locally dominant pretender Niger against Septimius Severus, and this enabled him to send his nephew Valarsh (Vagharsak, our remark) to Armenia in 193". (Vahan Kurkijan: *"History of Armenia"*, chapter XVII, p.105, Armenian General Benevolent Union of America; 1958).

Here we also observe the differences in the name of the same person. It is known that Vologases V fought against the Roman Emperor Septimius Severus, during the time of the civil war in Rome. In this writing we encounter "the Parthian Valar", who was mentioned by Kurkijan, who in the foot notes of his book, explains that the names Valar and Vologases are used for one and the same person. The same happened with the nephew of Vologases, who according to Kurkijan was named Valar, and in other sources is mentioned as Vagharsak. Kurkijan mentions that this two names are also used for one and the same person.

Vagharsak ruled Armenia between the years 193 and 217, so it is clear that he was the son (most probably) of a brother of Vologases V.

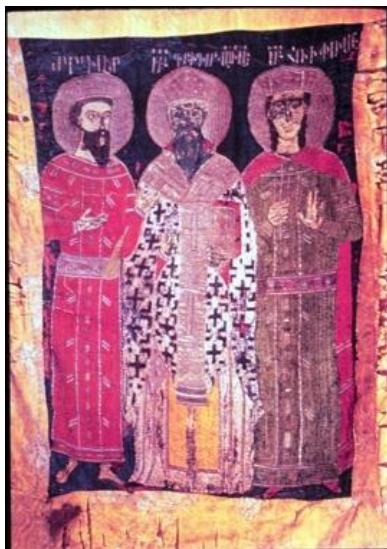
But, even if he was the son of a sister of Vologases, it is clear that in him he carried the genes of the ancestors of his uncle (his mother's or his father's brother) Vologases V, i.e. a part of the ancient Macedonian blood and genes, and this is what is important to our research.

In fact, Kurkijan himself is underlining the Arsakid origin of Vagharsak, and writes:

"As a representative of the royal house of the Arsacids, the young Valarsh (Vagharsak) was given a hearty welcome by the Armenian nation". (Vahan Kurkijan: "History of Armenia", chapter XVII, p.105).

KHOSROVI. He was the son of Vagharsak and a descendant of the 38th degree of Temenos. He ruled Armenia from the year 238 and until the occupation of this state by the Persians (in the 6th or the 7th decade of the 3rd century), when Kosrov was killed.

The proof that Khosrov was indeed the son of Vagharsak is encountered in the Armenian Medieval history, written by unknown authors, where in regard to this ruler we read " he was the son of Vaghar" and that he ruled " 48 years" (*"The Primary History of Armenina"*, translated by Robert Bedrosijan: <http://66.102.9.104/search?q=cache:0liiH8yFo7gJ:rbedrosian.com/phaint.htm+The+Primary+History+of+Armenia&hl=mk>).



TRDAT III. He was the son of Korsov I and a descendant of 39th degree of Temenos. He, as a youngster, was secretly removed from the territory of Armenia, immediately after the murder of his father and was transferred to Asia Minor, which was a territory of the Roman Empire. There, he was educated and he accumulated a great deal of knowledge, and in the same time he was physically very strong. (Vahan Kurkijan: *"History of Armenia"*, chapter XVIII, p.115, Armenian General Benevolent

Union of America; 1958). In the year 287, the Roman Emperor Diocletianus, put Trdat on the throne of Armenia. During his rule, in the year 301, Christianity was proclaimed as the official

religion of Armenia, and so this country became the first Christian state in the world and Trdat was the first Christian king. The most meritorious in regard to the spread of Christianity in Armenian was the Saint Gregory the Illuminator, who himself descended from the dynasty of the Arsakides, and who's descendants can be followed in time. Trdat III was killed (first wounded and then poisoned) by the order of the Persians in the year 330, as they continuously tried to conquer Armenia. (The picture above: *Saint Gregory the Illuminator, Saint Trdat III and Saint Ripsimia, painting from the year 1448*).

KHOSROV II "Kotak". Khosrov II (named also "kotak", i.e. "the short one") was the son of Trdat III and a descendant of the 40th degree of Temenos. He ascended to the throne of Armenia in 330 and ruled until 338. During his time, Armenia experienced stability and progress. (Vahan Kurkijian: "*History of Armenia*", chapter XIX, p.123, Armenian General Benevolent Union of America; 1958)

BAMBISH. She was the daughter of Kosrov II "Kotak" and a descendant of the 41th degree of Temenos. Regarding Bambish there is not much data, besides the fact that she is mentioned in connection with her famous son, Nerses I the Great. She is mentioned in the book "The History of the Armenia" by the medieval Armenian historian, Pawtos Buzandac, as the mother of Nerses and the sister of the King Tiran, who came to the throne of Armenia after the death of his father, Kosrov II "Kotak" (Pawstos Buzandac "*History of Armenians*", Book III, 19; <http://rbedrosian.com/pb4.htm>).

SAINT NERSES I THE GREAT. He was the son of Bambish and a descendant of the 42nd degree of Temenos. He was also a descendent of the Saint Gregory the Illuminator. Nerses was the Patriarch of Armenia from 353 to 373. He remained known for building churches and institutions of beneficial character. He was active in the resistance against the Persians, but was poisoned at the order of the King Pap of Armenia, with whom he had disagreements. Later, he was canonized as a saint.

SAINT ISAK THE GREAT. He was the son of Saint Nerses and was the descendant of 43rd degree of Temenos. He was the Patriarch of Armenia from 390 to 439. In certain sources he is encountered as Sahak Partev, according to his Parthian origin. Later, he was canonized as a saint. He contributed greatly to the strengthening of Christianity in Armenia and left written works and translations with Christian Character.

SHAKANOUSH. She was the daughter of the Saint Isak the Great and was a descendant of 44th degree of Temenos. She was born around the year 385. We know of her through data on her famous father, and also through data on her famous son, Vardan Mamikonian, in regard to whom the Armenian historian, Kurkijan, wrote:

"Vardan... was the son of Sparapet (General) Hamazasp Mamikonian, and of Sahakanoush, the daughter of the Katholikos Sahak Partev, a descendant of Gregory the Illuminator". (Vahan Kurkijan: *"History of Armenia"*, chapter XX, p.145, Armenian General Benevolent Union of America; 1958).

In addition to Vartan (who was the leader of the Armenian uprising against the Persians and today is considered a national hero of the Armenians, and was canonized as a saint), Sahakanush had two more sons, one of whom was Hmayak, whose family we will follow.

The Mamikonian family is one of the most famous aristocratic families in Armenia, whose beginnings were traced in ancient times and continue up to today's date.

In regard to the descendants of this family there are various data. Here we will present some of these. First we will present the reconstruction of the blood relative genealogical line of this family based upon the witting on the Mamikonian family in the encyclopedia Wikipedia (<http://en.wikipedia.org/wiki/Mamikonian>), the Armenian historian Kurkijan (Vahan Kurkijan: *"History of Armenia"*, chapter XXI, p.163, Armenian General Benevolent Union of America; 1958) and the book *"The History of Taron"* by the

medieval Armenian historian John Mamikonian. These sources permit us to reconstruct the genealogical line of the Mamikonian family, although here sometimes we also encounter same people under different names.

HMAYAK MAMIKONIAN. He was the son of Sahakanoush and a descendant of 45th degree of Temenos. He was killed in the battles of Taik against the Persians, in the year 425. He had four sons.

VASAK MAMIKONIAN. He was the son of Hmayak and a descendant of 46th degree of Temenos (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>). The Armenian historian Kurkijan mentions that the son of Hmayak was named Vahan. Kurkijan wrote that Vahan ruled from 485 to 505 and he had a brother Vard, who replaced him on the throne after his death (Vahan Kurkijan: "*History of Armenia*", chapter XXI, p.163, Armenian General Benevolent Union of America; 1958).

EMMANUEL MAMIKONIAN, VARDAN II MAMIKONIAN, AND DAUGHTER WITH UNKNOWN NAME. They were all children of Vasak and descendants of 47th degree of Temenos (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>). Emmanuel had a son named Gagik.

MOUCHEL II MAMIKOKIAN. He was the son of the daughter of Vasak and was a descendant of 48th degree of Temenos. He died between the years 591-593 (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>)

KAHAN MAMIKONIAN. He was the son of Mouchel Mamikonian and a descendant of 49th degree of Temenos. He ruled from about 591 or 593 to 604 (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>). Kahan was known also under the name Vahan and in regard to his life and deeds (like in regard to the deeds of his father) details are presented in the book "The History of Taron" by the Armenian medieval historian John Mamikonian, written at the end of the 7th century (<http://rbedrosian.com/jm3.htm>).

SEMBAT MAMIKONIAN. Sembat was the son of Kahan (Vahan) Mamikonian and a descendant of the 50th degree of Temenos. He ruled at the beginning of the 7th century (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>). We find details on his life in the work of the medieval Armenian historian John Mamikonian.

VAHAN MAMIKONIAN. Vahan was the son of Sembat Mamikonian and a descendant of 51th degree of Temenos. In regard to him, details are presented in the work of the Armenian historian John Mamikonian. In the long presentation of the Mamikonian family (Wikipedia *Mamikonian*; <http://en.wikipedia.org/wiki/Mamikonian>), we read that the son of Sembat was called Mouchal III, who had two sons and who died in 640. It is possible that Vahan and Muchel III are one and the same person.

TIRAN MAMIKONIAN. He was the son of Vahan Mamikonian and a descendant of the 51st degree of Temenos. The medieval Armenian historian John Mamikonian wrote in regard to him:

"Tiran, the son of Vahan, was baptized in the monastery Glak in the church St. Karpet" (John Mamikonian: *"History of Taron"*; <http://rbedrosian.com/jm3.htm>).

But, in the encyclopedia Wikipedia (*Mamikonian*) it is written that the sons of Mouchel III (who was possibly one and the same person with the Vahan mentioned by John Mamikonian) were named Gregory I Mamikonian and Hamazasp Mamikonian. Gregory I ruled from 658 to 684. (*"Patriarchs, Kings and Rulers"*, Vrej Atabekian, The Union of Armenian Noblemen, ArCGroup Ltd, 2004 http://nobility.artsakhworld.com/Atabekian_Kings_List_Eng.html)

THE FATHER OF SAMUEL MAMIKONIAN. The father of Samuel Mamikonian was a descendant of 52nd degree of Temenos. In continuation we will see that his name was Hrahat, according to certain sources.

In the writing about this family, in the encyclopedia Wikipadia (*Mamikonian*), after the writing about Hamzasp

Mamikonian and Gregory I Mamikonian (about whom we said that he ruled from 658 to 684) we find that for a certain period time there are no more data about this family. After that, on the historical scene appear the names Artavazd, Mouchel IV (who died in 772) and Samuel Mamikonian (who also died in 772). It is calculated that during this time a generation of this family passed, whose representative was the father of Samuel Mamikonian (who apparently was named Hrahat).

SAMUEL MAMIKONIAN. He was a descendant of 53rd degree of Temenos. We mentioned that he died in 772.

The genealogical line of the Mamikonian family is presented also in the most wellknown web site of the Internet dedicated to genealogical lines <http://www.rootsweb.com/>. Here is presented the generational line of the members of the Mamikonian family, whose order at time it is completely overlapping with the order in which we previously presented this data, but in some other sources different data is presented.

However, despite the question regarding the accuracy of some names of the members of the genealogical line of the Mamikonian family, it is a fact that this family continued to exist with the same last name in the 8th century (and even up to today's date - for example a descendant of this family is the world renowned pianist Vardan Mamikonian, and others). This is what is the most important in regard to the theme we are researching, which is the following of that small part of the ancient Macedonian genetic inheritance which arrived all the way to the descendants of the Mamikonian family, without regard of who was whose brother or father.

We continue with the following of further descendants of the Mamikonian family.

DAUGHTER OF SAMUEL MAMIKONIAN (UNKNOWN NAME). She is a descendant of the 54th degree of Temenos. In regard to her identity we know that she was married to Smbat VII Bagratuni, count of Armenia (around 735- 775). In this way, the small ancient Macedonian genetic inheritance, through the

Mamikonian family, entered in the following dynasty that ruled Armenia, which is the dynasty of the Bagratunes.

However, according to the Russian genealogist Kiril Toumanoff, even Smbat V Bagratuni was married to a member of the dynasty of the Askarides (in which there was a small part of the ancient Macedonian genetic inheritance). She was the daughter of Manuel Arsakid. From their marriage (around the year 655) was born Vasak Bagratuni, and to him a son was born, known under the name of Ashot III "the Blind", who was born in 685. More details on this in C. Toumanoff: *'The Early Bagratids' in La Museon*" (1949, p.21-54). His son, is the very Smbat VII Bagratuni, the husband of the daughter of Samuel Mamikonian about whom we wrote here. In this way their descendants had a small part of the ancient Macedonian genetic material inherited from both parents.

ASHOT MSAKER. He was the son of Smbat VII Bagratuni and the daughter of Samuel Mamikonian and was a descendent of 55th degree of Temenos. From 806 to 826 he carried the title Count of Armenia.

BAGRAT BAGRATUNI. He was the son of Ashot Msaker and a descendant of 56th degree of Temenos. From 826 to 851 he carried the title Duke of Taron. He died in 851.

TORNIK. He was the son of Bagrat Bagratuni and a descendant of 57th degree of Temenos. In 858 he was made prisoner by the Khalif of Baghdad.

GREGORY I. He was the son of Tornik and a descendant of 58th degree of Temenos. Form 898 to 923 he carried the title Duke of Taron. He died in 923.

ASHOT III. He was the son of Gregory I and a descendant of 59th degree of Temenos. From 940 to 967 he carried the title Duke of Taron. He died in 967.

GREGORIOS TARONITES. He was the son of Ashot III and a descendant of 60th degree of Temenos. He carried the title of Duke of Salonica (Thessalonica). He was married to Hellen (the daughter of Michael Lekapenos).

ASHOT TARONITES. He was the son of Gregorios Taronites, and a descendant of 61st degree of Temenos. In 998 he married Miroslava - the daughter of the Macedonian medieval Tsar Samuil. Through this marriage and its offspring, became clear that there was a union between the partial descendants of the ancient Macedonian dynasty and the dynasty of Tsar Samuil.

It is known that Ashot (in some writings known as Ashod) was a prisoner of war of the Tsar Samuil during his war in Byzantia. Miroslava (who was the second daughter of Samuil) fell in love with Ashot and married him. Samuil accepted this marriage and gave the city of Durazzo to his son in law to rule. But, Ashot committed treason and ran away to Byzantia. With him, the daughter of Samuil ran away, too. She turned against her father and became a court lady at the court of Byzantia.

GREGORIOS TARONITES. He was the son of Ashot Taronites and Miroslava (daughter of Tsar Samuil) and a descendant of 62nd degree of Temenos, and in the same time a descendant of 3rd degree of Tsar Samuel. He was killed in 1040.

MICHAEL TARONITES. He was the son of Gregorios Taronites and a descendant of 63rd degree of Temenos, and in the same time a descendant of 4th degree of Tsar Samuel. Around the year 1067, he married Maria Komnena, who was the sister of the Byzantine Tsar, Alexios I Komnenos.

IOANNES TARONITES. He was the son of Michael Taronites and a descendant of 65th degree of Temenos, and in the same time a descendant of 5th degree of Tsar Samuel. He lived in the first half of the 12th century.

MARIA TARONITISSA. She was the daughter of Michael Taronites and a descendant of the 66th degree of Temenos, and in the same time a descendant of 7th degree of Tsar Samuel. Around the year 1146 she married Ioannes Komnenos Dukas, who was carrying the title Prince of Cyprus.

MARIA KOMNENA. She was the daughter of Maria Taronitissa and Ioannes Komnenos Dukas and was a

descendant of the 67th degree of Temenos and in the same time a descendant of 8th degree of Tsar Samuel. She was born in 1154 and died in 1217. She was married two times. First time she married Almaric d'Anjou, who was the King of Jerusalem, in the year 1167. He lived from 11376 to 1174. Second time she married Balian d'Ibelin in 1177.

ISABELLA D'ANJOU. She was the daughter of Maria Komnena from the first marriage and was a descendant of 68th degree of Temenos, and in the same time a descendant of 9th degree of Tsar Samuil. She was born in 1171, and died in 1206. In 1191, she was crowned as Queen of Jerusalem, and that is why she is also known as Isabella of Jerusalem. She was married 4 times.

PHILIPPE DE CHAMPAGNE. She was the daughter of the queen Isabella D'Anjou from the third marriage and was a descendant of 69th degree of Temenos, and in the same time a descendant of 10th degree of Tsar Samuil. She was born around 1195, and died in 1250. Around 1214 she married Erard de Brienne.

JEANNE DE BRIENNE. She was the daughter of Philippe de Champagne and was a descendant of 70th degree of Temenos, and in the same time a descendant of 11th degree of Tsar Samuil. Before 1250 she married Mathieu III de Montmporency, who died in 1270 godina.

MATHIEU IV "LE GRAND". He was the son of Jeanne de Brienne and was a descendant of 71st degree of Temenos, and in the same time a descendant of 12th degree of Tsar Samuil. He married twice. He died in 1306.

JEAN I. He was the son of Mathieu IV "Le Grand" and was a descendant of 72nd degree of Temenos, and in the same time a descendant of 13th degree of Tsar Samuil. He married Jeanne de Calletot. He died in 1325.

CHARLES I. He was the son of Jean I and was a descendant of 73rd degree of Temenos, and in the same time a descendant of 14th degree of Tsar Samuil. He was married three times. He died in 1381.

JACQUES. He was the son of Charles I and was a descendant of 74th degree of Temenos, and in the same time a descendant of 15th degree of Tsar Samuil. In 1399 he married Philippe de Melun. He died in 1414.

JEAN II. He was the son of Jacques and was a descendant of 75th degree of Temenos, and in the same time a descendant of 16th degree of Tsar Samuil. He married twice and he had a title Baron of Montmorens. He died in 1477.

GUILLAUME. He was the son of Jean II (from his second marriage) and was a descendant of 76th degree of Temenos, and in the same time a descendant of 17th degree of Tsar Samuil. In 1484 he married Anne Pot. He also had a title Baron of Montmorens. He died in 1531.

LOUISE. She was the daughter of Guillaume and was a descendant of 77th degree of Temenos, and in the same time a descendant of 18th degree of Tsar Samuil. In 1514 she married french

Marshall Gaspard de Coligny le Vieil. She died in 1541.

GASPARD DE COLIGNY. He was the son of Louise Gaspard de Coligny le Vieil (with whom he had same name) and was a descendant of 78th degree of Temenos, and in the same time a descendant of 19th degree of Tsar Samuil. He was born in 1516 and was an admiral in the French navy. He married twice. He was killed in August 1572 on the St. Bartholomew's Day massacre.



LOUISE DE COLIGNY. She was the daughter of Gaspard de Coligny and was a descendant of 79th degree of Temenos, and in the same time a descendant of 20th degree of Tsar Samuil. She was born in 1555. She married twice. She died in 1620.



FREDERIK HENDRIK. He was the son of Louise de Coligny and was a descendant of 80th degree of Temenos, and in the same time a descendant of 21st degree of Tsar Samuil. He was born in 1584. In 1625 he married the countess Amalie zu Solms Braunfels. From 1625 to 1647 he ruled with Holland. He died in 1647.

HENRIETTE KATHARINE. She was the daughter of Frederik Hendrik and was a descendant of 81st degree of Temenos, and in the same time a descendant of 22nd degree of Tsar Samuil. She was born in 1637 in Hague. In 1659 she married Johann Georg II von Anhalt Dessau. She died in 1708.

HENRIETTE AMALIE. She was the daughter of Henriette Katharine and was a descendant of 82nd degree of Temenos, and in the same time a descendant of 23th degree of Tsar Samuil. She was born in 1666. In 1683 she married Heinrich Kasimir II of Nassau Dietz. She died in 1726.

JOHAN WILLEM FRISO. He was the son of Henriette Amalie and was a descendant of 83rd degree of Temenos, and in the same time a descendant of 24th degree of Tsar Samuil. He was born in 1687. In 1709 he married Marie Luise of Hesse Cassel J. He died in 1711.

WILLEM IV KAREL HENDRIK FRISO. He was the son of Johan Wille Friso and was a descendant of 84th degree of Temenos, and in the same time a descendant of 25th degree of Tsar Samuil. He was born in 1711. In 1734 he married British princess Anne (1709 – 1759). He died in Hague in 1751.



WILHELMINA CAROLINA. She was the daughter of Willem IV Karel Hendrik Friso and was a descendant of 85th degree of Temenos, and in the same time a descendant of 26th degree of Tsar Samuil. She was born in 1743. In 1760 she married Carl Christian von Nassau Weilburg. She died in 1787.

HENRIETTE. She was the daughter of Willhelmina Carolina and was a descendant of 86th degree of Temenos, and in the same time a descendant of 27th degree of Tsar Samuil. She was born in 1780. In 1797 she married Ludwig von Wurttemberg. She died in 1857.



ALEXANDER PAUL LUDWIG KONSTANTIN. He was the son of Henriette and was a descendant of 87th degree of Temenos, and in the same time a descendant of 28th degree of Tsar Samuil. He was born in 1804. In 1835 he married the countess Claudine Rhedey de Kis Rhede. He died in 1885.



Alexander Paul Ludwig Konstantin



FRANCIS PAUL KARL LUDWIG ALEXANDER. He was the son of Alexander Paul Ludwig Konstantin and was a descendant of 88th degree of Temenos, and in the same time a descendant of 29th degree of Tsar Samuil. He was born in 1837. In 1866 he married the princess Mary Adelaide of Great Britain, Ireland and Hannover. He died in 1900.



VICTORIA MARY AUGUSTA LOUISE OLGA PAULINE CLAUDINE AGNES. She was the daughter of Francis Paul Karl Ludwig Alexander and was a descendant of 89th degree of Temenos, and in the same time a descendant of 30th degree of Tsar Samuil. She was born in 1867. In 1893 she married the British king George V of Great Britain and Ireland. She died in 1953.

ALBERT FREDERICK ARTHUR GEORGE VI. He was the son of the King George V and the Queen Victoria Mary Augusta Louise Olga Pauline Claudine Agnes and was a descendant of 90th degree of Temenos, and in the same time a descendant of 31st degree of Tsar Samuil. He was born in 1895. In 1923 he married Elizabeth Bowes Lyon (1900 – 2002). In 1936 he was crowned as a King of Great Britain and Ireland and an Emperor of India. This happened because of the abdication of his brother Edward VIII. He died in 1952.



The King George VI

ELIZABETH II ALEXANDRA MARY. The present day Queen of Great Britain and Northern Ireland. She is a daughter of the King George VI and actually is a descendant of 91st degree of Temenos, and in the same time a descendant of 32nd degree of Tsar Samuil (according to the blood line from his daughter Miroslava). She is born in 1926. In 1947 she married the Philip Mountbatten (1921). In 1952 she was crowned as a Queen of Great Britain and Northern Ireland. Her children: prince Charles, prince Andrew and prince Edward and the princess Anne, according to the line that we followed, are descendants of the 92nd degree of Temenos, and in the same time are descendants of 33th degree of Tsar Samuil. This means that they have a very small portion of the same blood that Alexander the Great had, mixed with the blood from thousands of other ancestors from different nations.



*The Queen of Great Britain and Northern Ireland
Her Majesty Elizabeth II*

ADDENDUM: A BRIEF REVIEW OF MACEDONIAN HISTORY AND THE MACEDONIANS

The ancient Macedonians are among the most famous people in history. Several famous figures in history were of Macedonian heritage. First among them is Alexander the Great of Macedon, who was driven by his vision of a World State where all the people would live together in equality, and his father, Philip II of Macedon, who is nearly as famous as his son. One of the greatest philosophers of all time, Aristotle, was also a Macedonian (by his father)¹⁾, and so was the Egyptian Queen Cleopatra VII. (She was a distant grand-daughter of the Macedonian General Ptolemy, friend of Alexander the Great since their childhoods)²⁾. Members of the Seleucidic and Ptolemaic dynasties were also Macedonians. Several of them are mentioned in the Bible³⁾. There are those who believe that the Holy Evangelist Luke⁴⁾, as well as a number of Byzantine emperors⁵⁾ were of Macedonian heritage.

The Macedonian people gave the world other prominent figures who have enriched world civilization⁶⁾. The Holy brothers Cyril and Methodius created literacy for a number of the so-called "Slavic nations". The Catholic Holy Father, the Pope, in 1980 proclaimed St. Cyril and St. Methodius "Protectors of Europe"⁷⁾. Saint Clement of Ohrid, also a Macedonian, created the Cyrillic alphabet today used by several hundred million people around the world⁸⁾. The Renaissance painter Giorgio Clovio, a great master of the miniature,⁹⁾ was also a Macedonian.

Descendants of these famous people still live in Macedonia today. It is a land that has been divided among Greece, Bulgaria, and Albania, with a small portion ceded to Serbia, and with one region of Macedonia existing today as an independent state under the name "Republic of Macedonia". Those Macedonians living in Greece and Bulgaria continue even today to be denied recognition of their existence as a distinct people by the Greek and Bulgarian governments. They

are denied education in Macedonian, their mother tongue. They are also denied media in their native language, and their cultural and other organizations have been banned. These constitute serious violations of their basic human rights, unresolved for many decades now. Greece and Bulgaria are the only countries in the world today that dispute the existence of a distinct Macedonian nation. They do this in order to protect their own narrow interests, i.e., to justify their occupation of regions of Macedonia that they have held since 1913. (This will be discussed later in the book).

Most of world opinion accepts as fact that the contemporary Macedonians are distinct nation but considers the Macedonians to be of “Slavic” origin. This assumes that the predominant element in their ancestry is not the ancient Macedonians, but the “Slavs” who came to the Balkans in the 6th century AD from a region beyond the Carpathian Mountains. This theory was considered “official” even in the autonomous Republic of Macedonia in the period when it was a part of communist Yugoslavia.

Do present-day Macedonians indeed have “no relation” to the famous ancient Macedonians? In this book we will endeavour to furnish the answer to this question. The scientific evidence, as well as substantial additional information presented in this book, shows that the contemporary Macedonians (chiefly living in the Republic of Macedonia, but also in other parts of Macedonia within the borders of Greece, Bulgaria, and a small portion of Albania and Serbia) are primarily descendants of the ancient Macedonians. However, considering the lack of understanding in the Western world of the history of Macedonia, a brief review of the history of Macedonia will be helpful.

The first signs of organised 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 BC¹⁰).

The Macedonian King Perdiccas established the first Macedonian state some time in the seventh century BC.

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 Brygians¹¹).

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 "sarrisa" 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 Strabo¹²).

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 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. However, this number of settlers was too small compared to the seven million Egyptians at the time to make a significant difference.¹³⁾

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.

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.

What happened to the ancient Macedonians under Roman rule? They did not disappear, and they continued to live on their land, and over time they remained more or less conscious of their Macedonian ethnic origin. There are numerous testimonies by ancient chroniclers and historians, some of whose works are cited later in the book.

The migration processes that took place in Europe in the sixth century AD included Macedonia. During that event known as The Great Migration of Peoples, the Avars and Slavs entered Macedonia. In the seventh century AD the Byzantine Emperor Justinian II removed a large number of Slavs from Macedonia, (This is discussed later in the book.) and those who remained were eventually assimilated into the descendants of the ancient Macedonians, the dominant population of Macedonia.

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 Kolovur¹⁴⁾.

By the middle of the tenth century AD Macedonia was almost completely subdued, but in the second half of that century Bulgarian control began to weaken. The Macedonian feudal lord Nikola and his sons David, Aron, Moses and Samuel 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 Samuel.

Byzantium, ruled by Emperor Basil II the Macedonian at the time, (The reason why Basil II was named the Macedonian was discussed in this 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, Samuel died and the Byzantines took over his kingdom¹⁵⁾.

After the demise of this state in 1018 AD, Macedonia was 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 ruled by 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. Austrian Emperor Leopold personally received a delegation of Macedonian refugees who submitted an appeal to the Emperor for Austrian help for the Macedonians. After hearing their appeals, Emperor Leopold issued a Decree for the protection of the Macedonian people. Following is an excerpt: *"By this, I proclaim that two Macedonians, Marko Kraida from Kozani, and Dimitar Georgiye Popovik from the Macedonian city of Salonica, conveyed to me that the Macedonian people, convinced in the righteousness of our doing and our strong will, as well as our serious intentions, want to be placed under our protection, to escape from the unbearable Turkish wrongdoing, provided our kindness would grant them mercy and secure protection."* ("Selected readings on the history of the

Macedonian people", Skopje, 1951, p. 193, quoted according to older sources. Published in Macedonian).

In 1767 the Turks abolished the Ohrid Diocese. 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, Grigor Prlichev, Rajko Zhinzifov, Jordan 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 a recognition of a separate Macedonian nation (ethnos) by the rest of the world and creation of an independent Macedonian state. Many of them clearly insisted that they were descendants of the ancient Macedonians.

In 1876 Macedonians began another rebellion against Ottoman rule. The centre of the rebellion was the village of Razlovtsi. It was led by Dimitar Pop Georgiev - Berovski. Although that rebellion did not succeed, Berovski launched another one, just two years later, in the village of Kresna. The Constitution of the Macedonian Rebel Committee which organised the uprising, stated that the rebels considered themselves descendants of the soldiers of the army of Alexander the Great of Macedon. The secret provisional government of Macedonia, established in April 1881, published a Manifesto in which the world powers at the time were urged to "restore ancient Macedonia".

A secret organisation 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 became influenced by the Bulgarian state and 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 organisation started an uprising on a large scale against the Turkish rule. Central command of the uprising consisted of three members with equal authority: Boris Sarafov, Dame Gruev and Anastas Lozanchev. 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. (Interview for Greek newspaper "*Akropolis*", 08.05.1903). 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-taken 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. Prominent Macedonian revolutionaries from this period include Yane Sandanski, Pitu Guli, Gyorche Petrov, Pere Toshev, Hristo Uzunov and many others.

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 had 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 likewise. 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 within 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 as 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 “Vardar” 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 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 the forcible Serbianisation. 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 the 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 fights 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 Karadjordjevic. 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 emigré 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.

Previously, in August 1944 the first Macedonian government - ASNOM (under the auspices of the CPM) was constituted in the Macedonian monastery "*St. Prohor Pchinski*" and was led by the pre-war opposition civilian politician Metodija Andonov – Chento. This monastery is located on the northeastern border of Macedonia, but during the communist rule in Yugoslavia it was given over to Serbia. 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 Kolishevski, 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 (falsely) charged with planning an escape (for an asylum) 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.

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 down-turn. 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.

Despite the gradual improvement in relations between the two countries, this bizarre dispute is still unresolved. The author firmly believes that the future of the two countries lies in cooperation on all fronts in the spirit of good relations between modern and civilised countries. True friendship between the two peoples can be only achieved through recognition of the national and human rights of the Macedonians living in Greece, and Greek recognition of the Macedonians as a nation, regardless of their place of residence.

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 a Christian cathedral. They also brought down the great cross near Skopje and damaged a number of other Christian monuments. During this period some Islamic buildings also suffered the same fate, as well – result of acts of retribution by the Macedonians. 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. Small Albanian terrorist groups remain active.

The Situation in Pirin 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 is 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 fractions 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 (Ivan) 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 inspectors and other staff (For more details on this refer to: "*Macedonia and the Macedonian Nation*", by Academic Blazhe Ristovski, Skopje, 1995. Published in Macedonian.). 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. The 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. 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 “Yugoslav” Macedonia up. 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 nationality. 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 the 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, meeting 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. There was, however, a sign of improvement in 1999 when the first Macedonian political party "Ilinden-PIRIN" was registered, but it was short-lived. It is now banned. 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 sixteen-rayed sun as their chief symbol.

The Situation in 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 Balcons, Dotatit 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 Kilis) 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 basic 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, vencennes"*, 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 Hellenisation 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 aforementioned instances it is ordered that only Greek shall be spoken... the law-breakers will be considered traitors to the fatherland!"* (Veritas: *"Macedonia under the Yoke, Documents"*, Sofia, 1931. Published in Bulgarian. A facsimile of this announcement was published here).

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 with 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!*" ("*Travel Notes by the Englishman W. Hild*" quoted according to "*Foreign-policy documentation*", No. 36, Belgrade, 1951, p. 151. Published in Serbian).

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 "*Eleftheros*" 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 who 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: "*Macedonian National Minority in Bulgaria, Greece and Albania*", Makedonska Kniga, Skopje, 1981. Published in Macedonian. Quoted according to credible sources).

In 1946, the law prohibiting the 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 the 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 Davicco: "Among the Partisans of Markos" - library "Thirty Days", Belgrade, 1947, p. 147. Published in Serbian).

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, 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 Davicco: "Among the Partisans of Markos", - library "Thirty Days", Belgrade, 1947, p. 188. Published in Serbian).

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 Davicco: "Among the Partisans of

Markos", - library "Thirty Days", Belgrade, 1947, Published in Serbian).

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-racist 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.

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." (Oscar Davicco: *"Among the Partisans of Markos"*, - library *"Thirty Days"*, Belgrade, 1947. Published in Serbian).

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, but most of them in Yugoslavian Macedonia, after that 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.

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. The Macedonian political party *"Vinozhito"* ("Rainbow") was founded in the nineties, although its members are frequently intimidated and arrested by the

Greek regime, and recently a few semi-legal Macedonian newspapers are being published. Performance of Macedonian folk songs and dances has also been tacitly permitted in some places.

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.

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 the 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. The situation for 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. However, education in their mother tongue is only minimally available. The leaders of their organisations are discreetly watched and tracked by the government and their activities severely limited. Albanians in Macedonia today enjoy rights incomparably greater than the minimal rights Macedonians have in Albania.

The Present Day Macedonians - descendants of the Ancient Macedonians

At the end, we will also mention facts regarding the ethnic origin of the modern Macedonians. The fact is that the modern Macedonians possess a great percentage of ethno-cultural heritage from the ancient Macedonians. More details on

this matter are presented in the book *“The Descendants of Alexander the Great of Macedon”*(with a subtitle:*Arguments and evidence that today’s Macedonians are descendants of the ancient Macedonians; part one – folklore elements*)by A. Donski (2004). Here we will briefly present only some of this information.

In the Macedonian folklore there is a large number of songs, tales and legends with ancient Macedonian content recorded even in the 16th, 18th, 19th and 20th centuries. Witnesses to some of these are foreign travelers, writers, who visited Macedonia. The contents of some of these creations strikingly correspond to historical events. So, for example, in a national song about Alexander the Great of Macedon (composed in the 19th century) clearly it is mentioned that malaria was the disease that caused his death, even if this details did not get scientific validation until the end of the 20th century. Interesting is also the data according to which the collectors of national folk tales, the Miladinovci brothers, in the middle of the 19th century wrote an account of the event of Voden (Edesa), which completely corresponds with the historical description of the ancient historian Justin, even if the work of this historian was never translated in Macedonian.

In the Macedonian folklore there are numerous Macedonian national intellectual creations about some of the ancient Macedonian leaders. There are certain folklore elements (especially in the stories) which without doubt derive their roots from the time of ancient Macedonia. These are: the motif of the lion (this animal indeed lived there during the time of the ancient Macedonia and that is why it is so present in the Macedonian national stories and also in the heraldic symbols); the motif of the Tsar (emperor, king) with a horn (mentioned in the Macedonian story dedicated to Alexander of Macedon); the motif of the lynx (which earlier lived in greater numbers in Macedonia, compared to today and the image of the lynx was the symbol of one Macedonian tribe; the motif of the philosopher; the motif of the three brothers (taken from the

story of Herodotus about the establishment of the Macedonian State); the cult of the water; the belief that the crow is a bird that brings bad luck and the belief that the eagle is a victorious bird, and so on.

There are numerous customs, rituals and national beliefs which remained from the ancient Macedonians in the environment of the Macedonians of the 19th and 20th century. For example, Herodotus wrote that at the festivities in ancient Macedonia the men sat separately from the women. This custom in Macedonia is evident in the writings of the Macedonian cultural creations from the 19th and 20th century and it is even a custom present today. From the ancient Macedonians we remained with the custom of breaking bread during the time of the wedding ceremonies, which custom is mentioned by the biographer of Alexander the Great, Quintus Curtius Rufus. From the ancient Macedonians we remained with the tradition of treating the man's belt, the part of the national costume, as a symbol of manliness (which was written about by Aristotle, and a similar belief was written about in the 19th century). And, the giving of a ring as a gift to a heir (before the death of the predecessor) is a custom noted with the ancient Macedonians and which still being practiced. The same goes for the custom of cutting the hair during a time of great grief. Even the ancient Macedonian custom of electing a king (which took place before a great meeting of the army and the king was elected by acclamation) remained among the Macedonians of the 19th century as a custom of electing the village leaders. Ancient Macedonian elements exist even in the celebrations of the spring holidays: Lazara, Gjurgovden, Rusa Sreda, and Prochka. Ancient Macedonian elements were noted in the today's day dodols' rituals, which are performed to call the rain. From the ancient Macedonians remained also the belief in the magical power of the snake; finally, some funeral rituals and other rituals, too.

In the Macedonian national folklore recorded in the 19th and 20th century we can notice a huge number of elements of

the ancient Macedonian mythology, known in the world under the name Greek mythology. However, there are many proofs of the non-Greek character of this mythology. For example, based on careful research it was proven that over 80 % of all known ancient and medieval authors of writings dedicated to this mythology were not Greek at all. Also, the largest number of the characters mentioned in their myth did not have a Greek origin. Because of these, we ask the following question: how is it possible for this mythology to be Greek, when even it's most pre-eminent authors were not Greek and the most part of the characters mentioned in it did not have a Greek origin?

The ancient Macedonians had a great contribution to the ancient mythology. For example, the muses were of Macedonian origin. They were mythological daughters of the legendary Macedonian King Pier. The pagan God Dionysus has also a Macedonian origin, as well as the legendary King Orpheus (who was born and was killed in Macedonia). Macedonian was one of the Lapits. Macedonian, was one of Jason's Argonauts. The Macedonians had other divinities, as well.

There are many motifs in the modern day Macedonian folklore that were inherited from the ancient mythology. Some of these are: the motif of the fairies (inherited from the motif of the ancient maenads); the motif of personalization of the sun and other celestial bodies; the motif of turning into gold by touch; the motif of the lamia and the dragon; the motif of the personalization of destiny, luck and death; the motif of God disguised as an old man; the motif of the heroic acts of King Marko (which correspond to the heroic acts of Hercules), the motif of the underworld; the motif of the metamorphoses and many others. This means that a huge part of the today's Macedonian folklore was inherited from the ancient mythology, which was practiced by the ancient Macedonians.

In the Macedonian folklore there are several national creations in which are mentioned famous personalities of the ancient Macedonian history. The folklorists of the 19th and 20th

century wrote down stories, songs and legends about Alexander the Great of Macedon, about Phillip of Macedon, about the legendary Macedonian King Caranus, about Tsar Perseus and others. The existence of such folkloric creations was witnessed by many foreigners who visited Macedonia in the past. The existence of this kind of folkloric creations is one more strong proof that the ancient Macedonians are the ancient predecessors of the present day Macedonian nation, especially since it is known that the folklore of every nation in the greatest measure derives its roots from the ethnic past of the same nation/people. That means that the Macedonians from the 19th and 20th century only inherited the folkloric creations from their predecessors.

In this context surely belong the numerous presentations of the ancient Macedonian symbols of the sun with 8 rays and with 16 rays (which were the central heraldic symbols of the ancient Macedonians) which we can find on the Macedonian medieval and more recent icons and frescos, which every reader would be able to see if they come to Macedonia.

To add to what has been presented thus far, despite all the anti-Macedonian propaganda, it is a fact that the ancient Macedonian ethnic origin was accepted en mass by the Macedonians, especially during the 18th, 19th and 20th centuries. This is demonstrated by Academic Dr. Blazhe Ristovski (in his works: "Portraits and Processes 1" (Skopje, 1989) and "Macedonia and the Macedonian nation" (Skopje, 1995). Of particular importance is the fact that the feeling regarding the ancient Macedonian ethnic origin of the Macedonians of the 19th and 20th centuries was witnessed by foreigners who during that time visited Macedonia.

The strongest evidence of the connection between the present-day Macedonian nation and the ancient Macedonians has recently been provided by genetics. (At the time of the writing of this book) 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. Pacho, J. Moscoso, E. Gomez-Casado, C. Silvera-Redondo, P. Varela, M. Blagoevska, V. Zdravkovska, and J. Martinez-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, pages 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 arrival of the Mycaenian Greeks circa 2000 BC.*”

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 are an ancient people who lived in Macedonia). This possibility is also mentioned in the encyclopedia "Encarta" (title *Crete* and *Pelasgians*). We will discuss this further on some future occasion.

From this short overview we can only draw the conclusion that without any doubt the modern day Macedonians in the greatest measure are the very descendants of the ancient Macedonians.

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NOTES:

1) Aristotle's mother was born in the Macedonian city of Stagira. However, this city at the time was a colony of Athens. This is why some believe that she was a Hellene. Nicomachus, his father, was most probably a Macedonian. He was a personal doctor of the Macedonian King Philip II (the father of Alexander the Great). It is known that both Philip and his son Alexander always appointed Macedonians in their immediate vicinity, especially in very sensitive positions such as doctors, trusted generals, bodyguards etc. This fact leads to the conclusion that Aristotle's father was likely a Macedonian.

2) There is considerable historical documentation of the famous Egyptian Queen Cleopatra VII's pure Macedonian origin. She was a daughter of Ptolemy XII and a distant granddaughter of Ptolemy I.

3) After the death of Alexander the Great the vast Macedonian Empire fell apart, but those parts, following the break-up of the empire, were still ruled by Macedonians. Alexander's General (and half-brother) Ptolemy ruled over Egypt, while the General Seleucid ruled Syria and parts of southern Asia. These Macedonian dynasties retained much of their Macedonian character in their traditions. Later, these states were conquered by the Romans. A number of members of these Macedonian dynasties are mentioned in the Bible (particularly in the Old Testament). For more details on this subject refer to: "*Jesus Christ and the Macedonians*" by A.

Donski (Centre for Cultural Initiative, Shtip, Macedonia, 2000. Published in Macedonian).

4) For information about the possible Macedonian origins of St. Luke refer to: *“The Apostle Paul’s Visit to Philippi, History of Philippi”*, by Dr. Clint Arnold and his class at Talbot Theological Seminary, The Biblelands Project (copyright 1999 by Musterseed Media Inc., website: www.musterseed.net). The likelihood that St. Luke was of Macedonian origin is indicated even in the world-renowned encyclopaedia Microsoft Encarta 98 (Encyclopaedia Deluxe Edition, USA, 1998; *“Luke, Saint”*). More details on this topic can be found in the book: *“Jesus Christ and the Macedonians”* by A. Donski. (Centre for Cultural Initiative, Shtip, Macedonia, 2000. Published in Macedonian).

5) Refers to the members of the Macedonian dynasty that ruled the Byzantine Empire in the period from the 9th to 11th century AD. (See also note 14).

6) For extensive information about the contribution of the ancient Macedonians to world civilisation refer to *“Contribution of the Macedonians to World Civilisation”* by A. Donski (Shtip, Macedonia, 2001. Published in Macedonian).

7) The Holy brothers Constantine (who was given the monastic name Cyril before his death) and Methodius were born in the 9th century AD in the largest Macedonian city, Solun or Salonica (today’s Thessalonika). This city was founded as Thessalonika in the ancient period by the Macedonian King Cassandar. Records show that Macedonians were the predominant inhabitants of this city in the Medieval Period. For example, the Salonican writer Ioannis Kammeniates in his work from 904 AD *“About the Capture of Salonica”* wrote that Salonica was *“...the first and the largest city of the Macedonians”*. There are earlier records, from the 6th century, that describe the Macedonian ethnic character of Salonica, and there are similar records from the 12th century. The biographies of the Holy Brothers Cyril and Methodius reveal that they came from an old Salonican family, indicating that most likely they were descendants of the ancient

Macedonians who were still the predominant inhabitants of Salonica at that time.

8) Saint Clement of Ohrid (840-916) was a close collaborator and student of the Holy Brothers Cyril and Methodius. Because he was called by the Holy Brothers to accompany them in their missions when he was a young man, some scholars believe that he was also from the Salonica region. Saint Clement was the first Macedonian poet from the Medieval Period who left valuable work of religious content. Yet, his most significant accomplishment is the Cyrillic alphabet. This alphabet is today used by a number of peoples, including the Macedonians, Bulgarians, Serbians, Montenegrins, Russians, Ukrainians, Belo-Russians, Tatars, Chechens, Chuvashes, Abkhazians, Moldavians, Turkmenis, Uzbeks, Yakutis, Ossets, Kazakhstanis, Gagauzians, Karelians, Kyrgystanis and others.

9) The famous Renaissance master Giulio Giorgio Clovio (1498-1578), also known as Julie Klovich, was of Macedonian origin. His nickname was "Macedo". He was born in Croatia, but his parents were Macedonians who had emigrated from Macedonia to Croatia. The respected *Columbia Encyclopedia* states that this painter was of "*Macedonian descent*" (*The Columbia Encyclopedia, Sixth Edition*, Copyright © 2001 Columbia University Press, title: *Giulio Giorgio Clovio*). A similar statement is found in "*The Catholic Encyclopedia, Volume IV*" (Copyright © 1908 by Robert Appleton Company Online Edition Copyright © 1999 by Kevin Knight *Nihil Obstat*. Remy Lafort, Censor *Imprimatur*. John M. Farley, Archbishop of New York).

10) This settlement was discovered a few kilometres north of the Macedonian town of Ber (Veria). The houses had several rooms, and some of them had balconies. Every house had a fireplace, food storage, and central sanctuary. The representation of a woman's figure was found in the settlement, as well as paintings of frogs, goats, wild boars, and bulls.

11) A number of authors have written about the Brygians as the primary source in the ethno-genesis of the

ancient Macedonians. Results of the research carried out by some of these authors are described in the study "*Brigr*" by Dr. Eleonora Petrova (Museum of Macedonia, Skopje, 1996. The book was published in Macedonian). Detailed information regarding the dominance of the Brygian component in the ancient Macedonians is available in the book "*Studies about the Ancient Macedonians*" by Dr. Nade Proeva (Skopje, 1997. Published in Macedonian). Greek and pro-Greek historians maintain that the main ethnic component in the creation of ancient Macedonians was the Greek tribe the Dorians. One of the most respected modern experts on the subject of ancient Macedonia, American university Professor Dr. Eugene Borza, argues convincingly that there is no evidence of settlement of Dorians on the territory of Macedonia, thus, nullifying this theory. Borza's view is shared by other scientists, who believe that the theory of Doric origin of Macedonians should be abandoned. (More details about Dr. Borza's arguments on this subject can be found in: Borza, Eugene: "*In the Shadow of Olympus, The Emergence of Macedon*"; Princeton University Press, Princeton, New Jersey, ISBN 0-691-05549-1, USA, 1990, p. 65). Moreover, comparative analysis of the few preserved words from the ancient Macedonian language and the Brygian language clearly indicates their similarity.

12) Strabo: "*Geography*"

13) Ulrich Wilcken: "*Alexander the Great of Macedon*", (1931 edition. Skopje, 1988, p. 332 and 334. Published in Macedonian.).

14) In medieval Byzantine and other records ethnic Macedonians were frequently designated by foreign ethnic names, most notably as "Bulgarians", "Romans" or "Serbs", as a result of earlier rule by these states over Macedonia. However, there are no documents from the Medieval Period in which Macedonians call themselves "Bulgarians". In fact, this was a case with all other Balkan peoples. For instance, in some Byzantine documents the Serbs were called "Croats", and in others, vice versa. Bulgarians were also named with various

ethnonyms in a variety of medieval chronicles. There are at least seventeen different ethnonyms used for the Bulgarians in historical records. (For more details refer to: A. Donski: "*Ethno-genetic Differences between Macedonians and Bulgarians*", Shtip, Macedonia, 1999. Published in Macedonian.). This also applies to the population of Samuel's Kingdom, which in some medieval works by foreign authors were called "Bulgarians". It is known that Samuel took the Bulgarian Crown in order to be able to be recognised as an emperor by the Pope. While at the same time, there are no genuine documents that come from Samuel's kingdom to demonstrate that the original name of this kingdom was Bulgaria.

15) This church was a direct successor of the church Justiniana Prima, established by Emperor Justinian (483-565) who was also born in Macedonia.

The bibliography materials used as references in this book are mentioned all during the course of the book.

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Aleksandar DONSKI is born on November 1960 in Shtip, Republic of Macedonia. He originates from an artistic family. He graduated on the faculty of History of Art with archaeology on the University of "St. Cyril and Methodius" in Skopje and has a Masters from the University of "Goce Delchev" in Shtip where he works as an executive of the University library and as a member of the Institute of History and Archaeology. He is an author of 25 books based on history, folklore, religion and literature, as well a few hundred articles in newspapers, magazines and on the internet. He is also an author of a large number of TV and radio documentary programs regarding history, folklore and his travels, for which he has received awards and acknowledgements.

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