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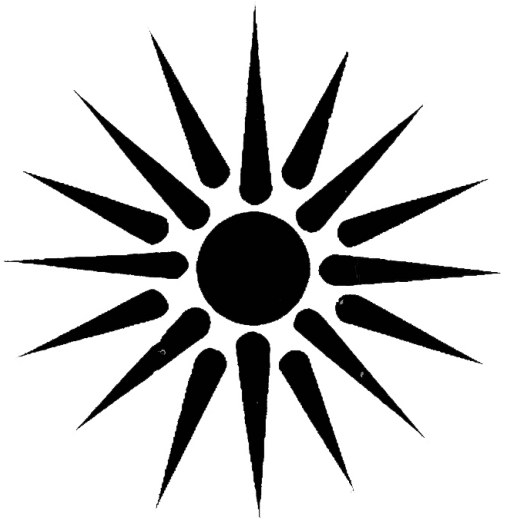

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ACAD. ANTONIJE ŠKOKLJEV-DONČO
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MACEDONIA
IN ANCIENT TIME

Long East 45 of Greenwich
Sarmatians
Thyssagetae
Aspii
Massagetae
Sacaraucae
BLACK SEA
CASPIAN SEA
ARAL SEA
Chorasmii
Dahae
CAUCASUS MTS
Iberia
Albania
Armenia
Colchis
Paphlagonia
Cappadocia
Phrygia
Lydia
Caria
Lycia
Pisidia
Cilicia
Thrace
Macedonia
Hellas
Crete
Cyprus
MEDITERRANEAN SEA
Cyrenaica
Libya
EGYPT
Mesopotamia
Assyria
Babylonia
Susiana
Persis
Carmania
Parthia
Media
Hyrcania
Bactria
Margiana
Sogdiana
Aria
Drangiana
Arachosia
Gedrosia
India
Sugaria
India Inferior
ARABIA
PERSIAN GULF
RED SEA
Routes of Alexander
Persian royal highway
Routes of Alexander's generals
Greek colonies
Ab. - Abydus. Gran. - Granicus. Halicz. - Halicarnassus.
K. - Kingdom.
Pamph. - Pamphylia.
Greece is given a special color because the political relation of Alexander to it was not the same as that to other parts of the empire. Ionia and Sparta did not acknowledge the Macedonian supremacy. Armenia, Cyprus and Cyrenaica were but nominally subject to it.
Scale 1:18 000 000
Miles
PLAN OF TYRE
Scale 1:90 000
Miles
OLD TYRE
EPIRUS
THESSALY
AEGEAN SEA
ACHAIA
ELIS
MESSENIA
ARCADIA
ARGOLIS
Cythera
The Aetolian and Achaian Leagues
Scale 1:1 500 000
Aetolians
Achaeans

I N T R O D U C T I O N

The purpose of writing this book was to challenge slanted conventional views of "the Macedonian" and, from a historical perspective, to re-open the "Macedonian question". Our aim here is to explore issues which still remain in the various political stages, scenarios, games and millennia old appetites, distorting by means of cause and effect, international relations in this very sensitive region on the European map.

Through the pages of this investigation our goal is to offer the reader historical proof about Macedonia which we hope will contribute to shaping the historical mosaic of the autochthonous Macedonian people, their continuity, national identity and their contribution to world civilization. At the same time we hope to expose and confront historical injustices perpetrated against the Macedonian people by misuse of the "Macedonian question".

This book is dedicated to Macedonia and to the Macedonian people as it tackles the question of whether or not particular political entities have exclusive rights to monopolize the Macedonian historical heritage. And respectively whether or not contemporary young generations, born and raised in the various "politically diverse" parts of Macedonia be they in Greece, Bulgaria, Albania, or the Republic of Macedonia, have been taught and believe that Macedonians don't have enough historical knowledge to realize that they are the same people, Macedonians, belonging to one country, Macedonia.

Ancient sources have shown that the ancestors of the so-called "ancient Greeks" arrived in the Balkans around the 11th century BC but under a different name. Initially they were called Dorians (Herodotus, I, 56). They were not called Greeks, Hellenes, Greki, or Romai around the 7th century B.C., as they claim they were called in Homer's Iliad, which came about 800 years after their arrival. During Homer's time they were known as Achaeans, Aeolians, Dannans, etc. The names Greek, Hellene, Greki and Romai were attributed to them much, much later (Mpampiniotis, 1998, 596). But then in the fourth century B.C. they were conquered by the Macedonians and later by the Romans, which extinguished their influence in the world forever. Why then do modern historians "credit" the so-called "Greeks" with contributing to world civilization after their demise and particularly during the period of Macedonian dominance in that region and wrongly calling it "the Hellenistic period"? Why have Macedonians not been credited with their own contribution as a unique entity even though, during Alexander the Greats' time, they conquered the known world, bridged east and west and immensely contributed to world religion, knowledge and civilization?

It is well known that the only time in history that the Greeks, or Hellenes as they are known to themselves, acquired parts of Macedonia was after the 1912 and 1913 Balkan Wars and only by an act of war supported by the signing of the 1913 Treaty of Bucharest. Even though Macedonia, historically, was never Greek, part of it was given to the Greeks by the Great Powers of Europe.

There are claims that the present-day Macedonians "colonized" the Balkans in the 6th century A.D. If they did, as history has shown, then they never imposed their own names on the land they settled but gradually accepted the idea that they were Macedonians as a sign of their national affiliation with the indigenous Macedonians with whom they assimilated and in favour of the creation of a single Macedonian consciousness.

Those who claim that the present-day Macedonians "colonized" the Balkans in the 6th century A.D. are forgetting that at that time a native and indigenous population to the region already existed in Macedonia. They descended from the ancient people of Macedon, from Alexander the Greats' Macedonian Empire, one of the greatest empires that ever existed.

At stake here is the "ethnic name" in the middle of which exist complex problems with a dramatic character which will be a challenge to unravel and will be exploited by many forces for a long time in the future.

To better understand who in general qualifies to be the rightful successor to the Macedonian heritage and culture and to appreciate the problems faced, the investigation and analysis in this book will begin in pre-historic times. It will cover prehistory of the Southern Balkans, tracing the predominant role the Paleo-Balkan cultures played in this region, and lead the reader onwards through the millenniums. The investigation will then follow the history of ancient Macedonia, the conquests and occupation of the ancient City States, the creation of the Macedonian Empire and its contributions to world civilization, the role of the Paleo-Balkan language in the establishment of the ancient so-called "Greek language" and finally examine Alexander the Greats' Macedonian Koine language which was used as the basis for the creation of the official Modern Greek language of today.

A great deal of source material was referenced for developing this study, particularly the study of the ancient Macedonians, most of which is of ancient Greek and Roman origin. More recently however, with the rise of the sovereign and independent Republic of Macedonia, more and more historiographers are showing greater interest in the Macedonians and their history over the ages. Owing to the contributions of the so-called "Hellenic" civilization, which in turn owes its achievements to previous cultures such as the Paleo-Balkans, Babylonians, Egyptians, Hittites, Aegeans, Cretans, Pellans etc., many prehistoric events are brought to light not only with artefacts and relics from the material culture but also with writing which is found in the so-called ancient Greek literature. Thanks to the use of alphabets Macedonia was propelled to the forefront of European culture.

With the arrival of the Dorians in the southern Balkans and with the emergence of the ancient Macedonians as an influential culture, a new civilization was born - marked by the use of iron. After the Trojan War, which involved most of the so-called "Hellenic" world of the time, the Macedonians and Dorians led a social revival in the Balkans. Unfortunately the Trojan War is a misunderstood phenomenon and is treated as a "dark period in history" by most historians. However if the ancient world, Byzantine (Eastern Roman) world and later events are to be properly understood, the Trojan era needs to be historically analyzed not as a dark period but as an existing and flourishing civilization.

Another phenomenon that needs critical analysis is the artistic achievement and contribution of the Macedonians and Dorians, particularly Alexander the Greats' linguistic and literary contributions to the Koine language and later the Macedonian contributions to the Slavic language and world culture.

Macedonians were born and have been living in Macedonia, the centre of an ancient civilized world, from time immemorial where cultures have sprouted and outstanding people have been born. They are people of much significance, who not only contributed to history and European culture, but have also contributed to humanity in general. They have awakened awareness in new generations and have motivated them to further explore their world. Everything that has happened under the sun in Macedonia cannot come close to being compared to anything that has happened anywhere in the world at any period of time (Thomson, 1954).

Using confirmed scientific knowledge that the Balkan Peninsula is considered to be the cradle of culture of "Ancient Europe", this book makes use of recently investigated and published results in the fields of linguistics, mythology, ethnology and prehistory relating to the Territory of Pannonia. Results show a great number of Pannonian hydronyms and toponyms belonging to a single and shared general archaic Balkan language which in turn belongs to the proto-Indian family of languages. The onomastics of Danube (Zeus-Zan and Dias-Dan, genitive Danoy and bius, i.e. Danoubius, is a personification of the god of gods, Zeus), its tributaries and islands belong to the paleo-glossology of the Balkans and it is an allegory of all mythological systems of Homer's and Hesiod's cosmogony and theogony of the Olympian Pantheon of the ancient gods. Such onomastics are also used to define toponyms where various prehistoric tribes, belonging to the huge family of the Tiroi, Boreans and Hyperboreans (Danuni, Misani, Mosiniki, Kaki, Minijci, Macedonians, Lapiti, Tiroi, and others), lived and contributed to the archetypical cultures in the second millennium B.C. During their migration these tribes brought with them their cultures and contributed to the civilization centres in ancient Athens, Crete, Asia Minor, Italy, Libya etc.

The region of South-East Europe, particularly the Balkan Peninsula, is a neuralgic knot, an epicentre, which to this day is considered to be a “global shock centre” all over the world. Therefore it is the intention of the authors to investigate its archetypical character and highlight its great spiritual achievements.

A portion of this book is dedicated to the Macedonian contribution to world civilization. The authors have taken an extra but necessary step to correct the distortions disseminated in the European hierarchy of spiritual values. In doing so they have joined other Balkan people and their shared thread of cultural heritage, which for centuries has been the seedbed for European and world civilizations.

The Authors

PART I

PREHISTORIC MACEDONIA

THROUGH THE PAGES OF MACEDONIAN HISTORY

ORIGIN – ETHNO GENESIS OF THE ANCIENT MACEDONIANS

The prehistoric Macedonians belong to the Indo-European family of people credited with the creation of the Neolithic culture in the Central Balkan Peninsula in the period from about 6500 to 5500 B.C. Macedonians, as proto-Indo-Europeans, were one of the first people to settle "Old Europe" (Gimbutas, 1982) which was part of the Central Danube Basin. When favourable climatic conditions were created by the melt of the last Ice Age, these tribes moved from Pannonia southward and settled in the Central Balkan gorges along the river basins of what we today call Bistritsa, Vardar, Struma and the Thermion Straits.

Even though the original names of their tribal organizations are unknown today, historical data has shown that their ethnic and tribal names were generally derived from the geographical configurations of the terrain on which they settled as shown by the examples: Oresti-Gorani, Elimei-Krivorecani, Desareti-Sumadinci etc. In addition to identifying with geography they also identified with their professions such as Almopis-salt mine workers, Botia-cattle breeders etc. Within this ethno-genetic revolution one factor remained common, they were all Macedonians and the name of their fatherland was Macedonia, a name that has endured the ravages of time and has remained unchanged to this day. The language those Macedonians spoke was a colloquial tongue, a dialect of a Paleo-Balkan glossology, known as a pro-Indo-European language of the peoples of "Old Europe".

The word 'Macedon' (Με) is of proto-Indo-European origin (IE) that belongs to the paleo-glossology of the Balkans (PGB). From an etymological point of view, there are two variants to the name. The first part of the first variant is a complex word consisting of the words *mak*-mak which in Macedonian means rich, blessed, happy well-situated and the word *ar*-ar *as in makar*-makar, which means least, right.

The second part of the first variant is the word *kednos*-kednos which means attentive, honest and noble. There is an analogous word to this in Hyperborean in today's Mačva, located on the plain between the rivers Sava and Danube, which verifies this.

According to the second variant, as described by etymologist Mpampinioti (1998, 1043?), the word 'makedon' (*Makedon*) comes from the epithet '*makednos*-makednos', where the word *maki, makros*-maki means narrow, tall, while *ketωn-ketones*-kedon, kedones originates from the word *hthon-ge,* 'hton-e', which means earth, ground, soil, a meaning that was given to the original toponym. Contrary to this, Senc (1910, 503) says that

'kednos' means dear, attentive, honest, while *edna, adnos* means 'gift, dowry'. Therefore, roughly translated, the word 'makedon' could mean 'master, head of a household, landlord, wealthy man' because Makedonija (Macedonia) was a country of landlords and wealthy men, as in *mak* – meaning rich and *edon* – meaning country, respectively.

Modern Greek historians, who often exaggerate and politicize arguments, claim that the Ancient Macedonians were of "Hellenic" origin and base their claims on mythology and on disputed legends which suggest that Makedon was the founder of the Argaed Dynasty of Philip II and Alexander the Great of Macedon.

MYTHOLOGICAL SYSTEM AND GENEALOGY

Mythology has a proto-philosophical and proto-scientific primordial form of artistic creation in itself. Myths represent the original and earliest form of telling folk tales and contain products of folk fantasy, aimed at explaining natural phenomena and human life. Judging by the archeological finds from the material culture, especially from the fine arts and mythology, ancient Macedonia has an outstanding, unique and special mythological system

of its own. It has ethnological, ethnographic, linguistic, historical, literary and anthropological elements that topographically are located inside the geo-political regions of Macedonia.

Macedonian mythology exists as an autochthonous heritage separate from Hellenic myths. This means that the Macedonian myth is a part of the Paleo-Balkan and "Aegean" culture and, to a great extent, is part of the religious-political prehistory of the native population of Macedonia. Several written legends, which refer to Macedonian regions, will be presented here.

There are two main legends which refer to the Macedonians and the founders of their dynasties and both are based on ancient literature, specifically covered in Homer and Hesiod's epic and lyric poetry and during later composed myths. (*Enclosure 1. Macedonian Mythological Dynasty*)

FIRST MYTHOLOGICAL MACEDONIAN DYNASTY
SON OF OSIRIS

According to the legends of Diodorus Siculus (90-20 B.C.), author of the literary work the "Library" (I, 18, 1; 20, 3), Makedon (Makedωn), son of Egyptian god Osiris (Osiris) and goddess Isida (Isis), was the mythological king of Macedonia. According to this legend, when Osiris, who belonged to the first circle of the Egyptian gods and to the fifth dynasty of rulers of this country that ruled around 2500-2340 B.C., left his rule to his wife Isida and set off to conquer the world, he took with him his two sons Makedon and Anubis. When he arrived in Thrace he killed the Thracian king Likurg, son of Dryant, and proclaimed his own son Makedon as king. The country Makedon ruled later became known as Makedonia (Macedonia), named after him.

After the rulers of the Egyptian IV dynasty (Keops, Kefren et al.) created the great pyramids and during the rule of the V dynasty various religious changes were made with the sun god Ra being placed on top of the Egyptian Pantheon. In addition to the above, Osiris or Buziris (Bousiros) became god (Amon) of fertility and of the underworld (str. 17, tabela) because life after death had a central place in society according to Egyptian beliefs of the time. Osiris was then identified with Dionysus in the Gulf of Thermion in Macedonia (Thomson, 1954, 133).

Based on this legend, Osiris, as the Egyptian god Amon, became known as Zeus in the Balkans and Makedon his son and king of Macedonia had a divine origin. Thus the legend of Makedon being the son of Zeus was born. According to this legend king Makedon ruled around 2340 B.C. towards the end of the V Egyptian dynasty.

A similar myth was probably also created by the Pseudo-Callisthenes in his book "The life and work of Aleksandar of Makedon" where he attributed divine origins to Aleksandar of Makedon (Alexander the Great) by linking him to the god Amon. According to Pseudo-Callisthenes and other Pelazgian story tellers (Eurinom), the Libyan god Amon wrapped himself around Olympia, Alexander's mother, like a snake and presented us with an Orphic-Dionysus mystery. The authorship of this legend, however, is ascribed to Callisthenes of Lynthus (360-327 B.C.) a Macedonian and grandson of Aristotle who participated in the campaigns of Aleksandar of Makedon as his official historian. In edition B of his work, published by Diodorus Seculus, the Pharaoh Nektaneb came to Macedonia as Amon and seduced Olympia (Pseudo- Callisthenes, 1987).

Anubis, the second mythological son of Osiris, returned to Egypt and became king and a god. Anubis was depicted as a man with the head of a dog. A shrine or holy place was especially built for him to glorify his fame. Herodotus (II, 144) wrote that Osiris had another son named Oros or Hor who was worshiped by the Pelazgians as the god Apollo.

Hesiod (around 700 B.C.), on the other hand, gave us an older version of the origin of the Macedonians. It is well known that in addition to Homer, Hesiod was the first Hellenic mythologist to create the first stories about the genesis of the gods (theogony) and of the

human race. In his work “Fragments” Hesiod tells us that Zeus and the nymph Tia (Thetis) had two sons, Magnet and Makedon.

THE SECOND MACEDONIAN MYTHOLOGICAL DYNASTY
SONS OF ZEUS

A – The Macedonian king Magnet

There is mention in the Greek historiography (Sakelariou, 1982, Kostopoulos, 1992, et al.) that during the Great Migration northwards, which is estimated to have taken place around 2000-1900 B.C., a number of proto-Hellenic tribes settled in Macedonia and were named Macedonians after their king Makedon. The rest turned southward and later settled further south. These were called Dorians.

A smaller group of Macedonians, led by Magnet, migrated to eastern Thessaly and settled in a region named Magnesia, after the leader and founder of their dynasty.

According to mythological records, Magnet *(Magnes)* was the king of the Magnets who lived in the mountainous regions of eastern Thessaly near the islands of the Aegean Sea. According to Herodotus (VII, 129), Thessaly was once a great lake named Bebeidsko *(Bebaios)* surrounded by high mountains from all sides. It was said that Poseidon, god of the sea, made a deep, long gorge between Mounts Olympus and Ossa, creating the plain of Thessaly. The Magnets were one of the first people to settle this region. According to Senc (1910, 579), Magnesia, even before Philip II’s rule, belonged to Macedonia.

Hesiod (around 700 B.C.) in his works “Fragments” (29) said that Magnet and Makedon were the sons of Zeus and Tia *(Thyia)*. The same was also claimed by Pindar (422-446 B.C.) of Olympia. Herodotus (VII, 178) and Pausanias (X, 5.4) wrote about two Tias. One was a nymph from Delphi, a priestess of Dionysus, who gave birth to Apollo’s son Delph, an eponymous hero in the Delphic adventures. The other was the daughter of Deukalin *(Deukaliωn)* connected with the legend of Deukalin’s flood in Phtia which Zeus created in order to destroy the non-religious human race living there.

As for the flood, Aristotle (384-322 B.C.) in his works "Meteorologics” (I, 14) said that Deukalin’s flood did not take place in Phtia where Deukalin was king, but rather it struck “Old Greece” (Graicia-te and the ethnoname *Graikoi*-***Greeks),*** a region around Dodona at the river Aheloa, at Tesprotia in today’s Epirus. According to Homer, Dodona was populated by Pelazgians and not by Dorians as per Homer’s song about Patkoklo (II, 16,233) where he said: “Zeus, oh, king of Pelazgians and Dodonians, who rules far in Dodona” (***ω,*** *Dia Dωdωnaie Pelasgike*).

Unlike the other tribes of the region such as the Achaeans, Argaeds, Dannans etc., the Dorians did not participate in the Trojan War. Also it would appear that Homer did not know of Deukalion, his son Elin and their other descendants as confirmed by Tukidid (I, 3, 12) who said “The Dorians drove out the Boeotians from Arna in the sixties, and subjugated the Peloponnesus in the eighties.” Further on he said: “The Hellenes were named after the cities they occupied, and that they took names from other peoples, mostly from the Pelazgians.”

Unlike the Dorians, the Magnets did participate in the Trojan War with 40 ships led by Protoy, son of Tentredon (Homer, II, 756).

From what was said above, it follows that the legend of Tia and her sons Magnet and Makedon originated after Homer’s time. Many mythologists have expressed doubt about the

authenticity of the Deukalion, Tia, Elin and Magnet myths because they contradict archeological discoveries. Apolodor (Bibl, I, 9, 6) claimed that Lapit, not Magnet, was the son of Deukalion. Thomson (1954, 134) confirmed Nelson's doubts in his book "Homer and Mycenae" (London, 1933, 58) by claiming that the Magnets came to Thessaly from the north by crossing the River Vardar and Olympus, while being protected by "Poseidon from the Macedonian city Petra in Pieria (*Poseidon, Petraiou*)". They came from the middle of the Danube Basin together with the Macedonians, Minijs (Miničevo), Lapits (Lapovo), Tiroits (Sirakovo) and Flegrits (Požarevac). They all contributed to the creation of the material culture in Sesklo and Dimini, the Neolithic culture of the Central Balkans, to which the following places belong: Nea Nikomedea near Solun, Dupjak-Dispileon near Kostur, Porodin, Anza, Vršnik and other places in Macedonia. Blegen (AJA, 1897, 32, 146), as well as Papastavrou (1972, 18), dated them between 3200-2600 B.C. under the common ethnonyme Eols (meaning movable, motley, multiethnic).

According to another story (Pausanias, IX, 20, 1; 40, 5) Magnet was the son of Eol, an eponymic hero of the Eols and ruler of Thessaly-Eolia, grandson of Elin and the nymph Orseida. Magnet had many children with various women. These claims, supported by facts, have clearly shown that Magnet and Makedon, who were eponymic heroes and kings of the Magnets and Macedonians respectively, did not have Dorian origin or Hellenic origin respectively.

The Magnets were one of the Aeolian tribes in Aeolis (later named Thessaly) and the Macedonians belonged to the Neolithic Chalcodian culture (6500-3100 B.C.) and to the polytheistic religion of the Olympic gods. These people were proto-Indo-Europeans who spoke a paleo-Balkan language. According to discoveries made in Macedonia, in the village Dupjak (Dispalio) in Kostur Region, the Macedonians had an alphabet similar to the one used by the Vincha culture. These people belonged to the Hyperborean and Borean cultures which inhabited the Central Balkans along the Morava and Vardar river valleys.

The Dorians settled the south-western part of Pelazgia (later named Ellada) at the Peloponnesus (1104 B.C.). They came from the north-west around 1120 B.C., eighty years after the fall of Troy (*Ogdoekosto etoi meta Iliou alωsin*-Tukidid I, 12), following the Adriatic coast. The Dorians destroyed Mycenae and its surrounding regions where the Mikenen Culture had flourished for many years (Papastavrou, 1972, 49). The arrival of the Dorians gave rise to new migrations in the Balkans including the arrival of the Brigians, Tesprotians, Boeotians, Aeolians, Ionians, Achaeans etc. They were cruel and aggressive, impish and "rambling people", as Herodotus (I, 56) described them: "(<*Ethnos Polyplaneton karta*> - ethnos, poliplaneton map). At the time of their arrival they were anonymous and "… they took their names from other peoples" (Tukidid I, 3). They spoke Doric, which didn't belong to the paleo-Balkan glossology. Their religion to this day remains unknown.

B – The Macedonian Dynasty of King Makedon

According to one myth, Zeus's second son Makedon (*Makedon*), founder of the Macedonian dynasty, originated in Mount Olympus near Terma (the Thermionic Gulf) and later moved to Mount Gramos and Mount Pind respectively. As per Kostopoulos (1991, 13) the largest number of Macedonians, who descended from Makedon, settled the northern part of Mount Olympus and expanded across Pieria to Mount Pind and to the banks of the River Bistrica (Haliakmon). These regions later became known as "Old Macedonia".

King Makedon had three sons: Amatia, Pind and Pier. The word Amatia (*Amathos*), (or Ematia (*Emathos*) by which he was also known), comes from the paleo-Balkan glossology *amathos-emathos* – 'amatos' or 'ematos' meaning sand, sandy, sand-dune, sand-hill etc. Amatia was an eponymic hero and king of the Macedonian region of Ematia (sand-hill) that covered the vast area along the lower Haliakmon (Bistritsa) to the Axion (Vardar) Rivers, consisting of the entire lower region of Macedonia, except for Pieria, the Macedonian Seashore. Mpampinioti (1998, 733) is of the opinion that the etymological word

'ematia' refers to sand from the seashore. Referring to Ematia, Homer (XIV, 225) said that "… while Hera was going to Mount Olympus, she traveled across dear Ematian lands". The capital of Ematia is also called Ematia. According to Strabo, Macedonia, a long time ago, was called Ematia (*Emathe*). Zonara (1875, p. 150) made references to the effect that even Solun (Thessalonica) the city was once called Ematia. Papazoglou (1957, 145) claimed that there were several cities in Macedonia called Ematia.

Pind (*Pindos*-bright, shining, white), Makedon's second son was also an eponymic hero in the western part of Macedonia. Mount Pind, a giant mountain located on the border between Macedonia, Tesprotiy, Enheley and Thessaly was named after him. There was also a river in Lokrida named Pind.

According to legend (Aellianus, Nat. Anim. X, 40) Pind's brothers hated him because he was attractive, and forced him to live in the woods where his only company were wild animals and a large snake.

Makedon's third son Pier (*Pieros*-holy person or person devoted to God) was also a mythological and eponymic hero and king of Pieria, a region inside Macedonia. Pieria is located along the seashore of the Thermaic Gulf stretching from the mouth of the river Peney in the south to the river Haliakmon in the north. Within Pieria were Mount Olympus and the city Pieria. Pieria, the city, was located near Dion, the old Macedonian holy city. During king Archaelaus's (413-399 B.C.) reign, Pieria was home to the Muses and a religious and cultural centre for all Macedonians. The word 'pieria' means 'rich or holy country' and is associated with the twelve gods of Olympus. The place was home to the temples of the gods and to the holy bulls of Apollo. Etymologically, the word Pieria comes from the words *Pi, Pi-ar*-pi, pi-ar, meaning 'containing fats, wonderful, rich', and from *ieria* –ieria, meaning a holy country.

King Pier married a nymph named Metona and with her had a son and nine daughters. To honour his wife king Pier named a city after her, located on the banks of the Thermaic Gulf which is one of the oldest epynomic cities in Pieria and in the whole of Macedonia.

Eagar, king Pier's son, became king of the Thracian Bistons and married the muse Calliope (or Polyhimnia) with whom he had a son named Orpheus. It was also mentioned that Eager may have been the father of Lin and Marsia.

Orpheus (*Orpheys*) was Eagar's eldest son and king of Macedonia, Odriz and Thrace for almost all his life. After his death, he was buried in Pieria, in the city Leibetra (near Dion) where he was born and where a large cedar bust was built in his honour. Orpheus married the nymph Eurydice (*Eurydike)* and with her he had a son whom he named Leont. Unfortunately soon after he married her, Eurydice, while walking with a friend through the fields of flowers in Pieria, was bitten by a poisonous snake. Unable to get over his beloved wife's death, Orpheus descended to the underworld and the kingdom of Hades with the aim of bringing her back to the living.

When Orpheus was a child he took his first music lessons from Apollo who gave him a lyre with seven strings. Orpheus later added two more strings to get nine, the same as the number of muses. When he grew up the strength and charm of his song and music became magical. According to Eshyl (525-456 B.C.) in Agamemnon (1630), when Orpheus sang and played, flocks of birds hovered over his head, rivers stopped running, fish jumped up in the sea, trees swung back and forth, rocks shook and all the animals gathered around him.

For most of his life Orpheus was engaged in agriculture and other domestic activities, but according to Diodorus Seculus (I, 69, 92, 96) he was also credited with being the inventor of an alphabet; according to Euripides, "the Thracian tables" used in Alkes (966-969) contained words written by Orpheus. Orpheus went to Egypt for a while but he could not alleviate the pain from the loss of his Eurydice. He mourned her death and all of nature mourned with him. Finally Orpheus decided to go to the dark underworld, to the kingdom of the souls of the dead, to ask Hades, god of the underworld, and his wife Persephone to give his beloved wife back to him. Together with the Argonauts he traveled along the Vardar Valley and along Morava (Danube) until he reached the banks of the Stiga River (today's

Mlava) at the Stiško Pole in Hyperborea. There he waited for the boatman Haron who was responsible for taking the souls of the dead down to Hades. When Haron arrived at the river bank Orpheus asked him to take him to Hades but Haron refused. Orpheus then began to sing and play his golden lyre. Charmed by his divine music, Haron decided to grant Orpheus his wish by taking him down the River Stiga and into the Homolosk caves where Hades' throne was located. As Orpheus continued to play his music with passion for the love of Eurydice, his melancholy flooded the underworld and the entire underworld kingdom was charmed. His melody had such an effect that it calmed Cerberus and stopped the lixion wheel (a wheel in flames holding a crucified king who was punished by Zeus for loving Hera) from turning. Tantalus forgot his hunger and thirst, and Sisyphus ceased his futile and burdensome task of rolling the boulder and sat on the rock to rest. Even the underworld rulers were affected by this enchanting singer. Hades, charmed by Orpheus's music, asked him why he had come to his kingdom and what he wanted from him. Then he swore to the gods, to his wife Persephone and to the waters of the River Stiga that he would respond to the plea of the famous singer. Orpheus politely requested that Hades return his beloved Eurydice back to the living so that she could feel the joy of life again. Touched by Orpheus' charm, both Hades and Persephone agreed to grant Orpheus his wish and deliver Eurydice to him under the condition that he would leave first and that Eurydice would follow him, and that he was never to turn back or look at her as long as they were both inside the underworld. The god Hermes was put in charge of ensuring that Orpheus did not disobey. Orpheus agreed to the condition and promised he would obey. But as they began their journey back to the world of the living, Orpheus began to doubt Hades' promise. Tormented by his yearning and passion for Eurydice, Orpheus began to slow his pace and listened for her presence to be sure Eurydice followed. But he could hear nothing nor perceive her presence. A feeling of anxiety overwhelmed him and he began to have further doubts about the promise so he decided to turn and look back only to see Eurydice's shadow disappear. He now lost his beloved wife for the second time, this time forever. The door of Hades closed and desperation and lifelessness overcame him and Orpheus did not eat for seven days. He cried non-stop for seven months pleading with the gods and over his dark kingdom he mourned his destiny.

When he returned from Hades without his beloved Eurydice, Orpheus began to despise Dionysus and all the other gods, rejected love from other women, and humiliated all women. Disappointed with his behaviour, Zeus struck down Orpheus with a lightning bolt instantly killing him. But according to another source Orpheus was killed by a Thracian woman and all of nature mourned his death. Finally his soul was free to descend to the underworld where he met and joined the shadow of his beloved Eurydice. Upon his arrival he grasped Eurydice's shadow in his arms and full of love they never again separated.

The Orpheus myth was probably created early in the 6th century B.C. and related to a doctrine of a sect of Orpheus whose followers believed in the divine nature of the human soul and original sin. The vegetarian sect practiced Orpheus's mysteries and wore white clothes. More than 87 hymns dedicated to Orpheus have over the years been preserved. Scenes from Orpheus's myth have often been presented on vases and amphorae from ancient times and later periods, as well as on many mosaics, even on Christian iconography where Orpheus was perceived as a personification of Christ (Sreović et al., 1992, 312).

Apolodor Rh. in the Argonauts (I, 23 and et seq.) speaking of the advice given by the wise centaur Hiron, who lived in a cave in the Thessaly plain Pelion, said that Jason invited Orpheus to join the Argonauts. Orpheus in turn agreed and with his song and music kept the rhythm of the rowers and cheered the heroes at all festivities during their long journey. With his assistance, the Argonauts managed to overcome many difficulties and obstacles, and even escaped the sirens; Orpheus, by his songs and music, calmed down fierce storms and the dragon which guarded the Golden Fleece. From the documented myths it can be concluded that Orpheus, the Macedonian king, was a contemporary to and participant in the Argonaut expedition which, according to the chronology of Eratosthenes, took place in 1225 B.C. and that Orpheus was also a contemporary to the legendary Hercules.

If Orpheus was the native born great-grandson of Makedon from the Macedonian Dynasty of Zeus and if we accept Herodotus's (I, 7, 33) opinion that "… the limit of human life is about 70 years and that power transfer from father to son is about 23 years…" then we can conclude that Makedon ruled approximately 90 years before Orpheus (around 1313 B.C.) and that he was a contemporary of Kadma, king of Thebes. We can also conclude that Orpheus ruled before the Mycenaean King Agamemnon (around 1200 B.C.) and that Makedon (around 1235 B.C. according to Plutarch) was the greatest Athenian hero before Theseus. Senc (1910, 675) positioned King Orpheus to 1250 B.C.

Lin (*Linos*), Orpheus's brother, was another famous Macedonian singer, poet and writer. His glory was greater than that of his predecessors and of his contemporaries. His songs were sung all over the Balkans and the Aegean, especially in the villages during the grape harvest. In this context, Homer also confirmed in his "Iliad" (XVIII, 570) " … that the boy… sang Lin's dear song with his soft voice… ". Lin was credited with inventing the three string lyre with strings made of linen fiber (his name came from the same word –linen, made of linen).

Both Orpheus and Lin have been credited with composing many string instrument songs (singing while playing the guitar). About Lin's written songs, Diodorus Seculus (Bibl. III, 67) said: "Writing with Pella letters, Lin left us stories about the first works of Dionysus, as well as other stories. Orpheus and Pronapid, Homer's teacher, also used these letters". Lin even taught Heracles, the greatest hero, how to read, write and play.

Eagar's third son, Marsia (brother to Orpheus and Lin), lived in Great Phrygia, near the main road in Kelena, in a valley with a huge spring. This was also where Antioch I, one of Alexander the Greats' generals, built the city Apamea, in honour of his mother, during his reign as a Macedonian king.

Marsia was a modest, honest and sensible man. He had the power to charm man and beast while playing his flute. He was fascinated by Cybele (*Kybele*) the Phrygian goddess of nature also known as the Great Mother of the Gods who was worshipped in Asia Minor and the Aegean region. Unfortunately her cult had a bad influence on its worshipers and led them into a life of depravity and self indulgence. The Phrygians were the original inhabitants of the Balkans, neighbours of the Macedonians, who lived in the regions around Lake Prespa and Lake Ohrid with Kidray (*Kydrai*-famous) as their capital.

According to Diodorus Seculus (III, 58 and et seq.), Marsia together with Cybele set off on a journey and while in Nisa they met Apollo, the most famous lyre player and agreed to hold a competition. The winner was to punish the loser in accordance with his own wishes. The citizens of Nisa, including their king Midas, were elected to act as judges. But even though Marsia was a better player, Apollo appeared to be more cunning and convinced the judges to proclaim him the winner. Victorious Apollo cruelly and sadistically punished Marsia by fleecing his skin and hanging it at the Kelena square. With regards to that, Herodotus (VII, 25) wrote the following: "… Marsia's skin which Apollo fleeced and hung according to this Phrygian story, is still hanging at the square."

Marsia's suffering and death was mourned all over the region by gods, people, satyrs, nymphs and nature alike and in his memory the people named a spring and a river near Kelena after him to remind everyone of the unjust and unhappy end of this great artist.

Another story claimed that the Pierias were mothers of famous singers. In Alexandrian times the names of Pierias and of the nine Muses respectively were used to classify Herodotus's works into nine books entitled "Histories apodeksis".

Leont (*leωs*), son of Perseus, appeared in the mythology as an eponymic hero of the ancient Fila Leontida in Sicily, known from the ancient period of Athens and Syracuse. His children were named Kilant, Praksitea, Teopa and Eubula. Leont was a contemporary and good friend of the Athenian king Theseus. During the famine in Attica, according to the prophecy of Delphi, Leont sacrificed his daughters to save his people. His name *Leωs, Laos* – meaning people, became known as "believer" after the sacrifices he made. The grateful Athenians then built an oracle in Kerameika named Leokorion (the daughters of Leont) in his honour.

According to Apolodor (Bibl. III, 15, 1) Leont's daughter Praksitea married the ancient hero and son of the Athenian king Pandion who later became the king of Athens. Although they had many sons only the following were frequently mentioned: Kekrop, Pandor and Metion, as well as the following daughters: Protogenea, Pandora, Prokrida, Kreusa, Htonya and Oritia. When the Delphic Oracle announced that the Athenians were going to defeat Eumol, the Eleusinian hero and founder of the Eleusinian mysteries of the goddess Demetra, they decided to sacrifice another of the king's daughters. Erehtey left it up to his wife Praksitea to decide which daughter to sacrifice. The queen agreed and decided to sacrifice her eldest daughter in order to save their fatherland.

THE LEGEND OF KING MIDAS

According to one myth, the mythological king Midas, famous for his great wealth and wisdom, comes from the tribe of the Broms (*Bromioi* from *brem*ω-bremo, meaning babbling, murmuring; or *Bromos*-bromos, meaning oats) in Macedonian.

Midas (*Midas*) was the son of a Satyr and of the great goddess Ida. He was the king of a Macedonian region known as Bromia. Midas enjoyed the pleasures of life as he ruled over the Brigians or the Moysinecians as they were also known (Greyws 1990, 244). Midas had beautiful gardens on the steep slopes of the Macedonian mountain Bermion (Karakamen, 2052 m), by the river Haliakmon (Bistrica), where the most fragrant roses with sixty-leaf blossoms grow (Herodotus, VIII, 138).

There are several legends referring to Midas. The first was about him when he was a baby still in his cradle. The gods announced that this person would become very wealthy. The sign for his wealth was demonstrated by a large colony of ants carrying kernels of oats (bromos) and placing them into the baby's mouth. It is believed that this region of Macedonia was named Bromia after the "bromos" in this legend. The nymphs, the eternally beautiful young daughters of Zeus who lived freely in nature – up in the mountains, around the waters, in caves, in the woods, and across the fields were also named Bromias (those who squeal and whimper). In Macedonia, the Bromis were responsible for looking after Dionysus, son of Zeus, who first transformed himself into a Billy goat and later into a ram. It is said that when Midas became a grown man he turned to Orpheus, son of Pier, grandson of Makedon, for his wisdom and guidance.

The second legend that refers to king Midas is about his involvement at a famous music competition between Apollo (god of the arts, among other things) and Pan (old god of Arcadia) (Homer, II, 1, 603) where Midas was foreman of the jury. This competition took place in Pieria, Macedonia where Apollo was charged with taking care of the cattle that the gods raised on Olympus. Apollo emerged the outright winner in this competition. At another competition between Apollo and the satyr Marsia (brother of Orpheus and companion of goddess Kibela) that took place in Phrygia, Asia Minor, Midas was a member of the jury and Tmol, the god of rivers, was foreman. At this competition Tmol declared Apollo the winner but when Midas would not agree Apollo punished him by giving him donkey's ears. Midas managed to hide his big ears from the public for a long time but he couldn't hide them from his barber. Midas pleaded with his barber and even threatened to execute him if his secret was not kept safe. But the barber felt bad keeping such a secret and desperately wanted to tell someone. Being forbidden to do so, however, made him think of a different way of telling without being discovered. One day he decided to dig a hole near a river and when no one was present he bent down and whispered these words into the hole, "king Midas has donkey ears". He then covered up the hole and left the river bank. Unfortunately, some time later a cane grew at the very same spot where the hole was dug and as it swayed in the breeze it whispered the words "king Midas has donkey ears". People passing by overheard the cane whisper and Midas's secret was out. When king Midas found out he had the barber executed but he could not extinguish the legend which has survived to this day.

In his iconography the donkey-eared king Midas, after his death, was depicted with halo-like sunbeam rays emanating from his head, symbolizing his power as king in Macedonia where he had lived and reigned. His head was cut off and buried in a hole in Angora (modern day Ankara) to protect the city from foreign conquerors.

King Midas's rule of the steep slopes of Karakamen Mountain with his seat in Voden (Edessa) or Mieza (near today's village Golishani (Leukadia)) is confirmed by archeological excavations. The discoveries of ancient Macedonian royal palaces in that region correspond with the stories told about the riots that took place in the Balkans in the 12th century B.C.

In our toponymical investigation of the Balkans, in the middle basin of the river Danube beside Gerdap, near Dolni Milanovac, we established the existence of a town named Mosna. In the Paleo-Balkan glossology the word mosin means wooden hut. The ethnonym Mosinik is composed of two words: mosin (wooden) and oikos (house). It is estimated that this particular tribe of people migrated into the Balkans in two groups during the second millennium B.C. It is unknown why they migrated but they did, just like the other Hyperborean tribes. The first group sailed the Danube, landed in Asia Minor on the shores of the Black Sea and traveled as far as Trapezunt to the west. The other group traveled along the Morava, Vardar and Crna River valleys and settled in the region around Lake Prespa, which was then called Brigisko Ezero. Etymologically, the word Brigi (Brigians) is a complex word consisting of "bri", meaning moss or gurgle, and gi, gea, ge, geis meaning land, region. When they came to their new environment the new immigrants, then known as the Mosiniks, changed their ethnonym to correspond to their new environment and began to call themselves Brigi (Brigians).

Pressed by the Illyrians, under king Midas's leadership, the Brigians began to drift eastward towards the north-western part of Asia Minor. According to Herodotus (VII, 75) "… during the time they lived in Europe and were neighbors to the Macedonians they called themselves Brigi (Brigians) but after their migration to Asia, they began to call themselves Phrygi (Phrygians)". There were two places called Phrygia in pre-history: Phrygia Minor and Phrygia Major. Phrygia Minor covered the most distant western part of Asia Minor and parts of the Marble Sea. Phrygia Major, together with Binithia on the river Sangaria, covered the region by the Black Sea. Phrygia Major was probably established by the Mosiniks who had previously migrated from the Danube Basin.

When king Midas led the Brigians to Asia, sometime around 1200 B.C. (McKwin, 1986, 157), he was adopted by king Gordius because Gordius had no children of his own. King Gordius was credited with being the founder of the ancient capital Sangaria.

As legend has it, Gordius was originally a farmer and when he was ploughing his field one day a flock of birds and an eagle flew around and landed on his animal-drawn cart. When he returned to town in Telmise, the story of the eagle landing on his cart attracted a lot of attention from the town's people who unanimously proclaimed him their king. The reigning Phrygian king had just unexpectedly died leaving no successor. Then as a token of his gratitude after he was made king, Gordius dedicated his cart, plough, shaft and yoke along with a huge and unusual knot to Zeus. He also left a prophecy that whoever untied the knot would rule Asia.

After being crowned, the king built a new town and named it Gordia. There he built a temple dedicated to Zeus and near the temple he placed his legendary cart with the giant knot. For many years generations of clergywomen watched over the cart and the knot and repeated the prophesy to all that came by, that is until Gordius's compatriot Alexander the Great of Makedon came by one day and untied the Gordian knot by cutting it.

While Midas was king of Phrygia, he was the first "barbarian" to send gifts to Delphi. One of the gifts he sent was his throne which he donated to the citizens of Delphi who administered justice (Herodotus, I, 14).

The Macedonian part of the legend associated with Midas and Marsia is most likely connected to the time of Midas's reign in Asia. We also know that Phrygia was an independent kingdom from about 1000 to 800 B.C. and it flourished during the 7th and late 6th century B.C. Eventually Phrygia was conquered by the Lydian king Alait and later by

Ahemenid of Persia only to be later ruled by Alexander the Great of Makedon and by the Macedonian Seleucid Dynasty.

EURONYME AND OPHION

Mount Olympus, existing far away from the lands of the ordinary people, was viewed as a magnificent mountain by the Macedonians, which quickly became the heavenly home of the immortal gods. According to older religions, the twelve gods originally appeared in the hydrological system of the Danube River in Pannonia, which was believed to be their primordial fatherland. The Goddess of All Things, a female, was the first to appear because females were the ruling gender at that time. It was believed that the early goddess was the titan queen Euronyme (E**urynome**), daughter of Ocean and Tethys. Ocean – a personification of justice, and Tethys – the primordial mother of all gods and living beings.

Etymologically, the name "Euronyme" comes from the Macedonian Paleolithic-Balkan glossology where **eurus (evris), eurunω (eurynω)** means wide, spacious, infinite, while **nomos**- (nomos) means law, order. Thus Euronyme means the one who rules far and wide or a "capacious ruler" who rules on earth and in the sky. According to Homer (II, XXXVIII, 398) and Hessiod (Th. 357 and 907) the first master and creator of the world, Ophion (**Ophiωn** from **Ophis**-ofis meaning serpent) first appeared as a snake while Euronyme was playing with the waves in the sea. As Euronyme's play became more passionate so did Ophion's lust for her until he wrapped himself around her godly hips and inseminated her. After that Euronyme turned into a dove (**perister**-peristera) and while lying in the waves laid an egg from which all things emerged; the child gods, planets, stars, mountains, waters, rivers, animals and people.

In her new role Euronyme became the connecting link in this religion and together with Zeus, king of the gods, gave birth to Harits (**Charites**), the goddess who personified everything that was beautiful in nature and inspiring to the human soul. Harits lived in Olympus with Zeus, in a palace built by Euronyme. Next to this palace were the palaces of the other great gods, while the palaces of the lesser gods were built further away. Harits was an excellent singer and often sang beautiful songs for her father Zeus and other gods. Accompanied by Apollo, Artemis, Aphrodite, Dionysus and others, she often sang at feasts and festivals making wonderful music and spreading beauty to everything her music touched.

When Hephaestus was born to Zeus and Hera, furious by his birth, Hera tossed him into the sea. But Euronyme and her mother Tethys saved and adopted him as their own. To hide him from Hera they put him in a cave in the ocean bed where for ten years he made wonderful jewelry for his female protectors.

When Linkurg, the Thracian king, expelled Dionysus from his domain, Dionysus jumped into the sea to save himself. There Euronyme and Tethys took him and sheltered him under the sea, while for his deed they punished Linkurg by turning him into a madman.

The mythologist Graves (1990, 1) is of the opinion that Euronyme was a holy moon goddess of the visible Moon and as a dove was worshiped by all. The Neolithic Macedonians in Pelagonia had her perched on the peak of Mount Pelister where she remained a symbol of peace known all over the world.

From Ophion's myth, the first demiurge - creator and master of the world - who inseminated Euronyme during a play, it could be seen that the cult of the serpent also existed in Macedonia and is supported by Aristotle (Historia Animalium, 2, 17, 23), where he stated that there is a link between the Moon and the snake and that the snake has as many ribs as there are days in a month. Furthermore, it is said that before Alexander of Macedon was born, his father Philip returned home from a war and saw Alexander's mother Olympias sleeping with a snake in her embrace.

In mythology, Ophion is identified with Boreas, the god of the North Wind of Vardar, who had a serpent-shaped tail and who impregnated Euronyme while he was playing with her. The house of Boreas was located to the north, near the river Struma and its protector was Ophion. In Macedonia the north wind is the strongest of all winds and blows through the Strymon and Hema mountain chain raising storms on the Aegean Sea. The Athenians considered Boreas to be their son-in-law and used his ability to raise storms wherever they needed them. On one occasion, Boreas responded to their call by destroying king Xerxes's huge Persian fleet (Herodotus, VII, 189).

EUROPA AND CADMUS

Europa and her brother Cadmus are closely connected with Macedonian mythology. According to the oldest legends (Homer, XIV, 321) Europa was a lover of Zeus and the daughter of Phoenix. Phoenix was the mythological ancestor of the Phoenicians and the son of Telephas and Agenor, king of Tyre or Sydon. Some authors however disagree and believe that Europa was the daughter of Agenor and the sister of Phoenix, Cilix and Cadmus.

Etymologically, the word Europa (**Eurωpe**) belongs to the Balkan paleo-glossology and consists of the following neologisms: **eurys**, meaning wide, broad and **ωps** (ops), **ωpos,** (opos), meaning face, appearance. According to this definition Europa means "broad faced". In her myth, however, Europa was a very beautiful girl dressed in a purple skirt, embroidered with gold. As the story goes, one pleasant sunny day while playing with her friends on the Sidon seashore, picking flowers and dancing joyfully she attracted Zeus's attention who, at first sight, fell passionately in love with her. To approach her he took the form of a beautiful white bull with golden horns, smelling of roses and safflower. Europa was not frightened because the bull appeared to be tame as she approached it and began to caress it tenderly. Able to coax her to climb on his back, while holding the flower box in her hands, Zeus fled and rushing like a dolphin, swam across the sea, accompanied by Poseidon, Nereus and the nymphs. Zeus took Europa to Crete where she gave birth to three of his sons, Minos, Sarpedon and Rhadamanthus, who in time became wise and powerful judges in the underworld. From there their glory spread all over the world.

In Crete, Europa married king Asterius who adopted the sons she had with Zeus. After Asterius died her son Minos became king of Crete. Minos was a famous and righteous ruler, a legislator and a judge. He lived during "heroic times" and ruled over Crete for three generations before the start of the Trojan War (Diodorus Seculus, IV, 60, 2 and XXXIII, 10).

When king Agenor found out that Europa, his only daughter, was abducted he sent his sons in search of her, threatening them with death if they returned without her. Phoenix took to the west and came to a place where Tunis is today. There he founded the city

Cartagena (Carthage) but after a while he returned to Sidon and became a mythological ancestor of the Phoenicians. Cilix set out to the north of Asia Minor and founded his kingdom Cilicia, named after him. Cadmus, along with his mother Telefas, set sail towards the islands of Rhodes, Ter and Tas, eventually arriving in the land of the Edonjanites in Eastern Macedonia, located between the rivers Struma and Mesta. There Telefas passed away and after her funeral Cadmus went to the Delphic oracle to seek advice on where to find his lost sister Europa. Pythia advised him to give up his search, take a cow and travel far. The oracle instructed him to travel without stopping and build a city where the cow falls from exhaustion. After leaving the Delphic oracle he traveled east along the road that led to Fokida. There Cadmus bought a cow from king Pelagon and allowed the cow to take the lead, which eventually took him to Beothia to a place where he would build Thebes in the future. There the noble cow fell down from exhaustion and Cadmus sacrificed it in honour of the goddess Athena. On the same spot he later built the Cadmus fortification and eventually the city of Thebes where he became king of Thebes and Beothia and, with help from Zeus, married Harmonia. The happy couple had five children. Unfortunately when the children grew up they had to leave Thebes because Cadmus abdicated his throne to his grandson Peniy who forced them out. When they left they turned into snakes and traveled by oxcart to the land of the Enhelei, Enhelys (Eeelers, Jagulari). The Enhelei were an autochthonous people and lived in the basin of the river Drim, from Struga to Boka Kotorska. The Enhelei wanted Cadmus to be part of their tribe in order to defend them from the Illirians who constantly threatened to kill them. They made Cadmus their king because it was professized that they would win the war against the Illirians if Cadmus and Harmonia were to be chosen as their leaders. The married couple then led the Enhelean army and when they achieved victory they settled in Enhelea, in the neighbourhood of the Macedonians. There Harmonia gave birth to their son Ily, (ilo meaning scorched by the sun) and later the entire country was named after him. His sons became eponymic heroes of the various Illyrian tribes while Cadmus and Harmonia lived to a ripe old age. When they died they were buried in Epidamia (Dirahion), present day Drač.

Contrary to claims that Europa was of Asian origin, Hesiod (Th. 133 and 357) stated that she originated from a paleo-Balkan legend and according to him Europa was the daughter of the titan Ocean and Tetida, sister of Thrace, Asia and Africa. Europa, an autonomous continent, was larger and wider than the others. Europa was the sister of Euronima. Onomastically the word “Europa” comes from Macedonia, from an ancient town named Europa. There is also another town named Europa located on the right bank of the river Vardar, near Kukuš, known to historian Tudikid. Another town named Europa can also be found in Almopia. In addition to place names called Europa there are also Macedonian tribes named europaios and europaioi (Papazoglou, 1957, 134). There is also a river in the southwestern part of Macedonia, in present-day Sarandaporot Ravine, that is named Europa. When and how the entire continent took the name Europa, Zeus’s darling, is not known. According to Herodotus (IV, 45) “No one knows who gave Europe its name. We can only assume that this continent was named after Europa of Tir because there was no such name before her. It was obvious that this woman came from Asia, but she didn’t come to today’s Europe, she came from Phoenicia to Crete.” In one of his other works Herodotus (IV, 42) said: “I wonder about those who described Libya (Africa), Asia and Europe and say that there is a small difference between them. In my opinion, according to their length, Europe is twice as long as the other two put together, while according to breadth they don’t even compare.” Consequently, the onomastic of this great continent, to which the Balkan

Peninsula also belongs, comes from its geographical dimension. This is because the city Europa in Macedonia, from which the name Europe comes, was located in the Solun Plain; one of the largest plains of that time.

The personification of the horoname Europe with the anthroponyme Europa, the beautiful daughter of the titan Ocean and Tetida as well as her sister Euronyme, surfaced during the period when the cult of Zeus began to disseminate from Macedonia and Pannonia into Crete, Epirus, Peloponnesus and continental Elada.

The primeval Greek religion, as well as the primeval religion in Macedonia which took root a long time earlier, was necrolatry, a black magic represented by the goddess Hecata. This religion had a totemic basis (Thomson, 1954, 79). The totems (snakes, ants, mice, oxen, horses and other similar creatures) were also tribal symbols.

Anthropomorphic theogonies were adopted in the archaic historical periods before the influence of Homer's works. First they were developed in the central part of the Balkans in Pannonia, then in the region of the Danube hydrological system from where the Neolithic tribes of Macedonia and Eolia (Minijci, Lapiti, Tiroi and others) took them and placed them on the snowy peaks of Mount Olympus. In this twelve god religious system, the original cosmogonical god Pan (from the original homeland Pannonia) lost his pantocratic role and was replaced by Zeus-Dios, Dan, Danu (the new homeland in the Danube).

The oracle of Zeus was located in Dodona, in present day southeast Ioanina, over the river Dodon. Prophecies were created in accordance with the rustling of the holy oak tree leaves and in accordance with the flight of the holy dove (personification of the goddess Euronyme). Given that the prophecies were supposedly created by Zeus himself, the most powerful and authoritative of all gods, they were so influential that later conquerors of the Balkans strived to take over the oracle and appoint their own priests or place existing priests under their authority. Under normal circumstances the priests were appointed by the citizens of Dodona. They were Macedonians from the southeast hillsides of the Vermion mountain (Karakamen) and were called the Seli (**Selloi**). The toponyms of the Seli tribe were preserved for centuries until the arrival of some Slav speaking tribes like the Dragovts and Jerzerits who began to populate this region of the Balkans during the 6th century A.D. The Slav speakers established the village Upper Sel on the northeast hillsides of the Karakamen mountain, 1000 meters above sea level, while the village Lower Sel was established on the eastern side of this region. The two villages were destroyed during the Neguš Uprising against the Turks in 1922 and their inhabitants were expelled (Simovski 1978, 259). The village Seli today is a famous ski resort located between the towns Ber and Negush.

TOPOGRAPHIC LOCALIZATION OF PREHISTORIC AND ANCIENT MACEDONIA

From mythology we can conclude that prehistoric Macedonia existed as a unique community and that it was part of the Aegean world and the huge paleo-Balkan Neolithic family. In geographic terms, it was "sandwiched" between Pelazgia to the south and Pelagonia to the north. It covered the region of the Olympus mountain massif to the east, through Pieria and Pind to the west, Karakamen and Vich to the north and the ridge at the junction of the river Bistrica (Haliakmon) to the south. A great number of autochthonous Neolithic tribes were neighbours of the Macedonians with their closest kinfolk being the Magnets from Magnesia in Thessaly, southeast of Olympus. A little further to the west of the Macedonians lived the Aeolians (Minyans, Lapiths, Tiroits and Flegijci) and past them were the Hysteotides and Tesprotis. There were also the Enhlejcites to the west, the Brygites and Pelagonites to the north, while the Peons, Thracians and Migdons lived to the east.

The river Bistritsa (Haliakmon **Aliakmωn**) is a fast flowing and powerful mountain river with a Macedonian name, which belongs to the paleo-Balkan glossology. The word **alis (**halis) means “very much”, while the word **akmaiω (**akmayo) means “powerful” and the word **akme (**acme) means “sharp angle” depicting the sharp bends of this powerful river. Haliakmon has four large tributaries stretching from four different directions which merge together at the village Chetirok and from there flow southeast where they are joined by the outflowing waters of Lake Kostur (Keletron). Here, located near the village Dupjak, is one of the oldest localities from the soenic architecture dating back to 5260 B.C. The Neolithic town Rupišta or Argos Orestikon, the cradle of the Macedonian Dynasty and the original home of Philip II and Alexander the Great of Macedon, is also located near the village Dupjak.

The middle part of the river Bistritsa flows through a large canyon that cuts through the mountains Pind, Hasia, Pieria, Askio, Bermion and Olympus. The length of this canyon is approximately 130 km.

The last part of the Bistritsa flow leaves the canyon at Ber, between the mountains Karakamen and Pieria and flows through the Solunsko Pole central plain in Botiaia (**Bottaia)**, from the word **bosis** (bosis), **boskω** (bosko), meaning field, meadow, and from the word **bother** (boter) meaning herdsman, and **boton** (boton) meaning grazing cattle) where it curves before it empties into the Thermaic Gulf. During Neolithic times the Thermaic Gulf (‘thermos’ in Macedonian means ‘heat’) extended deep inland into Botiaia, making Pella a coastal town. Today at the same place there is a lake and a river both called Lydia.

In prehistoric times the regions near and around the Bistritsa (Haliakmon) River, mentioned above, which included the slopes, ravines, plateaus and coastal plains, were the cradle of the first Macedonian civilization, later named Upper Macedonia by the first historians of the classical period. Tukidid (463-403) was one of the first historians to distinguish “Upper Macedonia” from “Lower or Coastal Macedonia”.

With regards to the development of the ancient Macedonian state, Kostopoulos (1992, 18) paraphrased one of Herodotus’s (VIII, 137) quotes where Herodotus stated that

the ancient Macedonians from Orestis (Kostur) combined together with other neighbouring independent Macedonian tribes living in Eordaia, Elimea (Kozheni and Grevena) in northern Timfaya (Hasia), in Lyncus (Lerin) and in Pelagonia (or Upper Macedonia, a name given to Western Macedonia) and as they combined into a single entity they considerably expanded their borders to the east. After they established their capital in Aeagea, they kept expanding their state towards the central Macedonian plain, around the lower flows of the Haliakmon, Lydia and Aksia rivers in Coastal Macedonia. Later Alexander I's (495-452) ancestors managed to expand Macedonia even further eastward by uniting with other Macedonians and establishing a strong state stretching from Olympus and the Aegean Sea to the Šar, Osogovo and Rila mountains.

Long before that, around 2500 B.C. according to Tukidid (II, 99), the Macedonian territory was more widespread. The Lincestis, Elmets and other tribes from upper Macedonia, which belonged to the Macedonians, were both allies and subjugated tribes but had their own kingdoms. Alexander, his father Perdiccas and his ancestors the Temenids, who originated in ancient times from Argos (in Orestis), acquired today's coastal Macedonia by expelling the Pierits after the battle at Pieria (1200 B.C.). The Pierits, then under Pangeon, settled throughout Strimon, Farget and other places by expelling the Botiaians from western Botiaia into the neighbourhood of Chalcidice. The Macedonians also took a small piece of land from Peonia along the flow of the River Vardar (Axios), which stretched from the inland to Pella and to the sea, while through Axios to Strimon they ruled over the Migdonians. Most of the Eordian population that was expelled from Eordia died off. But some survived and in turn expelled the Almopians from Almopia and settled around Fiskaw. They conquered other tribes that were still under their rule, from Antemunt and Krestonia to Bisaltia and took a large piece of Macedonian land. All these places were called Macedonia, even as early as when Perdiccas, Alexander I's father, was king and when Sitalco initiated an attack against them.

Thus socially and politically under these conditions the River Vardar (Axios) became the new pillar of the Macedonian state replacing Bistritsa (Haliakmon). The socio-political influence of this important river appropriately gave the ancient Macedonians the name Axios (**Axios**). Etymologically the word **Axios** is based on the words **axw** (axo) **axmai** (axomay) meaning "to lead" and **axios** (axios) meaning "excellent", "worthy", "valuable". According to Homer, "the river Axios is a wide river that fertilizes the soil with the best waters".

Vardar is the largest river in Macedonia. It stretches for 388 km and its basin covers an area of 22,387 square kilometers. Its flow begins in the village Vrutok in the Šar Mountain foothills and as it rolls down it becomes wider and wider, finally emptying into the Gulf of Solun. Vardar has great hydroelectric potential. Its valleys were highly fertile and served as principal agricultural regions for ancient Macedonia, especially Lower Macedonia which was the nucleus of the ancient Macedonian state. Over time all Macedonian tribes in the region came together under this nucleus and established an exceptionally powerful state that set off to conquer the known world of that time

REGIONS IN MACEDONIA

The following geopolitical regions became prominent during prehistoric and historic periods of Macedonia (Tukidid, II, 99 and Papazoglou, 1957):

Upper Macedonia

Orestis (**Orestis**)
Elimeia (**Elimeia**)
Lyncus (**Lugkhstis**)
Pelagonia (**Pelagonia**)
Deuriop (**Deuriops**)
Dasaret (**Dassaretida**)
Atintania (**Atintania**)
Timfaia (**Tumfaia**)
Paravaia (**Parauaia**)
Eordaia (**Eopdaia**)

Lower Macedonia

Amatia (Ematija) (**Amathia**, **Emathia**)
Pieria (**Pieria**)
Botiaia (**Bottiaia**)
Almopia (**Almwpia**)
Amfiaksitida (**Amphiaxitis**)
Migdonia (**Mugdonia**)

Eastern Macedonia

Krestonia (**Krestωnis**)
Edonia (**Edωnis**)
Bisaltia (**Bisaltia**)
Pieria (**Pieris**)
Parorbelia (**Parorbelia**)
Chalcidice (**Halkidike**)
Sintika (**Sintike**)
Peonia (**Paionia**)
Odomantika (**Odomantike**)

MACEDONIA IN TRANSITION – DEVELOPING INTO A CIVILIZATION

For some time the Balkan peoples led a life of ease until it was disrupted during the 12th century B.C. migrations in the northwestern part of the Peninsula. The new migrants at the time were nameless barbarian tribes which later became known as the Illyrians, Epiriotes and Dorians.

According to Tukidid (I, 12) "… even after the Trojan War the Elines were still moving to this region and establishing new settlements, so that Elada could not calm down and rise." This period of history is defined as a transitional period since much has been speculated about it, especially in recent times. This research too will dedicate some space to it.

The invasion of the new migrational hordes (nomadic tribes) made a strong impression on the Dinarida causing sheer panic all through the Balkans, Asia Minor, Palestine and Egypt. These migrations of "peoples from the sea" took place around 1190 B.C. and are verified by the epigram in the Medinet Habu temple in Egypt written by Ramses III.

As was already mentioned earlier, Cadmus of Thebes stopped the Illyrian migration into Enheles in western Macedonia. But the Brigians in Macedonia's north were forced to leave their settlements and migrate to ancient Phrygia in Asia Minor (Herodotus, 7, 73). The Strimons, a Thracian tribe living in the basin of the Struma River did the same. When they settled in Asia Minor they became known as the Bithynians (Herodotus, 7, 75). The Pelazgians were expelled from the Tesprotya Plain, today's Janina, while the Boeotians left Mount Voion and were replaced by the Epiriotes.

The Pelazgians, known as the Petals (**Pethaloi**) and Thesals (**Thessaloi**), left the Danube Basin and migrated to the region where the Aeolians lived (Lapits, Minos, Tiros and Phlegians) and since then this region became known as Thessaly (**Thessaliωtis**) (Papastavrou, 1972). According to Eratosten this took place in 1124 B.C. The Aeolians from Eolia (Thessaly) migrated to Asia Minor, to Eolia while the Achaeans from Phytia migrated to the Peloponnesus.

The Boeotians, neighbours of the Orestis Macedonians, were expelled from Arna to Thessaly around 1140 B.C. and settled in today's Boeotia between Mount Helicon and Mount Kiteron, originally known as the country of Cadmus (Tukidid, I, 12).

The greatest change to Pelazgia however was caused by the arrival of the many nameless tribes later referred to as the Dorians. According to Thessalian tradition, the Dorians invaded Thessaly through today's southern Albania and Epirus, "eighty years after the fall of Troy" (Tukidid, I, 20). After their southerly migration they settled southern Phytia, where the Thessalian Achaeans once lived. There is no historic evidence pointing to the origin of the Dorians but from archeological discoveries it has been shown that they employed arms made of iron and that they cremated their dead. Despite their attempts to settle, they were expelled by the local population and were forced to retreat to the lands of the Histeotidas. Later they were again expelled by the Cadmenians, descendants of the famous King Cadmus of Thebes (Herodotus, I, 56). "From Histeotidas they migrated to Pind where they became known as the Macedonians. From Pind they traveled south through the Pind massif and by expelling the Etols they reached Dripid and eventually the Peloponnesus where they became known as the Dorians".

From what Herodotus and Tukidid (I, 3) have told us, we can conclude that the new settlers "took the names of other people, but the names of the regions they invaded remained the same". The question that needs to be asked now is "with the exception of the Achaeans, the people of Fiotida, who exactly were the first Elines (Hellenes)?"

Contrary to classic historians Herodotus and Tukidid, Sakelariou (1982) and Kostopoluos (1992) wrongly claim that the "Hellenes were Macedonians", that the "Macedonians were Hellenes" and that "Western Macedonia was an ancient common fatherland to all Hellenes".

So, if the descendents of the Achaeans were indeed the first Hellenes then we know they were not Dorians; they were the Achaeans of Fiotida, Thessaly, a tribe of Mirmidons

(**Myrmidones**, from **myrmex** (mirmeks) meaning ants), whose king was Pelei (**Peleus**), son of eginski King Eak (**Aiakos**) and father of Achilles (**Achilleys**). According to mythology the Achaeans never set foot in Macedonia, they passed through Tespritia (Epirus) and settled in Ftia. They were first known by the ethnonym Ahhiyawa or Ahhiyawan, a name used by the Hittites during King Marsil's (1350-1320 B.C.) reign and by the Egyptian pharaoh Ramses II (1288 B.C.), (Childe 1927, 63, 72). The Achaeans never traveled north on their own but during the middle of the 13th century B.C. they were taken north to the Peloponnesus, to Achaea, by Pelop (**Pelops**) from Asia Minor who originated either from the Phrygians or from the Liganians. The people of Pelopiditie originated from Pelop, among whom the most famous were Atrei (**Atreus**), Agamemnon (**Agamemnωn**) and Orest (**Orestes**). Therefore it could be concluded that the Pelopidites were not Elines, but either Liganians or Phrygians.

Herodotus is another source who has identified the time of the Dorian expulsion from Histeieotida and their "settlement in the region of Pind". According to Herodotus it happened during the time of the Cadmians, descendants of Cadmus, during the period when the Cadmians were powerful, before they were driven into exile. The event described in the myth "The seven against Thebes" was coined by Hesiod as "the war of the Edip's sheep" which took place before the adventure of the Argonauts, 1225 B.C. This event was also described in the myths about the "Epigonites", sons of the heroes who, ten years later, took revenge for the attack on Thebes. On that occasion the Cadmians, along with their wives, children, weapons and some personal belongings which they were able to take, making use of the dark, escaped along the road through Macedonia (Graves, 1990, 107, b and 2) and went to the country of the Enheleici.

Herodotus (V, 61) confirmed this when he said that "during King Laodamant's reign (son of Eteokle), the Argaeds expelled the Cadmians to the land of the Enheleici". According to Eratosten's chronology "the war of seven against Thebes" took place in 1213 B.C. and from that it follows that the war of "the Epigones", ten years later, took place in 1203 B.C. The Cadmians were most powerful during King Lai's reign and his guardian Lik respectively, which took place before "the war of seven against Thebes".

The future Dorians were forced to settle the region of Pind in Macedonia and as a result of this, according to Herodotus, they were called "Macedonians". Until that time they were anonymous barbarians. Pind, in a geographic sense, is a mountain range that extends from the end of western Macedonia to Folkida and Boeotia in the Gulf of Corinth. At that time only the small northern part belonged to Macedonia. That part consisted of the Mountain Gramos (2520 m), the southern hillsides of Mounts Vojon (1802m) and Linko (2249m) and the northern hillsides of Hasia (2160m). Administratively these regions and the western region surrounding today's Grevena, between the River Bistritsa (Haliakmon) and Mount Pind respectively, were Macedonian belonging to the Atintania, Paravaia and Timfaia tribes. Other neighbouring Macedonian regions such as Orestis, Elimeia and Peria were not mentioned in the mythology. During the entire Dorian stay in this remote part of Macedonia, Macedonia was stable.

Because this was a mountainous and barren region, the new settlers quickly turned south along the Pind Range and went to Driopida, located between Mounts Parnas and Helika near present day Lebadia. In Driopida they changed the region's name to Dorida and for themselves took the ethnonyme Dorians.

With Driopida and Boeotia as their stronghold, in 1050 B.C., the Dorians began attacking the Pelazgians and Aeolian Athenians but without much success. The Athenians, however, were forced to allow the Dorians to settle Marathon. But Argaed King Evristei, from the Danaid family, was against their settlement and tried with all his might to destroy the Dorians in Elada because in them he saw great danger (Apollodori, II, 8, 1). The Dorians then three times tried to conquer Peloponnesus through the Corinthian Isthmus but without success. It took "three generations" and only after being assisted by the Macedonians did they manage to conquer the Peloponnesus but through the sea straits of Rio-Antirio, near present-day Patra, and to destroy the kingdom of the Mycenaeans. Herodotus (VIII, 43)

referred to this when he said "… according to their origin they were Dorians and Macedonians" which is also confirmed in the "Great History of the Greek Nation" (Ekdotikon, Athinon, 1990, 16) where it is noted that "in addition to the Dorians, a group of Macedonians also took part in the composition of the Mycenaean world attackers".

Temenus led the Dorians during this attack and placed Argos under his rule. When his power over the Peloponnesus was consolidated he established the Argaed Dynasty. Feydon the tyrant who ruled around 750 B.C. and who also comes from this family maintained close relations with the Macedonian court and raised his state to its highest power (Papastavrou, 1972, 106).

Following these developments in the Balkans there is an enormous information gap for the period from the 11th to the 7th century B.C., which historians often refer to as "the dark period of history". Following that there is the archaic epoch which commences with "the second colonization" of the coastal area of the Mediterranean, Adriatic Sea, Black Sea and the shaping of a new political life in the peoples in the Balkans and in Asia Minor. The oldest information about these events comes to us from the poets Tartey, Hesiod, Herodotus, Tukidid, Eratosthenes, Diodorus Seculus and others. The destiny of the original tribal communities in their prehistoric world changed forever after the migration of the Dorians to the south of the Balkans, Peloponnesus, Crete and to the south of Asia Minor and Cyprus.

The Pelazgians could be traced living on the territory of Pelazgia (Elada) up until the 4th century B.C. following the change of structure in the population of the Balkans. According to Herodotus (I, 57 and IX, 28) the Pelazgians were expelled from Thessaly and settled above Tersen in Krestona, between the rivers Axios and Strimon, to the south of Lake Dojran in Macedonia. Many Aeolians (Minijci, Lapiti, Tiri and Flegei) migrated to the western coast of Asia Minor through the Aegean Sea and there north of Smirna they established Eolia. Many of the Pelazgians, Minijci, Lapiti and Jonci (Jonci were Aegean Pelazgians from the Peloponnesus, Herodotus VII, 94) also migrated to the western coast of Asia Minor, in south Smirna, where they established the Jonski Alliance. The majority of the Eolci, mainly Lapiti, Tiroi, Pelazgians and Jonci, remained in Athens and Attica where they originally lived and distinguished themselves in the social and political life in the Athenean "city-state" Polis.

Among the most prominent tribes included were the Butadi, Pizistratidi, Kodridi, Alkmeonidi and Paionidi. Other distinguished Central Balkan tribes included the Perakle, Alkibiad, Solon, Platon and others. A small number of people belonging to some of these tribes migrated from Attica to Hellespont where they established the cities Plakia, Skilaka and others. The Lemno, Imbro and other islands remained populated by Pelazgians and Aeolians who offered resistance to the Persians during the Persian Wars and to Miltiadov's colonization of Athens in 516 B.C.

From what we have presented above it can be concluded that radical population changes took place in this region particularly in the western parts of Elada, including the Peloponnesus and Crete. This includes the formation of Sparta by the Dorians. Athens for a long time remained multinational, resulting in constant antagonism crowned by the Thirty-year War.

KINGDOM OF THE ARGAED DYNASTY

In the previous chapters we have provided the reader with some mythological, historical and archaeological information confirming the arrival and existence of Macedonians even in the oldest periods of history, starting with the Neolithic age. We have offered evidence of the existence of Palaeolithic-Balkan mythological tribal communities among which Macedonians were ruled by kings, had social lives and practiced their autochthonous culture, which was later seized by the Hellenes between the 6th and 4th century B.C.

After the so-called "dark ages" had passed, the Argaed Dynasty came to power and by the 7th century B.C. established the Macedonian state.

Even though social events in the Balkan Region were disrupted between the 12th and 11th centuries B.C., they did not affect the existence and continuity of the Macedonians and there was no emigration out of Macedonia. The new settlers in Histieotida Thessaly, expelled by the Cadmians of Thebes and driven to Timfay Region and Epirus on Mount Pind, were not numerous enough to alter the structural organization of the prehistoric Macedonians.

While the Hellenic world was engaged in the second colonization, which followed the first after the Trojan War, and establishing the "polis" City-States, a new Macedonian community quite different from that as described by the myths began to emerge in the central part of the Balkans. The Orestis (Gorani) from Argos in Western Macedonia began to emerge and lay the foundation of the Macedonian state, the first state in the then Europe, and, in doing so, established the Argaed Dynasty which was to create a global empire. While the mythological Macedonian dynasties are accepted as such there are historical mysteries about the Argaed Dynasty that need clarification. There are issues raised that question the time when the Argaed Dynasty came into existence as well as its genealogical and topographic origins, as to whether it is a Macedonian or a Doric dynasty, and whether the Argaeds originated from Argos in Peloponnesus or from the Argos in Orestis.

The best answers to the Argaed question comes from Herodotus (VIII, 37) in his work entitled "The Histories" where he describes favours that king Alexander I bestows on the Elines in their war against the Persians. Herodotus writes: "The seventh ancestor of this Alexander was Perdiccas who established the Macedonian kingdom as follows: The three brothers, Gauanes, Aeropus and Perdiccas of the Temenus lineage fled from Argos to Illyria and then to Upper Macedonia, to a town called Lebaea. There they served the king where one bred horses, another bred cows, while the third and youngest, Perdiccas, bred goats and sheep. After a misunderstanding the king forced the boys to leave his territory and flee to other parts of Macedonia. Their final destination was a place near the garden of Midas, son of Gordius, where wild roses grew, each with sixty leaves and the best aroma of all other roses. Silen, according to the Macedonians, was also there and above the gardens of Midas stood the cold and inaccessible Mount Bermion (Karakamen). There the brothers made their permanent homes and gradually as their families grew and expanded they conquered the whole of Macedonia."

Herodotus (VIII, 139) continues: "From Perdiccas descended Alexander whose lineage goes like this: Alexander was the son of Amyntas, Amyntas was the son of Alcetas, while the father of Alcetas was Aeropus, and Philip was father to Aeropus, while father to Philip was Argaeus, and father to Argaeus was this Perdiccas who established the state".

So from what we can gather from the information above we conclude that Perdiccas was the seventh generation ancestor of King Alexander I and was the progenitor of the Macedonian Argaed Dynasty

Herodotus (485-425), a contemporary to king Alexander I (495-450), traveled all through Macedonia and during his travels was able to piece together the story of the Macedonian Argaed Dynasty's beginning, which chronologically was dated to around 700 B.C. Some historiographers interpret Herodotus's story about "the brothers fleeing from Argos to Illyria and then to Upper Macedonia" as fleeing from Argos in the Peloponnesus to Illyria and from Illyria to Upper Macedonia. However they have failed to take into account the fact that there were many cities named Argos both in Macedonia and in Elada.

Papazoglou (1957, 180), for example, highlights the fact that there were eight cities named Argos in Macedonia alone, one of them being Argos Orestikon (meaning white, bright, glaring and plain). Be it in Macedonia or in Elada the Argos cities seemed to be located on plains. The most famous Argos in the Peloponnesus was located by the River Inaha in Argolia; and for this reason Homer named the Greeks Argaeds. Then there was an Argos by the River Peney in Thessaly, an Argos in Akarnania and others in Alfilohiska, Argolia, and other regions. Among the cities in Macedonia, the city of Argos in Orestis was the most famous because, as mentioned earlier, this Argos was the original home of the famous Macedonian Argaed Dynasty.

THE ROYAL ARGAED DYNASTY OF RUPIŠTE IN KOSTUR

As we have shown, the earliest inhabitants of Orestis were Macedonians belonging to the Paleo-Balkan Neolithic family. The antroponym or tribal name comes from the word **oros**-oros meaning forest, mountain, boundary, or border. They were also named 'Gorans' meaning mountaineers, border dwellers, or frontiersmen. Their legendary eponymic hero was their king Orest (Goran) from whom, according to Strabo (VII, 326), the Macedonian Argaed Royal family descends. This is also confirmed by Appian (Historia Romana, 1907, 63) who also claimed that "the Macedonian Argaeds are from Argos in Orestis" (**Argos to en Orestiai, othen oi Argaedai Makedones**). Orestis, a border region located in Western Macedonia, bordered with Eordaya and Elomea in the east, with Enhelida in the west, with Desaret in the north, and while bordering in the south with the Brigits, Lihnida and Lyncus respectively in the past, it now bordered with Paravaya, Timfaya and Tesprotia.

Orestis, today known as Kostur Region, was located in Upper Macedonia in the upper basin of the river Bistritsa (Haliakmon). This region was a plateau with a 650 meter elevation at its lowest point, surrounded by the mountains Pind, Gramos (2520m) and Voion (1802m) to the south, Askio (2111m), Verno (2128m) and Vičo (2124m) to the east, Varnous (2354m) to the north and Galičica (2288m) to the west.

Argos Orestikon, or Argos of Orestis (Starbon, VII, 326), was the oldest city and capital of Orestis. The city was located on the flatlands of the Argaed Plain, "Argeasteum campun" (Livy, XXVIII, 33). The city today known as Rupište still exists and can be found in the Kostur Region flatlands only 9km away from the city of Kostur, in the northeastern part of the river Bistritsa (Haliakmon). This city is not only the birthplace of several of the Argaed Dynastic kings but is the city that produced a large number of "heters" for the Macedonian phalanges.

Recent archaeological excavations in Orestis and the surrounding region have unearthed artefacts originating from the Neolithic age and even some originating from the Palaeolithic age. Most of these were found in the present day Armenovo (Armenohori) locality, located about 1.5 km away from Rupište (Argos Orestikon). Archaeologists consider this to be the primeval Argos. Other localities in this region include Nestram (Nestorio) located on the northeastern slopes of Gramos, Želegože (Pendavrison), Prešteni (Avgi), Gorentsi (Korisos) and Krpeni (Krapeni) located near the southeastern coast of Lake Kostur, Korešta (Korestis) located near the upper basin of the River Bistritsa (Haliakmon) and others (Daskalaki, 1928, 14).

Stone Age settlements of special significance include the village Dupjak (Dispelio) (**Dispelio**) located on the southern coast of Lake Kostur about 8 km from Kostur City. Settlements such as this were also found on the coastlines of other Macedonian lakes including Lakes Ohrid, Prespa, Dojran and others. In this locality however, where investigations were conducted starting in 1938 and were continued through 1940, 1974, 1992, 1993 and 1994, large walls were found made of huge processed stones and wooden palisades (fences made of piles driven into the ground) under the surface of the lake which were used to attach wooden houses. Stone tools such as axes, land cultivation devices, household and other tools were also found underwater. Among those artefacts a very interesting and important palaeographic syllabary written on a wooden board was found, carbon dating to 5260 B.C. (Hourmouziades, 1996).

From what we have shown above we can conclude that Orestis was well populated from Neolithic times, especially after the arrival of the first Macedonians who chose to settle there and make it the cradle of all Macedonians.

From Kostopoulos, a well known researcher, publicist, historian and author of ten monographs dealing with Macedonian issues, we have learned that Makedon was Zeus's son. In his charter "Myths and History" of his last monograph (1992, 14) Kostopoulos explains that "according to mythology, the founding father of the Macedonians was

Macedon, son of Zeus, who ruled Western Macedonia, while his brother Magnet reigned over eastern Thessaly. In the last charter “In the dawn of history”, Kostopoulos explains that “the bright history of the Macedonians commenced about 700 B.C., with Orestis (Kostur) as their centre. The Argaed Macedonian Royal Dynasty came from this part of Macedonia and extended to the Dynasty of Philip II and Alexander the Great”.

In order to substantiate his findings regarding the Argaeds, Kostopoulos quotes Appian (I-II century B.C.) from his work “Historia Illyrica” where Appian explains that “the Argaed Macedonians come from Argos in Orestis”. Kostopoulos then goes on to say that Argos, the city located near the source of the Haliakmon River, was the fatherland of the founding father of the Macedonian kings. In other words, he was referring to Argos in Orestis. (One of the Haliakmon confluents which took water from Lake Kostur, which at the time was called Keletron). Similarly Kostopoulos also quotes Strabo (63 B.C. – 24 A.D.) and Pausanias (2nd century B.C.) who both presented the same assertions about the origin of the Macedonian Argaed Royal Dynasty being from Argos in Orestis and not from Argos in Peloponnesus, as claimed by some other historians.

Additionally Kostopoulos quotes Hesiod (7th century B.C.) presenting his claim that Makedon and Magnet were brothers and that the prehistoric Macedonians lived in Pieria with their founding father Makedon, while Magnet was a king of Magnesia in Thessaly. Macedonian king Perdiccas I, from the Argaed Dynasty, built his capital in Aegae (**Aigai**), today’s Vergina, around 700 B.C. on the steep slopes of Mount Pierija.

WAS ORESTES OF MIKENA A MEMBER OF THE AGAMEMNON FAMILY FROM MACEDONIA?

According to Herodotus, Temenus's descendants fled from Argos to Illyria and then to Upper Macedonia. These comments most probably led Strabo (VII, 326) to write: "… it is said that in the past Orestis was ruled by Orest. Orest ran away after murdering his mother. As a result of Orest's rule, the country which he ruled became known as Orestis and the city of Argos in Orestis was named after him."

This citation, later exploited by various historians, was given as proof connecting Achaean (Eliniki) history with Macedonia. However if we want to be objective we need to take a closer look at this citation and ask the question; did Orest, Agamemnon's son, ever stay in Macedonia?

According to legend, Orest was born in Mycenae in the Peloponnesus where his father Agamemnon was king. He had a happy childhood living with his parents until Agamemnon's death after his return from Troy. As legend has it, Agamemnon was killed by his wife Clytemnestra and her lover Egist on the thirteenth day of gameleon (January) 1182 B.C. (Graves, 1990, 112m, 4) and was buried in Amikla near Sparta in Mycenae (Pausanias, II, 16, 5).

At that time Orest was only a boy of 10 to 12 years. His life was in danger but his sister Elektra, with the assistance of an old teacher of her father's, saved him. Before his father's death Orest spent some time with the shepherds in Laconia. Later he moved to Drisio, at the entrance of Parnas, and lived with his relative Strofi who had married Agamemnon's sister. This is where he received the tragic news about his father's death.

Eight years later, Orest, through Athens, returned to Mycenae with intent to murder his mother and her lover whom she had now married (Graves, 1990, 113 g).

Again according to legend, from what we can gather, Orest remained in Laconia, Parnas and Athens from age 10 to 20. More precisely he spent the second decade of his life traveling along the route Mycenae -Laconia- Parnas- Athens- Mycenae.

His success in murdering his mother to revenge his father, landed Orest in trouble with the authorities. Being pursued by Erineite he took refuge in Delphi and later in Athens, Argos and again in Athens where he was ordered to bring the statue of the goddess Artemis from Taurida by the Black Sea in order to ransom himself. Making use of the shrewdness of his second sister Iphigenia, who was a priestess at the temple of the goddess Terutiska, he returned to Elada, accompanied by his sister, with the statue in hand.

After murdering king Egist (his mother's lover), who by now had ruled for seven years, Orest seized power in Mycenae and in Argolia and ruled these regions to a ripe old age. He was ninety years old when he died as a refugee in Arcadia fleeing from the Dorians. Orest was buried in an unmarked grave in blacksmith Tegeia's yard (Herodotus, I, 67, 68). Orest died during the time of the Achaean exodus from the Peloponnesus in 1104 B.C. and the Dorian migration.

From what we have shown, we can conclude that Orest from Argos in the Peloponnesus had never been to Illyria, Epirus, or Upper Macedonia and that it was impossible for the city of Argos Orestikon in Macedonia to have been named after him. Besides when Agamemnon, Orest's father, was killed by Egist, Orest was a young child living, or rather hiding, under the protection of his relatives. After his mother's murder, Orest was forced into exile, had to provide strong evidence to prove his innocence and had to travel by sea on an oar propelled ship to Taurida and back, a 3,000 km long and perilous journey, infested with "the people of the sea".

The Orest of Peloponnesus could not have gone to Orestis in Macedonia because of the great migration of peoples (Pelazgians, Ionians, Achaeans, Cadmians, Boeotians, Thessalians, Illyrians, Dorians, Eperians, etc.) taking place at that time which made it very dangerous to travel by land. He couldn't have gone by sea either via the Ionian or the

Adriatic Seas, a distance of over 1,200 km. The seaways and the lands, particularly in the Apolonia and Epidamnos Regions, were dangerous and under constant threat of attack.

Another argument as to why Orest could not have gone to Macedonia is because Cadmus's descendants, being expelled from Peloponnesus by the Argaeds during the "Epigons", were then in power in Enhelia and would have been hostile to him and his party.

According to another version of the story, Orest and Electra were brought to Argos to be tried by the people and were found guilty and sentenced to commit suicide. Apollo however decided to save them by exiling them for a year to Parasia (Euripides, 480-406 B.C. in Orestis).

There is also a third version of the story according to which Orest went mad after his mother's murder. Being seriously ill he was admitted for medical treatment for a year in Giteon in the Achaean Parakiparis, in south Peloponnesus (Pausanias, 3.26.8 and Thomson, 1954, p. 281). This claim also falls in line with that of Euripides.

From what has been presented here we can conclude that the names given to Orestis in Macedonia and Argos its capital did not come from the Achaians or from Orest, son of Agamemnon of Mycenae. These names however did belong to the Macedonian linguistic paleo-Balkan toponyms in Pelazgia for several millennia before the arrival of the Achaeans, later renamed Elines.

DESCENDANTS OF TEMENUS

According to Herodotus's genealogical accounts regarding the Macedonian Royal Dynasty there were "three descendants of Temenus", which raises the question; which Temenus was Herodotus talking about?

According to mythological records there were two Temenuses, one was the son of a Pelazgian from Arcadia in the Peloponnesus who became famous because he dedicated three places of worship to Hera, but no descendants of his were ever mentioned. Even if he had descendants they would have been of Pelazgian heritage and not of Dorian (Pausanias VIII, 22, 2).

The other Temenus mentioned in mythology was one of Heracles's descendants, which means that he was of Heraklid Dorian origin and not of Pelopid. He was the one who conquered the Peloponnesus in 1104 B.C. with Macedonian assistance. This Temenus had three sons and a daughter and was king of Argos. This Temenus, while taking a bath, was killed by his two sons Kerin and Falk. They killed him because he wanted to leave the throne of Argos to his daughter Hirneta and her husband Deifond. Deifond at the time was counselor and army commander working for Temenus.

For murdering their father, the citizens of Argos expelled the two brothers and allowed their sister and her husband to take the throne. The brothers, however, in time returned and took the throne by force expelling their sister, brother-in-law and younger brother. Having fled to Epidary, the two brothers Kerin and Falk had their sister Hirneta kidnapped in order to take revenge on Deifond. Deifond retaliated by pursuing the kidnappers and had Kerin killed. Seeing that Deifond had murdered Kerin, Falk took matters into his own hands and strangled his own sister. Seeing that Falk had strangled his wife, Deifond had him killed. The younger brother unfortunately became a victim too as Deifond also had him slain (Pausanias, II, 28, 3).

From what we have shown above, we can conclude that Temenus's descendants were all killed. There was no mention of any descendents.

In another matter, while referring to Alexander of Macedonia, Plutarch (III, 2) stated that "from his father's side Alexander was a descendant of Herakles through Karan (Caranus), while from his mother's side he was a descendant of Eak through Neoptolemus".

Karan (meaning head, chief, or commander) under that name was unknown to Macedonian mythology, however a hiparh appeared in Macedonian history within the army of Alexander of Makedon. Karan was also unknown to Herodotus (VIII, 137) who believed the Macedonian Dynasty began with Perdiccas.

Karan first appeared with Teopomp, a friend of Caesar and mythmaker from Knid. Here Karan was a factious character connected with the Macedonian and Peloponnesian Argaed Dynasty. According to Teopomp, Karan was a descendant of Heracles's great, great grandson Temenus, eight generations detached, which corresponds to around 622 B.C. Karan moved from Argos to Edessa and as such was an "ancestor" to Philip II (382-336), father of Alexander the Great. And according to these dates, Perdiccas was older than Karan.

Therefore it follows that the founders of the Argaed Macedonian Royal Dynasty, following the male line, were not foreigners from Peloponnesus as we are told but native and autochthonous to Macedonia, descendants of king Temenus of Argos, Orestis who was great grandson to the eponymic hero Orest, founder of Argos and of the Argaed Macedonian Royal Dynasty. The name Temenus (dedicated to a deity, or a boundary) belongs to the paleo-Balkan Macedonian glossology.

ALEXANDER'S FAMILY'S RELATIONSHIP TO THE MIRMIDONIAN EAKIDS

The legend of Alexander's family in relation to the Mirmidonian Eakids, Achilles and his son Neoptolen is best described by Pausanias (I, 11) as follows: "This Pirrhus had no relations with Alexander of Macedon, except for the origin of their common ancestors. Pirrhus was a son of the Eakovits, a son of Ariba (?, 350 B.C.), while Alexander was a son of the Neoptolomey's, Olympias and Philip II. Alketa, son of Tarip, was Neoptolemus's and Arbia's father. Pirrhus (?, 318-278) was a Macedonian general and Epiriote king and there were fifteen generations separating Tarip from the Achaean Pirrhus."

When Troy was demolished in 1183 B.C. this Achaean Pirrhus, Achilles and his son Neoptolemus were nicknamed "Pirrhus" (meaning red, fire). He was one of the first leaders to return to Thessaly and, based on Hellenic claims, he arrived and settled in Epirus. He had no children with his wife Herniona (daughter of king Menelay) but did have three children with Andromaha (Hectors' widow) whose names were Molos, Piel and the youngest Pergamon. Piel became king of Epirus and from him originated the Eakovian Pirrhus and his descendants. The Eakovian Pirrhus did not originate from Molos, as claimed by some.

Tarip's son Alketa had two sons named Ariba and Neoptolemus. Neoptolemus had two children named Olympias and Alexander. Olympias married Philip II with whom she had Alexander of Makedon, later named Alexander the Great.

As for Neoptolemus, son of Achilles, he was killed in Delphi while plundering the very same shrine in which he was later buried (Pausanias, I, 13).

The Mirmodinian origin of the Eakids also refers to Achilles. According to Thomson (1954, 498) in the beginning this genealogical ethnonyme belonged to the pre-Achaean citizens of Elada, because the Danauts were citizens of Argos in Peloponnesus and native populations of Pelazgia respectively, which was before the arrival of the Elines.

CAMPAIGNS OF THE TEMENIDS

The story of the Macedonian kingdom, according to Herodotus, begins with "three of Temenus's descendants fleeing from Argos to Illyria, and from Illyria to Upper Macedonia.." (Herodotus, VIII, 137). In this story it is unclear why Illyria borders western Orestis given that the two regions were separated by the Pind and Galičica Mountain Ranges and the watersheds of the river Bistritsa (Haliakmon), which flowed into the Aegean Sea, and the river Devol, which flowed into the Ionian Sea. Argos, the oldest city of Orestis, was located 40 km from Illyria and Epirus. If it is accepted that Perdiccas and his brothers went on a historical journey to Argos in Orestis then it is clear that, knowing their way around because they were native to that region, their destination was Upper Macedonia. A road to Upper Macedonia however ran east, not west where Illyria was located. Or perhaps Argos was located in Illyria at that time but this has not been proven historically. Orestis however was in Upper Macedonia and the next leg of the journey would have been the city Lebea which was located in the Macedonian region of Elimea, in neighbouring Orestis. There was no reason for them to go westward and then return eastward.

Additionally, Herodotus underlined that "… the brothers went to Upper Macedonia and arrived in the city Lebea". But where is Lebea in Upper Macedonia? There is a small settlement today called Libera located in Elimea Region, on the eastern slopes of Mount Askio (2111m). It is about a 30 km distance in a straight line from Argos in Orestis, which is about the same distance from Mount Bermion (2052m) located to the east. Hypothetically,

Lebea (Libera) was most probably located in the middle of the fertile plain on the road linking present-day towns Kožani-Kajlari (Ptolemaida). Today there is a large village called Perdiccas located about 20 km north of Libera.

When "the brothers" left the kingdom of Lebea they were pursued by the king's cavalrymen but managed to save themselves by crossing the River Bistritsa (Haliakmon) just before it suddenly swelled with water so much so that the cavalrymen couldn't cross. From there the Temenids traveled to other parts of Macedonia and settled in the Midas vicinity. The only river present in that region was Bistritsa (Haliakmon), which ran between Mounts Bermion and Pieria, forming a huge ravine. The only natural crossing over this river in that part of the country is 60km downstream from Lebea (Libera), at the eastern slopes of Bermion (Karakamen), 6km south of the ancient Macedonian city Ber where the eastern part of the Bistritsa ravine ends.

"This other part of Macedonia" which Herodotus was referring to was Lower Macedonia or Ematia as it was known during earlier times. Lower Macedonia or Ematia was a wide plain between the lower basins of the rivers Bistritsa (Haliakmon) and Vardar (Axios), the region covering Boeotia and Central Macedonia respectively. There existed large ancient Macedonian towns on and around Mount Berion (Karakamen) including Edessa, Nausa, Mieza, Marinia and as mentioned earlier, Beroa.

"When the brothers seized the territory", they built Aegae about 20km south of Beroa, on the right bank of the Haliakmon River and "the brothers set off from there to subjugate the whole country" (Herodotus, VIII, 138).

All of what Herodotus had said was also confirmed by modern Hellenic researchers such as Daskalakis 1982, Kostopulos 1992, et al, who claim that the Macedonian historic centre of 7th century B.C. was Orestis and Argos Orestikon (Rupište) in Orestis, from where the Macedonian kings and the Macedonian Argaed Dynasty originated. In other words Philip II and Alexander of Makedon's ancestors originated from Rupište (Argos Orestikon) and not the Argos in the Peloponnesus.

MACEDONIA FROM PERDICCAS I TO PERDICCAS III (700-359 B.C.)

Perdiccas I (**Perdikkas**, from the words **Per**-"per" meaning "very" and **dikas**-"dikas" meaning "judge", "fair", or "most impartial and fair") was the founding father of the Argaed Royal Dynasty of Orestis (Rupište – a region in Kostur), Upper Macedonia and the founding father of the Argaed line. His kingdom was Botiaia, a region that occupied the middle part of Lower Macedonia, then grew to include Ematia, Pieria, Elimea, Timfaya, Orestis, Eordia, Lyncus and Almopia.

Perdiccas I established his capital in the foothills of Mount Pieria and named it Aegae (**Aig**-**ai**-basis, **aix, aige, aigai**– meaning goat, a place for goats, also bright or white). The goat, at that time, was a symbol and a mascot of the Macedonian kings, especially during court festivities (Tupurkovski, 1993, 34). According to Diodorus Seculus (VII, 16), the Delphic oracle advised Perdiccas to go to Upper Macedonia, to Botiaia, to a place where snow-white goats with silver antlers lived and there to make a sacrifice to the gods and build a town. The king did as the oracle advised and built Aegae and by tradition it hosted the Macedonian court celebrations, popular folk dances and other events organized by the Macedonian rulers. Aegae also became the burial place of Macedonian kings. Archeological finds have confirmed that such a place existed and indeed was the cultural centre of the Macedonian rulers. Archeological finds in Vergina (Aegae) have also confirmed the existence of human dwellings and a necropolis dating back to the 9th century B.C.

Listed here are some of King Perdiccas's successors who became kings: Argaeus I (**Argaios:** of Argos), Philip I (**Filippos**) and Aeropus I (**Aeropos**). During King Alcetas

I's (**Alketas**) reign, around 550 B.C., the Macedonian kingdom expanded to the north, gained several eastern provinces around the Thermaic Gulf and annexed Migdonia.

King Alcetas I was succeeded by Amyntas I (**Amyntas**) who ruled from 540 to 495 B.C. Amyntas became a vassal of Persia and during the entire period of the Persian-Hellenic wars, 490-479 B.C., Macedonia was a Persian protectorate. In 512 B.C. the Persian army imposed itself on the Bosphorus, occupied Thrace and crossed the Danube River and declared war on the Scythians. Following their unsuccessful campaigns against the Scythians, the Persians turned west and south in the Balkan Peninsula. For the developments that followed, Herodotus (V, 17 et seq.) wrote: "When Magavaz, the Persian leader subdued the Peonians, he sent a delegation to Macedonia consisting of seven notable Persians who, after himself, enjoyed great reputation in the military camps. The delegation was sent to Amyntas to ask for land and water on behalf of Darius their king …" Amyntas gave the Persians what they wanted and asked them to be his guests.

After they had feasted on the food and drank the wine, the Persians made a special request of the Macedonians. According to Herodotus here is what they said: "Dear Macedonian friends, we the Persians have a custom according to which our wives and lovers usually sit with us at official meals." To which Amyntas replied, "Persians, we Macedonians have no such custom since our men and women sit separately, but because you are our masters and that is what you demand, then your wishes shall be fulfilled." After that Macedonian women were brought in and seated next to the Persians who, being drunk, began caressing their breasts, while some tried to kiss the women. While this was going on Amyntas remained calm but his son Alexander, who couldn't control his anger, whispered to his father: "Father, why not take the oportunity to take a rest while we remain here and look after our guests."

King Amyntas took his son's advice and left while Alexander remained and continued to entertain the Persians. "Distinguished guests, these women are at your disposal now and if you wish you could deflower them all or some, but please let them wash first," Alexander instructed and the Persians agreed. At this point Alexander sent the women to their rooms while instructing the same number of his men to dress up in women's clothing.

When Alexander again appeared before the Persians with the "women", he said: "Persians, I believe you are envoys of your king and as such we offer you our mothers and sisters to give you the respect you deserve." As soon as the Persians tried to touch the "women", the disguised men killed them all.

When other Persians came looking for them, Alexander skilfully calmed them down with offerings of bribes and by offering Bybar, their leader, the marriage of his sister Gigea (**Gugaia**), thus whitewashing the matter.

After king Amyntas's death, Alexander (**Alexandros**) took his father's throne as Alexander I and ruled from 495 to 452 B.C. Alexander I is remembered in history as the first organizer of the Macedonian infantry and cavalry. He is also known for his participation in the Peloponnesian Olympic Games, which took place most probably in 496 B.C. According to Herodotus (V, 22) "When Alexander came to Olympia and wanted to take part in a running race, other Elines did not want to allow him this opportunity because they claimed he was not an Elinas but a Barbarian and only Elines could compete in the Olympic games. On that occasion, Alexander proved to them that he descended from the Argaeds and as such he was an Elinas." But instead of fully recognizing him as an Elinas for these and other reasons, which we will explain later, he was recognized as a Hellenophile and consequently became known as Alexander I the Philhellene (a friend of the Elines).

During the Persian-Hellenic wars the Macedonians were engaged on both sides. While supporting the Persians on one side, they supported the Hellenes in the sea battle at Salamina near the end of September 480 B.C. Herodotus (VIII, 43) explains: "The following peoples took part in the Salamina war: Spartans, Corinthians, Sikioneani, Epidavrani, Trezeneani and Hermioneani. All, except the Hermioneanites, were Dorians or Macedonians". Before the famous battle at Platea in Attica, in the spring of 479 B.C., Alexander personally informed the Spartan king Pausanias regarding the numbers,

arrangements and armaments of the Persian forces, as well as the timing of the battle. Defeated, the Persians left the Balkans in a state of panic. King Alexander I, as a Persian envoy, was given the responsibility of concluding a peace treaty between Persia and Athens. Due to these and other services which Alexander I provided for the Hellenes he became known as a "Philhellene". If he was truly a Hellene then why call him a Philhellene?

During Alexander I's reign Macedonia's borders were extended eastward gaining Krestonia and Bizaltia, all as a result of conquests resulting from the Persian conflict with Athens, Sparta, Macedonia, Thrace and Illyria.

Alexander I was succeeded by his son Perdiccas II (**Perdikkas**) who ruled in the period from 452 to 412 B.C. Perdiccas II ruled Macedonia during the Peloponnesian Wars when his relations with Athens were in and out of constant crisis due to Athens's expansionist and colonialist pretensions towards Macedonia and the Thracian coastline. During this time Perdiccas II made use of the Spartan expedition of 424 B.C. to crush the Athenian Coalition and Athen's colonial rule. Perdiccas II was also able to eliminate Thracian threats from king Saltik (429 B.C.) and to successfully take advantage of Hellenic city-state antagonisms. It was also during Perdiccas II's rule that Hippocrates of Kos, the most famous physician of that time and most outstanding figure in the history of medicine, came to Macedonia to the Macedonian court to personally heal the Macedonian king. Another famous personality to visit the Macedonian court was Herodotus of Halicarnassus also known as the "Father of History". Herodotus visited Macedonia around 560 B.C., before Hippocrates, and contributed an immense amount of historic knowledge about Macedonia to the world.

After Perdiccas II's death, Archelaus, his son, inherited the Argaed throne in Macedonia and ruled from 413 to 399 B.C. Archelaus's contribution to Macedonia was "the widening and building of new roads and the reinforcement of the Macedonian military with more horses, ammunition and auxiliary equipment. He had done a much better job than his predecessors" (Turkidid, II, 100).

Archelaus is known for establishing Pella (**Pella)**, the new Macedonian capital, near the Thermaic Gulf in the province of Botiaia. It took only a single generation for Pella to become the largest and most beautiful city in Macedonia. Archelaus is also known for founding the holy city of Dion (**Diwn**) on the eastern slopes of Mount Olympus. Dion was protected by a 2,500 meter long wall and covered an area of approximately 460,000 square meters. Built within the city was a temple dedicated to Zeus and other sacred religious sites were dedicated to Dionysus and Demetra, Asklepia, Izida, the Muses and to others religious figures. The city also had theaters, necropolises, palaces, thermal baths, houses for notables and other facilities which were discovered by archeologists in 1920, 1929, 1978 etc.

King Archelaus belonged to the most outstanding figures of Macedonia. He continued to shape Macedonia's domestic and foreign policy tracing back to king Perdiccas II who aimed to liberate the Macedonian coast from Athenian colonialization and from Hellenic influence. In order to free himself from the pressures of Athens, Archelaus, in 410 B.C., relocated Pidna to the interior of the country. Pidna at the time was the most important coastal city in the Thermaic Gulf and vital for Macedonia's independence. During Archelaus's rule, from a backward nation, Macedonia was developed into a modern state. The economy was strengthened and huge palaces, roads, administrative centres and cultural institutions were built. Many prominent figures from the cultural circles of Ionia, Eolia and Elada stayed at his court. Among the most famous was Euripides (485-406), the greatest tragedy writer of all times, also a disciple of Anaxagoras and a friend of Socrates. Euripides, out of respect for Archelaus, remained in Pella until Archelaus's death.

It is assumed that in 403 B.C. the Ionian alphabet was introduced in Macedonia by Euripides during archon Euklides's time, much earlier than that introduced by Athens (Papastavrou, 1972, 61).

The Macedonian court was decorated around 700 B.C. by Zevksis the most popular painter of Sicilian Heraklea. Hesiod, the famous epic poet, was also associated with Macedonia. It is believed that he was not Macedonian but he did boast of being of

Macedonian origin when he wrote that he too was a son of Zeus with the same surname as other Macedonians (E.I.E., 1976, 1490). Hesiod was an author of theogony, creator of Olympian god myths and cosmogony, origins of the universe. In his contributions entitled "Works and Days" he laid the foundations for the sciences of agriculture, shipping, household running and general living, which he intermingled with myths and fairy tales.

After king Archelaus's accidental death there was a period of anarchy during which Illyrians, Peonians, Olinthians and other tribes invaded Macedonia. This period lasted 40 years during which time nine Macedonian kings were crowned. Unfortunately, even with Spartan military assistance during the period from 379 to 362 B.C., Macedonia was unable to recover and pursue its own independent international policy and as a result it continued to be embroiled in the rivalries of the Hellenic world, coming between Athens and Thebes.

Amyntas's son Philip took the Macedonian throne under these circumstances which some historians, led by Droysen (1877), denote as the Hellenistic period. The Hellenistic period according to these historians began with Philip II and Alexander of Makedon and their successors and ended in 30 B.C. with the fall of Ptolemy's Macedonian-Egyptian kingdom under Octavius. Our investigation here, with which other authors also agree, convincingly proves that this period was a Macedonian period. During this 300 year interval Macedonian culture and civilization came into full bloom. The Macedonian kingdoms, one in the Balkans with Pella as its capital, another in Egypt with Alexandria as its capital and a third in Asia with Antiochia and Pergamon as its capitals became the generators of an autochthonous Macedonian civilization. The Macedonian language, "known as Alexander's Koine" for around 900 years, in its part became the "lingua franka" of global diplomacy, science, trade and communication. However it assumed greater importance when Christianity first appeared. During this time the Koine language contributed to the world's Christianization and when it was introduced into Christian liturgy it became one of the official languages of the Roman Empire.

KINGS OF THE ANCIENT MACEDONIAN DYNASTIES
ARGAEDS AND ANTIGONIDES

Perdiccas I (707 - 660) (around 700 years B.C.)	**Perdikkas A`**
Argaeus I (660 – 645)	**Argaios A`**
Philip I (645 – 640)	**Filippos A`**
Aeropus I (640 – 574)	**Aeropos A`**
Alcetas I (574 – 541)	**Alketa A`**
Amyntas I (541-498)	**Amyntas A`**
Alexander I (498-454)	**Alexandros A`**
Perdiccas II (454-413)	**Perdikkas B`**
Archelaus (413-399)	**Arcelaos**
Orestes (399-399)	**Orestis**
Aeropus II (398-395)	**Aeropos B`**
Archelaus II (399-389)	**Archelaos B`**
Pausanias (389 - 389)	**Pausanias**
Amyntas II (389-393)	**Amyntas B`**
Aminta III (393-370)	**Amyntas C`**
Argaeus II (393-392)	**Argaios B`**
Alexander II (370-367)	**Alexandros B`**
Ptolemeus (367 – 365)	
Perdiccas III (365-359)	**Perdikkas C`**

Amyntas IV (infant)
Philip II (359-336) **Filippos B`**
Aleksandar III (336 – 323) **Alexandros C` Megas**
Alexander IV (323 – 310)
Philip III Arrhidaeus (323-317) **Filippos C` Arriadaios**
Antipater (Regent) (336 – 319)
Cassander (305-297) **Kassandros**
Antigonus (306 – 301)
Demetrius I (306-283) **Demetrios A`**
Lysimachus (305 – 281)
Alexander V (297 – 294)
Antipater I (297 – 294)
Antigonus II Gonatas (276-239) **Antigonos B` Gonatas**
Demetrius II (239-229) **Demetrios B`**
Antigonus III (229-221) **Antigonos C` Dωsωn**
Philip V (221-179) **Filippos E`**
Perseus (179-167) **Perseus**
Andriscus (pretender) (149 – 148)

PART II

ANCIENT MACEDONIA

HISTORY OF MACEDONIA

MACEDONIAN VS "HELLENIC" CULTURE

The concept of "Hellenism" was introduced in historiography by the German historian Droysen, 1877-78, and later was accepted by other authors such as Ferguson, 1911, Heuss, Launey, 1949, Beloch, 1927 and others. A starting point for these authors was their assumption that Macedonian history and culture belonged to the "Hellenic corpus". These assumptions were made without giving consideration to the archetypal prehistory of the Central Balkans and its culture which migrated from the north to the south, east and west.

The migration of cultures taking place is confirmed by the presence of Mesolithic archetype art present in "Ancient Europe" with its cultural epicentre located in Lepenski Vir, which existed between 7,000 – 6,000 B.C. Here Mesolithic sacral architecture, monumental stone sculptures, clay model houses, etc. have been found. Clay model houses have been found in Porodin and other localities as well. While these people lived in clay houses, people in other parts of Europe still lived in caves, natural shelters, or in modest huts and tents and, from the scant findings, still engraved their art in bone and horn (Srejović and Babović, 1983). According to Neolithic engravings found in Macedonia, the more advanced cultures drew their art onto rocks, like the samples found in Kratovo depicting maps of stars, symbols now utilized by Christianity and other artistic motifs (Aleksovski, 2001).

The artistic talent of this culture is also supported by some of the oldest artefacts discovered like the small plank discovered by Hourmoyziades (1996) in Kostur in Dupjak locality in the Kolosojanitsa archaeological site dating back to 5260 B.C. This small tablet with writing in the linear alphabet is believed to be of Macedonian origin. This and other such archaeological artefacts existing in Macedonia are deemed to be the oldest written records of archetypical nature depicting the Macedonian culture and civilization of the time; an age old culture that not only existed but was spread to other regions and continued to exist over time.

If a comparison is to be made between the writing found in Macedonia with that found on the soil of Elada, then it is best to resort to the systematization of the alphabets done by the glossologist Mpampinioti (1986, 76). According to Mpampinioti, the hieroglyphic alphabet found in Crete, in use from about 2000 to 1750 B.C., was used in a form of seal or stamp. Linear A also found in Crete was used from 1700 to about 1450 B.C. Both alphabets, as of yet, have not been deciphered. There is also Linear B found in Crete, Pil and Mycenae; this alphabet, already deciphered, was used between about 1450 and 1200 B.C. The syllabic alphabet of Cyprus appeared around the 6th to the 4th century B.C., while the Phoenician alphabet appeared in the 10th century B.C.

From what we have shown above, it follows that the oldest writing on the soil of Elada is at least 3000 years younger than that found in Macedonia and at least 2000 years younger than the "Vinča" alphabet.

Again, based on our findings, it appears that the cultures found in Macedonia were far more advanced than those found in Elada. It follows then that it is possible for the more advanced cultures to be imposing themselves on a less culturally advanced people. And not only by their better organization and more advanced weapons but by their superiority from a material, social and cultural aspect.

The Macedonian conquests in Europe, Asia and Africa were achieved by Macedonian kingdoms and not by any Hellenes. In fact if we look at history closely we will find that Elada was never united. What modern historians today call Elada were a number of individual independent city states, each with their own government, military and political system. The Macedonian Dynasties of the Antigonids, Seleucids and Ptolemais, on the other hand, established Macedonian kingdoms each with its own government and with a single

ruler at the top. None of these kings was a “Hellenic” monarch and the tradition established and maintained in those kingdoms was Macedonian and not Hellenic.

Looking at this another way, none of the so-called “Hellenes” had anything to do with the strategic role of creating the Macedonian Empires on the three continents. The hoplite unit of 700 heavily armed armoured soldiers belonging to the Corinthian Alliance, which Alexander took with him, remained in the shadows during Alexander’s entire campaign. Alexander took these soldiers not as fighters but more as hostages and guarantors of peace in Elada and for non-combat duties like securing roads (Papazoglou, 1995). The only Hellene in Alexander’s camp was Eumenes of Cardia, from a city located on the western coast of the Thracian Hersones. Eumenes’s role in Alexander’s campaign was as personal cabinet chief of the king responsible for making records in the military logs. Eumenes was not liked by the Macedonians, particularly by Craterus. Eumenes was sacked by Antigonus in 315 B.C.

The succeeding cultures in Europe, Asia and Africa appeared by merging the dominant Macedonian factor with the Eastern components to form one successive primary component that can only be described as a Macedonian civilization. What many historians refer to as the “Hellenistic Period”, spanning from Alexander the Greats’ death to the total takeover of the Ptolemaic Dynasty by Rome in 30 B.C., can best be described as the “Macedonian Period” because there was no “Hellenic influence” during the so-called “Hellenistic Period” contrary to what some modern Greeks claim today.

While some authors position the “Hellenistic Period” from the end of Alexander to 30 B.C., we position the “Macedonian Period” to begin at Philip II’s time, more precisely from the time the City States were defeated in the battle of Chaeronea in 338 B.C., to the time of the Arab penetrations into Europe. Foundations laid by the Macedonians during ancient times gave birth to a unique Macedonian cultural heritage in the form of institutions including libraries established by the Macedonians, which in time became global knowledge centres essential to the formation of our modern civilization.

MACEDONIA’S RAPID RISE UNDER PHILIP II’s REIGN

Philip II (**Filippos**) ruled Macedonia during the period from 359 to 336 B.C. Soon after becoming king, Philip put an end to Dynastic rivalries in his kingdom and took control of the military and state functions and turned them into professional institutions. His excellent statesmanship and military knowledge transformed his kingdom from a backwater country into a superpower in a relatively short time.

Philip II expanded his frontiers to the east and liberated Amphipolis (357 B.C.), Metona (354 B.C.), Pidna, Potidea and other cities on the Aegean Coast, thus gaining access to the Mediterranean Sea. His military build-up and influence in the region radically curbed Athenian influence in its domestic policy towards Macedonia. With his military might, and as an influential diplomat, Philip was also able to pacify neighbouring tribes such as the Illyrians, Peonians, Tribalians, Thracians, Thessalians, Olinthians and Epirians. In parallel with Philip’s increase in authority in the region, a pro-Macedonian movement was also emerging in Elada.

In regard to his domestic policy, Philip II carried out military, social and political reforms. He neutralized separatist tendencies in his ancient aristocracy and put it under his control. At the same time he abolished the local dynasties in the northern parts of Upper Macedonia, including the ones in Orestis, Lyncus and Elimea, and strengthened the unity and power of the people in Macedonia. Additionally he introduced financial reforms and promoted his own gold currency, “the Macedonian stater”. In this way he undermined the value of the Persian and Athenian currencies. By doing so he contributed to the development of Macedonian trade with other economic sectors and bolstered the security of Macedonia. Philip also made large investments in road, port and city construction and in

building new fortresses. For example, in 344 B.C. he built the city Heraklea (**Erakleian**) in a suitable strategic site in Pelagonia near present-day Bitola, while the cities Philippi and Philippipolis were built in Thrace in 356 B.C.

During his reign, Philip II carried out major reorganization in his army and introduced new strategies and tactics for battle. By employing various formations and combined actions he developed new fighting techniques, one being the Macedonian phalanx, which employed sixteen to twenty foot long spears or pikes known as sarissas. The phalanx became a major elite force whose fighting abilities were unparalleled in the then world. The phalanx consisted of units of infantrymen positioned in formation of 16 rows each armed with sarissas in addition to the usual arms. The cavalry was also an important component that carried out surprise attacks and various other maneuvers. The Macedonian military along with the Macedonian navy and merchant fleet, with bases in the Thermaic Gulf, contributed immensely to the security and economic development of the Macedonian coast.

Improvements also attributed to Philip II were military discipline, training soldiers and innovation in military armaments. He introduced the siege engine, unknown before his time, as well as made use of dogs during military campaigns. Bloodhounds and watchdogs were used mainly in the mountains of Thrace, Illyria and Elada to track the enemy.

During his military reorganization Philip reintroduced the concept of equal rights and privileges applicable to all soldiers, an ancient Macedonian Argaed tradition. Privileges were no longer a luxury of the aristocratic cavalrymen; they applied to every soldier equally.

Philip II was supreme commander, judge and archpriest. All important issues were addressed by the army assembly which in turn acknowledged the king with acclamation, addressed issues of inheritance and acted as the Supreme Court in cases of high treason. This central power exercised by Philip was well summed up by Demosthenes (384-322) of Athens when he said “Philip of Macedon was an army leader, treasurer, politician and diplomat, all at the same time. No one had irritated Europe so much as this son of Amyntas”.

Besides being a powerful leader, according to Demosthenes, Philip was also an irritant of Europe. This eternal antagonism between Macedonia and most City States, except for Sparta, manifested itself again during the Holy War in Middle Elada when the Phocians plundered the Oracle of Delphi and their military terrorized the entire region. Being unable to handle the situation, the City States turned to Philip for help. The Macedonian intervention in 352 B.C. was a magnificent victory. By pushing the Phocians out Philip managed to extend his Macedonian influence in Thessaly down to Thermopylae.

In the following eight years Macedonia’s frontiers expanded from the Adriatic Sea to the Black Sea and the intrusive cities in Chalcidice surrendered one by one to Macedonian control. All this brought great economic loss to Athens and damaged its trade and prestige. Regarding this, Demosthenes, the greatest orator and leader of the anti-Macedonian party in Athens, in 348 B.C. expressed himself and his aggressive Athenian attitude towards Macedonia by composing his “First Philippic”, openly attacking Philip by calling on all Hellenes to take arms against the “Macedonian barbarians”. He also openly affirmed that anyone who was not a Hellene was a barbarian, confirming once again that the Hellenes of the time did not consider the Macedonians to be Hellenes. Animosities followed in spite of the “Philocrates Peace agreement” concluded between Athens and Macedonia in 346 B.C.

In the spring of 340 B.C. Philip II began a campaign to subdue the Thracians in the lower basin of the Danube River and the Scythians and Triballians in Upper Mezia. His victorious achievements irritated the anti-Macedonians in the City States, particularly Athens, which could not accept the fact that it was losing its political hegemony in the Aegean world. As a result of this, Demosthenes began to look to the Persians for alliances and used Persian gold to instigate a war between Athens and Macedonia.

The inevitable clash between the Macedonians and the unified Hellenic militarily coalition (Athens, Thebes and others, except for Sparta) finally culminated on the plain of Chaeronea in Boeotia. In 338 B.C. Philip’s Macedonians smashed the unified Hellenic army to pieces, from which it never recovered, thus subduing and putting the City States under Macedonian control. The Macedonians led by Philip II and by his young son Alexander

achieved a decisive victory over the City States, a victory still symbolized by the magnificent monument the “Lion of Chaeronea”.

This significant and decisive military victory over the City States coupled with Macedonia’s economic superiority in the region led to the Selinski Congress, held in Corinth in 338/337 B.C., which formally put an end to City State independence as a whole and as individual poleis. Macedonian hegemony was thus established which was followed by general peace in the Balkans. During the clash between Macedonia and the City States, which included Athens and Thebes, the two most powerful enemies of Macedonia, Sparta remained neutral.

A magnificent statue was erected in Athens to honour Philip, while Alexander for his part was given the right of citizenship in the City States.

During his twenty-four year reign, Philip turned Macedonia into a modern state. He first concluded a “general peace” agreement between Macedonia and the City States, as well as among the City States themselves putting an end to all their rivalries. In this way sea traffic was freed enabling new opportunities for trade.

After concluding the peace treaties Philip appointed himself supreme military and political leader and confirmed the inviolability of private ownership. He also freed all the slaves and divided the land among all the farmers, in that way satisfying the demands of the pro-Macedonian party in Elada.

Since the Persian threat was a constant reminder, Philip made use of the Hellenic “alliance” at the Congress of Corinth, in 337/336 B.C., in which he was elected supreme ruler with absolute authority, to begin a war campaign against Persia.

After establishing full control of the City States, Philip returned to Macedonia and began preparations for war against Persia. In the spring of 335 B.C. he established his expedition force, consisting of 10,000 Macedonian soldiers, and placed them under Parmenio and Attalus’s (Parmenio’s son-in-law’s) command to serve as an advanced guard in Asia Minor. The force crossed the Hellespont without any resistance and captured Troy. This is where Parmenio first received news that Philip was dead; murdered.

Philip’s murder took place during the wedding ceremony of his daughter Cleopatra to king Alexander of Epirus. Philip was killed during the court festivities, during the athletic competitions, taking place in Aegae, the ancient Macedonian capital. After the crowd had filled the arena to the last seat, the ceremonial procession began to march. The procession consisted of participants carrying decorative statues of the Olympic gods and a magnificent statue of Philip sitting on his throne. Philip’s appearance fired up the crowd with enthusiasm as he requested his bodyguards to follow. Then suddenly a young man unexpectedly approached Philip and stabbed him with a knife. That young man turned out to be Pausanias, a member of the Royal guard.

Philip’s premature death at age 47 caused a crisis in the Balkans and in the entire European continent, particularly in the City States. His unexpected death cut short his long ambitions but left Macedonia in a lot better situation militarily and economically and a lot more powerful than it had ever been before. His achievements were simply magnificent.

Philip made Macedonia powerful, pacified the City States mostly by diplomacy and left a worthy successor to his throne, his son Alexander, whose glory would dwarf his own.

Philip II was buried somewhere in Aegae, in a magnificent royal tomb.

ANCIENT MACEDONIAN CULTURAL ACCOMPLISHMENTS

Following in the footsteps of his predecessors in renovating his country, particularly in those of Archelaus (413-399 B.C.), Philip II fostered better conditions for the development of the Macedonian language, alphabet, philosophy, history, mathematics, medical sciences and other disciplines. Industrious and notable people also contributed to Macedonia’s enlightenment, some voluntarily. This included notables from Ionia in Asia Minor, Elada, Sicily and other cultural worlds. Famous Macedonian and non-Macedonian academics of the time included Aristotle of Stagira, Artrijlat of Tas, Amarija, Aristobul, Zojl, philosopher and

critic of Homer, historian Dinokritus, historian Kalistenis (who, being a chief of protocol and historiography, followed Alexander during his long campaigns), mathematician Leodam, famous physician Nicomachus (father of Aristotle), the icon-painter Polignost, famous Pythagoras of Abdira, father of the Sophists etc. (E.I.E., 1976, p. 1490).

Archaeological research in Trebenište near Ohrid, Beranci near Bitola and in Tetovo prove that at the end of the 6th century and at the beginning of the 5th century B.C., Macedonia was experiencing a new wave of cultural and artistic achievement, a mix of autochthonous characteristics and some imported from neighbouring cultures (Mikulčić, 1989).

During a more recent archaeological dig by Andronikus (1985) in the Vergina (Kutleš) locality, located near the River Bistritsa (Haliakmon) by Beroya, the royal necropolis of Philip II was allegedly discovered. The structure was built at great depth and was well preserved. A complex of women's graves was also found. Philip II was known to have had eight wives: Fila, Audata, Filina, Ilimia, Nikesipolis, Meda, Cleopatra and Europa (Elis, 1988, p. 49).

The walls of this necropolis were made of marble, decorated with scenes of the king's life, painted with bright colours still preserved and in good condition. This was a unique find, one of a kind from that period.

The vaults in this necropolis were filled with richly decorated items of ivory, dishes, furniture, items made of bronze, iron, silver and gold, bearing witness to the fact that Macedonia was well developed materially and spiritually. These findings are an important source of information to study the history of Macedonia. At least culturally, spiritually and materially, the Macedonians were not "barbarians" as Demosthenes would have us believe. On the contrary, the Macedonians were not only excellent leaders and brave soldiers; they were also nation builders and cultural icons of our modern culture. These findings bear witness to a civilization of a new epoch and to the fact that Macedonia, before anything else, was a cradle of the new culture of Europe.

SYMBOLS

In addition to mythological and other symbolic expressions, mascots and emblems were also present in the Macedonian world. In the Ozirius myth, regarding the origin of Makedon, it was emphasized that Makedon wore a wolf's head as an emblem while his brother Anubis wore the head of a dog. In the myth regarding the founder of the Argaed Dynasty, Perdiccas I had a goat with silver antlers as a mascot. In symbolism the goat defined the theological-philosophical and aesthetic-artistic expression of skilfulness, inclination to freedom and to enlightenment.

Goats guided people at the Delphic oracle to a place where money emerged from the womb of the earth and where they danced. Inspired by their dances people understood the divine importance of goats, but also of the money that emerged from the earth. To explain this "theophany" the Oracle was established.

The Delphic oracle, second to the leading Dordonian oracle, advised Perdiccas I to establish a city at the place where he found white goats with silver antlers. That city he founded was Aegae, the first capital of ancient Macedonia. Aegae was also called Milobot, a place for raising sheep (a word derived from the words "milon" meaning a flock of sheep and from the word "bosko" meaning to graze or to shepherd). Perdiccas experienced all this at the holy place he built for the Macedonians in the Holy Mountain in Pieria located under the roof of Mount Olympus.

The lion was also present in Macedonian symbolism (coats of arms).

The Sun was, as a universal symbol of Macedonian Royalty, adopted by the various Macedonian Dynasties. The Sun was a divine object not only because it was a source of light and heat but because of its importance in sustaining life. In iconography the sun's rays are portrayed as heavenly, having spiritual influence over the earth and over individuals. The sun's rays are illustrated by straight lines or by wavy lines. For example in one icon king Midas's hair was illustrated as the rays of the sun.

Sun symbolism is also illustrated in petroglyph art in Macedonia which dates back between 3400 and 1800 B.C. The Sun in these symbols is depicted as a circle with a cross drawn inside it. In some symbols a large hole is made in the centre where the cross lines intersect. This, according to the artist, demonstrates that the entire solar system is governed by the golden intersection law which is proven to exist in the solar oscillatory process by modern science (Tomić, Koruga, 2002).

The most beautiful symbol of the divine and life giving sun can be found on the golden urn in which Philip II's alleged remains were placed, which to modern archaeology and modern history is known as the Sun of Vergina (Kutleš).

THE GOLDEN SUN OF PHILIP II
THE SUN OF VERGINA (KUTLEŠ)

As we stated earlier, archaeological excavations in Vergina (Kutleš) locality in the foothills of Pieria and in the district of Botiaia respectively have unearthed artefacts belonging to the material culture of the prehistoric Macedonian city Aegae. Here also rest the necropolises of the Macedonian kings (Andronicus, 1969, 1979 and 1985). A golden intarsia (wood inlay) depicting a golden sun with sixteen golden, straight rays (eight long and eight short) is displayed on top of the cover of a golden urn alleged to hold Philip II's cremated remains. The golden sun here is a traditional symbol of the Macedonian Argaed Dynasty of Orestis (Kostur).

Another interpretation and probably the best so far of the sun symbol in Macedonian tradition is that given by Herodotus (VIII, 137) which according to him represents freedom, the freedom that Perdiccas was awarded by his employer. Here is what Herodotus had to say: "He summoned the servants, the three descendants of Temenus, and ordered them to leave his country. They agreed but would not leave until he paid them their owed salaries which they earned. When the king heard they wanted their salaries, he became furious and, looking at a spot of sunlight on the floor coming through an opening in the roof, he pointed to it with his hand and said: 'There is your salary which you have earned, I am giving it to you'. The youngest Perdiccas, who happened to carry a sword, replied: 'Our king, we agree to take what you are giving to us', then drew a circle around the sunspot on the floor, cut the piece out with his knife, took it and the three brothers left."

Divine symbolism was also displayed during Alexander's time when the Egyptian god Amon, portrayed by Alexander, was shown to wear ram horns on his head while Bucephalus, Alexander's horse, wore bull horns, probably depicting the Egyptian god Apis.

This kind of symbolism was also present in later years during the time of Seleucus I (312-281 B.C.). Seleucus was one of Alexander's army commanders and when he became king of Asia he stamped his own coins. One of his coins, a silver tetradrachma, displayed the head of Bucephalus as a divine sign. Stamped on the silver coin was also the inscription "Basileos Seleukos".

RELIGION

Religion had an important role not only in the private and public life of the Argaed Royal house but also in the general Macedonian population, which was preserved in tradition.

Macedonian tribes, together with their fellow Eolean tribesmen originating from the huge family of Boreans and Hyperboreans, left their original Pannonian fatherland and migrated south to where ecological conditions were just right during the Neolithic Period. In the process they brought with them their antropomorphological polylatry of the Pannonian gods. In the previous linguistic, prehistoric and mythological investigations (Škokljev, A. and

Škokljev I., 1996 and 1997) it was established that the names that exist in the hydrological system of the Middle Danube Basin in Pannonia are an allegory of the entire mythological system of Homer and Hesiod's "Theogony" and "Cosmogony" respectively of the Olympic pantheon gods.

The Macedonians and the Aeolians raised their hydrological gods virtually to the highest mountain which they named Olympus; meaning "highly praised" in Macedonian.

In addition they built luxurious palaces in the clouds over Mount Olympus and provided them with the best food, nectar and ambrosia in order for the gods to become immortal.

From these heights Zeus (or Dias), father of all gods, along with his family of Olympian gods confidently ruled the world. Included among the Olympian gods were Hades, Hera, Poseidon, Ares, Hephaestus, Apollo, Artemis, Aphrodite, Demeter, Hestia and Hermes. Besides these gods there were also lesser gods such as Helie, Temda, Leto, Dionis and others.

Zeus, from his perch on top of Olympus, could see everything, know everything and do everything including hurling lightning bolts, causing snow to fall and raising storms and winds.

Because of their belief in these gods, the Macedonians considered the entire mountain region, between the River Bistritsa (Haliakmon) and the Thermaic Gulf in Pieria, to be holy.

Macedonians dedicated many of their cities to the gods. This included the city Dion dedicated to Dias, Petra dedicated to Poseidon, the city Heracleon dedicated to Hera and the city of Pition dedicated to the Apollonian priestess of Delphi. Pieria was also considered important in regard to this because of the mythological kings such as Makedon, Pier, the Pieridits, Eagar and Orpheus who were buried in Pieria.

Pausanias (IX, 30, 6), an ancient traveler and author, had the following to say about Pieria, the burial place of the Macedonian king Orpheus: "Macedonians living around Pieria Mountain and in the city Dia often speak of Orpheus's death and of the nightingales building their nests on his grave which sing louder and more vigorously here." Speaking of Orpheus as a poet, Pausanias said: "By the beauty of his verses Orpheus had surpassed his predecessors and by his knowledge of the secret rituals of the gods he had achieved great power. By this power he was able to diminish sin, heal diseases and remove sin from the gods." Pausanias also said: "Anyone who reads Orpheus's poetry carefully would know that Orpheus is ranked second to Homer and his hymns are appreciated by the gods."

Cities in other regions of Macedonia were also dedicated to the gods. For example Heraclea (Hera's glory) in Pelagonia was built to honour the goddess Hera. And so were Edonia in Apollonia and Apollonia in Chalcidice.

According to what we know from Homer and Hesiod, no other people in the Balkans were as dedicated to religion as were the early Macedonians. Religion in Macedonia was a cultural, philosophical and historiographic manifestation of the human spirit. It was based on the primordial Lepenski Vir culture and on the mythological content of the onomasiology of the hydrological system in Pannonia. This religion is without a doubt the most sacred and no rival among the world's religions comes close. This is yet another great Macedonian contribution to world civilization.

Regarding the religion practiced in Macedonia, Papastavrou (1972, 496) emphasized that "the religious element of the Olympian gods was imported to Macedonia from Elada during the reign of the Antigonid Dynasty which began with Antigonus Gonatas in 277/6 B.C." Papastavrou also hinted that the Macedonians received their polilatry from the following gods: "Favlo (**FauloS**) god of war, goddess Giga (**Guga**) protector of the court, Gazorija (**Gazoria**) goddess of hunting, Zeirena (**Zeirene**) goddess of beauty, Xanth (**Xanthos**) god of light, Tatoe (**Tatoes**) god of dreaming, Daron (**Darωn**) god of health, Areto (**Aretos**) god of strength and power, and Vedi (**Bedu**) goddess of wind, water and protector of the city Edessa."

Contrary to Papastavrou's claims, it can be proven historically and through archaeological findings that these gods were present in the lives of Macedonians much earlier than the reign of the Antigonid Dynasty. The city Dion in Pieria dedicated to god Dias, for example, was built by the Macedonian king Achelaus I (413-399 B.C.) in the 5th century B.C. The city Petra, also in Pieria, was dedicated to the god "Poseidon of Petra" of the Diminian culture (5630-4450 B.C.), which belongs to the halkolitic period, was also built by the Macedonians and Aeolians of Pannonia. These cities were not built by the Elini who arrived in Ftiotida as Achaeans around 1400 B.C. or the Dorians who arrived in the region in 1124 B.C.

Evidence, according to Pausanias's (IX, 30.6) testimonies, suggests that there were numerous monuments in Pieria, such as statues of the Muses and of Orpheus, built there much earlier than they appeared in Elada. If Orpheus was a disciple of the Argonauts and took part in their expedition in 1225 B.C., according to Eratosthenes, then it follows that the Macedonians did not get their religion from the Hellenic Olympians in the 3rd century B.C., but rather created their own religion which originated even before the Hellenes had arrived in Elada.

According to Thompson (1954, 179), the goddess Athena does not have Hellenic origins. The linguist Mpampinioti (1996, 62) also confirms Athena's non-Hellenic onomastics. The word "Athena" means "immortal" (where thanatos means death). Athena was a Pelazgian goddess. The Pelazgians were the original autochthonous inhabitants of the city Athens in Boeotia. Athena came to Boeotia from the north of Thessaly where she was honoured as "Athena of Itonia". The Aeolians who lived there were descendants of the Minian culture from the Danube Region.

The local population of the city Kisos, a city located in the foothills of Kisos Mountain in Macedonia, the highest mountains in Chalcidice, used to be a place where people honoured and prayed to the god Dionysus. This region later became part of Solun. Here, far way from the Hellenes, Dionysius, "god of Nisa (Niš)", before the second half of the second millennium B.C., decorated with wreaths of vine and bay leaves and accompanied by his tutor and educator Silen, set off to tour the world. After touring Thrace and after his incident with Thracian king Likurg, Dionysius went to Kisos where he left a great impression of himself. Since then the citizens of Kisos honoured him as a god, as "Dionysius of Kisos" by throwing festivities in honour of his name. Religious service was carried out by the priestess Teana, daughter of the king of Kisos. The pomposity of Dionysius was famous throughout Macedonia and was portrayed by use of special flutes and impressive choruses during the Bacchus festivities and other celebrations such as banquets, dances and before setting off to war. A plant called kisos (bršlen) (evergreen vine) was dedicated to Dionysius because this plant grew abundantly in Kisos. Participants of the Bacchus mysteries and banquets called "kisofori" were often decorated with wreaths of ivy wrapped around their heads

When king Midas (a mythological king), who owned huge vineyards and produced excellent wine in Macedonia, found out that Dionysius was on tour, accompanied by his teacher Silen, he invited Silen to visit him and teach him the secrets of Dionysius's wisdom. Midas was already familiar with Orpheus's divine secrets. Silen accepted the invitation and initiated Midas into the "Dionysian Mysteries". This proves that the "Dionysian Mysteries" were first introduced in Macedonia during mythological times, long before ancient times.

According to the Macedonian Dynastic genealogy we have shown that Makedon was Zeus's son. At that time the first king of Athens was Erihton (from the words "erion" meaning fleece or wool and from the word "hton" meaning earth) who emerged from the earth. Erihton was a native Pelazgian (Thomson, 1954, 181).

From what we stated above it is clear that mythology and religion, as was understood by the Macedonians (barbarians) at that time, did not come from the south, the Hellenes, the beautiful river "Muses", or during the rule of the 3rd century B.C. Antigonid Dynasty. The mythology and religion described above first began in Macedonia and then flowed southward to Elada. Furthermore the Divine Pantheon of the time was not located in Parnas, Helikon, or Tayget It was located on the highest mountain in Macedonia, on "Holy Mountain" in Pieria where the thesauri and vaults of the kings were located.

Goddess Leto the Hyperborean, one of Zeus's wives, together with the goddess Eletia arrived in Elada from the north, from Hypeborea located north of the Balkans. They came to assist with the delivery of the twins Apollo and Artemis. Apollo and Artemis spent their childhood in Hyperborea among fellow citizens (Hesiod, Teog., 404 and Herodotus, IV, 32) in order to impart their divine culture to the Hellenes.

Let us call on the words of Hesiod (Teog., 27-28) to sum up the stories about religion in Macedonia: "We know how to tell many lies that are similar to the truth. But, when we want, we also know how to convey the plain truth."

THE MACEDONIAN CALENDAR

How to chronologically identify prehistoric events has been a problem not only in Macedonia but the world over. Eratosthenes, a famous Alexandrian geographer, philosopher and poet, who lived between 275 and 194 B.C. in the Ptolemaic capital of the Macedonian-Egyptian kingdom, noted several important events in his "Chronographic" log. For example, he placed the establishment of Thebes by Cadmus in 1313 B.C., the birth of Heracles in 1261 B.C., the enthronement of Agamemnon as king of Mycenae in 1200 B.C., the fall of Troy in 1183 B.C., the migration of the Dorians to Peloponnesus in 1104 B.C., etc.

Sicilian historian Timay of Tauromenion, around 330 B.C., was the first person to document that the first Olympic Games took place in 776 B.C.

Based on these and other historical parameters we can assume that Makedon, son of Osiris, lived around 2300 B.C. Looking at this from another angle, if Hesion's version, for example, is taken into consideration regarding Makedon and Magnet, founding fathers of Macedonia and Magnesia respectively, and that Magnet and the Aeolians were the creators of the "dimini" culture which Blegan locates to 3200-2600 B.C., while Gibutas (1982) locates it around 5630-4450 B.C., then it follows that Makedon should also be placed in this chronology.

However, if Eratosthenes's and Herodotus's chronology is used, then Makedon and Cadmus should be located around 1317 or 1315 B.C.; king Pier around 1294 B.C.; king Eagar about 1227 B.C.; Orpheus about 1248 B.C., king Midas about 1200 B.C., and king Perdiccas at around 700 B.C.

The chronology and content of these sources, be it by famous historians and geographers such as Ekatey (549-478), Herodotus and Tukidid or Polibius (200-122), Strabo (66 B.C. to 19 A.D.), Euzebio (338 A.D.), etc., can only be made more precise by archaeological findings which will corroborate their existence by C-14 carbon dating techniques which will verify their chronology.

As for the differences between Macedonia and Elada and between the Macedonians and Hellenes; these differences are highlighted by existing research already carried out thus far. However it would not be an exaggeration if we present another piece of evidence, from their everyday life, to show you another difference and that is the calendars from these two peoples.

Just to give you an example; the Hellenic New Year, called Skiroforion in ancient times, began in the middle of June while the Macedonian New Year named Loos (meaning desirable, longed-for) began at the beginning of September.

The following table provides a description between the Hellenic and Macedonian month names. Many authors, however, dispute the sequence in which they are given (Papastavrou, 1972, 520).

TABLE OF MONTH NAMES – HELLENIC AND MACEDONIAN

HELLENIC	MACEDONIAN
(VI) Skiroforionos **Skiroforiωn**	(VI) Artemisios **Artemisios**
(VII) Hekatombeon **Ekatombaiωn**	(V) Desios **Daisios**
(VIII) Metagitnion **Metageitniωn**	(IX) Panamos **Panamos**
(IX) Boedromion **Boedromiωn**	(VII) Loos **Lwos**
(X) Pianepsion **Puaneyiωn**	(VIII) Gorpieos **Gorpiaios**
(XI) Memakterion **Maimakteriωn**	(IX) Ipervereteos **Uperberetaios**
(XII) Posideon **Poseideωn**	Dios **Dios**
(I) Gamelion **Gameliωn**	Apeleos **Apellaios**
(II) Antesterion **Anthesteriωn**	Avdneos **Audnaios**
(III) Elafevolion **Elafeboliωn**	Peritios **Peritios**
(IV) Munihion **Mounihiwωn**	Distros **Dustros**
(V) Targelion **Thargeliωn**	Ksandikos **Xandikos**

Based on the names given to the months, there are distinctions between the Macedonian and Hellenic names. As for religious connotations, while the Hellenes named a month after the god Poseidon, the Macedonians named one after the god Dias and a second after the goddess Artemis.

DEVELOPMENT OF THE ALPHABET IN THESE REGIONS

According to the study of linguists, human communication symbols such as signs and letters date back to 3000 B.C. (The Times Atlas, 1986). Invention of the letters was of crucial importance to the general development of culture and civilization. In the beginning, such a system was used to record and keep track of people, livestock, inventory, agricultural products, etc., as well as maintain genealogical records, religious sermons, accounting, etc.

In addition to written information uncovered by archeology, there are also epigrams written on clay plates, papyrus, etc. This authentic historic evidence can be used as another source to study history, economy, geography, language, dialects, etc., that existed in those times.

Without elaborating on the evolution of symbols and communication in general, we would hazard to guess that the writing systems in the Aegean came from the east, most likely originating in Mesopotamia and Egypt. For example, the letters from Linear A were used in Crete around 1700 to 1450 B.C. Later the letters from Linear B were also used in Crete, Mycenae and Pilos from 1450 to1200 B.C. After that letters from the Phoenician alphabet were in use. When papyrus was hard to manufacture in the old days, according to Herodotus (V, 55) all people used sheep and goat skins to write on. When papyrus became readily available “civilized people wrote on papyrus while barbarians continued the practice of writing on sheep and goat skins”.

The Phoenician letters were first adapted by the Hittites in Asia Minor and later by the Ionians, who according to Herodotus “learned from the Phoenicians how to write. Changing the letters to some extent to suit their practices, they still called them Phoenician because the Phoenicians brought them to Elada.” These symbols of communication later became known as “the alphabet” and were wrongly attributed to the Hellenes as their inventors. Much later this alphabet became known as the “Greek alphabet” which again was wrong because all its essential elements, such as the shape of the letters, their sequence, their denomination, etymology and the writing direction were all of Phoenician origin.

We know that the Phoenician alphabet was developed in Phoenicia around 1200 B.C. It was taken to Crete between 1100 to 900 B.C., arrived in Tera around 700-600 B.C., in Attica, Corinth and Macedonia around 600 B.C. and in Rome around 700-500 B.C. In Athens however it arrived in 403 B.C. during Arhond Evklid’s time when the Phoenician alphabet was officially adopted in Athens. Before that the Athenians made use of the “pelazgiki grafi” (Papastavrou, 1972, 61 and Leks. Arh. Elin. Glossis, 1916).

Contrary to the above claims, archeologist Gimbutas (1982), referring to radio-carbon dating of artefacts belonging to the Anzabegovska and Vršnik cultures in Macedonia, estimates that the linear symbols originated at the end of the 6^{th} and beginning of the 5^{th} millenniums B.C. Letters found on fragments of vases, figurines, etc., confirm that the first linear letters or the first alphabet appeared at the end of the 6th and at the beginning of the 5th millennium B.C. It is estimated that this alphabet is about 2000 years older than the Sumerian alphabet and is connected with religious practices and cult rites, commonly associated with such archetypal letters.

The most modern archaeological findings of Stone Age culture were discovered by archeologist Aleksovski on a rock near Kratovo in Eastern Macedonia. These 5,000 to 9,000 year old petroglyphs hold drawings of various symbols including the cross and astronomical maps. This is proof that not only did a prehistoric culture exist but that Macedonia was one of the centres of this culture in the Balkans (Simjanoski, 2001).

As mentioned earlier, both Apollonius Rh (Argonautica, I, 34) and Diodorus Seculus (Bibl. I, 69, 92, 96 and IV, 25) wrote that Orpheus, king of Macedonia, in the 13th century B.C., invented the alphabet.

Graves (1990, 132, d, 5) also claimed that the alphabet originated in the Central Balkans and that Norak, grandson of Erion of Eritia on the Danube (Ada Kale), brought “the alphabet” to Greece, Egypt and Spain.

Archaeological findings in the Ilina Gora, Gorno Svetilište and Osinčani localities also confirm the primordial age of the script found in Macedonia because it dates back to 7000 to 6000 B.C. (Iljov, 2000). This also holds true for the scripts found in the Dupjak (Dispilion) locality located on the southwestern coast of Lake Kostur in Western Macedonia.

Research carried out in 1853 and 1854 and later in 1932, 1938 and 1992 (Hourmouziades, 1996) has discovered only one Neolithic settlement in Greece (Daskalaki, 1982 and Kostopoulos, 1992).

In addition to the megalithic fortresses, remnants of pole dwellings, stone axes and other items from the material culture, a thin board inscribed with a linear script was also found in the Dupjak locality, but it is not yet deciphered. All these pieces of material, dated by C-14 carbon tests, have been established to originate from 5260 B.C. These items are now kept at the archaeological museum in Kostur and Dupjak. The Dupjak locality, by the way, is located about 3.5 km from Rupište or Argos Orestikon the original home of the Macedonian Argaed Dynasty. A round bronze seal inscribed in Old Macedonian, was also found in the Republic of Macedonia, in the Ceria locality in Govrlevo, near Skopje. This artefact dates back to 1500 B.C. (Iljov, 2000).

PALEOGRAPHISMS - SUMMARY:

A. Macedonian script 5260 B.C.
B. Linear script 1700 – 1450 B.C.
C. Symbols of the paleo-European graffiti
D. Macedonian syllabic (phonetic) script 5000 – 4500 B.C (Iljov, 2000)

The writing found in Macedonia is a testimonial to the presence of a culture and proof that the linear syllabic alphabet was in existence for more than two millennia before pictorial images, scripts and symbols appeared in Mesopotamia. For example, Pešić (1980 and 1985) has reconstructed the sequence of symbols and signs which he considers constitute the original phonetic linear letter alphabet. He based his knowledge on what he learned from the 7th and 6th millennium B.C. Lepenski Vir culture petrographics and on his research of the 4th millennium B.C. Vinča culture ceramic findings. According to Pešić this was a proto-alphabet belonging to the paleo-Balkan glossology and, so far, the source of the oldest known letters. He named it the “Vinča script”.

From what we have seen so far in the attempts to date the various scripts discovered and determine their chronology, a certain amount of modification is in order.

The following is a summary of those modifications;

1. Proto-script (or graffiti) of Lepenski Vir (8000-6000 B.C.)
2. Macedonian-Kostur linear script (5260 B.C.)
   Macedonian-Resen syllable (phonetic) script (5000 B.C.)
3. Vinča script “vinčanica” (5300-3200 B.C.)
4. Sumerian script in Mesopotamia (3100 B.C. – 75 A.D.)
5. Proto-elamic script (around 3200 B.C.)
6. Proto-Indian script (around 2200 B.C.)
7. Proto-Chinese script of king Fy Shia (around 3000 B.C.)
8. Chinese ideogrammatics (1300 B.C. continuing to be used to this day)
9. Egyptian script (3000 B.C. – 400 A.D.)
10. Cretan Linear A script (1700-1450 B.C.)
11. Cretan-Mycenaean Linear B script (1450-1200 B.C.)
12. Hittite script (1600-770 B.C.)
13. Phoenician syllabic script (1200 B.C.)
14. Phoenician-Ionian ABC alphabet (900 B.C.)

15. Etrurian (Rašan) script (900 B.C.)
16. Latin script (600 B.C.)

As we can see from the summary above, the proto-script found in the Balkans, especially in Macedonia, did not originate from Mesopotamia as previously thought. The script in question is autochthonous to the central-Balkan region, found in Western Macedonia near Lake Kostur and in Serbia (ceramic artefacts from Vinča culture). The script found in Dupjak, Kostur Region, has recently been deciphered and transcribed by Vasil Iljov (Maced. Rev., 583, 2000, 58). According to Iljov's translation to modern Macedonian, the script reads: "Dupjak VII kolište (VII picket)" referring to the seven pile dwellings. Iljov has also translated another inscription believed to be the epitaph of a disciple from the village Dolno Dupeni, written in the alphabetical syllabic script written between the years 5000 and 4500 B.C.

EVOLUTION OF THE ANCIENT MACEDONIAN LANGUAGE

Based on our comparative archaeological, prehistoric and linguistic discussions of geographical boundaries and diffusion of the paleo-Balkan glossological phenomena above, we could form several fundamental conclusions. First, there are a number of glossologies that closely tie together the entire Balkans. Onomastics, especially hydronyms in the Serbian Danube Basin, that belong to the Lepenski Vir culture, indicate that this locality is not only a European archaeological archetype but also a linguistic and mythological archetype and, consequently, also an awareness generator of archetypal theogony and cosmogony.

If the hydronyms of the Middle Danube Basin represent archetypical innovational focal points, whose onomastics could be deciphered by the ancient Hellenic language, then it raises a question about the evolution, dissemination and conservation of the Balkan paleo-glossology and about what we today call "ancient Greek".

Thomsen (1899), Thomson (1954, 119) and McQueen (1985, 35) are of the opinion that the Balkans, together with the Aegean Basin and Asia Minor, constitute a unique glossological region with onomastics which contained non-Hellenic elements. Furthermore, the common glossological substrates in this geographical part of the world also cover the south parts of Russia and the Black Sea, as far as Samaria. In other words, this language belongs to a specific branch of the Indo-European family of languages which belongs to the Indo-European Diaspora.

This Indo-European language is one of the original, primordial, archetypal languages belonging to a specific population of the Indo-European family of people.

Dating back to 5000 to 3000 B.C., this proto-Indo-European language is assumed was the general language people used to communicate. From a topological aspect, the language belongs to the two-syllable synthetic family of languages spoken by millions of people throughout the world. Separated from its main single-language family, it soon developed into two major dialectal groups: the western-centum and the eastern-centum in accordance with the use of the figure one-hundred. The Balkan paleo-glossology belongs to the western part of the Indo-European languages.

In the context of age, this language belongs to the oldest languages in Europe and Asia Minor, in use before the Hittite and definitely before the ancient Greek language. According to archaeological and historic accounts, this language began as graffiti used by the Djerdap culture, one of the oldest cultures from the Mesolithic Period (11^{th} to the 10^{th} millennium B.C.). Its use continued through the Neolithic Period (9^{th} to 8^{th} millennium B.C.) and during the early stages of the Lepenski Vir culture (7^{th} to 6^{th} millennium B.C.) when Djerdap became the world's most important arts centre. Unfortunately, to date scientists have not been able to decipher either the symbols found in the Middle Danube Basin nor the Vinča script. It is also unfortunate that the historically older Linear A epigrams, written on

clay tablets found in Knos, Crete and in Pila, Peloponnesus, have also not yet been deciphered.

There is however some good news. According to the latest scientific research conducted by Italian researchers in the fields of geography, history and genetics, there is a link between human migration, anthropology and linguistics (Savalli-Sfoza, 1991, 72-78). If we are to assume that Darwin's theory of evolution of the species has merit with the genealogical distribution of humankind, why not propose a similar theory regarding the evolution of linguistics?

The thirty-year Italian scientific investigation has covered various populations and has analyzed lymphocytes and DNA from a linguistic, ethnological and anthropological aspect. The results are summarized in a 716-page document, supplemented with mathematical formulas, charts, diagrams, histograms, etc. Following an intensive discussion, the Italian researchers came to the conclusion that all languages in the world originated from a unique predecessor and have unique pronunciation, which means that there is a monogenesis of languages. According to the Italian researchers, this unique language was spoken around 100,000 years B.C. It has been discovered that there was a gene that was involved in the genesis of languages and this gene was probably very much involved in giving humans the ability to command speech. Unfortunately, the families of the major known languages are not much older than 50,000 years, while the largest part of them was created no earlier than 25,000 years ago.

It is estimated that 2 to 4 thousand different languages were spoken all over the world, out of which about 100 are well known. This is mainly due to their historic, political and generally social influence. Through glossological analysis and by the application of historical comparative methods, this huge number of languages can be grouped into 17 related family sub-groups. The most important being the Indo-European, Ural-Altaic, Japanese-Korean, Sino-Tibetan, and Semitic-Hamitic.

In their summary, the Italian researchers concluded that Homo sapiens and the human race in general originated in Africa. With time, the proto-people with special anatomic characteristics, long legs and a short narrow pelvis, due to demographic explosion and weather changes, left Africa and headed north via Egypt and at first settled in the Near and Middle East and later in Asia Minor, Europe, America and Australia. On their way they encountered other human species, such as Neanderthals and Java man.

As a result of the last Ice Age, Europe remained unsettled for a very long period. However as the ice sheet began to recede, life sustaining conditions returned first in certain places in the south and later in the north, east and west. As the ice sheets gave away, pockets of people isolated in the Caucasus began to infiltrate Europe. These new immigrants were mainly groups of Paleolithic hunters who spoke a Caucasian language similar to the language spoken by the Basques of the Pyrenees. Later, around the 11^{th} and 10^{th} millennium B.C., sheep breeders and farmers from the Caucasus and Middle East first began to settle Dierdap (The Promised Land). Then they crossed the Middle Danube Basin, the Morava Basin and the Vardar Basin and eventually settled the Balkans. Other people following different routes from Asia Minor also settled the Balkans, bringing with them their own Indo-European language which today is imprinted in the Balkan onomastics.

The history of evolution of the Balkan paleo-glossology, which belongs to the Indo-European family of languages, could be tracked by following the historical development of Alexander the Greats' ancient Koine language, about which we will elaborate later.

HISTORICAL DEVELOPMENT OF ALEXANDER'S KOINE LANGUAGE

The historic period of what today we call the "Greek language" began with the migration of the first Hellenes into Pelazgia, south of Thessaly, estimated to have taken place around 1,600 B.C. Other sources however claim that it was between 1450 and 1400 B.C. after the catastrophic Teri Island earthquake.

Greek linguist Mpampionitis (1986, 73) has provided us with the following table listing the Greek language periods of development:

Prehistoric Elinski period:		
	Indo-European hellenic	3000 B.C.
	1. Proto-Hellenic	3000 – 2000 B.C.
Historic	2. Ancient hellenic	1400 – 300 B.C.
Period:		
	3. Alexander's "Koine"	300 B.C. – 600 A.D.
	4. Middle Age	
	a) Early Byzantine	6th century – 12th century
	b) Byzantine	12th century – 15th century
	c) Post-Byzantine	15th century – 18th century
	5. Modern Greek	19th century – to present

Sources for studying the Greek language include written documents, onomastics and recorded oral speech. The most important from the written documents are the epigraphs, particularly the Dipilski epigraph which is partially preserved on an amphora dating back to 720 B.C. This was considered to be one of the oldest epigraphs to exist. With the decipherment of Linear B however, by Ventris and Chadwick (1953), the time was shifted back to 1450-1420 B.C., but without further evidence of existence of more material there is a huge gap between the two occurrences.

The Achaeans were the first Elines to exist in the Balkans. The name "Achaeans" (**Achaioi**) is of unknown origin but is believed to mean "without joy", "distressed", "sad". There is no evidence to show what language the Achaeans spoke or what alphabet, if any, they used but because they were members of the Kurgan culture they spoke an Indo-European language. The indigenous Pelazgians and Aeolians left no record of the Achaeans in their new fatherland, in the Thessalean Ftia. The Hittites in Asia Minor, however, did keep records of the Achaeans dating back to the 13th century B.C. and have left us the name Ahhieava. The Egyptians too have provided us with some evidence of their existence.

Based on historical and glossological reconstruction, the development of the Achaean language can be divided into three stages: 1. the pure Achaean, proto-Hellenic or katari stage, 2. the Achaean-dialectal stage which belongs to the prehistoric period, 3. the Achaean-Doric stage which belongs to the historic period.

The Achaean or katari stage is a proto-dialectal stage that covers the period of separation of the Achaeans from other Indo-European peoples in Kurgan Euro-Asia which probably took place around 3000 B.C. As sheep breeders and farmers the Achaeans first migrated to the plains of Pannonia around 2000 B.C. Then they migrated to Thessaly around 1450 B.C. During the migration period the Achaeans formed their first autochthonous language without dialects, classified as proto-Hellenic and proto-Achaean respectively by Greek linguists.

While living in Pannonia the Achaeans met and mingled with much more civilized people, mainly with those of the Lepenski Vir culture and were exposed to their language and graphemes, to the Vinča script as well as to their cosmogony, theogony and

Hyperborean mythology. When they arrived in Thessaly, they, along with the Macedonians and Aeolians from the Middle Danube Basin (Minieci, Lapiti, Tiroits and Flegreycite), accepted the Hyperborean Pantheon and placed it high up on Mount Olympus.

The dialectal or proto-Hellenic period contained substrates of the older Balkan languages belonging to the indigenous people, mainly to the Hyperborean Macedonians of the Danube Basin and later to the Pelazgians and Ionians. The Achaeans were never called Hellenes, not even by Homer in the 8th century B.C. Led by Pelop, they left from Ftya, Asia Minor during the 12th century B.C. and settled in the northwestern part of the Peloponnesus and later extended their settlements into Athens.

When Herodotus (I, 56-58), (484-424 B.C.) turned his attention to the genesis and pronunciation of the Athenian language, he underlined that the Athenians originated from the Pelazgians. He was unable to name the Pelazgian language but was of the opinion that it was a non-Hellenic barbarian language. If this was true, Herodotus went on, then the people of Athens, as a Pelazgian people, assimilated into the Hellenic fold when the Achaeans and Dorians migrated into that region from the Danube Basin. According to Herodotus, the Pelazgian Athenians in time abandoned parts of their own language in favour of the new Hellenic language. Herodotus also added that besides assimilating most of the Pelazgians, the Hellenes also assimilated other barbarian people because they needed the numbers to strengthen their own population.

We have already stated that there are many glossological substrates in the Greek language that belong to the Balkan Paleo-glossology and to the Aeolian, Pelazgian and Ionian dialects found in Elada. These glossological substrates can be found in toponyms, oronyms, hydronyms, theonyms, fitonyms, anthroponyms and horonyms in the Aegean islands.

If the Achaeans as a state and culture reached their pinnacle in Mycenae in the Peloponnesus during the middle of the 12^{th} century B.C., then the answer to the proto-Hellenic language question should be found here. Unfortunately only a few Mycenaean clay tablets with writing have been found and even less in Tiringa and Thebes, not enough to support our case, while many more have been unearthed in Pila and Crete.

The writing on these clay tablets is in Linear A and B and refers to the administrative positions of the staff in the king's court and to the functioning of some of the economic branches. Most often the writing is toponyms, anthroponyms, lists of goods, inventory of agricultural produce, numbers, etc. The names and words are written with syllabic symbols.

There are around 200 tablets found with people's names written on them. Most frequently deciphered words however, around 60%, are those of people's names written on Mycenaean tablets in Linear B. These are words like Eumenes (graceful, handsome), Opilmnios, Philowergos, Amphimedes, Europtolemos, etc. From these words we can determine that the Mycenaeans spoke a dialect of the Achaean language, which contained old substrates of the Macedonian, Aeolian, Pelazgian and Ionian languages. With the migration of the Dorians at the end of the 12th century B.C., and the exodus of the Achaeans, more glossological substrates were added to the existing dialectal language in the region. These additions shaped the Hellenic language in what later came to be known as the classical or ancient (arhea) Hellenic language.

From what we have shown above, we can see that a number of dialects influenced the formation of the Greek language, including those of the Macedonians, Aeolians, Pelazgians, Ionians, Achaeans and Dorians. Influence of this ancient dialectology was the most significant chapter in the history of development of the Greek language.

According to Kretchmer (1924) the ancient Greek language consisted of three dialects, Ionian, Achaean and Dorian (Macedonian, Aeolian), while he omitted mentioning the Pelazgian dialect.

According to Kretchmer, the ancient Ionian dialect belonged to the autochthonous inhabitants of Attica, Eubea and northern Peloponnesus. With the arrival of the Dorians, around 1100 B.C., the Ionians and Arcadian Pelazgians migrated to Ionia in Asia Minor. Homer created his works in the Ionian language with Aeolian archaisms and ancient neoterisms. Hesiod also created his works in the Ionian language, with Aeolian and Doric

elements added. The works of Tartey, Solon, Anakreon and others were written in pure Ionian.

The Achaean dialect with Aeolian and Ionian elements was used by the poets Sapho and Alkey. This dialect prevailed in Boeotia, South Thessaly, continental Elada (excluding Attica), Peloponnesus, Crete, Cyprus and South Italy.

The **Doric dialect** was used by Pindar, Stesihor, Bakhilides, etc. The Doric language, brought in by the third wave of migrants in Pelazgia, covered the region of Western Elada (Epirus, Etoloakarnania, Fokida and Lokrida), Western Thessaly, Peloponnesus (Arcadia excluded), Crete, Rhodes, Halicarnassus and other places.

This linguistic "Babylonian" calamity in the Greek City States, starting from Homer's period to the period of Demosthenes, was radically solved by Alexander the Great in the 4th century B.C., following the Macedonian conquest of Elada, thus marking the beginning of the third stage or the **period of Alexander's Koine.**

Despite its existence and wide use, controversy still surrounds the ancient Macedonian language. According to some it is a colloquial oral language derived from the "Dorian Koine" (Roberts, 1976, 114), while others call it "Macedonian Koine" (Ranovič, 1983, 78) or "proto-Macedonian".

In his work about Alexander, Plutarch (46-125 B.C.) also provides evidence that during ancient times the Macedonians spoke a different language incomprehensible to the Hellenes. For example, when Alexander was having a dispute with Cleitus he "called for his guards in his native Macedonian language", a language not understood by the Hellenes. The German historian Beloch (1886) also asserted that "the Macedonians spoke a different language in king Archelaus's (413-399 B.C.) presence, which the (Dorians) Hellenes didn't understand".

While the Dorian dialect in Elada served as an amalgam for the synthesis of the classical Greek language, the language in Macedonia was developing independently of the paleoglossology of the Balkans, as attested to by the Lepenski Vir culture and by the myths about the various Macedonian kings including Orpheus, etc.

A good source from which to study Alexander's Koine are the papyri of Alexandria in Egypt. Here one will find works written in Koine on a variety of subjects including letters, reports, plays, epigrams, Macedonian toponyms, etc., which cover a period from the 4th century B.C. to the 7th century A.D. (Mpampiniotis, 1986, 113). Modern linguists have ample samples to work with and conduct comprehensive investigations of the language. Kostopoulos (1992, 15), for example, has discovered that about 6,000 epigrams have been found in Macedonia written in the Koine language. Koine was also used by Aristotle, Tukidid, Eshil, Evripid, Sophocles and many others.

There are texts of the Holy Scripture which also exist in Alexander's Koine language, translated from the Old Testament during the 3rd century B.C. The New Testament also has been written in Koine. Historians like Polibius (2nd century B.C.), Diodorus Seculus (1st century B.C.) and others as well as the philosopher Epikrit (1st/2nd century B.C.) have also written in the Koine language (Lampsa, 1980, 636).

As with all other languages, this language, with Indo-European origins from the paleo-glossology of the Balkans, also had its own unique vocabulary, phonological system, syntax system of verbs and nouns, etc.

Without going into linguistic details, here are some morphological examples that belong to the Doric dialect: hipos > alogo (horse), hygor > nero (water), onos > gaiduri (donkey), oikos > spiti (house), odos > dromos (road), ihthis > psari (fish), oinos > krasi (wine), ofthalmos > mati (eye), ois > provaton (sheep), yshoiros > gourouni (pig), kyon > skylos (dog), mys > pondiki (mouse), oon > avgo (egg), ris > miti (nose), naus > plion (ship), etc.

It was possible to impose Alexander's Koine over the various dialects of the Greek language for many reasons. We will only mention a few here. In the so-called Hellenic dialects there were elements inherited from the Aeolian, Pelazgian, Karsian, Lelegian and Dorian languages in the form of dialecticons. Because of the dominant Dorians living in

Elada, led by the militant Doric Spartans, the Doric language or dialect became the spoken language in the Peloponnesus.

The ancient Ionian dialect (Eolsian-Pelazgian-Ionian-Achaean) was the written language monopolized by the oligarchs and philosophers, while ordinary people spoke in different dialects. Before the Persian Wars, the Ionian (Aeolian) dialect was used in Ionia in Asia Minor, later it filtered into Attica and as a multiethnic language it antagonized the Doric Spartans sparking the 30-year war.

The critical and major turning points for this language were reached when all conditions, political, military, economic and social, came to favour Macedonia. After the Persian Wars in 480 B.C. the Koine or common language began to replace the Ionian-Attic dialect, imposing itself not only as a Macedonian, but also as a Pan-Hellenic language (Dimitrakou, 1970, I). As a result, a more modern language began to surface in the Aegean world and in the Balkans in general. This language entirely formulated from the paleo-glossology of the Balkans has its roots in the Middle Danube Basin and in Macedonia. It was popularized by the likes of Orpheus, Aristotle and others, creating a basis for a future world civilization.

Alexander the Great (356-323 B.C.), one of the greatest military leaders the world has even known and one of Aristotle's disciples, spread this language not only in Elada but also throughout his entire Empire. Under these conditions the Koine language enriched itself with linguistic elements from the various languages in Asia and Africa, particularly by the Persians and Egyptians, gaining international status as the language of diplomacy (Dimitrakou, 1970).

In the same way that Alexander the Great created a world empire by his sword, so did his teacher Aristotle of Stagira create the creative spirit of the human race (Papastavrou, 1970, 416). However Aristotle was only an apex in this cultural pyramid. The founding father was another Macedonian, Orpheus, son of Oeagrus, great-nephew of Makedon (1315 B.C.) founder of the second Macedonian mythological dynasty. Orpheus was not only a king in Macedonia and Thrace; he was also the most famous and unsurpassed mythological poet and musician from whom 87 hymns still remain preserved to this day. Orpheus was a dynamic personality, an adventurer and a traveler. His adventures took him on the Argonaut (1225 B.C.) expedition where he kept the spirits of the sailors high with his lyrics and songs on their long voyages along the Danube River and across the Black Sea. Legend has it that he received his first music lessons from Apollo the Hyperborean. Orpheus was not only the creator of his famous mysteries, concepts about life, death and the human soul, well known in Macedonia and in Elada, but he was also credited for having created the alphabet (Apollonius Rh. I, 34). After Orpheus died his followers, calling themselves Orphists, formed a religious sect worshipping him and his beliefs in the original sin and in the divine nature of the human soul.

It is noteworthy to mention here that important annual musical competitions were held in Pieria, Macedonia, a place of high culture. Apollo, god of prophecy, and Pan, god of nature, participated in such competitions, as mentioned earlier, when king Midas was president of the jury. Midas was not only king of Bromia, a region in Macedonia, but also credited for having discovered lead and for having invented the anchor and the syringe.

Culture in Macedonia became even more prominent during the time of Perdiccas and Archelaus around 700 B.C., when Archelaus established Pella as the new capital of Macedonia. Pella soon became the administrative, military, economic and cultural centre of power in the region. Here Macedonian rulers hosted great events with such artists as poets, tragedy writers and performers, musicians and painters not just from Macedonia but also from Ionia, Elada and Sicily. Among them the most famous tragedy artist was Euripides (485-406 B.C.) who stayed in Pella until his death. Euripides was a disciple of Anaxagoras and a friend of Socrates, who through his artistic talent not only influenced the old and new European play but may have introduced the Phoenician-Ionian alphabet to the Macedonians. According to some sources he wrote 92 plays and 7 satires (Medea, Orestes, Iphigenia in Taurus, Heracles, Electra, Andromache, The Trojan Women, Helen, Cyclops, etc.).

During Philip II's (359-336 B.C.) reign, Pella, in terms of culture, became the second Athens. The Macedonian language continued to develop and entrenched itself in philosophy, history, mathematics, etc. Outside of Aristotle there were other famous academics including philosopher Aristobulus, historians Dinocrates and Kalistenes, mathematician Leodam, physician Nicomachus, Aristotle's father, icon painter Polignos, Pythagoras of Abdera, father of Sophists and others.

Archaeological discoveries by Andronicus in 1985 at the Vergina (Kutleš) locality alleged to be the tomb of Philip II, and those found in Pella are a testament to the highly developed culture that flourished in Macedonia during ancient times; an autochthonous culture that began from time immemorial.

During Alexander III's (336-323) reign, Macedonia possessed a solid economy, a powerful army, skilled and capable personnel and a modern language, all preconditions for expansion and conquest.

After founding Alexandria in Egypt, in 331 B.C., the Macedonians established the largest library in the world, which in time possessed more than 7,000,000 monographs. The Macedonians established the greatest scientific and research centre that remained great not only during the Macedonian period but also during the Roman and later periods. Through this accumulation of knowledge, Alexander's Koine became the language of the Macedonians, Greeks and other peoples in the Macedonian Empires, including the language of Jesus Christ and his apostles. Dionysius Thrax gave the first linguistic description of this language in 100 B.C. in the form of a publication entitled "The Art of Grammar". His work was the first European grammar and one of the most decisive steps in the development of grammar in general.

From a glossological aspect, compared to other influential languages such as Persian, Egyptian, Latin, Hebrew, Chinese and Indian, Alexander's Koine became the first modern and most influential language in the world. Its introduction made radical changes on all levels including phonology, morphology, syntax, lexicology and semasiology, evolving into a dialectal language with a huge substrate and eventually into modern Greek (Mpampiniois, 1986). According to Hatzidakis (1967), creator of the modern Greek glossology, the modern Greek language today is a progression of the Byzantine language which originated from Alexander's Koine. This language, to a greater extent, is a simplified form containing ancient, Ionian, Dorian and Achaean elements.

ALEXANDER'S KOINE DURING THE BYZANTINE OR MEDIEVAL PERIOD

After its domination for almost 900 years, from 335 B.C. to the 6th century A.D., Alexander's Koine entered a second period of development, starting in Constantinople. This stage commenced with emperor Justinian and it lasted from the 6th to the 9th century A.D. During this early Byzantine stage the Koine language replaced Latin and became the official language of the Byzantine Empire. In a later Byzantine stage lasting between the 12th and 15th centuries A.D., Alexander's Koine became a language of literature, especially after 1204 when archaisms and ancient methods of writing were purged. The language entered yet another stage after 1453 when the Byzantine Empire fell to the Ottomans. This stage lasted until 1821 when modern Greece was created for the first time out of the ashes of the Ottoman Empire.

Resurrected by modern Greece, Alexander's Koine continues to flourish and evolve to this day. In its latest period it has undergone five stages of evolution (archaisms, purification, paleodemoticism, katharevousa, demoticism) and has finally entered a sixth stage where it has become the mother tongue of a new generation of Greeks. By a law passed in 1975 the Greek Government has made this language the official language of the Greek state putting an end to the long Greek "linguistic issue" (Mpapminiotis, 1986, 170).

From the above we can conclude that Balkan paleoglossology is more that 10,000 years old and is preserved in the Peninsula's geographical onomastics which have an exit point in the Middle Danube Basin culture. This was a culture which at an early point in time

migrated south and found fertile soil in ancient Macedonia where it reshaped Macedonia's colloquial language into Alaxander's Koine, a common language shared by many people and lasting to this day. This language with substrates reaching deep into the paleo-Balkan glossology, revolutionized global linguistics by becoming the language of global diplomacy of the vast Macedonian Empires and later by becoming the official language of the Byzantine Empire, in all spanning over 2,500 years.

Alexander's Koine put the final stamp on the physiognomy of the various dialects and the Greek language, to become the language of Christian liturgy. It gave nomenclature to all modern sciences including philosophy, mathematics, physics, astronomy, biology, technology, techniques, etc. A solution to the paleo-glossological issue in the Balkans and to the legacy of one ancient, highly spiritual, cultural heritage could be found in a parallel harmonization of archetypical scientific factors in the fields of archaeology, linguistics, pre-history, mythology and history. Only in this way is it possible to fit and create a perfect mosaic of ancient Macedonian continuity in the Macedonian people and the stamina of the Macedonian civilization. Unfortunately this was contradicted by the counter claims of Papastavrou (1972, 497) claiming that the Hellenic language and culture (ancient dialect) was imported to Macedonia from Elada and not vice versa as we have shown.

RECONSTRUCTION OF ANCIENT MACEDONIAN ONOMASTICS IN THE REPUBLIC OF MACEDONIA

Modern Macedonian has inherited a vast number of substrates from the ancient Macedonian language mainly from the ancient onomastics. Toponyms and anthroponyms are living monuments and guardians of the material and spiritual culture of each people. They are a source for the reconstruction of history, language and culture and for getting a better insight into the social, religious and geographical circumstances of the past.

As we have said earlier, linguistic investigations in the Central Balkans have revealed the existence of paleo-Balkan language substrates. These substrates were the basis for the development of the ancient Macedonian language during Archelaus's (413-399) reign evolving in what later became known as Alexander's Koine. This language is one of many important factors contributing to the genesis and continuity of the Macedonian people in Macedonia.

The word "onomastics" belongs to the ancient Macedonian appellative, meaning "common noun", that makes references to "names". Today it is defined as the study of names and encompasses the three main branches: linguistics, history and geography including anthroponomy and toponomy. The study of onomastic material in Macedonia is of great importance because it provides first hand information about the person's characteristics imbedded behind the name (nomen est omen, meaning the name is an omen). Following are lists of names from unknown etymological

origins (Mpampinioti, 1998) found in the modern Greek language dictionary but belonging to the paleo-Balkan glossology and to the ancient Macedonian language respectively. These are names that modern Macedonians use today in everyday language.

ANTROPONYMS (peoples' names)

Philip – Filjo **Filippos** - lover of horses; from **filos** – friend, pal (ip**pos**- horse)

Alexander – Aco (**Alexandros** – from **alexω** – guard, keep and **aner** – man, hero, male)

Dimitrie – Mito (**Demetrios** - teoname from **Demetra** – land and **meter** – mother)

Teodor – Todor – Todo (**Theodωros** – Božidar)

Petar – Petre (**Petros** – rock, stone)

Evgen (**Evgenes** – element)

Georgi – Jorgo (**Geωrgos** - master, farmer)

Vasilie – Vasko (**Basilios** - king, czar)

Agaton (**Agathωn** - good, honest, noble)

Atanas – Naso (**Athanasios** – immortal)

Angel – Geljo (**Aggelos** – messenger)

Agapa (**Agape** – Ljubinka)

Grka (**Ellenida** – Elena – Lena equals to **Elena**)

Erina, Irena, Rina (**Eirene** – peace), etc.

TOPONYMS (place names)

Makedonija (**Makedonia** - rich country)

Evropa (**Eurωpe**, **EuruV** – wide, spacious and **ωps**, **ωpos** – face, reverse)

Pelagonia (**Pelagonia**, **Pel** - plain and **gone** – birth)

Aegae (Aegean part) (**Aigaion**, **aix**, **aigos**, **aiga** – goat, white)

Pirenea (P**urinos** – ardent)

Korešta (**Orestis** – the region of Kostur)

Peonia (**Paionia** - after the king **Paiωn** or after the religious hymn in honour of god Apollo, and goddess Artemis)

Skopje (lat. Skupi, hill, mound, tower, fortress, observation post

Štip (capital)

Strumica (from the hydronym – current, flow)

Vargala (near Štip – abundance of milk)

Heraklea (glory of Hera)

Kičevo (merge, place where four confluents of the river Treska join and flow together)
Keramia (near Prilep: making cooking pots and pans of copper)
Kolobaisa (near Prilep: sheepskin fur coat)
Brianion (near river Crna: very frightful, painful)
Gjavato (crossing, passable, accessible)
Pehčevo (to stand firmly)
Stracin (military camp, army, strategic
Udovo (doorstep)
Galičnik – (ermine, cat and white, bright, swan)
Kačanik (kill, execute, eliminate)
Kalište (to be the most beautiful)
Opejnica (a hole in the ground, cave)
Asamati (sad)
Capari (thorny plant)
Cepigovo (flower garden, vegetable garden)
Lažani (to reach, to take hold of)
Teovo (near Bogomila: god, deity)
Desovi (near Bogomila: remote)
Samokov (near Poreče: high mountain – 2062m)
Matejče (sinful)
Korab (ship)
Pelisiter (stone and firm, strong)
Selečka Planina (mountain) (bright, brightness)
Drim (furious, raging, severe)
Struma (current, flow)
Semnica – river (worthy)
Treska (to drill, to bore)
Lepenec (made of stone, rocky, uncovered rock)
Butel (beef and marsh, meadow)

OTHER ONOMASTICS (other names)

Apatija (**apatheia**)
Aroma (**arωma**)
Glosi (**glωssa**)
Dom – fatherland (**domos**)
Peški – to go on foot (**pezos**)

Drvo - tree (**drys**)
Oro – folk dance (**horos**)
Megaro (**megaron**)
Kitara (**kithara**)
Krevet – bed (**Krevation**)
Školo – school (**shole**)
Himna – hymn-anthem **ymnos**)

This transcription is a free interpretation. From the examples given above we can conclude that, although “Slavicized”, the ancient Macedonian onomastics found in the Republic of Macedonia have survived the ravages of time outlasting conquerors and heterogeneous linguistic influences. The surviving ancient names of their motherland are important to the Macedonian people, their language, culture and traditions.

PART III

ALEXANDER THE GREAT OF MACEDON

ALEXANDER - THE GREATEST GENERAL OF ALL TIME

After Macedonia's victory over the Athenian Coalition in Chaeronea in 338 B.C., Macedonian political and military hegemony was established over Elada. Although considered a foreigner the Macedonian king contributed to the unification of the Greek City States. Unfortunately at the same time they lost their independence.

Following Philip II's premature death, Alexander, his twenty-year old son and legal successor to the Macedonian throne, became the next ruler. Alexander III, better known as Alexander the Great, was born in Pella, the Macedonian capital, in May or July 356 B.C., according to the Macedonian calendar. Even though he was only twenty years old when he inherited the Macedonian throne, he had already mastered the art of war and diplomacy. All this he learned from his father and Aristotle, his teacher who laid the foundation of modern philosophy and science. Aristotle was also a Macedonian from Chalcidice, son of Nicomachus, private physician and friend of Amyntas and Philip II.

Aristotle established a Royal School in Mieza, Macedonia in the Pella vicinity between Beroja and Edessa. The caves and landscape that existed in those days still exist to this day with their splendid stalactites and stalagmites, dense forests and rich sources of crystal, fresh water in ancient Aegae located under the slopes of Karakamen (Vermion) Mountain (Papazoglou, 1957, p. 21).

In addition to teaching Alexander, Aristotle also taught Alexander's peers including Ptolemy of Eordea, Craterus and Perdiccas of Orestis, Hephaestion, Harpan, the sons of governor Antipater, Parsa, Attalus and Andromeney of Timphaya, Pantal and Miley of Beroa, Nearchus, Erigey, Philotus, son of Parmenio, Leorat and others. These were sons of the Macedonian aristocracy who, as young commanders, in the future would play a role in organizing and running Alexander's vast Empire.

During their short but successful two-year education, Aristotle prepared his disciples for their work which would change the world. As Durant (1990) explained: "for part of his strength and greatness Alexander should be thankful to his teacher, the greatest thinker who understood the human spirit. The two greatest victories of the time were those of Alexander in the military and political arena and those of his teacher, Aristotle in the field of philosophy. These are two sides of the same noble and dramatic plan, of two outstanding Macedonians who united the ancient chaotic world."

The riots that were sparked in Elada immediately after young Alexander's inauguration, aimed at liberating themselves from Macedonian bondage, were quelled by the young king's lightning quick intervention. By doing so Alexander established order and was clear in his intentions towards Elada. At the Corinthian Assembly, in the autumn of 336 B.C., Alexander was elected chief commander of the Persian campaign, taking his father's place.

Soon after his crowning, Alexander's first task was to secure his country's northern and western frontiers. He did this by declaring war on the Triballians and Getites to his north and on the Illyrians to his west. In the spring of 335 B.C. Alexander gained control over the entire Balkans, expanding Macedonia's borders from the Rivers Danube to Drina and from the Adriatic to the Black Sea.

Believing rumours that Alexander had been killed during his campaigns, Thebes and the surrounding region, with financial and material help from the Persians, Demosthenes and Athens, organized an uprising. Reacting to the news, Alexander, at lightning speed, marched his army to Thebes and crushed the insurrection. To prevent further incidents and to protect the region from destabilizing, Alexander established Macedonian garrisons at various strategic positions in Thebes, Corinth and Eubea. Authority to guard Macedonia and Elada was then delegated to Antipater, a family friend and military commander, placing 12,000 infantrymen and 1,500 cavalrymen at his disposal.

Through the battle of Chaeronea and by crushing two major uprisings in 336 and 335 B.C., Elada's independence and freedom were sealed. The Corinthian Alliance and the "General Mutual Peace" became political instruments serving Macedonia's interests. The well organized, highly disciplined, trained and remarkably equipped modern Macedonian army became a reality for deposing the Persian Empire. A new military doctrine, experienced and qualified young officers and new sources of wealth all contributed to meeting this objective.

THE PERSIAN EMPIRE

The powerful Persian Empire stretched from the River Indus to the Aegean Sea, from the Caspian and Black Seas to Egypt and Ethiopia. It was the largest and most powerful empire in the world then, whose military forces numbered around one million soldiers. After Persia's unsuccessful expansion into the European continent following the battles against the Hellenes, and after the Persian defeat at Marathon (492), Salamina (480) and Platea (479), the Macedonians emerged as enemies of the Persians who would once and for all remove this danger which constantly threatened Europe.

COLOSSAL MILITARY CAMPAIGN
COLOSSUS OF PERSIA

There is much literature generated by Callisthenes about Alexander's personality with regards to his abilities as a conqueror, military leader, army organizer, politician, diplomat, etc., which to this day is being studied by historians, military theoreticians, philosophers, philologists and others. Here we are going to take a look at Alexander's attitude towards the Hellenes and their participation in Alexander's campaigns.

Before commencing his campaign, during the preparatory period, Alexander carried out religious rites and held Olympic Games, which lasted nine days, but not in the Hellenic stadiums in Delphi and Olympia, but in Dion and Pella. Being an old holy city for the Macedonians of Pieria and home of the muses in the foothills of Mount Olympus, Dion was the religious and cultural centre of all Macedonians since Archelaus's (431-399 B.C.) time when he established his own Olympic Games there.

Initially Alexander's military plans were to conquer Asia Minor, expand his domain to the east and create a huge Macedonian empire with waterways from the Aegean to the Black Sea. Later his plans were somewhat modified by the idea of creating one global state while his destiny of Macedonia was put in the background.

Included in the composition of expedition forces, whose core consisted of Macedonians, were 34 to 43 thousand foot soldiers and 4 to 5 thousand cavalrymen. Siege engines and other military paraphernalia were also included.

Command of the troops was strictly entrusted to the Macedonian aristocracy known as the "heteria" (friends and companions of the king) consisting of about 1500 knights. There was also the "agimi" or personal guard to the young king, an elite force consisting of 6 thousand heavy and 3 thousand light armed infantry and cavalrymen (Ranović, 1983, p. 43).

Parmenio, Philotus, Nicator, Perdiccas, Antipater, Antigonus, Lycimachus, Seleucus, Ptolemy, Cassander and many others distinguished themselves and later became kings of the post-Alexandrian Macedonian Empire.

In addition to the military commanders and councillors within the General Staff of the Macedonian army, there were also historians, geographers, scientists, philosophers and tradesmen. Included among them were Callisthenes, Aristobul, Anaksarh, Piron and others. In addition to his other tasks, the historian Callisthenes, grandson of Aristotle, was also responsible for administering correspondence and publishing a daily military bulletin

(Ranović, 1983, p. 44). The allied participation and contribution to Alexander's campaign can be summarized as follows:

The Thessalians contributed 600-1,500 cavalrymen, Thrace and the Corinthian Alliance contributed about 7,000 infantrymen consisting mainly of auxiliary services (supply services, veterinary and similar). There were also some Hellenic mercenaries.

Alexander's navy consisted of 170 ships of which 20 belonged to the Athenians and another 20 to the island of Hia. The Hellenic crews served more as hostages than as allies (Ranović, 1983, p. 44).

Financial payment equaled 70 talents, modest if compared to the 300 talents which Demosthenes received from Persia in 335 B.C. for instigating an uprising in Elada against Alexander (Diodorus, 17, 8, 5).

Enemy forces on the other hand numbered ten times more than those of Macedonia, both on land and water. In addition to their own troops, the Persians also hired more than 30,000 Hellenic mercenaries and placed them, as well as the entire Persian fleet, in the Mediterranean under the command of the Hellene Memnon of Rhodes, who was master of the sea routes.

The Macedonians estimated that the Ionians, Ligeanians and other western Asia Minor City States would be inclined to support the Macedonians because they looked forward to being liberated from the Persians but that was not the case, they remained neutral.

In the spring of 334 B.C. the Macedonian army left Pella and set off for its Asian campaign via the port of Amphipolis. After twenty or so days of marching and successfully crossing the Hellespont, the Macedonians collided with the Persian army and Greek mercenaries at the River Granicus. After a short battle the victorious Macedonians set off and liberated Ionia, Likia, the Greek islands and the entire region of western and central Asia Minor. Then in the fall of 333 B.C. another major battle ensued between the Macedonians and the mighty allied Persian army, this time near the River Issus. Pitted against a huge Persian force led by the Great King Darius III Kodoman himself and reinforced with 30 thousand Greek mercenaries (Arian I, 16, 24 and Diodor XVII, 24, 1), Alexander fought the greatest battle of his career (Ranović, 1983, p. 47). After defeating the Persians, at great loss to his Macedonians, Alexander captured the Persian Royal family, a great number of Persian troops and officers and acquired a large amount of booty including gold and weapons. While King Darius III escaped, his mother, wife, sisters and two daughters remained captive.

Alexander's victory was treated as a sensation both in Macedonia and Elada. The Corinthian Alliance even adopted a resolution to crown Alexander with a gold wreath as an act of appreciation on behalf of entire Elada. Fifteen deputies were dispatched to Persia to conduct the ceremony. People of the conquered territories who were oppressed by the Persians were freed and the various City States in Asia were given their independence without having to join the Corinthian Alliance, contrary to Hellenic wishes. As a result of this pan-Hellenism began to lose its effect.

By conquest and other acts carried out so far the Macedonians achieved all their short term objectives. The idea of conquering all of Persia and creating a global Macedonian Empire with a single economy, managed by a single administration, was an afterthought born as a result of these Macedonian successes. To effectively organize such an administration, Alexander appointed Macedonians in military and finance leadership positions and locals in running the civil administration in their territory.

CREATION OF A SINGLE MACEDONIAN EMPIRE

Following the Asia Minor conquests, most Persian military land forces were fully crushed, but the Persian navy still remained active in the Mediterranean Sea ports. After conquering Syria, including Damascus, the Macedonians were about to face Tyre, a bastion city built on an island in the sea. After seven months of struggling and grueling sieges the

city was finally put down in the summer of 333 B.C. with the capture of 30,000 enemy soldiers. This victory too was hailed as one of the greatest events of the time.

After conquering all Asia Minor sea ports the Macedonian army turned southward and conquered the entire region of Judea, Egypt and by a two-month siege, Gaza. In Memphis Alexander was hailed as a liberator and bestowed all due honours including the proclamation as an heir of the Pharaohs. In the beginning of 331 B.C. Alexander commissioned the city Alexandria to be built at the delta of the River Nile. He did the same in Gaza and other places. To run his cities, Alexander brought settlers from Macedonia.

In time Alexandria in Egypt became the most important scientific and trade centre in the world, that is until its significance was eclipsed by Constantinople.

After the Macedonian conquest of Libya, the Persian navy, being robbed of all its Eastern Mediterranean seaports, unable to function, surrendered. After that the Macedonians became masters of the eastern Mediterranean.

Besides being hailed as a conqueror and liberator there was also a mystical and romantic side to Alexander's story while he was in Egypt. This story begins with Alexander's visit to Amon's (Zeus) holy place at the Sylva Oasis in the Sahara Desert some 600 kilometers from Alexandria. Able to traverse the arid desert devoid of roads and doing it at lightning speed surprised and impressed Amon's priests enough to proclaim Alexander as the son of Amon, an impressive tribute that made a lasting impression all over the Macedonian Empire.

Upon Alexander's return to Tyre, he received reinforcements sent to him from Macedonia by Antipater. He then consolidated his forces and as a gesture of goodwill, dismissed the captured Hellene mercenaries from the Persian camp who had fought against the Macedonians.

In the fall of 331 B.C., Antipater suppressed a Spartan uprising initiated by Spartan king Agis, the first Hellenic leader to ever rebel against the Macedonian Empire until Alexander's death.

Having secured his rear and communication lines and being free of rebellions in Elada, Alexander sent the entire Hellene army home which proves that the Hellene soldiers were never part of Alexander's core forces. They were there as hostages to be slaughtered if the Hellenes in Elada misbehaved.

In Asia, in the meantime, the great Persian King Darius now for the second time offered Alexander all the territories of his Empire west of the Euphrates River along with 10,000 talents in exchange for releasing his family. But Alexander again refused setting the stage for yet another clash.

With the reinforcements Alexander received he now had 40,000 infantryman and 7,000 cavalrymen at his disposal. Darius too was consolidating his own forces and by the time he was done his troops numbered over a million. In addition to the vast army Darius also had more modern weapons and armaments including war chariots and elephants. By the time the two armies were ready to fight again the Persians outnumbered the Macedonians 12 to 1.

The next and decisive Persian-Macedonian battle took place on October 11, 331 B.C. at Gaugamela, a former Persian Capital today known as Mosul. Here the Persians were again defeated giving Alexander and the Macedonians their final victory over Persian dominion and opening the way for further eastwardly expansion.

Thus during the course of the year 331 B.C. Alexander conquered the entire Persian Empire extending as far east as the Chinese and Turkmenistan border. Famous cities such as Babylon, Susa, Persepolis and others became part of the Macedonian Empire. There were also prisoners, equipment, weapons and more than 170,000 talents falling into Macedonian hands. In less than a decade Alexander had conquered lands stretching from the Danube and Drina Rivers to the Peloponnesus and from the Adriatic Sea to China.

During the Persian campaign relations between Macedonia and Elada worsened but after the battle of Gaugamela Alexander discharged the Corinthian Alliance Hellenic forces and the Thessalean cavalry and paid them off handsomely, thus cutting off the already weak symbolic connection between Macedonia and Elada. By doing so Alexander made it quite

clear to the Corinthian Alliance that there was no longer a “pan-Hellenic” campaign and that the Hellenes were not to participate in future events and that they would no longer be part of any successes to be achieved (Ranović, 1983, p. 64).

MILITARY CAMPAIGNS OF THE COLLOSUS IN INDIA

After conquering the Persian Empire, establishing rule over Persia, reorganizing his military and resolving the crisis within the Macedonian aristocracy, Alexander, in the summer of 327 B.C., met all necessary preconditions for a military campaign against India.

The goal of this campaign was to create a global monarchy, learn about the new nations, establish new naval routes, establish new economic relations and reach the end of the world.

According to Arian (19, 5), at this stage, Macedonian forces were numbering 120,000. This campaign was to begin in Bactria and work its way through present-day Afghanistan, Pakistan and eventually reach India. There was a lot at stake here for Alexander and the Macedonians, not just monitory cost but many lives would be lost as battles would be waged against unknown armies and foreign cultures.

In 326 B.C. the Macedonians began their journey into a world known as “the land of miracles”, where Alexander faced off against Porus in one of the bloodiest battles of his career. Here by the River Hiphes, east of the River Indus, Alexander also built twelve, twenty-two meter high monuments, in tribute to his twelve gods and on a gigantic obelisk wrote the words “Here stood Alexander”. According to Philostratus (as quoted by Ranović, 1983, p. 70) these monuments were temples dedicated to a number of gods as indicated by the inscriptions "To my father Amon”, “To my brother Hercules”, “To my brother Apollo”, “To the goddess Athena”, to the god Zeus, to the Indian god of the Sun, and to others. It is important to mention at this point that Alexander also dedicated one temple to the ancient Pelazgian deities, the Cabirs who were especially respected in Macedonia and in the Samothrace and Lemnos islands, home of Kadmus.

Alexander also built cities in Punjab and along the River Indus. Among these cities were Nikea, Bukefal, Alexandria Opiana, Alexandria Porte (Karachi). In addition to the cities he also built ports and shipyards in Patala (Haidarabad) and other places, establishing a strong link between Macedonia and India.

Outside of conquest and city building, the Macedonian expedition included scientists who documented the fauna and flora of the region and collected important data on the ethnography, geography, botany and astronomy as well as expanded the use of the Macedonian language.

According to Ranović (1983, p. 78), Alexander also contributed to the dissemination of Buddhism in India. The powerful Magadha Macedonian-Indian kingdom reached its zenith during Asoka’s (274-237) rule. This is when Buddhist missionary activities commenced and had far-reaching effects in Central Asia and the Far East. Asoka received many ambassadors from the Macedonian states and in return he dispatched his own envoys. It is said that after conquering the kingdom of Kalinga (present-day Oris in India), Asoka gave up waging wars. The name “Kalinga” has been immortalized by the “Kalinga Award”, which, since 1951, UNESCO presents annually to contributors who popularize science (Dani, 1990, 59). The movement of the learned Buddhists encouraged other missionaries, such as Zoroastrians, Maniheci and others.

During his campaign in the East Alexander established good relations with the Han Chinese dynasty, paving the way for the “silk road”, which the Macedonians continued to maintain in later years (Papastavrou, 1972, p. 483).

ALEXANDER - DEATH OF A BRILLIANT COMMANDER

After nine years of campaigning, which began in Macedonia in 334 B.C. and ended in India in 325 B.C., the victorious Macedonian warriors were tired and wanted to return home. Begrudgingly Alexander accepted their demands and sent them back to Babylon in two columns, one by land and the other by sea. They began their return journey from Patala with Alexander leading the 120,000 strong, land column along the Persian Sea coast. The second column led by Admiral Nearchus took the waterway across the Indian Ocean and the Persian Sea via Mesopotamia. After a long and laborious journey across the arid desert and along the mysterious sea the two columns finally arrived at their destination in Susa in March 324 B.C. Their re-unification was met with great pomp and celebration with festivities and parades lasting for days.

During his stay in Susa, Alexander announced his plan for the creation of a new world where Macedonians would combine with Persians to form a single people, a world which would aid his future plans. His goal was to join the Macedonian and Persian people and eventually assimilate the Persian aristocracy. That is why he proposed to his officers and soldiers to marry Persian women and to observe Persian traditions about polygamy. To the 10,000 or so soldiers who married Persians he also offered 80 heters.

The wedding ceremony was a great spectacle during which Alexander himself married two women in spite of the fact that he was already married to another woman. The dowry and presents Alexander gave the newlyweds were so great that ten thousand mules and five thousand camels were employed to carry them. Ceremonies were conducted in accordance with Macedonian traditions.

At this point Alexander again reorganized his army by adding 30,000 Persian cadets and a great number of Persian officers.

During his rest period in Media, Alexander sent two groups of researchers, one from Mesopotamia to investigate the Arab Peninsula coastlines and the other from Suez, to investigate the Eritrean Sea and its shores. Yet another team was dispatched to research the Caspian Sea and its surroundings.

While at rest, Alexander was also planning to undertake a large campaign along Africa's northern coast to conquer Carthage.

In a proclamation regarding his successes in Asia, which he sent to the participants of the Olympic Games to be delivered by Aristotle's grandson Nicator, Alexander informed everyone that he had decided to pardon all political prisoners in his Empire and restore their personal and property rights.

In the spring of 323 B.C. Alexander organized a warm reception in Babylon for deputies who came to congratulate him and express their friendship, loyalty and desire for cooperation. Among the visiting deputies were representatives from Carthage, Ethiopia, Libya, Rome, Iberia and other places, including some from Elada who presented Alexander with a golden wreath as a token of recognition. By their sheer number and the fact that they came to visit the young Emperor, the deputies were convinced that Alexander's cosmopolitan ideas were not just fantasy.

However, even though surrounded by glory and success, the life of this brave and famous army commander was drawing to a close. Soon afterwards Alexander died on June 13th, 323 B.C. (or according to the Macedonian calendar, on the 28th day of the month of Disios) at age 33, after being king for 13 years. On that fateful day Macedonia lost a great son, a great general and a magnificent diplomat. The name Macedonia and Alexander's colossal work, to this day, remain an integral part of the European and world civilization.

ALEXANDER'S CONTRIBUTION TO WORLD CIVILIZATION

Alexander's campaigns and conquests gave rise to great changes in human history which are recorded in the many bibliographies that analyze and evaluate Macedonia's role and its contribution to world civilization, which began in the 4th century B.C. and continued for centuries to follow.

From a military aspect Alexander distinguished himself as a military commander unparalleled in history. His personal qualities, unusual intelligence, deep and warm friendship, courage, discipline, abilities to make accurate evaluations, organize, make decisions, command, use tactics, strategy, maneuvers and combined actions made him a superb leader. His ability to learn fast and quickly adapt to new conditions gave him an edge over his opponents. He did everything right including introducing guerilla fighting and a stage system when required and managed his supply lines, rear lines and secured his defense well, thus managing to protect his huge Empire.

From a statesmanship aspect, Alexander's virtues in the field of legislation and other legal forms of governing and having control over the Empire by a military and civil administration should also be emphasized. His ideas of combining all people into a single global world by creating bridges of cooperation between the people of Europe, Asia and Africa are also viewed as positive.

From an economic aspect, Alexander colonized Asia and Africa by intensive construction of cities and various centres. Plutarch (C, 5) stated that there were about 70 cities named Alexandria which were populated by settlers from Macedonia, Elada and Asia Minor. They became centres of power, production, trade, communications, culture, etc.

Unfortunately historiographers left us with very little in regard to what happened to the Macedonian settlers throughout Alexander's Empire. During a study some thirty years ago in southwest China, the Chinese host told one of the authors of this book that the Chinese knew about the ancient Macedonians living in their neighbouring provinces east of Afghanistan and Pakistan. Maybe some day a modern fact finding expedition will visit the region and find out more.

TABLE OF CITIES FOUNDED BY ALEXANDER THE GREAT

1. Aleksandria in Thrace (Medika)	(334 B.C.)
2. Aleksandria in Thrace (by the sea)	(334 B.C.)
3. Aleksandria Troas	(334 B.C.)
4. Aleksandria in Caria	(331 B.C.)
5. Aleksandria in Is	(331 B.C.)
6. Aleksandria in Egypt	(331 B.C.)
7. Aleksandria in Cairo	(331 B.C.)
8. Aleksandria in Assyria	(330 B.C.)
9. Aleksandria in Parthia	(330 B.C.)
10. Aleksandria in Arelon	(330 B.C.)
11. Aleksandria in Geodrosia	(330 B.C.)
12. Aleksandria in Arechoton (Kandahar)	(329/28 B.C.)
13. Aleksandria in Paramiso	(329/28 B.C.)
14. Aleksandria in Bactria	(329 B.C.)
15. Aleksandria in Eschate	(329/28 B.C.)
16. Aleksandria in Marakanda	(329/28 B.C.)
17. Aleksandria on the Oks	(328 B.C.)
18. Aleksandria Oxiana	(328 B.C.)
19. Aleksandria in Margiana	(328/27 B.C.)
20. Aleksandria in Sogdiana	(326 B.C.)
21. Aleksandria Bucephala	(326 B.C.)
22. Aleksandria Nicaea in Hidaspas	(326 B.C.)
23. Aleksandria Akesinia	(326 B.C.)

24. Aleksandria in India	(325 B.C.)
25. Aleksandria Opiana in India	(325 B.C.)
26. Aleksandria Sogdeia	(325 B.C.)
27. Aleksandria Musikania	(325 B.C.)
28. Aleksandria Pataleia (Haidarabad)	(325 B.C.)
29. Aleksandria Porte (Karachi)	(325 B.C.)
30. Aleksandria Drite	(324 B.C.)
31. Aleksandria Karmania	(324 B.C.)
32. Aleksandria Susiana	(324 B.C.)
33. Babylonia	(339 B.C.)

Alexandria in Egypt is a beautiful example of a city founded by Macedonians. Here is an interesting description by classical Roman writer, Polio (II, 31) from the 1st century B.C., who brought to light Alexander's attitude towards building new cities. When he met Dinokritus, the famous Macedonian architect, for the first time Alexander asked him who he was to which Dinokritus replied: "My name is Dinokritus I am an architect, a Macedonian and I bring you plans for projects worthy of your glory." After looking at the plans Alexander said: "I would like you to stay with me because I will make use of your work." Since then Dinokritus accompanied Alexander everywhere he went, eventually ending up in Egypt where he was commissioned to build Alexandria, a great city named after Alexander. Alexander's decision to build Alexandria in Egypt was influenced by its proximity to the Nile and the Nile's ability to sustain a grain rich economy and by the natural protection of its harbour.

Alexander's choice of location for his great city was confirmed by the fact that Alexandria not only became a great city but lasted as one through the Roman period, functioning as the centre of economy and culture of the ancient world spanning between Gibraltar and India and between the Black Sea and Ethiopia. The monumental and everlasting Alexandrian lighthouse, dubbed the **seventh wonder** of the world, built by the Ptolemaic Dynasty in the 3rd century B.C., is proof of Alexander's grandness. The lighthouse was on an island called Far and was "the oldest forefather of all lighthouses". It was 110 m high and it had a type of "lift" used to supply fuel to the top. Its flame was visible at a distance of 60 km. Unfortunately the lighthouse was destroyed in the 1307 earthquake, after 1600 years of being a marvel of Macedonian construction and a beacon for guiding ships in the sea.

Alexandria's museum and library were an embodiment of Alexander's idea of sophisticated science (Wilken, 1988, 329). During Ptolemy's reign a magnificent museum was built which served as "a royal Macedonian academy" modeled on Aristotle's schools in Macedonia and Athens. In addition to providing everything necessary for educating students, this institution also provided accommodations and daily meals for students, researchers and professors who worked for the Macedonian Empire. The most famous figure in this cultural circle was Kalimah (310-235) the librarian, son of Bat of Kirena, a distant Hyperborean descendant of the Minijci on the Danube. Initially Kalimah was king Ptolemy Philadelphus's private poet but later Ptolemy appointed him director of the Museum (260-235). Kalimak was also a teacher who, among others, taught the famous critic and writer Aristophanes of Bizant and Apolodor of Rhodes. It is believed that Kalimah is author of the "Pinakes", the first librarian catalogue consisting of 120 volumes. Kalimah also actively promoted criticism, history of literature, grammar and lexicography. In addition to the catalogue he wrote 800 verses and prose books out of which six hymns and 63 epigrams have been preserved. Kalimah's opus marks the beginning of Alexander's history of literature.

The library, built around 294 B.C., within the Museum played an important role in the development of Macedonian and world culture and in the development of our modern

civilization. This famous ancient library housed more than 500,000 scripts in 250 B.C., a number which increased to 700,000 by Caesar's time. Alexandria in time became an important, if not the most important, scientific centre of its time attracting researchers and intellectuals from distant countries. Alexander's Koine, besides being studied in high school, became the language in which the Old Testament was written as translated from Judean, a work undertaken by 70 scientists during Ptolemy II's reign. The translation referred to as the Alexandrian translation because it was carried out in Alexandria, or as the Septuagint translation because of the number of translators involved, was of great importance to the development of the Christian religion. According to legend, each of the seventy translators worked independently of each other and yet in the end all the translations were identical. This was interpreted as the work of the Holy Ghost, which influenced the Jews who translated the Old Testament. In the same way Alexander was striving to create a unique single world, so was the idea of creating a **monotheistic Christian religion,** within the Macedonian-Egyptian Empire, a religion with a new religious awareness, another Macedonian contribution to world civilization.

The **Buddhist canon** translated into Chinese was also carried out at the Alexandrian library. This translation too initiated the establishment of libraries in Buddhist centres all over India. The Alexandrian library became a gigantic cultural centre and attracted the most famous and influential thinkers of the then world. They included Euclid, the famous mathematician and founder of geometry, the mathematician Archimedes, the chronicler Eratosthenes (285-205), the astronomer Aristarchus and many others working in the fields of geography, history, philosophy, physics and culture.

The library unfortunately was set on fire in the 7th century A.D. by the Arab caliph Omar who said: "What people need to know has been written in the Koran, and everything which is not written in the Koran is not necessary for them to know." Nevertheless, a huge number of documents were saved and translated later. Many centuries later the Library in Alexandria was reconstructed, renovated and reopened in 2002 under the patronage of UNESCO. Expenses for its reconstruction amounted to 200 million US dollars. The new 11-floor building is located on the same site where the original Macedonian library stood and has become a symbol of global knowledge, once again reminding the world that Macedonians were its original creators and Macedonians are the founders of modern civilization.

Regarding management of **finances**, Alexander was the first to introduce centralized banking in Pella, Ekvabatan and later in Babylon. Outside of Macedonia, Harpal was put in charge and was responsible for running the financial administration, collecting taxes and other charges and managing the imperial vault. There was also a monetary system introduced with royal currency consisting of coins made of gold and silver.

Powering all this was **a new economic policy** managing the development of trade, road traffic, river and naval traffic as well as measures to protect merchants against piracy, which at the time was rampant throughout the Mediterranean, an age old profession about which Tukidid provides detailed accounts. Guided by the ideas of his great teacher Aristotle and surrounded by excellent advisors and associates, Alexander developed **research programs** in the field of the natural sciences to research the new flora and fauna discovered during his journeys. Alexander sent expeditions and research teams to the Caucasus, the Caspian Sea and other places to gather information which eventually revolutionized the fields of zoology, phytology, geography, physics, mathematics, astronomy, meteorology, geology, architecture, medicine, phototherapy, etc.

Exceptional advancements were also made in **the field of culture**, religion, philosophy, historiography, philology, rhetoric, poetry, music, painting, sculpture and in other fields of intellectual and artistic life.

Some ideas, which Alexander stirred, were realized during his short life or were realized by his successors, while many others became a reality thanks to several Roman emperors who adopted Alexander's philosophy of acquiring knowledge.

Respecting his deeds, the Romans elevated Alexander to "Alexander Magnus" or "Alexander the Great" a well deserved and magnificent title for a man who is not only a

legend in Macedonia but has been adopted by many nations and much is written about him. In terms of putting this tiny country Macedonia on the map and instilling pride into a people, no one has done as much as Alexander the Great. He made Macedonia famous and respected throughout the world as a power and as a bearer of the European civilization.

ALEXANDER AND ARISTOTLE

Alexander the Greats' work alone cannot be adequately evaluated without taking into consideration the role of his great teacher, Aristotle, who at one time said that "he loves Alexander not less than he loves his own father to whom he owes his physical life but his spiritual and eternal life he owes to Alexander". (Plutarch C, Alexander, 8)

From what we know about Aristotle, he was born in 384 B.C. in Stagira, Chalcidice, a small Macedonian town located near today's Holy Mountain and he died in 322 B.C. Stagira was established sometime in 655/4 B.C. by the people of Andra and Chalcidice, destroyed by Philip II in 350 B.C. and rebuilt later by Alexander.

Nicomachus, Aristotle's father, was a private physician and a friend of the Macedonian Royal family since Amyntas II's time. He was also Philip II's physician.

Raised in the Macedonian court by a family of physicians, Aristotle became interested in studying medicine and joined the well established medical brotherhood of Asklepeys. He began his career as a part time physician in Stagira and at age 17 went to the school in Athens to study under Plato (427-347) where he stayed for two years.

Under Plato's guidance, this rare and genius disciple "from the barbarian east", as the anti-Macedonians called him, dubbed as "the brains of the Academy" by his teacher, quickly became an independent thinker. Aside from Europind, Aristotle was the first in his time to establish a library, which according to Plato was known as "The house of readers" in which Aristotle established a number of basic principles for its functioning; contributions he made in the name of science.

Later, during his stay in Athens, Aristotle established the famous school of rhetoric. Hermia, who later became ruler of the small state Aternea in the Aeolian part of Asia Minor, was among his disciples. In 345/4 Hermia brought Aristotle to Aternea, to the island of Mytilene, where Aristotle wrote his "Historia Animalium". After gaining some notoriety as a reputable philosopher and teacher, at the age of 46 Aristotle was invited by Philip II, then king of Macedonia, to come to Pella to educate his son Alexander and his peers.

After the Macedonians occupied the City States in 334 B.C., Aristotle returned to Athens in time to witness the rise of his star pupil Alexander to king of Macedonia. At that time Athens had forever lost its independence both politically and spiritually and the embittered Demosthenes continued to deliver anti-Macedonian speeches but that did not faze Aristotle who dedicated his time to science even in this anti Macedonian atmosphere. After joining the Macedonian Party in Athens and accepting Alexander's ideals of rule, Aristotle dedicated himself to organizing a new school called "Lyceum" a name he took from the property where the training ground of the "Peripatics School" was located, which belonged to the temple of Apollo of Likea who, in mythology, defended this place from a pack of wolves.

To pay him back for the education he received, Alexander, during his campaigns in Europe, Asia and Africa, financed Aristotle's schools particularly his physics and biology departments with considerable funding support. Alexander also provided Aristotle with samples of flora and fauna for his scientific research, which his expeditions discovered in his conquered territories. This was the first time in European history where state funds were invested in scientific research. Durant (1926), quoting Athenaeus, gave a figure of 800 talents being spent on Aristotle's school in comparison to 70 talents being set aside for the initial Persian campaign expedition.

Although Aristotle's stay in Athens was short, he and his school became dominant in Greek philosophy thus laying a scientific foundation leading to the development of our modern European civilization. His work in science spanned all fields including logic, physics,

meteorology, biology, psychology, esthetics, rhetoric, criticism, poetry, philosophy, ethics, politics, metaphysics, etc. and comprised over 1,000 compositions out of which only one is preserved. However in regards to the volume and comprehensiveness of each, they would fill a whole library. By bringing philosophy from the sky down to earth, Aristotle created a unique holistic spirit which in parallel influenced and followed Alexander's accomplishments and statesmanship. The notion of "one" has remained key for understanding the development of philosophy during the Macedonian period and onwards (Žunjić, 1988, 16).

After Alexander's unexpected death in 323 B.C., conditions in Athens changed considerably with a sharp increase in anti-Macedonian sentiment. Aristotle, being a Macedonian, had to leave Athens in order to avoid Socrates's destiny and went to Chalcidice where he soon fell ill. Unhappy with the change in events Aristotle took poison in 322 B.C. and died at age 62. In a turn of events in October 322 B.C., Demosthenes, the great anti-Macedonian proponent, also poisoned himself while in Italy, where he was given asylum to escape falling into Macedonian hands. These were turbulent times which bear witness to much turmoil, including the deaths of famous Macedonophil Phocion, eminent Athenian citizen, army commander, strategist and 45 time opponent of Demosthenes and respected Athenian orator Calimedon, both of whom were sentenced to death for treason in 319 B.C.

In a single year the young European civilization lost not only Alexander, its greatest military commander and ruler, but also Aristotle, its greatest philosopher, thinker and political orator. However, regardless of these losses, Alexander and Aristotle remained the shining lights throughout the Roman and Byzantine Empires, the Renaissance and today as well.

SUCCESSORS OF THE GREAT MACEDONIAN EMPIRE THE DIADOCHI PERIOD

Alexander's death, quoted by Plutarch (C, Alexander, 76) was described in the "The Court's Diary" as the most magnificent commemorations ever held for a great leader with highest unparalleled honours ever bestowed by Macedonian priests, military representatives and foreign diplomats to a dead emperor. The main ceremonies lasted thirty days and were accompanied by even more ceremonies.

Alexander's wish was to be buried modestly in Amon's Oasis in Libya but Ptolemy I, one of his successors and future king of Egypt, insisted that his sarcophagus be transferred to Memphis and displayed in a wonderful royal tomb in the royal sector of Alexandria.

Ptolemy followed the Macedonian tradition that to be a king one had to bury a king because he wanted to inherit Alexander's heritage. Ptolemy II glorified it and turned it into a Ptolemaic royal divine cult.

Alexander's premature and tragic death raised a very important question: who was going to succeeded him? Before dying, when Alexander was asked to whom he was to leave his empire, he replied: "… to the best among the best."

After the month long ceremony ended the Macedonian army was assembled in Babylon and at the request of its commanders was asked to choose its next leader. After a long deliberation it was finally decided that the Empire outside of Macedonia would be jointly ruled by Arrhideaus or Philip III, Philip II's son with Felina of Larissa, and by Alexander's unborn child with Roxana or Alexander IV (born three months later). The European part of Macedonia would be entrusted to Antipater. By this decision unity of the Macedonian Empire for the time being was preserved.

The highest military commander of Royal blood after Alexander was Perdiccas of Orestis, Kostur Region. At the time Perdiccas was commander of the cavalry and unofficial hiliatch or Grand Vizier.

After Alexander's death Perdiccas was appointed commander of the Macedonian army outside of Macedonia and leader of the Macedonian governing council. According to Plutarch (Aleks. 15) there is an interesting story about Alexander and Perdiccas. Before setting off for the Persian campaign, Alexander divided up his personal possessions and

almost all of his royal properties and gave them to his friends. After witnessing this Perdiccas asked Alexander if all he had he gave away, then what would remain for him, to which Alexander replied “hope”. Hearing that, Perdiccas too gave all he had including some of his property in Orestis so that he too could share in Alexander’s “hope”. This example was also followed by others.

Second highest in rank was Craterus of Lyncus, one of Alexander’s best generals and guardian of the state vault and of the new ruler, kings Philip III and Alexander IV. Craterus was very popular with the soldiers and was a loyal and dedicated Macedonian. Craterus died two years after Alexander’s death.

Sometime after Alexander’s death the situation took a turn for the worse as Perdiccas could not keep control of the rivalries between his generals so, in order to avoid a civil war, he made a decision to divide up the Empire outside of Europe and give a piece to each. Ptolemy received Egypt; Leonat received the Hellespont Phrygia; Antigonus received Phrygia, Pamphilia and Lycia; Lysimachus received Thrace; Piton received Media; Laomid received Syria; Eumenes received Cappadocia and Paphlagonia; etc. This division was the first manifestation of a separatist spirit in Alexander’s successors, contrary to Alexander’s dream of having a unified commonwealth.

Striving for certain independence and decentralization on one hand, and being short on political and economic preconditions on the other, created antagonism, mutual alliances and conflict among the new rulers; eventually leading to civil war.

Dubbed the era of Alexander’s successors or the era of the “Diadochi”, this period lasted from 323 to 281 B.C. and the period of “followers or epigonidi” lasted from 281 to 221 B.C.

Women in the Macedonian court also played a role in the antagonism between the dynasties. Olympias, Alexander’s mother, above all had the most dominant position especially since she was the daughter of king Neoptolemus of Molossia. Then there were Roxana, Eurydice and Cleopatra all vying for power.

During one of the Dynastic clashes at Ipsos (Sipsin-Karahisar), in August 301 B.C., where opposing forces were of equal strength, Monophtalmus, one of Alexander’s most important associates, died in battle. Tragically so did Alexander’s ideas of forming a single world. In this cruel civil war Olympias, Alexander’s mother, was also killed, as were his wife Roxana and son Alexander IV.

Then in 275 B.C., immediately after the death of Alexander’s direct successors: Ptolemy I, Seleucus, Antigonus, Monophtalmus, Lysimachus and the others divided Alexander’s empire into three major Macedonian kingdoms, one in the Balkans, one in Egypt and the other in Asia.

Much literature about Macedonia has been compiled and studied over the years, especially after the papyrus findings in Egypt depicting the works of Polibius, Plutarch and many others including its interpretations by modern authors (Ranović, 1983; Papazoglou, 1995 et al). Literature which details historical information about the social and economic conditions of the 3rd, 2nd and 1st century B.C. and information about the various post Alexandrian Macedonian states, their religions, spiritual life and scientific development up to the Roman occupation will not be presented here.

THE MACEDONIAN KINGDOM IN THE BALKANS

Ever since 700 B.C., when the Macedonian prehistoric kingdom was established in the Balkans by Perdiccas I and ruled by the Argaed Dynasty there had been a continuous existence and expansion of Macedonia; an expansion which Alexander extended to include parts of Asia and Africa, a large Macedonia which continued to exist until Roman times.

When Alexander left for his eastern campaigns against Persia he left his trusted general **Antipater (Antipatros)** to govern and defend Macedonia. Antipater was a high ranking Macedonian officer and friend of the Royal Family. He was born in 398 B.C. in Orestis, Kostur region and had two sons, Cassander the older and Iolas. Antipater, being of

the same dynasty, had a good relationship with both Philip II and his son Alexander. He was very successful during Philip II's rule, a success that continued to grow during Alexander's rule. As Alexander's deputy in Macedonia, Antipater was a civilized and superb diplomat who closely cooperated with Ozocrates, an orator and teacher from Athens. He also wrote books including a history book entitled "The Illyrian War".

After Philip II's murder, Antipater immediately recommended that Alexander take his place as king of Macedonia and gave him all his support. While Alexander was fighting the Persians on land during the Asian campaign, Antipater fought the Persian fleet at sea and kept the peace in the Balkans by putting down riots and insurrections in Elada, Thrace and Illyria.

At Alexander's request, Antipater always recruited, trained and dispatched fresh troops for his campaigns abroad as well as sent Macedonian settlers to administer Alexander's newly built cities. Unfortunately all was not well between Alexander and Antipater, especially when Alexander began to introduce a new regime in the Empire and when he shifted his centre of power out of Macedonia. In spite of all that however, in Philip II's tradition, Antipater remained loyal to Macedonia until the end of his life.

After 10 years of being in charge of Macedonia, Antipater died in 319 B.C., at age 80. In that respect he was the last of Philip's old guard who remained loyal to the Argaed Dynasty even during the most critical times.

After Antipater's death his older son **Cassander** (**Kassandros**) entered the scene as one of the pretenders to the Macedonian throne. Cassander was born in 355 or 350 B.C. and joined Alexander's campaign in Babylon in 324 B.C. where he rapidly advanced to cavalry commander in spite of his many disagreements with Alexander. During the last years of his father's life, Cassander substituted as acting ruler but Antipater was well aware of his ambitions, arrogance and craving for power so he appointed Poliperhont of Timphaea (western Macedonia) as his replacement as governor of Macedonia.

Poliperhont (**Polyperhwn**) was born in 390 B.C. and belonged to the older generation of the Diadochi. He was an active participant in Alexander's campaign to the end and served as commander in chief of his Timphayan soldiers. He was a temperate person faithful to the royal dynasty so Antipater chose him to take care of the royal family. But after Alexander's death two new pretenders emerged, competing for the Macedonian throne. On one side were Poliperhont, Eumenes and Olympias and on the other were Cassander, Antigonus, Lysimachus and Ptolemy. Clashes between the two rival sides began in Attica after the murders of Philip III, Eurydice, Olympias, Roxana and Alexander IV, who were all buried in Aigama with ceremonial grandness arranged by Cassander. Poliperhont, who unfortunately suffered defeat, fled to the Etolians to find sanctuary. When it was over Cassander surfaced as the victor and in 316 B.C., took control of the Balkan part of Macedonia. In order to legitimize his position he married Thessalonica, Philip II's daughter and Alexander the Greats' half sister. To appease the people, after taking control of Macedonia, Cassander commissioned the building of 40 new towns and improved the economy. At the isthmus of Pelena, where the former city of Poteyday lay, he built a stronghold which he named Cassandria and in the Thermaic Gulf in 315 B.C. he built the city Thessalonica, in honour of his wife. This city soon became one of the dominant centres in the Balkans and since then survived three forthcoming empires: the Roman, Byzantine and Ottoman. Continuing with the restoration of the economy and cities, Cassander also restored Thebes in Boeotia, which was earlier destroyed by Alexander the Great as a result of an uprising.

Cassander had three sons with Thessalonica but the eldest died soon after birth. After his death in 297 B.C., Cassander's two surviving sons, Antipater and Alexander, ruled together under the tutelage of their mother. Unfortunately a quarrel broke out between them resulting in a fratricidal war, which plunged Macedonia into a period of riots, unrest, anarchy and fights for the throne. As a result Alexander turned to his relatives Demetrius and Pirrhus for help.

Demetrius (**Demetrios**) was the son of Antigonus One-eyed and Stratonika. He was born in Macedonia in 336 B.C., and at the time when he was contacted by Alexander, he was married to Cassander's sister Phila. After Antigonus's death at Ipsus in 301 B.C., the Antigonid kingdom in Asia disintegrated with it and so did the idea of unifying the other parts of the Macedonian Empire with Macedonia. Demetrius detested those who usurped power by force and strived to help those to whom power belonged. He came to Macedonia from Asia Minor in 295 B.C. and was proclaimed king of Macedonia in 293 B.C. Cassander's son Antipater fled Macedonia and found sanctuary with Lysimachus and married his daughter. Demetrius's rule in Macedonia lasted five years.

Demetrius was a tall, handsome man with a heroic appearance of royal magnificence. He was industrious, determined and skilled in waging war and in making peace. He was courageous with an untamed spirit. During his reign he built many cities, the most important being Demetriada, which he built in the Pagasaean Gulf in Thessaly along with a large shipyard. Demetrius also commissioned the building of ships in his shipyards in Pella, Demetriada, Pirea and Corinth. More than 500 large ships were built along with many military rowboats, accommodating 14 rows of oarsmen.

In 288 B.C. Demetrius came into collision with Lysimachus, Pirrhus and Ptolemy and after being defeated had to flee Macedonia. Pirrhus was then proclaimed king of Macedonia.

Still believing he could preserve the Macedonian Empire, Demetrius waged war against Lysimachus in the east but he was captured and sent to prison where he served three years before he died in 283 B.C. at age 54. He was buried in Demetriada, in Thessaly, by his son Antigonus Gonatas.

At that time **Lysimachus** (**Lysimahos**), a relative and friend of Alexander the Great, was ruler of Thrace. Lysimachus was born in 360 or in 350 B.C. and spent much of his youth in the Macedonian court and later actively participated in the great Macedonian campaigns. In 294/293 B.C. Lysimachus attempted to prevent Demetrius's proclamation as king of Macedonia but failed. Then after Antigonus's death he received a large part of Macedonia along with all of Thessaly and proclaimed himself king. When Alexander, his son-in-law and son of Cassander, asked him to hand over part of that kingdom, Lysimachus had him killed.

As Lysimachus amassed more power he became a threat to Seleucus who challenged his authority. The Diadochi clashed in Sardia, in Asia Minor, in 281 B.C. where Lysimachus lost not only the battle but his life as well. Lysimachus was killed on the battlefield at the age of 75 leaving Seleucus as the master of western Asia Minor and the neighbouring islands. His army proclaimed Seleucus "Macedonian king" but not for long. Seleucus was getting old and after spending his entire life waging wars his last wish in life was to spend the rest of his living days in his beloved Macedonia. Soon after his victory he appointed his son Antiochus king of Asia and towards the end of 281 B.C. he left for Macedonia. After so many victories he felt like Alexander the Greats' successor but there was one thing he did not foresee, his death at the hands of Ptolemy Keraunos. The ambitious Ptolemy Keraunos, half-brother of Ptolemy Philadelphus, being the legal successor of the Macedonian-Egyptian kingdom also saw himself as a "Macedonian king" and when he learned that Seleucus was about to cross the Dardanelles for Macedonia, he secretly had the old man killed near Lysimachia. Considering this an act of revenge for Lysimachus's death, Ptolemy Keraunos, in the summer of 280 B.C., proclaimed himself "Macedonian king". With Seleucus out of the way, the struggle for Alexander's heritage was finally brought to an end. The various proponents accepted the idea that the Macedonian Empire could exist as independent autonomous states and ceased their rivalries. The new era of peace unfortunately was not without its problems as the Celts began to invade the region.

As "king of Macedonia", **Ptolemay Keraunos – The Strong** (**Ptolemaios Keraunos**) was confronted by numerous new problems. Having renounced his Egyptian throne earlier he managed to be proclaimed "king of Macedonia" by the Egyptian-Macedonian Empire. But two years before Ptolemy Soter's death in 285 B.C., Ptolemy Soter appointed his other son Ptolemy II Philadelphus ruler of Egypt, a son he had with his second

wife Berenica. Dissatisfied with this arrangement Ptolemy Keraunos went to live with Lysimachus.

After establishing good relations with Pirrhus, Ptolemy Keraunos helped him out by contributing his army to Pirrhus's campaign against Italy. To solve his problems with the queen of Thrace, Ptolemy Keraunos concluded a nonaggression treaty with Antiochus, son of Seleucus, thus giving up his pretensions for the Macedonian territories in Asia Minor. With all these problems out of the way, his only remaining enemy now was Antigonus Gonatas, son of king Demetrius. With a large fleet in the Greek basin and the only legal heir to the Macedonian throne, Ptolemy Keraunos had it made, that is until the Celts began to invade Macedonia. While battling the Celts in 280/279 B.C., Ptolemy Keraunos suffered a crushing defeat during which he lost his life. Having crushed their resistance in the Region, the Celts plundered the Balkans as far south as Delphi but were completely crushed at Lizimahia in Thrace in 277 B.C. by Antigonus Gonatas and after that they settled permanently in Galatia.

Antigonus Gonatas (**Antigonos Gonatas**) was officially proclaimed "king of Macedonia" in 276 B.C. after defeating the Celts, even though he had that title since 283 B.C., after his father Demetrius died. Antigonus Gonatas died in 239 B.C. and was succeeded by Demetrius II (239-229 B.C.) who then was succeeded by Antigonus II, who in turn was succeeded by Doson (229-221 B.C.) and Doson by Philip V (221-179 B.C.) and Philip V by Perseus (179-168 B.C.).

During the Antigonid reign Macedonia had a well developed social and political system with a good economy and a rich culture. New cities, ports and strongholds were constructed including Stratonika by Stagira, Antigonia and two other cities in Peonia.

In summary it could be said that Macedonia faired well under the Antagonid Dynasty lasting from 276 to 168 B.C., managing to hold back barbarians, Greeks and Diadochi from attacking. The role of individual Antigonid rulers, with the exception of Pirrhus, will not be taken into consideration in this write-up.

During the rule of the Diadochi, Ptolemy married his daughter to **Pirrhus** (**Pyrros**), who was then army commander (318-272 B.C.) and after that in 279 B.C. he sent his son-in-law with a huge army and untold riches to co-rule with king Neoptolemus, successor to king Alexander, uncle of Alexander the Great. Pirrhus was popular among the Molossians and being ambitious and hungry for power, he killed Neoptolemus in 294 B.C.

During his reign Pirrhus was militarily active in Elada, Macedonia, Italy and Sicily and fought a successful battle against the Romans at Heraclea and Askula in 280 B.C. but at a great loss. The victory became known as a "Pyrrhic victory", a bitter victory won at great cost, an unworthy victory. But in spite of his losses Pirrhus became a famous strategist prompting Hannibal to call him "a master strategist". In spite of his great military accomplishments however, Pirrhus could not achieve political stability and make use of the fruits of his victory.

On a spiritual level, Macedonia at the time was doing well culturally, particularly in its capital Pella, but the centre of Macedonian science over time shifted to Alexandria, Antioc and Pergamon.

The motivating force behind all these activities was Antigonus Gonatas (277 B.C.), founder of the Antigonid Dynasty (277-168 B.C.), and one of the greatest rulers, politicians and philosophers of his time (Papastavrou, 1972, 498).

Many philosophers, writers, poets, historians, scientists, architects, sculptors, astronomers, mathematicians, geographers, artists and others at the time were compiling their works in the Macedonian court. Among them was philosopher Menedem (**Menedemos**), follower of the stoic Zenon (366-264) tradition and developer of the "stoic ethics", or ethics of duty, according to which the king's main goal was to please his subjects. This philosophic movement was officially adopted for the first time in history by Antigonus Gonatas. Based on this tradition, the king created a spiritual movement reaching out as far as India and influencing king Ashoka (273-232) to contribute to the dissemination of Buddhism in Asia.

Perseus (**Persaios**), the second disciple of Zenon, lived in Macedonia for a long period of time where he wrote two additional works. One was about king Antigonus's

personality and the other about the social structure of Sparta. But it was the famous philosopher Bio (**Biw**) who simplified the Zenon philosophy and made it comprehensible and easily applicable.

Another Macedonian born writer, born in Pella and lived in Alexandria, was Poseidip (**Poseidippos**) who distinguished himself above other Macedonian writers. Then there was the poet Arat (**Aratos**) who compiled the works “Phenomena” (**Fainomena**) and “Enoptra” (**Enoptra**) in 1154 hexametrical verses. This author, through his poetry, also introduced Egyptian astronomy and meteorology to the Macedonians. His works were later referenced by Ciceron (106-43 B.C.), a Roman orator, philosopher and writer.

Other poets belonging to Macedonian circles were Antagor (**Antagoras**), Rodians, Alexander (**Alexandros**), Etolian, Timo (**Timωn**), etc. Lisip (**Lysippos**) should also be singled out as an excellent sculptor because Alexander chose him to portray his face.

Historian Craterus (**Krateros**) should also be mentioned for his works “History of Athens” and Hieronim (**Ierωnymos**) for his works “History of the successors from the death of Alexander to Phurris”. Hieronim was a prominent historian equal to Tukidid and Polibius.

Modern archeological discoveries of rich works of history and literature found in a great number of cities as well as the huge Roman military plunder of Macedonia bear witness to the culture and accomplishments of the Macedonian people of that time.

PTOLEMY'S MACEDONIAN KINGDOM IN EGYPT

The best organized kingdom in the Macedonian commonwealth during the Macedonian era was the Ptolemaic kingdom in Egypt. During the rule of the first Ptolemies the Ptolemaic kingdom, in addition to Egypt, encompassed Kiriania, South Syria, Cyprus, the southern part of Asia Minor, a part of Thrace, the Kiklad and other Aegean islands and the Peloponnesus. The Ptolemies possessed the largest naval force in the region.

The founder of the Ptolemaic Royal Dynasty was **Ptolemy Lagos I** (**Ptolemaios Lagos**) of Eordaya, Western Macedonia, one of Alexander the Greats' generals. He ruled this kingdom for 20 years and was followed by Ptolemy Soter, Ptolemy Philadelphus, Ptolemy Euergetes, Ptolemy Philopator, Ptolemy Epiphanes, Ptolemy Philometor, Ptolemy Euergetes and the famous queen **Cleopatra** (**Kleopatra**), elder daughter of Ptolemy Auletes.

When Caius Julius Caesar (101-44 B.C.) conquered Egypt, Cleopatra gave birth to his son Caesarion. But after Caesar fell, Roman military commander Mark Antony (82-30 B.C.) came to Egypt to rule the Eastern Empire and Cleopatra married him. After Octavian defeated Antony in 31 B.C. at Actium he went into seclusion and a year later both he and Cleopatra committed suicide. Shakespeare (1564-1616) wrote a play about Cleopatra's life and death entitled "Antony and Cleopatra".

The Ptolemies ruled Egypt for 300 years, with Cleopatra being the last free ruler of that Macedonian Dynasty. Roman rule lasted from 30 B.C. to 395 A.D. and was replaced by Byzantine rule.

The incursion of Macedonian settlers brought new life into the Macedonian Empire in Egypt, particularly in the development of social relations, economy, religion, science and spiritual life. In addition to these changes there was also the apotheosis of Alexander the Great and those of his successors which also took place in Egypt. During the rule of this famous dynasty, Alexandria became a world centre for spiritual life. In addition to offering the world the Alexandrian Library, the Museum and temple of the Muses and the Gymnasium, Alexandria also offered a place where the best intellectuals of the Macedonian world could gather.

The Ptolemies also initiated a great deal of scientific research in geography, astronomy, mathematics, geometry, trigonometry, mechanics, medicine, philosophy, history, philology, etc.

Research was undertaken in the Black Sea, as well as in the Eastern African coast, Upper Nile, the Western European coast as far as Ireland, England and Scotland. Studies were also undertaken to understand the moon's influence on tides, the impact of the sun on weather patterns and so on. In the medical field, studies were undertaken to understand intoxication, the central nervous system, the cardiovascular system and other parts of the body and the impact of medication on them. All this knowledge, through Arab translation, was made available to Europe in the middle ages, an immense contribution of the Macedonian genius to world civilization.

Above all the most famous name in this civilization was Eratosthenes (285-205 B.C.), an astronomer, mathematician, geographer, writer and historian. Eratosthenes during his time predicted that the earth was spherical in shape having a perimeter of 24,662 miles. Today the precise perimeter has been calculated to be 24,857 miles, with an error of only 195 miles. Eratosthenes was also the first geographer to produce a map of the world. Following Eratosthenes was Aristarchus (320-250 B.C.) of Samos, one of the greatest astronomers, followed by Archimedes (287-212 B.C.), the greatest mathematician and physicist of ancient times, Aristarchus of Samothrace (217-145 B.C.), the greatest grammarian and critic who collected and published the works of Homer, Eshil, Aristophanes and others. There was also Apollonius (285-215 B.C.) of Rhodius who wrote the works "Letters to the Argonauts" and then there were the grammarians Apollonius and Diskol of Alexandria, philosopher Apollonius of Pamphylia, philosopher Theophrastus (327-287 B.C.),

a disciple of Aristotle and successor of the Peripatic School considered to be one of the founders of botany, as well as Nikodar, the famous physiotherapist.

Alexandria, the capital of the Macedonian-Egyptian Empire, being a trade, cultural and intellectual centre in the Mediterranean world also became a centre for the Christian Religion. **St. Marcus**, the first Christian to convey Christianity in Egypt, was also the first Christian to become patriarch in the second line of **Alexandrian patriarchs.** Despite Christians being persecuted during the early Christian period, the Egyptian church continued to expand and spread Christianity in Europe. In 285 A.D. St. Mauritius became a martyr because he refused to submit to the pagan gods in Switzerland. As a result of his perseverance both the Alexandrian and Coptic crosses can still be found in his church in Saint Moritz. There are also paintings of three other martyrs from Egypt that exist in Zurich. Seven monks from Egypt preached Christianity in Alexander's Macedonian language during Constantine the Greats' reign when he adopted Christianity as the religion of his empire, in the 4th century A.D. At that time Alexandria, as well as all of Egypt, belonged to the Christians, particularly the city Beni Suef, located one hundred kilometers south of Cairo, where more than 10,000 Isihazm monks and twice as many nuns prayed. There were also about 70,000 monks in the desert monasteries west of Alexandria with 700 Christian monasteries existing all over Egypt. Christianity was well established in that part of the world up until the arrival of the Muslim Arabs in 641 A.D. when the entire northern region was Islamized. In spite of all that, the southern region still held strong and Coptic Christianity survived to this day. There are over 10 million Coptic Christians in existence today and they still show great interest in science and art in the same fashion as their ancestors the Ptolemies, one of whom was Queen Cleopatra VII, daughter of king Ptolemy XII, great-great-nephew of Ptolemy Lagos, general of Eordaya.

Despite Roman injustices and lies, particularly those of Octavian against Cleopatra claiming that she was greedy, immoral and cruel, present-day historians evaluate this Macedonian queen as highly intellectual whose command of several languages was excellent. She spoke seven languages in addition to Macedonian and as a woman in a man's world she was a marvelous leader with no equal.

Tarn (1913), an English researcher of Hellenism, was the first among many modern historians to raise this issue and claim that Cleopatra was a victim of one of the most monstrous campaigns of hatred ever waged against a monarch throughout history. Let us also not forget what Plutarch (46-12 B.C.), writer, historian and author of "Parallel Biographies" (III, Antony, 27, 394), said about the Macedonian Queen. He said Cleopatra "had an irresistible charm when she spoke so that her appearance, interwoven with her words and their meaning, made a great impression on the hearts of people. It was a pleasure to listen to the tone of her voice, and she could adapt her language so easily to any dialect, like a musical instrument with many strings. She seldom needed a translator when she spoke with barbarians and she answered their questions herself in their language be they Ethiopians, Trogodes, Jews, Arabs, Syrians, Medians, or Parthians. It was said that she learnt other languages even though Ptolemaic kings before her refused to. Most kings did not even speak Egyptian and some even forgot their Macedonian language."

Cleopatra was loyal to her people and in order to secure their survival and the survival of her own dynasty, through her charm she conquered Caesar's heart and married him in 48 B.C. when he came to Egypt. Two years later Caesar invited Cleopatra to join him in Rome where she was welcomed with the highest of honours and on that occasion a huge golden statue of her was erected in the greatest Roman temple.

After Caesar's death in 44 B.C., Cleopatra returned to Alexandria. Soon afterwards the Roman Empire was divided between Octavian and Mark Antony from the Roman triumvirate. Mark Antony, a veteran of many battles, was of the opinion that Egypt should be given independence, but at the same time should be closely connected with Rome. Cleopatra liked this plan and saw in it some guarantee for the future of her people and continuity for her dynasty. For that reason in 41 B.C. she married Mark Antony. Her relationship with Antony helped the Macedonian-Egyptian Empire re-establish itself and for a short time returned to its former glory. Cleopatra had two children, twins, with Antony,

Alexander Helios and Cleopatra Selene and in 36 B.C. Cleopatra gave birth to their son Ptolemy Philadelphus.

Plutarch (III, Antony, 54, 409) also gave an account of the Macedonian tradition that prevailed during the Roman occupation of the Macedonian Empire, particularly during a celebration in Alexandria on the occasion of Antony's victory in Armenia. Here is what Stefov had to say: "Unable to stay still, Antony embarked on another, less dangerous but profitable campaign against the Armenians. Returning rich and triumphant, Antony was paraded through Alexandria as the New Dionysus while Cleopatra portrayed herself as Isis. Later during another elaborate ceremony in the great gymnasium of Alexandria, Antony, sitting on a throne with Cleopatra dressed as Isis, bestowed royal titles upon her children. To rule the new territories, Caesarion or Ptolemy XV Caesar was proclaimed King of Kings and made joint ruler of Egypt with his mother. Cleopatra was proclaimed Queen of Kings. Alexander Helios dressed in Macedonian royal robes was proclaimed Great King of the entire Seleucid Empire including Parthia. Antony's daughter Cleopatra Selene was installed as Queen of Cyrenaica and Crete and the youngest son Ptolemy Philadelphus, at the age of two also dressed in Macedonian royal robes, was proclaimed King of Syria and Asia Minor." (171-Risto Stefov)

After Cleopatra died Ptolemy XV-Cesarion became ruler of the Macedonian-Egyptian Dynasty. Unfortunately he too was killed by Octavian Augustus, and Egypt was annexed to Rome. Cleopatra's children that she had with Mark Antony were adopted by his former wife Octavia, sister of Octavian Augustus.

Besides Shakespeare, Bernard Shaw and Alfieri were also interested in Cleopatra and went into detail when describing the destiny and character of this tragic heroine who became an inspiration to many artists, sculptors and painters, such as Thician, Reubens, Delacroa and others, to musicians such as Berlios, Masne, Cimaroz and others, as well as to movie producers, etc.

Since the beginning of the new millennium, Cleopatra, the last Macedonian queen, has been without a doubt a great inspiration to both classical and modern historians and artists alike. To honour this world renowned and "gifted ruler" of ancient times, modern artists staged a world exhibition in Rome, in 2002, entitled "Cleopatra – Egyptian Queen" entirely devoted to Cleopatra and her visit to Rome and to underline the Roman attraction to Macedonian-Egyptian influence through culture and art. Afterwards the exhibition traveled to other parts of Europe and America including to London, Paris, New York and Chicago where Cleopatra's ethnic identity was especially underscored, accompanied by the enigmatic comment of how history might have turned out if Cleopatra and Antony's plans to run the world had succeeded. If that were the case then perhaps everyone in today's world would be speaking the Macedonian language (Alexander's Koine).

World interest in Cleopatra has not ceased and by her two-volume biography, published in the USA in 2003, Karen Essex has proven that. Karen Essex is a renowned journalist, publicist and screenwriter, who had acquired a Master of Arts degree in creative writing. As a result of her ten-year strenuous collection of original material, she wrote the first part of the novel entitled "Cleopatra" dealing with the destiny of Cleopatra until age 18. The second volume entitled "Cleopatra the Pharaoh" describes her life and activity until the end of her life.

During her research, Karen Essex discovered Cleopatra to be a strong figure and a good ruler, who had great support from her subjects in her Macedonian-Egyptian Empire, in which abilities such as hers were highly appreciated. She also discovered that being labeled a "seducer" is only a myth. Karen Essex's critics in the USA have written favourable reviews about her book and have given her credit for the realism and authenticity of her writing as if she had been a witness and contemporary to Cleopatra.

THE SELEUCID EMPIRE

Established by **Seleucus Nicator** (**Seleukos Nikatωr**) in 312 B.C. the Macedonian Seleucid Empire in Asia was one of the largest Diadochi established Empires in existence.

Seleucus Nicator was one of Alexander's generals who ruled until 280 B.C. He received the epithet "Nicator" meaning "victorious" as a result of his extraordinary military abilities. Seleucus was a fair and pious person representative of the Asian Macedonian Empire. With Syria at the centre of their Empire, the Selucids reached their peak of power around 280 B.C. when their kingdom extended from the Hellespont to India encompassing almost all of Asia. The Empire was not only huge but it was home to a mosaic of different people, languages and cultures.

The most important city and first capital in the Seleucid Empire was Antigonia built in Syria by Antigonus the One-eyed (**Antigonos Monoftalmos**), a satrap and one of Alexander's successors. After Antigonus died in 301 B.C., Seleucus I renamed the city Antiochia to honour his father Antiochus (**Antiohos**). Antiochia was the capital of Syria up until 64 B.C. when the Macedonian Dynasty ceased to rule. Then in 1939 the city was given to Modern Turkey and since then it has been called Antakiyah.

More than 100 Macedonian cities were built by the Seleucids and populated with Macedonian settlers. The most important among them was Pella, built on the Orint River where Macedonian soldiers settled after Alexander's campaigns were over. The Orint was renamed Axios and its coastline became known as Pieria.

Other Macedonian cities with Macedonian names built by the ancient Macedonians outside of Macedonia included Edessa, Ber, Migdonia, Amphipolis, Larissa, Europe, Seleukia and others, which in time became important administrative, military, trade and cultural centres. One city that stands above the others was Nikomedea built by Nikomed I (**Nikomedes**) who ruled the small state Bithynia from 280 to 255 B.C. This city, due to its geopolitical location, became an important centre for disseminating Macedonian culture along the Black Sea coast, in the Caucuses and in Armenia. Bithynia was a multiethnic state, similar to other Macedonian states where more than 22 languages were spoken. During Zeil's (**Zeila**) rule (Nikomed's son) Bithynia was expanded to neighbouring Paphlagonia and influenced the establishment of Macedonian colonies along the north-eastern coast of Asia Minor. Also the city **Pergamon,** north of Smirna, had a significant role, especially during king Attalas I's (**Attalos**) reign who replaced his uncle Eumenes I (**Eumenes**) (263-241 B.C.) after his death. Attalas ruled until 197 B.C. turning Pergamon into a military, political and cultural centre similar to Alexandria. Pergamon promoted Alexander's Koine language especially under Eumenes II (197-160 B.C.) and Attalas II's (159-138 B.C.) rule. Eumenes III, Attalas I's son, was credited with being the founder of the Pergamon library.

When the Pergamon Dynasty was first established the neighbouring Celts of Galatia declared war on them but they were defeated and in that way the Pergamon kingdom expanded from the Aegean Sea to Cappadocia. Temples and other marble monuments were built to commemorate the Pergamon victory and the great glory of this expansion, out of which the best preserved monument is "The Dying Celt", where he is holding the body of his wife in one arm and the sword stabbed into his chest with the other.

The Seleucid Empire, ruled by a Macedonian Dynasty according to Macedonian traditions lasted until 68 B.C. with **Antioch Asiatic** (**Antiohos Asiatikos**) as its last ruler. The vast empire was subdivided into 45 districts, eparchies, or satrapies and was managed by Macedonian governors. In Asia Minor its capital was Sardia, an important political and military centre. This city was host to the royal vault, the state archives and to the supervisors of the religious temples.

Media, Jerusalem, Pella (later renamed Apania) and Susa were also Seleucid cities of importance and served as military, cultural, administrative and economic centres. During its four century rule, the Seleucid Dynasty made many improvements such as the building of roads, ports, strongholds, etc., as well as established good relations with the Chinese Han Dynasty (206-221 B.C.). Trade with the Chinese included porcelain and silk along the Silk Road. The Seleucid Dynasty also had good relations with the Magadha, the Macedonian-Indian Empire which reached its zenith during king Asoka's (274-237) reign.

In the name of science, the Seleucid Dynasty also commissioned scientific research along the Caucasian, Black and Caspian Sea trade routes and established a large library in Antigonia and in other centres of its Empire.

Unfortunately inter-dynastic relations between the Ptolemies and Seleucids were not always good and antagonism usually gave rise to war. Five different wars, termed the "Syrian Wars", were fought by the two dynasties over the years with devastating results. But the worst problems faced by the Seleucids were due to internal strife of the various independence movements, particularly by those in Bactria and Parthia.

One good thing that can be said about the Seleucids is that they cooperated and had good relations with the Jews who approved of Alexander the Great by their inclusion of him in their legends in rabbinic literature. Generally, the Jews were gracious to Alexander and respected him as a just ruler who behaved properly towards them. There are stories told about Alexander visiting Jerusalem and meeting with archpriest Simon Hacadik (Kevindish, 1984, 104). While the Seleucids were in power, a descendant of Irod, son of Antipater, after being supervisor of Judea in 40 B.C., working on behalf of the Romans, was proclaimed king of the Jews in Rome (Eliade, 1996, 203).

Influenced by the Macedonian culture, Irod was one of the greatest builders in the ancient world. He returned the past glory to Jerusalem by renovating the Jewish temple which symbolized their return from Babylonian slavery. Irod also built a huge amphitheatre in Desaria and several pagan temples.

During Hadrian's reign the Temple of Solomon, also known as the Western or Wailing Wall, the most sacred place of the Jews, was destroyed on July 29, 70 B.C.

THE MACEDONIAN CONSCIOUSNESS

No matter how it is defined, the Macedonian consciousness pervaded all throughout ancient history, a highly developed and clearly defined element of originality. This was particularly apparent during Archelaus (413-399 B.C.) and Philip II's (359-336) time which was confirmed by Demosthenes who, in his philippics, clearly defined the Macedonians and Hellenes as two separate peoples. Being well aware of his Macedonian consciousness, Philip II established the state of his predecessors on Macedonian soil which had national and dynastical statehood traditions for several centuries, not only from the historical Argaeds, but also from the mythological Macedonian kings, descendants of the legendary Makedon. The numerous archeological findings, cultural, religious and other institutions in many towns all over Macedonia bear witness to this fact and to the millennial old continuity of this state. Macedonia became a centre of an autochthonous civilization even in the 5th century B.C. and experienced its zenith during Alexander the Greats' reign when Macedonia became a world renowned great empire. Best testimonies of this are archeological findings discovered on Macedonian soil which not only verify the existence of a Macedonian civilization but tell a story about the quality of life those Macedonians lived.

The skull of a young man (Homo sapiens) found in a cave in the Petraloni ("**Petra**" meaning "stone" and "**alωni**" meaning "stone floor" or "threshing floor") locality near Solun bears testimony to the first Macedonian to walk upright.

The Macedonians were well aware that they were native to Macedonia and that they and the autochthonous population around them belonged to the proto-nations of the proto-Indo-European tribes. Archeological findings (Gimbutas, 1982) prove that the Macedonians had their own gods and goddesses even as early as Neolithic times. During later centuries they became part of the great Pannonian culture of the Hyperboreans and Boreans,
(towards the mountain Boreas, now Nidže-Kaimakčalan in Macedonia.) which, according to Pindar, Herodotus and others, were "blessed, cordial, just and pious", from which their ethnonym Macedonians and horonym Macedonia originated (from **mak-ar**-makar: happy, blessed, rich).

When they migrated to Macedonia from Hyperborea they brought with them their polytheistic gods and placed them on top of Mount Olympus, the highest mountain in the

region. Stories of these gods were then handed down by oral tradition through the Macedonian muses and Pierids, beautiful daughters of Memories, daughters of the Macedonian king Pyrrhus, son of the first Macedonian mythological king Makedon. These stories were then handed down to Homer and Hesiod and to the Hellenes.

The material culture along the Rivers Bistritsa (Argos Orestikon, Armenohori, Displio-Dupjak, Aiane, Ber, Aegae, Nea Nikomedeja), Vardar (Prodin, Anza, Viršnik) and along the Thermaic Gulf is testimony to the highly developed ancient Macedonian civilization which greatly contributed to the establishment of Macedonian patriotism and national pride. Remnants of these cities prove that Macedonians were not "barbarians" but civilized people. Dion in Pieria for example, located on the north-eastern slopes of Mount Olympus, was a holy city and a sacred centre for Macedonian religion and culture. There the Macedonians built the Asklepiev temple along with Dionysus's house as early as the 5th century B.C, during king Archelaus I's rule. The Hellenes in Pazistrat on the other hand, in the 5th century B.C., unsuccessfully attempted to build a temple to honour Zeus. The temple was eventually finished by Hadrian (117-138).

The Olympic Games (Olimpia ta en Dion) were also established during king Archelaus I's time and were held every four years up until 100 B.C. Magnificent celebrations in honour of Zeus and the Pierid muses, accompanied by theatrical and gymnastic manifestations, were also held at Dion, a city that existed for over 1000 years until the arrival of the Goths in 479 A.D.

Archeological remnants in Aegae (Vergina-Kutleš) testify to the existence of a well established Macedonian civilization. Aegae was the first Macedonian capital and one of the oldest Macedonian cities to exist since the 11th century B.C. There Macedonian court festivities have been known to be organized as early as the 6th century B.C., involving "General Pan-Macedonian Folk Dances" and other cultural activities. There is also a huge prehistoric and historic necropolis located in the Vergina locality, which has about 300 known graves, a royal 104x88 meter palace decorated with priceless mosaics, a theater and other monuments. The alleged monumental underground tomb of Philip II, with characteristically Macedonian architectural, artistic and sculpted features was also found in "The great grave" which strengthens the autochthonous character of Macedonian art. The sacred Argaed Dynastic symbols such as the Macedonian Sun and the Macedonian Lion also belong here and are a testament to the existence of a Macedonian civilization.

There are also numerous archeological, linguistic, historical, artistic and other findings which testify to the existence of a unique Macedonian archetypical architecture. Findings from the material culture such as these exist everywhere in Macedonia including in the vicinities of Skopje, Štip, Prespa, Ohrid, Porodin, Gevgelija, Chalcidice, Central, Eastern and Western Macedonia.

The "dark period" stretching from 1120 B.C. to about the 6th century B.C, before the arrival of the Dorians, referred to as "the archaic epoch" is also the "second great Hellenic colonization" which lasted from 750 to 555 B.C. During this time Hellenes, due to economic and political strife, on a large-scale, left the continental part and islands of Elada and moved in all directions along the Mediterranean, Ionian and Black Sea coasts.

The different ethno-genetic Hellenic composition (Pelazgians, Aeolians, Achaeans, Ionians, Lelezi, Carthians, Lvijci and Dorians) gave rise to the creation of a completely different consciousness. Political antagonisms experienced during this period manifested themselves as insurrections and mutual clashes resulting in the creation of monarchial, democratic and tyrannical social structures. Instead of one order and social structure being created, these various societies existed as individual City States and it took 2,500 years and Great Power help for them to finally emerge as a single state in the 19th century after the Ottoman Empire was evicted from the Lower Balkan Peninsula (1821-1829).

In ancient times the most important Hellenic centres in the Peloponnesus were Argos, Sparta and Corinth; all of Doric origins. In the continental part of Elada, Athens and Thebes were of multiethnic composition with Athens being the most accomplished state especially during Pericles' (461-429 B.C.) reign, another ruler with Hyperborean origins.

Unlike Elada however, which came into being much later and whose people never united, the process of collective consciousness among the Macedonians, whose tribes were related and spoke the same language, began much earlier, as early as the 11th century B.C. This phenomenon was instigated by a threat from the outside from its numerous new enemies the Illyrians from the north-west, the Dorians from the south and the Thracians from the east. The need for this unification came from Upper Macedonia, mainly from Orestis (Kostur Region) the most threatened principality whose capital was Argos (Rupište) located in the unprotected plains of Kostur. To seek protection those Macedonians migrated to Pieria in Lower Macedonia, to the foothills of Mount Olympus and among the "white goats with silver horns" where they built Aegae, a well fortified city. This was confirmed by French and Greek findings proving that such a well fortified 11th century B.C. settlement indeed did exist.

Looking at this another way, according to legend, around 700 B.C. events led to the formation of the Macedonian Argaed Dynasty which later expanded and integrated the various Macedonian tribes into a single ethnic Macedonian collective consciousness existing under a single state best accomplished during Philip II's rule.

The Academy in Mieza, Aristotle's Royal school, is also testimony to the existence of self-consciousness among the Macedonian people. The academy was built during Philip II's reign to serve as an educational institution for Macedonia's youth belonging to the Macedonian aristocracy. Aristotle instilled into Alexander and his generation, not only national consciousness but also awareness and comprehension of the differences in society, in the union between living and non-living life, in the poleis and space, in work and knowledge, in ideas, and in travel and exploration. In Aristotle's school, basics of "henologistic" principles and notions of "single one-ness" were laid down and became one of the oldest notions in west-European philosophy (Žunjić, 1988, 432). Owing to these circumstances, the school of Mieza produced the best and most capable diplomats, politicians, economists and commanders capable of conquering the known world and creating a vast Macedonian empire which encompassed Europe, Asia, Africa and India.

The Macedonian academy was not only an educational institution, it was also a state sponsored spiritual centre and a great laboratory for studying the general paleo-Balkan languages and incorporating parts of them into literature and eventually into the modern Macedonian language which today is known as Alexander's Koine. Before going south into Elada this language was the mother tongue of various Macedonian tribes who spoke different dialects of it. Parallel with the Macedonian conquests, this language also spread in Elada, Asia Minor and all over the Empire as far as India and Egypt. The Macedonian language of the ancient world could be compared with modern English, which is a mother tongue in England, America, Australia and Canada, and a foreign language or second language in India, etc. (Mpampiniotis, 1986, 107).

The best sources for studying the Macedonian language of that time are the works of Aristotle, The Old and New Testaments, various Egyptian papyri left for us by the Ptolomaic Dynasty, the works of historian Polibius (2nd century B.C.), the texts of Diodorus Seculus (4th century B.C.), the texts of philosopher Epictetus (1st/2nd century B.C.) and others.

As for Mieza, archeological digs have proven that it was indeed located in the vicinity of Botiaia, a well developed Macedonian centre located in the foothills of Bermion (Karakamen) Mountain near present-day Lefkada (Golišani), 6km north-east of the town Neguš. Graves belonging to the 5th and 6th century B.C. were discovered there buried in rocks, which at some point in time were the building blocks of complex ancient buildings. Also discovered was "The Great Grave of Judges" probably belonging to Radamant, which contained valuable frescoes; not to mention Palmeteov's tomb which contained excellent decorations etc.

Mieza was also known for its stalagmite rich caves such as the Nimfeion cave which had stone seats. There are the ruins which once made up Aristotle's school and "The visional promenade under the shadow" (Plutarch, III, Alexander. 7).

There are many examples that highlight the Macedonian consciousness among prominent Macedonians, which clearly distinguish them from the Hellenes. Aristotle was forced to leave Athens shortly after Alexander's premature death in 323 B.C., in order to

avoid the “destiny of Socrates”. Or there is the case of the famous architect Dinokritus who, while in Egypt, identified himself to Alexander as a Macedonian.

The Macedonian consciousness could be traced in the behavior of the Macedonian kings towards their armies and army commanders. Officers, for example, were educated in the Macedonian tradition. The elite expedition force sent to lead the war against Persia was exclusively composed of Macedonians, while the allies were assigned to support services only. More Hellenes fought on the enemy side than they did on the Macedonian side. All command positions in the army, from the lowest to the highest ranks, were assigned to Macedonians. Commanders assigned to protect and hold newly conquered cities were also Macedonians. The guardians of the treasuries were Macedonians. The fighting core of the Macedonian army prior to the fall of Persia was exclusively made up of Macedonian recruits. Colonization of conquered lands and newly built cities were initially settled by Macedonians and later by Hellenes, Ionians and others.

After conquering the Persian Empire and India, Alexander reorganized his army by adding Persian officers and soldiers. He did this mainly to enlarge his military capabilities but also to respond to his Macedonian soldiers’ resistance who refused to fight for him. The Macedonians fought for ten years and conquered the known world and for them that was enough. Alexander however wanted to continue to conquer. As a result discipline broke down but Alexander reminded his Macedonians, who had gathered in Opis by the Tigris River, of what his father and he had done for them. As he reprimanded them he reminded them that before this they were poor farmers and cattlemen and now they are satraps, generals, admirals and high ranking officers in the Macedonian military. He also reminded them that he too lived under the same conditions that they did, that he too did the same things they did and that he too was wounded several times, just as many of them were. And they too were highly decorated and rewarded just as he was. Great monuments were erected for those who lost their lives and their families were taken care of and exempt from paying taxes. At the end, he told them that if they wanted to rebel then they were free to return to their fatherland and tell their fellow citizens that they had abandoned their emperor who had led them all over Persia and India, and then through the Persian Gulf to Susa where they left him.

In speeches given to his soldiers Alexander alluded to patriotism and national pride which resulted in reconciliation between the king and his countrymen which was followed by magnificent feasts. After that over 10,000 Macedonian soldiers, led by Craterus carrying lavish gifts, returned to Macedonia. In his message to Antipater, governor of Pella, Alexander recommended that he look after the returning soldiers and allow them to wear wreaths at various festivals and public events. He also ordered that the children of those killed in his service, receive permanent financial assistance (Plutarch, III, Alex., 71).

TESTIMONY OF THE MACEDONIAN PRESENCE

Names of cities built by Macedonians all over the vast Macedonian Empire also bear witness to a Macedonian consciousness. Alexander alone commissioned more than 33 cities named Alexandria from Thrace all the way to India. There were also Antigonia, Seleucia, Antiochia and others named after rulers as well as Pella, Ber, Amphipolis, Edessa, Europa and others named after cities in Macedonia. There were places named after Macedonian districts such as Pieria, Migdonia, etc. and several rivers such as the Axios and others.

Alexander began his career as king of the Macedonians and continued to see himself as such especially after being elected by acclamation by an assembly of his people and his army. Alexander being Macedonian is also confirmed by the fact that he registered the letters he sent to Europe by a Macedonian seal (Wilcken, 1988, 275). His peacetime official and military uniforms were also Macedonian. On top of this, Alexander’s Koine was made the official language all over the Macedonian Empire and remained so until Cleopatra VII’s reign. Initially Koine was the language of communications, diplomacy and commerce and later became the language of culture and the arts.

The Macedonian presence in the world can also be affirmed by the many institutions established by Alexander the Great and his successors, such as governing administrations, judiciaries and others all according to the Macedonian tradition. The royals, the court, the generals, the soldier, uniforms, regulations, peace and war duties, marching rules, waging war rules, were all conducted according to the Macedonian tradition.

Alexander cared very much for Macedonia and the Macedonian people and did his best to support them by sending the best of everything to improve their living conditions. In addition to adding to Macedonia's knowledge of the world, Alexander also sent to Macedonia the best of all fauna and flora he discovered during his expeditions. One such example is his selection of the best and largest flocks of cattle and other farm animals such as goats, buffalos, etc., which he sent to Macedonia to be bred in order to improve the Macedonian economy. He did the same with grains including rice.

Epitaphs on monuments, particularly on those of Alexander's officers, also bear witness to a Macedonian national consciousness. Macedonians referred to themselves by their names followed by their origin, usually by their city and definitely by their country of origin such as "Macedonian from Borea" or "Macedonian from Europa", "Macedonian from Amphipolis", "Macedonian from Aretusa" and so on (Papazoglou, 1957, 40). According to Papazoglou, testimonies such as these could be traced as far back as the 4th and 3rd centuries B.C. with inscriptions such as: Pellaios, Beroiaios, Aigaios, Miezeus and so on. Macedonian anthroponyms such as Nikanor, Arpallus, Parmenion, Perdiccas, Philoxen, Ptolomy, Antigonus, Philotus, Xenocrates, etc. are present on monuments built over 4th century B.C. graves in Vergina (Kutleš), Chalcidice, Pella and Kalamoto.

Antigonus Doson (229-222 B.C.), after reorganizing his state, was the first to issue acts not only on behalf of his own name "Antigonus, king of Macedonia", but also on behalf of the Macedonian people.

According to Plutarch (III, Arat, 38) there are also historical testimonies in existence which point out the differences between Macedonians and Hellenes, whose national consciousness survived well into the Roman period (Wilcken, 1988, 334). It has been said that "for those who truly care for the dignity of the Hellenic kind even the least prominent citizen of Sparta was worthier than the first among the Macedonians".

CHRONOLOGY OF IMPORTANT EVENTS IN MACEDONIAN HISTORY

240,000 B.C. - A fossil of Homo erectus was uncovered in Patraloni, Chalcidice near Solun, dating back to this period.

10,000 B.C. - Latest ice age retreats from the Balkans.

7,000 B.C. - First "tell" type settlements built with clay bricks appear near Solun. First signs of agriculture appear in the Aegean part of the Balkans over the Vardar River along the Danube and widening towards Europe. The Lepenski Vir cult and paleographyisms begin to appear.

6,000 B.C. - Footsteps of human culture appear in the terrain along the flow of the Vardar, Bistritsa, Tsrna and Bregalitsa Rivers.

5,500-3,500 B.C. - Neolithic settlement found in the village Dupjak on the shore of Lake Kostur in Western Macedonia. First paleographyisms appear. Macedonians are settling on the shores of the Bistritsa River.

3,500 B.C. - Pelazgians traveling over Asia Minor arrive and settle in Balkan Pelazgia.

3,500-2,500 B.C. - Diminit culture in Magnesia (Macedonian tribes) and Minoan tablets appear. Podunavtsi (Minoans, Lapits, Tirons, Flegeans in Eolia) (Thessaly).

2,300 B.C. - Makedon son of Osiris, the Macedonian Mythological Dynasty, and Makedon son of Zeus, the Macedonian Mythological Dynasty appear.

2,100-1,900 B.C. - The Armenohori (Rupishta) culture appears in Pelagonia and Thessaly.

1,700 B.C. - Linear A writing finds its way into the Aegean culture.

1,600 B.C. - Migration of the Achaeans (later Hellenes) to Thessalean Phtiotida, and later to Achaea in the Peloponnesus took place under the leadership of Pelop and in Asia Minor.

1,500-1,200 B.C. - Linear B writing found its way in Crete, Mikena and Pil.

1,400 B.C. - Mikena is founded.

1,300 B.C. - Makedon's Macedonian Mythical Dynasty begins according to Hesiod.

1,313 B.C. – Cadmus of Phoenicia finds Thebes. Phoenician script comes to Elada.

1,294 B.C. - Macedonian kings Pirrhus, Aematea and Pind appear.

1,248 B.C. - Orpheus, king of Macedonia invents alphabet.

1,225 B.C. - Midas becomes king of Macedonia.

1,225 B.C. - The Argonaut, Minoan and other Aeolian expeditions begin

1,213 B.C. - The "War of the seven against Thebes" begins.

1,200 B.C. - The great Illyrian, Dorian and Epirean migration of the people of the sea begins and so does the migration of the Phrygians, Strimoneans and Bithynians from the Balkans to Asia Minor. Macedonian free migration of Baeotians from Pind to Baeotia and Tespotians to Thessaly. Agamemnon is crowned.

1,200 (1193) B.C. - Trojan Wars begin.

1,119 (1,183) B.C. - Troy falls.

Chee Century – Aegean – Vergina (Kutlesh) oldest Macedonian royal necropolis with tombs.

1,124 B.C. - Exodus of Achaeans (Hellenes) from Thessaly to Aeolia in Asia Minor.

1,120 B.C. - Dorian settlement of greater Thessaly begins. Exodus of the Aeolians.

1,104 B.C. - Dorians with help from the Macedonians conquer and settle the Peloponnesus. Exodus of the Aeolians from the Peloponnesus to Aeolia in Asia Minor.

1,068 or 1,050 B.C., Dorians conquer Athens.

1,044 B.C. - Exodus of Ionians from Elada to Ionia in Asia Minor.

Chee-VII Century – Dark historic period.

776 B.C. - First Olympic Games and restoration.

750 B.C. – Homer.

700 B.C. - Hesiod.

700 B.C. - Perdiccass appears in Orestis (Argos Orestikon-Rupishta, Kostur Region) in Western Macedonia. Perdiccas is the founder of the Macedonian historical Argaed Dynasty. The first Macedonian throne is established in Aegae.

500 B.C. - King Alcetas widens Macedonia's frontiers.

540-495 B.C. - King Amyntas becomes a Persian Vassal king.

495-452 B.C. - King Alexander I is first to organize infantry and cavalry in Macedonia and to participate in Olympic games.

480 B.C. - Macedonians participate in Salamian battle on the side of the Hellenes.

479 B.C. - Macedonians assist the Hellenes in the battle at Platea.

429 B.C. - King Perdiccas II defeats the Thracian king Saltik. Hippocrates, father of medicine, cures the Macedonian king.

413-399 - King Archelaus establishes Pella the new capital of Macedonia. Builds roads and improves internal and external politics. This period was deemed the golden period for Macedonian culture and art. Improves the Macedonian language.

384 B.C. - Aristotle, a great Macedonian thinker and tutor of Alexander III, and his generation are born.

359-336 B.C. - Philip II, Macedonian king of kings and initiator of the Macedonian world period, rules Macedonia.

358 B.C. - Philip II defeats the Illyrians.

356 B.C. - Alexander III later named Alexander the Great is born in Pella.

350 B.C. - River Nestos becomes Macedonia's Eastern frontier.

349-248 B.C. – Chalcidice falls in Macedonian borders.

342-340 B.C. – Macedonia widens its borders towards Thrace.

338 (August 2nd) B.C. – Macedonians defeat the Athenian coalition in Chaeronea thus conquering continental Elada.

338 B.C. – Multilateral Conference between Macedonians and Hellenes and the formation of the Macedonian-Hellenic confederation termed the Corinthian League.

336 B.C. – Philip II is murdered.

336 B.C. – Alexander III the Great becomes king of Macedonia.

336 B.C. – Macedonians become masters of the Balkans after defeating the Tribalians, Getites, Illyrians and Thebans.

335 B.C. – The Macedonian language enters world diplomacy.

335 B.C. – Alexander III's campaigns to the East begin.

334 B.C. – Macedonians defeat the Persians in a battle at the River Granicus.

334 B.C. – Macedonians defeat the Persians in a battle at the River Issus, the greatest battles ever fought at that time.

332 B.C. – Macedonians conquer Egypt.

331 B.C. – Alexander III the Great is elevated to Pharaoh at the Sylva Oasis.

331 B.C. – Macedonians defeat the Persians in a battle at Gaugamela and conquer Babylon.

330 B.C. – Macedonians conquer Persepolis and other parts of Iran.

330 B.C. – The Macedonian army in Macedonia defeats the Spartan king Agis III at Megolopolis in the Peloponnesus.

329-328 B.C. – The Macedonians reach the western borders of China after conquering the North-eastern part of the Persian provinces Eschate, Bactria, etc., today's Samarkand, Bihar, Tashkent and others.

327 B.C. – Macedonians conquer Cashmere and Punjab.

326 B.C. – Macedonians conquer Eastern India and establish Macedonian rule. Many scientific projects are initiated.

325-324 B.C. – Establishment of the Macedonian Imperial throne in Babylon. Macedonian settlement of the Empire and the establishment of more than one hundred new cities.

323 B.C. – Alexander III the Great dies.

323-221 B.C. – Macedonian Commonwealth and the period of inheritors and followers. The Macedonian state occupied three continents Europe, Asia and Africa.

322 B.C. – Aristotle dies in Chalcidice. Demosthenes dies in Calabria.

316 B.C. – Alexander III's mother Olympias dies.

315 B.C. – Macedonian king Cassander builds the city Thessalonica (Solun) in honour of his wife and sister of Alexander III.

310 B.C. – Founding of the Alexandrian library, a world cultural institution, where the Old and New Testaments are translated into the Macedonian language (Alexander's Koine) and the Buddhist Canons to Chinese.

309 B.C. – Roxana, Alexander III's wife, and Alexander IV, Alexander III's son die.

279-276 B.C. – Celtic wars in Macedonia.

168 B.C. – Roman occupation and division of Macedonia after the Romans defeated the Macedonians at the great battle of Pindus.

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