Aleksandar Donski

THE BROTHERLY HISTORICAL TIES BETWEEN THE JEWS AND THE MACEDONIANS IN THE HOLY LAND AND IN MACEDONIA

Aleksandar DONSKI

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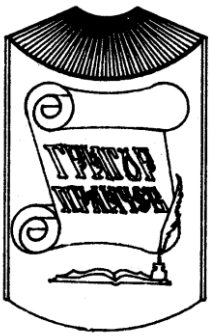

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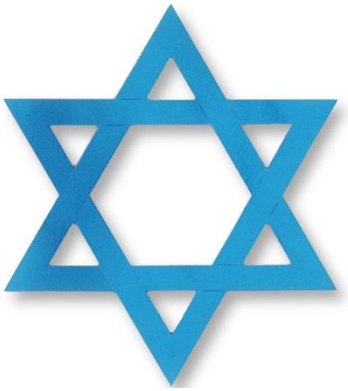

לשכת ראש הממשלה
Prime Minister's Bureau

June 24, 2013
ט״ז תמוז, תשע״ג

Mr. Aleksandar Donski
Institute for History and Archeology
Goce Delcev University
2000 Stip
Macedonia

Dear Mr. Donski,

On behalf of Prime Minister Benjamin Netanyahu, we acknowledge receipt of the signed copy of your book *The Brotherly Historical Ties Between the Jews and the Macedonians in the Holy Land and in Macedonia.*

Sincerely,

Jordana Cutler
Deputy to the Senior Adviser
to the Prime Minister

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Senator Dianne Feinstein
Washington, D. C.

July 8, 2013

Mr. Aleksandar Donski, MA
Institute for History and Archeology
Goce Delcev University
2000 Stip
Republic of Macedonia

Dear Mr. Donski,

Thank you so much for sending me a copy of your book *The Brotherly Historical Ties Between the Jews and the Macedonians in the Holy Land and in Macedonia.* This looks like an interesting read.

I hope the book is a great success and again thank you for sending me a copy.

Sincerely,

Dianne Feinstein
United States Senator

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Institute for History and Archeology
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2000 Stip
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Dear Mr. Donski,

Thank you very much for sending us two complimentary copies of your book *"The Brotherly Historical Ties between the Jews and the Macedonians in the Holy Land and in Macedonia"*

We will send the second copy to Klau Library in Cincinnati, and we are grateful for your interest in the Frances-Henry Library.

Sincerely,

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President

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נשיאה

July 22nd 2013

Aleksandar Donski, MA
Institute for History and Archeology
Goce Delcev University
2000 Stip
Republic of Macedonia

Dear Aleksandar,

Many thanks for the book you sent me. I gave it to Professor B. Z. Kedar, the Vice President, who is a renowned historian. I'm sure he will find it very interesting.

Yours sincerely,

Ruth Arnon

Albert Einstein Sq., POB 4040, Jerusalem 9104001 כיכר אלברט איינשטיין, ת"ד 4040, ירושלים
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האקדמיה הלאומית הישראלית למדעים

THE ISRAEL ACADEMY OF SCIENCES AND HUMANITIES

11 Aug 2013

Mr. Aleksandar Donski, M.A.
Institute of History and Archaeology
Goce Delcev University
2600 Stip
Republic of Macedonia

Dear Mr. Donski,

I thank you very much for honouring me with your book entitled "*The brotherly* historical ties between the Jews and the Macedonians in the Holy Land and in Macedonia." I received it this week. It was very thoughtful of you to send it. I hope to read it soon with pleasure and profit.

I trust that this finds you well and flourishing.

With best regards,

Y. Friedmann

Professor Yohanan Friedmann
Chairman
The Division of Humanities
The Israel Academy of Sciences and Humanities

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13 June 2013

Mr Peco Stojanovski
1 / 1 Weatherlake Street
WATSONIA VIC 3087

Dear Mr Stojanovski,

Thank you so much for your gift, received last week by post, of a copy of Aleksandar Donski's book, The Brotherley Historical Ties Between the Jews and the Macedonians in the Holy Land and in Macedonia.

This book will be a most valuable resource and reference in our Interfaith work.

Thanking you once again,

Dvir Abramovich (Dr)
Chairman

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Mr Peco Stojanovski
1/1 Weatherlake Street
Watsonia VIC 3087

5 June 2013
27 Sivan 5773

Mr Stojanovski shalom,

We would like to thank you for sending us a copy of Aleksandar Donski's book – *"The Brotherly Historical Ties Between The Jews And The Macedonians In The Holy Land And In Macedonia"*

The book has been presented to HE Ambassador Yuval Rotem, who looks forward to reading it.

Thank you again for your kind gift.

Stefan
Ambassador's Office
Embassy of Israel, Canberra

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6 Turrana Street, Yarralumla ACT 2600 Australia
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MARIJA EMILIJA KUKUBAISKA
Sept. 4th 2012, See of Galilee, Kinaret, Israel

MILK, HONEY AND POSION: Secular change vs. the Absolute

Israel birthed 10 Commandments, 7 Blessings,
7 x 77 forgiving - giving from now to Eternity…
Still: today, defiant sons join anti-matters,
fight against themselves, there and in *New World*s:
Refuse, abuse wisdom norms, use faithless vows to change forms, cause cosmic wrath, curse
And do not teach: hostility brings futility of freedom-fights. Keep God's rights, O land of stars!
Eternal genes wired in your milk and honey.
Still your secular scorn against Hope in Faith that
Love of God is universal-victory law. Love your heart-h!
God birthed all – birthed you. Be aware!

Israel downloaded from galaxies - 10 Commandments that do not demand
but present *space-time* laws that no rule, no science or psychology could deny.
Creations of all nations to learn to earn paradise on earth, coveted by hell.
Israel remains … God Himself obtains *Fruit of the spirit* from its endless
gardens of fertile hearts, mind-fields, sacred arts, races racing to prosper.
The Savior's Sermon on the Mount delivered to believers freedom for free:
7 blessings for the sinless, 7 times 77 forgivings for the error to stop self-defeat...
Milk and honey flows in your oasis, o, Israel, yet venom grows from across …

Although you give, you share: land and air, water and fire to all needy - for freedom from oppression, aggression, diseased disasters, millennial annihilation…
Still: false-freedom fighters throw ageless rage-stones and fire on you just because foes want what they want to take, to make, to leave *no t-race* of you.
Foes don't care about historic truth affairs, don't compare how Israel gave concessions in all fashions-to enemies: more than they ever got from their br-others.
What a hi-story.
Is Good n-ever good enough for the anti-goodness c-rhymes!?
As if safety is not safe enough under God's laws of love, for God's sake!
Come, let's shake hands! You! You?
Refusing! And abusing every ethics norm and moral form of good faith…!?
Foe-nations keep using faithless formulations and distorted view stations, teaching evil-i-deals ideology but not reaching organic *Ecology of the Soul*,
Not learning to discern by the heartHs where science-sense is sensible.
Foes discard the sole soul of Bio-ethics, the God-gene wired in reality.
Godless they diffuse: loveless, admired by merciless merchants of truth, they
scorn *hope in the Love of Loves,* and nail thorn in the eye of God's galaxies.
Love, give your rose-ring, again and again: baptize, marry: Beauty with Goodness,
Faith with Hope, so Love could keep wining forever*,* with us GOD*,* EMA-NUEL.
I am coming, mama, family of mine -I am always here, in heavenly Jordan river-s,
rose and olive branches near me, star-fountains around, Jesus with me, me with Him,
your divine motherhood…
me above postmodern lunacy.Guarding Yardenit from black-hole doves of doom – I am
plan(t)ing friendship palms and data base, sp-rings of joy, fields to work on peace,
on good-will on earth as it is in heaven, peace that surpasses all understanding,
peace above super-nova constant explosions,peace … your name
Endless star track…

SHORT INTRODUCTION

The Macedonians and the Jews throughout history have had very close relationship, which began in the ancient times, through the Middle and New Century until today. The majority of the Macedonians now live in their state Republic of Macedonia, while the majority of the Jews live in their homeland, Israel. Although these two countries are thousands of miles apart from each other, the historical links between the Macedonians and the Jews are profound. It is safe to say that the Jews have never had a closer connection with a nation than with the Macedonians (we will bring up valid evidence later on). But before that, we will say that both the Jews and the Macedonians have similarities in their histories filled with dazzling and tragic moments**.** For the respected readers of Jewish descent, to whom this book is mostly aimed, we are sure that they know their history well enough, so here (in a special chapter) we will only briefly present the history of Macedonia and the Macedonians. On the other hand, it is known that the Jews are one of the most famous peoples in the world. The tenacity of the Jews to survive and fight for centuries for their freedom is an example for all other nations as to how they should behave and protect their heritage. The fact is that the Jews have provided the world with a grand number of minds in various fields who have given and still give a significant contribution to the overall progress of mankind. In addition we will mention only a fraction of people with full or partial Jewish origin from relatively recent times, whose work has left an indelible mark on world culture. Some of them are: Paula Abdul (born 1962) American singer; Woody Allen (born 1935) American actor, comedian and movie director; Isaac Asimov (1920-1992) author of science-fiction, fantasy, mysteries; Sacha Baron-Cohen (born 1971) British actor and comedian; Sarah Bernhardt (1844-1923) world-famous French stage actress; Marc Bolan (1947-1977) British musician from the band T-Rex; Elkie Brooks (born 1945) British singer; Mel Brooks (born 1926) American comedy actor,

director and film producer; James Caan (born 1940) American actor; Marc Chagall (1887-1985) Russian-French artist; Leonard Cohen (born 1934) Canadian singer, poet and novelist; Joan Collins (born 1933) British actress; David Copperfield (born 1956) American illusionist; Jamie Lee Curtis (born 1958) Golden Globe-winning American film actress, successful writer of books for children; Tony Curtis (1925-2010) American actor; Neil Diamond (born 1941) American singer-songwriter; Kirk Douglas (born 1916) American actor and film producer; Richard Dreyfuss (born 1947) American film actor; Albert Einstein (1879-1955) American physicist, Nobel Prize winner; Peter Falk (1927-2011) American actor, best known for playing Lieutenant Columbo on television; Harrison Ford (born 1942) American actor; Anne Frank (1929-1945) Dutch teenage Holocaust victim and diarist; Sigmund Freud (1885-1939) Austrian physician, the father of psychoanalysis; Art Garfunkel (born 1941) American musician; George Gershwin (1898-1937) American composer and pianist; Elliot Gould (born 1938) American actor; Dustin Hoffman (born 1937) American actor, two time Academy Award winner; Harry Houdini (1874-1926) American magician, escapologist and debunker of the supposedly supernatural, born in Budapest, Hungary. Billy Joel (born 1949) American pianist, singer-songwriter and classical composer; Scarlett Johansson (born 1984) American actress and singer; Franz Kafka (1883 -1924) Czech author who wrote in German; Larry King (born 1933) American TV and radio host; Henry Kissinger (born 1923) German-born former U.S. Secretary of State; Jerry Lewis (born 1926) American comedian, actor, singer, film producer and director; The Marx Brothers, American stage and film comedians; Karl Marx (1818-1883) German philosopher; Robert Maxwell (1923-1991) British media tycoon and Member of Parliament, born in what is now Solotvino, Ukraine; Yehudi Menuhin (1916-1999) American-born violinist and conductor; Bette Midler (born 1945) American singer and actress; Paul Newman (1925-2008) American actor, director; Sarah Jessica Parker (born 1965) American

actress and producer; Pink (Alicia Beth Moore, born 1979) American singer-songwriter; Harold Pinter (1930-2008) British playwright; Daniel Radcliffe (born 1989) British actor, best known for playing Harry Potter; Joey Ramone (1951-2001) American punk rock vocalist; Lou Reed (born 1942) American rock musician, songwriter and photographer; Winona Ryder (born 1971) American actress; Carl Sagan (1934-1996) American astronomer, and author; Steven Seagal (born 1952) American actor, producer, writer and martial arts expert; Neil Sedaka (born 1939) American pop singer; Peter Sellers (1925-1980) British actor and comedian; George Soros (born 1930) American financier, businessman and philanthropist; Steven Spielberg (born 1946) American film director; Baruch Spinoza (1632-1677) Dutch philosopher; Mark Spitz (born 1950) American winner of nine Olympic gold medals for swimming; Barbra Streisand (born 1942) American singer, songwriter, actress and film maker; Leon Trotsky (1879-1940) Ukrainian-born Bolshevik revolutionary; Amy Winehouse (1983-2011) British singer and many others.

I. ETHNO-CULTURAL DIFFERENCES BETWEEN THE MACEDONIANS AND HELLENES

The close ties between the Macedonians and the Jews began in the ancient times. But, before we talk about the main subject of this book, i.e. the presenting of evidence for the close historical ties between the Macedonians and the Jews, we feel that it's important to present to the insufficiently-informed readers proof of the ethno-cultural independence of the Macedonians from the Greeks. We do this in order to make our readers realize that the ancient Macedonians (who will be mentioned very often in this book) were in no way Greek, as it is claimed by the present day Greek propaganda and believed by many in the world. On the contrary, the Macedonians were a separate nation, who had their own ethnogenesis. The ancient

Macedonians (among whom Alexander the Great of Macedon is the most famous), spoke in their own Macedonian language, which was very different than the Greek dialects, even though they had similarities in their cultures with the Greeks, as well as with the other nations (Thraceans, Illyrians etc). This mostly refers to the religion. Just because the Macedonians praised Zeus and Athena, does not mean that they were "Greek", because these gods were praised by nearly all the other Balkan nations at that time – just like different nations today have common religions. Besides, it's uncertain how much those "Greek" gods were actually Greek. Take a look at any serious encyclopedia and under every "Greek" god's entry you will see that the ancient Greeks adopted these gods from somewhere else, and the Greek historian Herodotus clearly wrote that the Greeks adopted the names of their gods from Africa.

So, whenever you read of the ancient Macedonians in this or in other books and their ties with the Jews, keep in mind that they were in no way "Greek". As to why present-day Greek propaganda claims that they were "Greek", we will explain further in the short section dedicated to the history of the Macedonians and Macedonia.

There is much evidence for the differences between the ancient Macedonians and the ancient Greeks, evidence taken from ancient historians among which particularly the Greek ones are dominant. Let's start with the language. There are a certain number of ancient testimonies about the distinctiveness of the language of the ancient Macedonians. One of these is a fragment from a papyrus, which is considered to be a part of the lost work called "*History of the ancestors*" by the ancient Greek historian **Arrian** (who lived around the year 92 till 175 AD). In this papyrus (PSI XII.1284) an episode of Macedonian history is mentioned, in which we can clearly read about the distinctiveness of the Macedonian language. Here we read that Philip and Alexander the Great's secretary, named Eumenes (quote): *"…sent a man called Xennias, who spoke Macedonian…*" to

negotiate with the Macedonian army in Neoptolomeus. This event happened around 321 BC.

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

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

In his biography of Eumenes, describing the appearance of Eumenes before the Macedonian army, Plutarch writes:

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

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

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

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

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

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

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

protect him. Plutarch clearly wrote that he called them in Macedonian language.

To explain the significance of this testimony we will need to point out a few moments. It is known that the official language in the Macedonian empire (and even in the military) during the Macedonian domination was the language called koine. It was a mixed language, containing elements from a certain number of languages of the peoples who lived in the Macedonian empire. Besides words from the Greek dialects, the language koine had words from the Macedonian, but from other languages as well. Alexander implemented this language because of practical reasons. He was probably aware that he would run into big problems and resistances if he tried to force the lesser-known Macedonian language onto the different nations in his empire.

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

Today's scientists think that the language koine was actually a kind of an Esperanto at the time. As an illustration to this, we will mention the writings of Dr. Charles Francis Poter, who insists that the language koine was in no way a pure "Greek" language, but was an Esperanto-type - a mix of several contemporary languages. Dr. Poter writes that koine was a mix of different languages, and came to be as a result of Alexander's conquering of the world at the time. He says that koine was a shared and universal language, a kind of Esperanto, which was used in commerce and in conversations, and in writing for centuries before and after Christ. (Dr Charles Francis Poter: "The Lost Years of Jesus Revealed*";* A Fawcett Gold Medal Book, Published by Ballantine Books, 1962, 1958, CBS Publications, page. 40).

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

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

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

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

The Macedonians are clearly separated from the Greeks in the Biography of Alexander the Great of Macedon, written by the Latin historian **Quintus Curtius Rufus**. No other data is known for the life of this historian, but it's believed that he lived in the I c. AD. We will give an extract which is without doubt, the most persuasive for the subject we're covering.

It's about a testimony related to the individuality of the language of the ancient Macedonians. Quintus Curtius Rufus very clearly writes that the ancient Macedonians and Greeks communicated with each other - by translators! An event is known when the Macedonian

Philotas was on trial for preparing a conspiracy for the murder of Alexander the Great. The conspiracy was discovered and Philotas was publicly interrogated by Alexander himself. Quintus Curtius Rufus, describing this event, clearly wrote that the Macedonians spoke in a distinctive language. He even quotes a statement by Alexander the Great himself, in which he, addressing the Macedonians in first person plural, mentions (quote): *"the mother tongue and our language".* Alexander addressed Philotas with he words:

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

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

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

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

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

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

This event is so clear in relation to the existence of an individual Macedonian language, that no comment is needed. We can also see from this description that a part of the Macedonians, because of practical reasons (greater opportunity to communicate with other nations), used the language koine, even though they kept speaking Macedonian with each other. We can see that during the trial of Philotas, he was scolded by Alexander for not wanting to address the

Macedonians in the *"mother tongue".* Philotas then accused Alexander of introducing the language koine, and said that the Macedonian language was neglected long ago, so now even the winners (the Macedonians) and the defeated (the Greeks, Persians and other peoples under Macedonian reign) had to learn this new language. Bolon interfered, accusing Philotas that even though he was Macedonian, when he had the opportunity, he communicated with the Macedonians using translators. This is very significant proof that at the time many Macedonians did not even know the language koine, so when they wanted to address someone, they did it using translators. Philotas, even though he knew the Macedonian language, did not want to listen to the Macedonians talk in their own language, but insisted on listening to their words translated into koine.

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

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

The distinctive Macedonian language (and not dialect) was mentioned by the Roman philosopher **Seneca** (4 BC - 65). In his work "To Helvia on Consolation" (VI, 6, VII), Seneca writes about the legacy that Alexander the Great of Macedon left in Asia, and mentions the special *"Macedonian tongue".* We read:

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

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

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

It is well known that the great Athenian orator **Demosthenes** in his work „*The Second Phillipic"* for Philip II of Macedon gave the following offensive statement:

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

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

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

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

"*The term 'barbarian' came to be the accepted opposite of 'Hellene' in antiquity and had three chief meanings in authors: unintelligible, foreign non-Greek, referring simply to nationality, and foreign with some inmplication of inferiority."* (Dr. Synthia Sydnor Slowikowski: "*Sport and Culture in the Ancient Macedonian Society*, The Pennsylvania State University, 1988 page 30).

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

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

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

Actually, there are a great number of testimonies from the ancient Greek authors, in which they use the term “barbarians” to many Asian, African, but also European peoples and this is very well known. Furthermore, if the people of a certain Asian nation were called “barbarians” just because they didn’t speak Greek, the same term was used for the Macedonians. We can’t say that the term “barbarians” has one meaning when it’s used for the Macedonians, and a another one when it’s used for Asian, African or European nations. We need to point this out because many Greek authors and historians nowadays try to underestimate the statement made by Demosthenes, in which he calls the Macedonians “barbarians”, claiming that he only said that as a way to offend them and their culture.

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

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

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

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

The ancient Greek author **Isocrates** (436-338 BC) who lived at the same time as Philip II of Macedon, wrote too that the Macedonians were not Greeks, i.e. they did not speak Greek. In his work “Philip” (346 BC), regarding this Macedonian king, Isocrates wrote that:*“…his rule was one of quite a different character from the rest; for he alone among the Hellenes claimed to rule over a people not of kindred race...* (“Philippus”, 105 -108).

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

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

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

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

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

Little is known about Hesychius's life. It is known that he was a pagan. His lexicon is presented as a "Greek lexicon" in many world encyclopedias, such as "Britannica" and many others. However, this kind of description doesn't really suit the facts, and it presents a twist on the facts to make them more Greek-appealing. The biggest negation to the Greek origin of this lexicon is contained in the lexicon itself. It's true that there are mostly words from Greek dialects in it, but, besides those, Hesychius presents words from other languages as well. He has a whole chapter called "Words from the Peoples", and in this chapter we can see words from other languages, like: Persian, Thracian, Egyptian, Indian and others. Under a special title in this chapter, we can see words from the language of the ancient Macedonians. Related to this, in the world famous encyclopedia "Columbia" ("The Columbia Encyclopedia", Sixth Edition. Copyright © 2001 Columbia University Press, title: Hesychius of Alexandria), the truth is correctly presented, and, according to it, the Lexicon offers data for even a small reconstruction of some lost languages, among which the language of the ancient Macedonians is specifically pointed out. Here we read:

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

It's interesting to note that the contents of the Lexicon of Hesychius, even today, aren't completely presented to the world pubic.

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

The ancient Greek historian Arrian gives us the speech (from the lost work of the Macedonian general and historian Ptolemy) that Alexander the Great gave in front of his officers, in which he said: "*O Macedonians and Grecian allies*…" With this, in fact the most famous Macedonian tsar gave a clear distinction between the two nations. (Arrian, Anabasis, Chap. XXV). In a conversation between Alexander and Parmenio, Arrian writes that Alexander treated the Greeks as "foreigners" and "an unstable element".

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

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

Arrian treats the Macedonians and the Greeks as two separate nations in many other places as well. In the description for the battle of Isus (during which tens of thousands of Greeks fought on the Persian side against the Macedonians), Arrian says that this battle had the biggest clash between the Greeks and the Macedonians, and the main reason, among others, was the great hatred between these two peoples. Arrian writes:

"*There was a violent struggle. Darius' Greeks fought to thrust the Macedonian back into the water and save the day for their left wing. Already in retreat, while the Macedonians, in their turn, with Alexanders' triumph plain before their eyes, were determined to equal his success… The fight was further embittered by the* ***old racial***

rivalry of Greek and Macedonian". (Arrian: "The Campaigns of Alexander*",* Translated by Aubrey De Selincourt, *Pengiun books*, USA, 1987,p. 119, emphasis added).

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

"The Romans… made war against the Illyrians, on account of this temple robbery, as the Romans now held sway over the Greeks and the Macedonians." (Appian, "Illyrian Wars", 5).

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

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

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

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

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

divided into 22 books. The first 9 are completely preserved, while the rest are just in fragments.

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

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

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

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

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

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

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

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

Dio Chrysostom is also known as Dion of Pursa. He lived in the 1st and II c. AD (from around the year 40 till 120). In his work "Discourses" for the inhabitants of the isle of Rhodes, he writes that he kept getting different information about the same things. We read:

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

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

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

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

Diogenes replied:

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

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

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

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

"In this year (about 330 BC) *word was brought to Greece about the battle near Arbela* (Gaugamela)*, and many of the cities became alarmed at the growth of Macedonian power and decided that they should strike for their freedom while the Persian cause was still alive. They expected that Darius would help them and send them much money so that they could gather great armies of mercenaries, while Alexander would not be able to divide his forces. If, on the other hand, they watched idly while the Persians were utterly defeated, the Greeks would be isolated and never again be able to think of recovering their freedom... The Lacedaemonians* (Spartans) *thought*

that the time had come to undertake a war and issued an appeal to the Greeks to unite in defence of their freedom. (Diodorus Siculus, Book 17, 62.1, 62.2, 62.3 and 62.6).

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

Diodorus writes about the wounding of Alexander as well, when they didn't know whether Alexander would survive. When the Greeks found out about this, they, thinking that Alexander was dead, began to rebel against the Macedonians, wanting to go back to their home land. For this, Diodorus writes:

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

Eutropius was a Roman historian, who lived in the IV century AD. In the Third book (chapter 12) he writes about the wars between Carthage (Hannibal) and Rome. He mentions the Macedonian king Philip V, who offered an alliance to Hannibal against the Romans, and in return he asked for help against the rebelling Greeks. Here we read:

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

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

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

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

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

The famous Athenian orator **Aeshines** (IVc. BC) didn't consider the Macedonians Greek as well. In his speech "*On the Embassy*" he mentions the peoples who made the all-Greek cultural organization Amphictyonic Council. Aeshines lists the following tribes: "*The Tessalians, Boeotians, Dorians, Ionians, Perrhaebi, Magnetes, Dolopiand, Locrians, Oetaeans, Phtiotians, Malians, and Phocians*". (Aeshines, "*On the Embassy*", 2.116)

Not only are the Macedonians NOT mentioned as members of this all-Greek council, but this is the case with the tribes that lived in Epirus as well. **Isocrates** (who lived during the time of Philip II of Macedon) also mentioned the Macedonians and the Greeks separately. While addressing Philip II, Isocrates pointed out the benefits that the Macedonians and the Greeks would gain if his rulership succeeded. He said:

"I say that you ought to be the benefactor of the Hellenes, the king of Macedonia, and the ruler over as many barbarians as possible. If you succeed in this, all will be grateful to you, the Hellenes by reason of advantages enjoyed, the Macedonians, if you govern them like a king and not like a despot, and the rest of mankind, if they

are freed by you from barbarian sway and gain the protection of Hellas." ("Philippus", 154).

The most famous ancient Jewish historian **Josephus Flavius** (I c. BC) too treated the Macedonians differently to the Greeks.

In his book "*Flavius Josephus Against Apion*", Flavius mentions the Macedonians as citizens of the Egyptian city Alexandria. In the second part (6), he writes that: *"Grecians and Macedonians who were in possession of this city..."*

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

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

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

"...The name of the Macedonians, previously mean and obscure, rose into notice; and Philip, who had been kept three years as a hostage at Thebes, and had been imbued with the virtues of Epaminondas and Pelopidas, imposed the power of Macedonia, like a yoke of bondage, upon the necks of Greece and Asia." (Justin, 6,9).

No further comment is needed.

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

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

Here too he mentions no Greeks as citizens of Macedonia.

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

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

Furthermore, Justin is even more decisive, saying:

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

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

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

In his book "Exhortation to the Greeks" (Chapter 5: The Opinions of the Philosophers Respecting God) Clement of Alexandria criticizes the pagan beliefs of some of the nations back then. He

mentions the people who worshipped fire, and then separately mentions the Macedonians from the Greeks. Here we read:

"This was also the case with Heraclitus and his followers, who worshipped fire as the first cause; for this fire others named Hephæstus. The Persian Magi, too, and many of the inhabitants of Asia, worshipped fire; and besides them, the Macedonians, as Diogenes relates in the first book of his Persica. Why specify the Sauromatæ, who are said by Nymphodorus, in his Barbaric Customs, to pay sacred honours to fire? or the Persians, or the Medes, or the Magi? These, Dino tells us, sacrifice beneath the open sky, regarding fire and water as the only images of the gods. Nor have I failed to reveal their ignorance; for, however much they think to keep clear of error in one form, they slide into it in another. They have not supposed stocks and stones to be images of the gods, like the Greeks; nor ibises and ichneumons, like the Egyptians; but fire and water, as philosophers."

The ancient Galian historian **Cornelius Nepos** (Ic. BC) had no doubts that the Macedonians and the Greeks were two separate nations. His only preserved work is "*Excellentium Imperatorum Vitae*", which was published around the reign of the emperor Theodosius (347-395). In this work Cornelius Nepos in several places gives a clear statement that the Macedonians were not Greek. In chapter 18 (1) titled "Eumenes", Cornelius Nepos writes about the life and work of a Greek war commander Eumenes (362-316 BC), who served in the Macedonian army. Eumenes lived between the Macedonians, but even though he gave a great contribution in their campaigns and descended from a wealthy family, he was still never fully accepted just because he was a foreigner (Greek). Here we read:

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

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

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

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

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

"Of the nation of the Macedonians, two kings far excelled the rest in renown for their achievements; Philip, the son of Amyntas, and Alexander the Great. One of these was cut off by a disease at Babylon; Philip was killed by Pausanias, near the theatre at Aegae, when he was going to see the games."

Let's mention **Coenus.** He was one of the most trusted generals of Alexander the Great of Macedon. The year of his birth is unknown, but it is supposed that he died in 326 BC. He accompanied Alexander during the expedition in Asia, so in the fall in 326 BC he returned to Macedonia along with other soldiers and officers who got a release, and after that he rejoined the Macedonian army (in the Asian region of Gordium). That was in the spring of 333 BC.

Afterwards he participated as a commandant in the infantry and the phalanx in the most eminent battles of Alexander. However, in the written sources, Coenus was known by his speech which was held in front of Alexander and which is preserved by the ancient Greek historian, Arrian. As for our subject, it is interesting that in his speech Coenus made a clear distinction between the Macedonians and the Greeks. While addressing to the tsar, he said:

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

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

No further comment is needed.

Pausanias (IIc.) is another famous Greek geographer who had no doubt that the ancient Macedonians were not Greeks. In his work, "*Description of Greece*", written in 10 volumes, he describes all the areas that were inhabited by Greeks at the time: Attica, Argolis, Laconia, Messenia, Elis, Achaea, Arcadia, Boetia, Phocis and Locris. Even the content itself is a strong enough argument against the present day Greek propaganda. The question is, if Macedonia in antiquity was indeed a "Greek country", then why does Pausanias (as one of the most well-known ancient authors, who even lived in Macedonia at one time) not mention Macedonia as such?

But that's not all. While describing Pirea in Athens, Pausanias gave information that there were a lot of portraits of worthy Athenians and gods. Among them was a portrait of a certain Leosthenes, who was known among the Greeks for successfully battling the Macedonians. Here we read:

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

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

"It was late before the name 'Gauls' came into vogue; for anciently they were called Celts both amongst themselves and by others. An army of them mustered and turned towards the Ionian Sea, dispossessed the Illyrian people, all who dwelt as far as Macedonia with the Macedonians themselves, and overran Thessaly. And when they drew near to Thermopylae, the Greeks in general made no move to prevent the inroad of the barbarians, since previously they had been severely defeated by Alexander and Philip. Further, Antipater and Cassander afterwards crushed the Greeks, so that through weakness each state thought no shame of itself taking no part in the defence of the country. But the Athenians, although they were more exhausted than any of the Greeks by the long Macedonian war, and had been generally unsuccessful in their battles, nevertheless set forth to Thermopylae with such Greeks as joined them, having made the Callippus I mentioned their general. Occupying the pass where it was narrowest, they tried to keep the foreigners from entering Greece." (Pausanias, "Description of Greece*",* 1,4,1, & 1,4,2).

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

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

"*When Philip, the son of Demetrius, reached man's estate, and Antigonus without reluctance handed over the sovereignty of the*

Macedonians, he struck fear into the hearts of all the Greeks." (Pausanias, "Description of Greece", 7,7,5).

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

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

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

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

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

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

"This was the time, in public matters, when the Romans were engaged in war with Perseus, king of the Macedonians, and great complaints were made of their commanders, who, either through their want of skill or courage, were conducting matters so shamefully, that they did less hurt to the enemy than they received from him. They

that not long before had forced Antiochus the Great to quit the rest of Asia, to retire beyond Mount Taurus, and confine himself to Syria, glad to buy his peace with fifteen thousand talents; they that not long since had vanquished king Philip in Thessaly, and ***freed the Greeks from the Macedonian yoke****; nay, had overcome Hannibal himself, who far surpassed all kings in daring and power —thought it scorn that Perseus should think himself an enemy fit to match the Romans, and to be able to wage war with them so long on equal terms, with the remainder only of his father's routed forces; not being aware that Philip after his defeat had greatly improved both the strength and discipline of the Macedonian army.“* (“Aemilius Paulus” by Plutarch, translated by John Dryden, emphasis added).

The war between Macedonia and Rome is described by **Polybius** too (III and IIc. BC) too. In a description of the battle at Cynoscephalae in which the Macedonians suffered a great defeat by the Romans. Polybius writes that many Greeks could not even believe that Macedonia was defeated:

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

In the IV or III century BC, a manuscript entitled "Periplus" appeared. Even though there is no evidence of the identity of the author of this work, some believe it was a certain Scylax, who lived in the VI c. BC and was a sailor and an explorer in service to Persia. The only data for Scylax are given by Herodotus. In lack of authentic information about the author of the work "Periplus", the ordinance "Pseudo Scylax" became accepted. The borders of the Greek territories in ancient times are described in this work. Here we read:

“*From Ambracia Greece is continuous (along the coast) as far as the river Peneus*.” (“Memorandum on the Ancient Boundaries of Greece”, British documents of foreign affairs, Part I, Series F, Europe

1848 - 1914, Vol. 14 “Greece, 1847 – 1914”, University publications of America).

So, we see that this author too undoubtedly believed that the Greek borders and territories in ancient times were only around Peloponnesus and somewhat further north (south of Olympus) which automatically means that not only the Macedonians and Macedonia, but Epirus and the Epirots were not treated as Greek.

Pseudo-Scymnus is a nickname for the unknown author who wrote a work dedicated to geography. It was first believed that it was the work of the geographer Scymnus of Chios (who lived in the II c. BC), but it was later proven that Scymnus was not the author of this piece because certain characters appear in the work that are after his time.

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

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

Sozomenus was another author who wrote about the ancient Macedonians. He lived near the end of the IV c. until the middle of the V c. He was a historian of the Christian church. While referring to the Christening of the Balkan peoples, taking place during Constantine I the Great’s reign (306-337), Sozomenus wrote:

“...*The Christians of the West, the Greeks, the Macedonians, and the Illyrians, met for worship in safety through the protection of Constantine, who was then at the head of the Roman Empire*”. (Sozomenus, *“*Eccl. History”, Book II, Chap. II).

Here too we will point out that it's more than obvious that the term *"Macedonians*" is used in an ethnic, and not geographical sense, because it's used on equal footing with the ethnic terms "Illyrians"

and "Greeks". So, it is quite clear that the ancient Macedonians lived in Macedonia in the IV c. AD as a separate nation to the other Balkan peoples.

Let's mention the most famous ancient geographer **Strabo** (I c. BC to I c. AD). In the Eight book (1) of his "Geography", Strabo describes the Greek ethno-cultural territories at that time in which Macedonia is not included. Here we read:

"I began my description by going over all the western parts of Europe comprised between the inner and the outer sea; and now that I have encompassed in my survey all the barbarian tribes in Europe as far as the Tanaïs and also a small part of Greece, Macedonia, I now shall give an account of the remainder of the geography of Greece... My account ended, on the west and the north, with the tribes of the Epeirotes and of the Illyrians, and, on the east, with those of the Macedonians as far as Byzantium. After the Epeirotes and the Illyrians, then, come the following peoples of the Greeks: the Acarnanians, the Aetolians, and the Ozolian Locrians; and, next, the Phocians and Boeotians; and opposite these, across the arm of the sea, is the Peloponnesus, which with these encloses the Corinthian Gulf, and not only shapes the gulf but also is shaped by it; and after Macedonia, the Thessalians (extending as far as the Malians) and the countries of the rest of the peoples outside the Isthmus, as also of those inside. "

Further on, Strabo writes that Greece at the time had many tribes, but Greek were just the ones that spoke in "the four Greek dialects", so he gives the names of these tribes in detail (Ionians, Dorians, Aeolians, Athenians and Arcadians). Of course, the Macedonians aren't mentioned anywhere among them.

Similar things were written by the ancient author **Theopompus** (IVc. BC). Theopompus specifically mentioned the nations that made up the Greek Amphictyonic Council (which we already mentioned). In the list of these nations (Ionians, Dorians, Achaeans, Phocians and others), not only are the Macedonians not mentioned, but not a single

Epirote nation is mentioned as well, which means that, according to Theopompus (but other ancient Greek authors that we saw as well), neither Epirus nor Macedonia were Greek territories ("Memorandum on the Ancient Boundaries of Greece"; British documents of foreign affairs, Part I, Series F, Europe 1848 - 1914, Vol. 14 "Greece, 1847 - 1914", University publications of America).

The historian **Thycudides** (V and IVc. BC) also wrote about the borders where the Hellenes lived. In his book "*The History of the Peloponessian War*", he writes:

"For instance, it is evident that the country now called Hellas had in ancient times no settled population; on the contrary, migrations were of frequent occurrence, the several tribes readily abandoning their homes under the pressure of superior numbers. Without commerce, without freedom of communication either by land or sea, cultivating no more of their territory than the exigencies of life required, destitute of capital, never planting their land (for they could not tell when an invader might not come and take it all away, and when he did come they had no walls to stop him), thinking that the necessities of daily sustenance could be supplied at one place as well as another, they cared little for shifting their habitation, and consequently neither built large cities nor attained to any other form of greatness. The richest soils were always most subject to this change of masters; such as the district now called Thessaly, Boeotia, most of the Peloponnese, Arcadia excepted, and the most fertile parts of the rest of Hellas." ("History of the Peloponnesian War", Book 1).

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

Let's mention the historian **Herodian of Antioch** (II – III c.). He wrote an impressive history work in eight books, dedicated to the history of Rome. Addressing Herodian's writings about the subject we're covering, we will say that this ancient author treated the Macedonians as a separate nation very clearly too. And he pointed that out very precisely. We will list several examples.

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

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

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

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

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

*

There are many other ancient and later testimonies for the ethno-cultural distinctiveness of the Macedonians and the Greeks (more details in the book "*Ancient Greek and Other Ancient Testimonies about the Unique Ethnic Distinctiveness of the Ancient Macedonians*" by A. Donski, MNLD "Grigor Prlicev" – Sydney, EMARI - Stip, 2011, published in Macedonian and in English).

I. 1. The Heritage of the ancient Macedonians in the present-day Macedonian culture

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

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

Second, we will mention some points that were neglected by history publications during the communist era in Macedonia. The representatives and supporters of the pan-Slavic theory, according to which present-day Macedonians are "*pure Slavs*" originating from "*beyond the Carpathian Mountains*", need to produce an answer to this very simple question: why are present day Macedonians, in some basic anthropological features, distinctly different than the majority of members of the other "*Slavic"* peoples? The medieval Byzantine historian Procopius, contemporary with the old Slavs, in a well-known testimonial clearly described the Slavic people as (quote): "*tall and strong*". He also stated that the old Slavs were all "*blond*", emphasizing that among them there was no one with a colour of hair other than "*blond*" (His testimony is taken from "*Selected Readings on the History of Macedonian People*", Skopje, 1951, page 7). It is

obvious that the majority of Macedonians today do not at all fit this basic anthropological profile of the old Slavs. Hence, the question: how is it possible that the alleged "*blood ancestors*" of the present day Macedonians were all blond and most of them "*tall*", and their "*descendants*" today have almost distinctly opposite features? Such a thing does not exist in history. Let us consider the Swedes, for example. It is known that the basic anthropological features of their blood ancestors, the Vikings, were the same as the features of the modern Swedes. Can a Swedish historian today describe the Vikings as "*short, dark-skinned and with dark hair*"? This might seem a bit funny, but this is precisely the situation we had in the official Macedonian historiography during the communist era. By stressing that the contemporary Macedonians are "*pure Slavs*" many Macedonian historians and publicists indirectly stood behind the absurd assertion that the "*blood ancestors*" of present day Macedonians were anthropologically different than the present day Macedonians. Besides, the assertion that present day Macedonians are "*pure Slavs*" is a bit suggestive of racism ("pure nations", "pure origin", etc.).

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

"*Justinian II attacked the Sclauinians. He reached the city of Thessalonica and drew out many of the Sclauinian tribesmen there,*

some with force, some with appeal, and relocated them to the land called Opsicius." (Opsicius is a Byzantine theme or district in Asia Minor).

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

Let us consider the number of Slavs relocated from Macedonia to Asia Minor. An estimate was given by the Byzantine historian Theophanos (end of the 8th and beginning of the 9th century). In the document concerning the Arab-Byzantine war of 662, Theophanos wrote that from the ranks of the relocated Slavs to Asia Minor, the Byzantine Emperor Justinian II managed to mobilise as many as 30,000 soldiers for the purposes of this war. He wrote:

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

Considering the fact that prior to the relocation of Slavs carried out by Justinian II, there is no record of Slavs in Asia Minor (except perhaps for a few individuals), then we can say with some certainty

that those 30,000 soldiers must indeed have been recruited from the Slavs that Justinian II relocated from Macedonia to Asia Minor.

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

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

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

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

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

Forgiveness. The decorating of the girls during these celebrations is a pure ancient Macedonian tradition. Igt is the same with the rituals for calling rain, believing in the magic power of the snakes, several funereal customs such as covering the deceased's face etc.

The fact that Macedonian folklore contains numerous Macedonian songs, stories, legends etc. dedicated to the ancient Macedonian rulers is also very significant. There are certain folklore elements (especially in the stories), which undoubtedly have roots from the ancient Macedonia, such as: the lion motif (who really did live in ancient Macedonia and that's why he's so common in Macedonian folk tales, but also heraldic); the lynx; the philosopher; the three brothers motif (taken from Herodotus' story for the creation of the Macedonian state); the cult towards the water etc.

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

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

The Byzantian historian and writer Nicephorus Gregoras, during his visit to the Macedonian town of Strumica in 1326, describes some of the songs that he heard while staying there. He claims that (even though he didn't understand the language), the Strumica folk songs reminded him of – the Phrygian ones! (*Selective readings for the*

history of the Macedonian nation, Skopje 1951, p 122). It is known that the Phrygians (Brygians) played an important role in the ethnogenesis of the ancient Macedonians, so we see that the Macedonians from the XIV c, as their inheritance, preserved their ancient-Macedonian (Brygian) motifs in the folk songs.

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

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

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

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

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

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

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

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

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

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

There are Macedonian folk songs about the ancient-Macedonian tsar Caranus. One of these songs mentions the Macedonian scholar Isaiya Mazovski in his "Memoirs" (Sofia, 1922). He tells how he stayed in the village Sosaliya in the southern Macedonia on 23.02.1867 at his uncles. In the evening, they were visited by a Jewish man who wanted to purchase wool, and after they were done they sat down and sang Macedonian folk songs. Then the uncles sang a few old songs for the Macedonian "tsar Caranus", which they said remained with them from ancient times (quoted from older sources by Gane Todorovski "*Veda of the Slavs*", Macedonian book, Skopje, 1979, page 30).

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

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

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

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

The Institute of Folklore in Skopje (1755) has also registered legends regarding Alexander the Great. One of them was told by Stanimir Vishinski in 1971, who was born in Misimer (a village in southern Macedonia) in 1885.

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

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

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

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

Nikola Andonov (born 1883) from the Macedonian village Konopishte has also told a fable about Alexander (Tanas Vrazinovski: "*Macedonian folk fables, Macedonian folklore"* book I, Skopje, 1986, pages 26-29). In this long fable, the relationships

between Alexander the Great and the Persian Emperor Darius are described, starting since Alexander's childhood and ending with his marriage to Darius's daughter. The Macedonian bagpipes, the Macedonian dances, the Macedonian hot peppers, the city Thessalonica and many other elements are mentioned, which make a great sum of the historical truth and the imagination of the people.

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

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

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

"Brothers, I was reading the History of Macedonia these days. I was reading and weeping for Macedonia."

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

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

The brothers Miladinovi (wellkonown collectors of the Macedonian folklore from the XIX c.), in the fable of the creation of the city Voden (near the ancient Aigai), wrote:

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

The incredible identity of the description of the historian Justin and the fable, written down in the middle of the XIX c., don’t need to be commented any further. We will just remind that Justin’s work was never even translated in Macedonia during the time when the fable was written down, and besides, the literacy rate in Macedonia was pretty low at the time. This means that the identity among the fable and the event is the result of the mouth-to-mouth tales of the event, among generations and generations of Macedonians ever since ancient times.

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

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

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

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

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

This surely includes the numerous presentations of the Macedonian eight- and sixteen-beamed sun (which was the main heraldic symbol of the ancient Macedonians) which we can see on mid-century and new century icons and frescos in Macedonia.

I. 2. Ancient-Macedonian ethnic self-identification among the Macedonians of the recent past

We will add the fact that despite all anti-Macedonian propagandas that convinced the Macedonians in the past by all means that they are something else other than Macedonians, the

ancient-Macedonian ethnic origin was largely accepted by many Macedonians mainly in the XIX and XX century. This was especially worked out in great detail by the academician Blaze Ristovski (in his works "*Portraits and processes"*, Skopje, 1989, and "*Macedonia and the Macedonian nation*", Skopje, 1995.) so further on we will use quotes from his research regarding this, along with my extensive research on the topic. The fact that even foreign scholars who stayed in Macedonia during the XIX and XX c. testified for the Macedonians' ethnic belonging to the ancient– Macedonians is especially important. We will just give a short reminder of some of these testimonies.

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

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

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

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

"The clan Pulivakovi has a fable that they're pure Macedonians and descendants of Alexander the Great. The people who live around Pazar are proud of their city Pella (former capital of ancient Macedonia)*, from which only a tower and a rock remain."*

The famous Macedonian teacher, writer and revolutionary Ivan Shumkov from the Macedonian town Krusevo considered himself a descendent of the ancient Macedonians, and it was written that a certain Paunchev from the Macedonian town Thessalonica, during a

conversation with some Bulgarian teacher, introduced himself as a "*pure Macedonian, just like Philip and Alexander were."*

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

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

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

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

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

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

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

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

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

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

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

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

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

For example, the president of the short-termed Krusevo Republic (which was founded on the free territory by the rebellion), Nikola Karev, declared himself as a Macedonian and as a direct descendent of the ancient Macedonians. A recently discovered

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

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

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

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

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

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

The Macedonian nationalist Dr. Trifun Grekov was also considered to be a direct descendent of the ancient Macedonians. During the years 1922 and 1924 he published a few articles dedicated to the ancient Macedonians and especially to Alexander the Great in the newspapers "*Macedonia*" in Sofia and "*Macedonian awareness*" in Vienna.

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

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

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

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

*

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

The biggest reason for their declaration as Bulgarians Serbians or Greeks at the time was the big amounts of money that Greece, Serbia and Bulgaria spent to spread their propaganda in Macedonia (opening schools in which they denationalized the Macedonian children, printing newspapers and books etc.).

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

I. 3. Anthropological Evidence of the Connection Between the Ancient and the Present-day Macedonians

The strongest evidence of the connection between the present-day Macedonian nation and the ancient Macedonians has recently been provided by genetics. (At the time of the writing of this book). The Department of Immunology and Molecular Biology, H. 12 de Octubre, at the "Universidad Complutense", from Madrid, Spain,

and the Tissue Typing Laboratory of the Institute of Blood Transfusion, Skopje, Republic of Macedonia, conducted the first genetic research on Macedonians and compared them to other Mediterranean populations. Ten researchers (A. Arnaiz-Villena, K. Dimitroski, A. Pacho, J. Moscoso, E. Gomez-Casado, C. Silvera-Redondo, P. Varela, M. Blagoevska, V. Zdravkovska, and J. Martinez-Laso) were involved in the research, whose aim was "to determine the relative contributions of Macedonians and Greeks to the present-day genetic pool of Mediterranean peoples", and for that "purpose, both HLA (Human Leucocyte Antigens) class I and class II DNA typing have been studied in Macedonians for the first time".

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

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

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

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

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

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

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

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

II. THE HOLY LAND UNDER THE MACEDONIAN REIGN

Since we gave the necessary explanations according to which the ancient Macedonians were in no way Greek and are ancestors to the present-day Macedonians, let's finally start with the presenting of the main subject of this book, which is the historical ties between the Macedonians and the Jews.

In the world historiography it is well known that the Macedonians who inhabited the Holy Land (fully or partialy) ruled it for centuries. After the conquering of the Middle East by Alexander the Great, these regions became a part of the Macedonian empire. The conquering of the Holy Land by the Macedonians was mentioned by all ancient biographies of Alexander the Great. However, this event is only briefly mentioned, and more time is devoted to the Macedonian raid on the neighboring Phoenician city of Tyre and the city Gaza. This is somewhat understandable if we know that the citizens of Tyre did not surrender to the Macedonians for a very long time, declaring that they would remain faithful to the Persian reign which was present at the time. However, after seven months of raiding, Tyre was conquered and destroyed by the Macedonians.

For example, the biographer of Alexander – Plutarch only vaguely describes the conquering of the Holy Land by the Macedonians. He mentions this event only in the chapters 25 and 26 in his biography of Alexander the Great. He dedicates more time describing the raid of the Phoenician city of Tyre, and only mentions the conquering of the city of Gaza very shortly. (Plutarch, "*Alexander of Macedon"*, Detska radost, Skopje, 1994).

A wider description of these events is given by the ancient Greek historian Arrian. In his work "*The Campaigns of Alexander*" (translated by Aubrey de Selincourt, *Penguin books,* USA, 1987), nearly the entire second half of the Second book is dedicated to this event. Still, Arrian too mainly focused on the description of the raids of the Phoenician city of Tyre and the city of Gaza.

The conquering of the Holy Land by Alexander the Great is mentioned by the Latin historian Quintus Curtius Rufus: "*History of Alexander the Great*, translated to Macedonian by Dr. Ljubinka Basotova, *Patria*, Skopje, 1998). Rufus mentions these events in the Fourth book, but he dedicates a detailed description of the battles of Tyre and Gaza. Rufus mentions that Alexander stayed in Gaza for seven days, and then left for Egypt.

The ancient Greek historian Diodorus of Sicily shortly mentions the conquering of the Holy Land by Alexander the Great, mentioning only the raid of the neighboring city of Tyre (Diodorus of Sicily, Book 17, *Loeb Edition*, Volume IX).

However, another ancient historian gave much more details about the stay of Alexander the Great in the Holy Land, that historian being the most famous ancient Jewish historian Josephus Flavius. He was born in Jerusalem sometime around 36 AD. He was descended from a royal and priestly Jewish family. He was a member of the Pharisees and was a famous person in the Jewish society. Even though he had friends among the Romans, he participated in the Jewish rebellion against the Roman reign, after which he was imprisoned. Vespasian freed him, and as gratitude Josephus took his family name – Flavius. He spent the rest of his life in Rome, writing about the history of the Jews. His works are "*Jewish Antiquities*", which he wrote in 20 tomes; then "*Jewish War*" which he wrote in seven tomes and "*Against Apion*", a work in which he opposed the Greek historians at the time, who underrated the Jews in their writings. He even wrote his autobiography. Josephus Flavius left very valuable data for the life of the Macedonians in the Holy Land, not only from the time when they lived there, but also from much later.

But, let's go back to the descriptions of Josephus Flavius about the conquering of Alexander the Great of the Holy Land. While describing the feat of Alexander in Asia, Flavius writes:

"About this time it was that Philip, king of Macedon, was treacherously assaulted and slain at Egae by Pausanias, the son of Cerastes, who was derived from the family of Oreste, and his son Alexander succeeded him in the kingdom; who, passing over the Hellespont, overcame the generals of Darius's army in a battle fought at Granicum."(Jewish Antiquites, VIII,1)

Further on, Flavius describes the areas conquered by Alexander the Great in details, as well the events that took place. ("*Jewish Antiquities*", XI, 11)

For the events after the battle between the Macedonian and the Persian army near the river Granicus, Flavius writes:

"Darius heard how Alexander had passed over the Hellespont, and had beaten his lieutenants in the battle at Granicum, and was proceeding further; whereupon he gathered together an army of horse and foot, and determined that he would meet the Macedonians before they should assault and conquer all Asia". (VIII, 3).

Further on:

"…But the event proved otherwise than they expected; for the king (Darius) *joined battle with the Macedonians, and was beaten, and lost a great part of his army. His mother also, and his wife and children, were taken captives, and he fled into Persia. So Alexander came into Syria, and took Damascus…"* (VIII, 3).

Flavius too writes about the destruction of Tyre by the Macedonians. We already said that this Phoenician town was destroyed after its citizens refused to surrender to the Macedonians. It is interesting to note that Flavius puts the blame of the destruction of this town on the high priest of Tyre, who refused the friendly offer of the Macedonians and instead militarily opposed Alexander the Great. So, Flavius writes that Alexander offered this priest: "*…to supply his army with provisions; and that what presents he formerly sent to Darius, he would now send to him, and choose the friendship of the Macedonians "...*(VIII, 3).

But, the high priest of Tyre refused this offer by the Macedonians with the words that he would remain faithful to the Persian tsar Darius. This really angered Alexander which caused the raid on Tyre, which destroyed the city.

Let's mention the fact that a great number of Jews were in no way inclined to the Persian reign. For example, Flavius writes that in Gaza, the Jews rebelled against the Persian reign and that

seven thousand of them, led by Sanballat, came to Alexander, offering him their military aid. Alexander happily accepted their offer. After the fall of Tyre, Gaza fell too. Unlike the mentioned biographies of Alexander the Great, Flavius gives a detailed description of the entering of Alexander the Great in the heart of the Holy Land – Jerusalem.

The nearing of Alexander the Great towards Jerusalem really disturbed the high Jerusalem priest Jaddua, who was loyal to Darius. Related to this, Flavius writes:

"Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonian."(VIII 4).

Jaddua called the Jews to pray together and to bring a sacrifice to God to save their people. Further on, Flavius writes that Jaddua had a dream in which God appeared before him, and told him to not be afraid. God told Jaddua that he can open the city gates freely and greet Alexander like a king. When Jaddua woke up, he told his associates and they decided to do just that. As soon as they found out that Alexander is near, they organized and welcomed him. When Alexander saw them, as a sign of respect, he personally approached them and bowed to the high priest Jaddua (even though he probably knew that he was loyal to his greatest enemy, the Persian king Darius – here we can see the greatness of Alexander and his capability to win over his enemies). Flavius then writes that Alexander bowed to the rest of the Jewish priests, which they did as well.

While describing this encounter, Flavius writes about a very interesting moment that happened then. Even though we know that Alexander the Great was a pagan, still, in one moment, he feared God. Alexander even praised God and said that God led him to his victories.

Flavius writes that after the escorts of Alexander saw how he bowed to the Jewish priest, they were astonished. They knew

Alexander treated all nations with respect that greeted him peacefully, but they were still amazed of this great showing of respect towards the Jewish priest. Some even though that Alexander had lost his mind and his general Parmenion personally asked him why he did that. Related to this, Flavius writes:

"*…For Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews?*(VIII, 5)

To this Alexander gave an incredibly interesting statement, in which he confirmed his own respect towards God. He responded with the following to Parmenion's remark:

"*I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind*." (VIII, 5).

Further on, Flavius writes:

"*And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the Book of Daniel was showed him (23) wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. And as he was then glad, he dismissed the multitude for the present; but the next day he called them to him, and bid them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they entreared him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars*".(VIII, 5).

We will take a break here in following the historic events to explain something important. Someone might note that in the previous statement Josephus Flavius calls Alexander "*Greek*" when in the Book of Daniel he says that "*one of the Greeks should destroy the empire of the Persians*". But, this is the case of a pure forgery! In the original text of the Book of Daniel, the word "*Greek*" isn't mentioned anywhere, so I call on my respected Jewish readers to convince themselves. Please read the Bible in Hebrew and you will see that it really is the case. To explain this forgery, we said that we will take some time away from the core subject of this book. Here's what this is about.

Many believe that part of the content of the Book of Daniel, in which Daniel describes one of his dreams, is referring to the

conquering of Asia by Alexander the great of Macedon. But, in many translations of this book (including the one in Macedonian), a major pro-Greek forgery was made. In the verse (8.21) of the Book of Daniel, a king is mentioned which the Bible studiers consider to be Alexander the Great of Macedon. In the Macedonian translation of the Bible (available on the Internet), this king is called "*the king of Greece*". We consulted with many translations of the Bible and in the majority of them, the same is written (probably because of the *domino* logic to translate according to an already made translation, so if it says "Greece" then this is taken for granted and is brought into the new translation).

For example, in the famous translations of the Bible in English, the term "Greece" is mentioned: in the translation of Webster (1833), in the translation of Darby (1890), in the American standard version of the Bible (1901) etc. The term "Greece" can be seen in all these translations. In the famous translation of the Bible by the English church known as "The King James Bible" (1611), this term is modified, and instead of "Greece", it says "Grecia". In the translation of Due-Rems (1582), it seems that the pro-Greek determination is gone the furthest, so the term "Greece" is replaced with "Greeks" (instead of "king of Greece" it says "king of the Greeks"!?). The pro-Greek determinations of this verse from the Book of Daniel are present in the translations in many languages, including the Macedonian.

However, when I read this, I had doubts about the authentic value of the use of the term "Greece" in all these translations. This was because of the fact that this qualification from the prophet Daniel was given around the end of the VII or the beginning of the VI c BC, and in that time no such thing as "Greece" existed not as a state nor as a teritory (a united ancient Greek state never existed in the history, but instead a certain number of city-states who were often rivaling each other). This means that the prophet Daniel (who lived in Babylon at that time) couldn't mention "*Greece*". In further

research, I came across a text from the Old Testament written in the original paleo-Hebrew language (again from the VII or VI c. BC) with a transcription in modern Hebrew and transcript of the words with Latin letters. I found the verse 8:21 and I was surprise. It doesn't even say "*king of Greece*" but instead, (in Hebrew), it says: "*king of Javan*". So, who allowed the name *Javan* to be forged into "*Greece*" and even write it before such thing as "Greece" even existed? This is just an incredible and defiant forgery made in the Bible! Unfortunately this forgery was widely spread in numerous translations of the Bible, although not in all. Some Bible translators were correct, so their translation has "Javan", instead of the falsely-implemented and forged term "Greece". For example, the English translation of the Bible made by Robert Young (1862), it clearly says 'king of Javan", and not "king of Greece".

We saw that the forgerers too have difference between each other, which means they weren't sure about the proper translation of the word. For example, some translated "Javan" as "Greece", some as "Grecia", and some even used the ethnonym "Greeks" (!?).

But, what does the word Javan mean? Why was this term replaced by "Greece"? Is this maybe some ancient name of the territory of present-day Greece?

Let's say right away that Javan is no geographical term (for example an old name for Greece or similar), but it's a personal name! More specifically, it's the name of one of the sons of Japheth (who was the son of Noah). So, Javan was a grandson, by a son, of Noah. This is pointed out in the Book of Genesis (10), where we read:

***"1** Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.**2** The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. **3** And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.**4** And the sons of **Javan**; Elishah, and Tarshish, Kittim, and Dodanim.s**5** By these*

were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations".

So, according to the Genesis, the grandchildren of Noah were ancestors of many nations, even though it's not specifically presented which person was an ancestor to which nation. The pro-Greek scholars considered that the Greeks came from Javan, so that's why they forged the term "Greece" instead of Javan in their translations, even though there is no historical evidence for this. Actually, the pro-Greek-oriented translators rely on the "Table of the Nations", written by Josephus Flavius himself, in which he says that the descendants of Javan were the ancestors of the Greeks.

Now, let's view these claims from a critic point. First, let's see what the "Table of the Nations" is, which many pro-Greek translators rely on. We will say right away that the 'Table of the Nations" is neither a Biblical nor a historical text, but it's a literature piece, basically – fabricated, by many authors later. In the Bibles' book "Genesis", we saw that it only states that the descendants of Noah (quote) "…*were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations*." (10).

It doesn't say here which nation came from which descendant! Many centuries later, certain authors allowed themselves, based on this sentence, to assume and speculate (of course, without any solid evidence), which nation came from which descendent of Noah. These speculations are known by the name of "Table of the Nations". One of the authors who wrote his own "Table of the Nations" was Josephus Flavius. However, he isn't the only author of the "Table of the Nations", but there are several of them written by different authors. Other authors of "Table of the Nations" are: St. Hippolyte (III c.), Jeromes (end of IV c.), Issidore of Seville (VII c.) and other later authors. They all made their own Tables centuries after the original Biblical book "Genesis" (for which is presumed it was completed around VII or VI c BC.)

We said that according to the “Table of the Nations” from Josephus Flavius (which was written in I c. BC, around seven centuries after the completion of the “Genesis”), Javan was the ancestor of “*Ionia and all Greeks*” (with no historical base for this claim). Still, in the rest of his historical works Josephus Flavius made a clear distinction between the Macedonians and the Greeks, clearly separating these two nations (as we mentioned before).

Unlike Josephus Flavius, in the “Table of the Nations” created by St. Hippolyte (III c. AD), it says that Javan (via his son Kittim), was the ancestor of the Macedonians! It is interesting that St. Hippolyte (who was from Rome and is considered today to be one of the biggest early-Christian theologists), except the Macedonians, considered the following nations as descendants of Javan as well: the Iberians, the Trojans, the Phrygians and the Romans. For the ethno-cultural relationship between the Macedonians and the Phrygians (which were known by the name Brygians while staying in the Balkans), there is much evidence, which means that St. Hippolyte was not far from the truth in this claim, at least when it comes to the Phrygians and the Macedonians.

That Javan was the ancestor of the Macedonians and not the Greeks or Greece, we see in the big twelve-tome “Jewish Encyclopedia” (published between 1901 and 1906) where Javan is clearly linked with (quote) “Macedonia”. Other than this, it is known that in the Bible, Macedonia is found under the name Kittim (one of the sons of Javan), which means there is also a Biblical testimony that Macedonia is linked with Javan (via his son Kittim). We will only remind of the quote found in the Bible “1 Maccabees” (1-3) where we read:

“Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Kittim, had overthrown Darius king of the Persians and Medes…”

In this biblical testimony we can clearly see that Alexander is called "the Macedonian" (who at that time already ruled the territory of the present-day Greece, which completely corresponds to the truth) and that he appeared from the country Kittim. And because we know that the land of Alexander is Macedonia and that Kittim was a son of Javan, here is a biblical proof that Javan should be connected to Macedonia, not Greece.

Because of all this the question arises: why didn't the translators of the Bible use the word Macedonia as a synonym for Javan (although there is biblical testimony "1 Maccabees")? Why did they choose the word Greece (and even th ethnic name Greeks) when we saw that there is no historical basis for it? Yet perhaps it would have been best if these interpreters held to the original text and left the name Javan in their translations, rather than to improvise based on unsubstantiated speculation (including the possibility to freely use Macedonia). Here's another unfair pro-Greek oriented tendency in which Greece and Greeks were given something that did not really belong to them. And this time, no more, no less, but in the Bible itself!

And now to continue where we left off with the historical events that took place in the Holy Land, after Alexander freed the Jews from the Persian slavery. Josephus Flavius wrote that Alexander allowed the Jews to respect their own religion, according to their customs. Flavius wrote that the Jews' repaid Alexander in a way that in all cities of the Holy Land in which he entered, he was greeted with the highest honors, and many Jews joined his army. According to a legend (which is mentioned by the Jewish historian Joseph ben Gorion in X c.), the Jewish high priest Simon, as a token of appreciation to Alexander for freeing the Jews, promised that every first-born Jewish child will be named Alexander.

During Alexander's stay in the Holy Land, another interesting event occurred. When the Samaritans, who didn't consider themselves to be Jews, saw what privilege Alexander gave the Jews, agreed before him to identify themselves as Jews to receive these privileges, although Alexander received them with caution. Regarding this Flavius writes:

“So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis, (a city situate at Mount Gerizzim, and inhabited by apostates of the Jewish nation,) seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews; for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh.. He. asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper."

Josephus Flavius wrote about the death of Alexander the Great of Macedon as well. He names the appointed heirs of the Macedonian Empire in detail and their inter disagreements and wars. He mentions the entering of the Alexander’s General, the Macedonian Ptolemy I, in Jerusalem, who included the territory of the Holy Land to his share of the fallen Macedonian empire, e.g. towards Egypt, which remained in his reign. Ptolemy I also expressed deep respect towards the Jews and they considered him their friend. Later Ptolemy allowed moving of the Jews in Egypt, where they were given the same rights as already settled Macedonians.

In addition Flavius describes in detail the history of the Holy Land until the time in which he lived, and we said that is until the end of the I c.AD.

III. 1. The Dynasty of the Macedonian Seleucids

But, let's go back to the other events that followed the death of Alexander the Great of Macedon in other parts of fallen Macedonian Empire. Dynasties, composed of ethnic Macedonians, ruled other countries of the former empire as well. For example, with the territory of the eastern Mediterranean, and all the way to India, ruled the Macedonian dynasty of Seleucides, while the Pergamon kingdom was ruled by the Macedonians Attalides. In these multi-ethnic states, the Macedonian dynasties proclaimed the koine language as an official language, because of the opportunity for an easier communication between the people of different cultures.

The founder of the Seleucid dynasty was a Macedonian general Seleucus I. He was born Macedonian and was one of the trusted generals of Alexander. In 323 BC Seleucus I was appointed ruler of Babylon. In 312 BC he proclaimed himself king of Babylon, and in 302 BC he fought against the Macedonian king Antigonus I (another General of Alexander), but then was assassinated in 280 BC.

Seleucus I founded the famous city of Antioch, and built several cities that got the name of Seleucia. All these cities were populated by a significant number of Macedonians. He was married to Apama and they had a son Antiochus, who got the name after his father's name (a tradition that today exists between Macedonians). The son of Seleucus I is known as Antiochus I in history. He, as a young man, participated in the military campaigns of his father. Antiochus I married his step-mother Stratonica, with whom, according to some data, he was so in love that his father, fearing for his health, gave her to him to be his wife. After the death of Seleucus I, Antiochus I was left to govern alone. He started a war against the state of the Ptolomei, after which he lost significant territories of his kingdom. From the marriage with his former stepmother Stratonica two daughters were born: Apama and Laodice, and sons: Seleucus and Antiochus II. Antiochus I died in

261 BC. He was succeeded by his son Antiochus II, who ruled until 246 BC.

Antiochus II was succeeded by his eldest son, Seleucus II, who lost significant territories of their country. He was succeeded by his son Antiochus III, who was known under the name of Antiochus the Great, because in his time the kingdom of the Seleucids experienced a large bloom. From 187 to 175 BC kingdom was ruled by his son Seleucus IV, who was succeeded by his brother (another son Antiochus III), which is known under the name of Antiochus IV Epiphanes, whose rule over the Holy Land will be the focus later.

The Macedonian ethnic origin of the Seleucids is mentioned in the Bible as well. We have already noted that in "1 Maccabees" (1-3), the conquering of the Holy Land by Alexander the Great is described. It is also mentioned that his successors, Macedonians, continued to rule over the Holy Land even after his death. Although Macedonia is called Kittim (which we already wrote about) in here, Alexander was clearly stated as Macedonian. Antiochus IV is mentioned in an adverse connotation because, as we shall see below, he treated the Jews badly.

II. 2. The state of the Holy land under the rule of the Macedonian Seleucids

From the foregoing facts, it is clear that the Macedonian dynasties Seleucids and Ptolemei long ruled the territory of the Holy Land. In fact (partially or fully) they ruled this territory through two and a half centuries. Actualy, from the fall of the empire of Alexander the Great, until the 197 BC Palestina was ruled by the Macedonian dynasty Ptolemei, and from 197 until 63 BC (partially or completely) this country was ruled by Macedonians from the Seleucid dynasty. Here we need to mention the existence of an independent Jewish state, which was the established in a part of Palestine by the Jewish Family Maccabees, who had previously

raised a rebellion against rule of the Seleucids (which we will address briefly in more details below). This uprising ended with the formation of an autonomous Jewish state in a part of Palestine, which existed in the period from 139/138 to 63 BC. In 63 BC, the Romans conquered both states – the Jewish one and the Seleucid one.

Now I propose we say a few words about the way the arrangements of the state that was ruled by Macedonian Seleucids, i.e. try at least approximately to reconstruct the living situation in the Holy Land from the time when it was ruled the Macedonian dynasty. The German historian Ulrich Wilken in his book “Alexander of Macedon” (1931, translated in Macedonian in Skopje, 1988) has made studies of the life in Palestine (and wider, the territories that were ruled by the Seleucids) of the time. In addition, we will use quotes from his work, as well from the Bible itself and the works of Flavius, where a detailed description of the historical events of this period was given. Moreover, in terms of our interest in connection with ethno-cultural sitautions in the state of the Seleucids (specifically in the Holy Land, which they ruled), we will highlight a few key moments.

First, let’s recall that the state of the Seleucids was an ethnically heterogeneous state. As far as the ethnic composition of the area Palestine of those times goes, Wilken as dominant inhabitants mentions the Jews, the Macedonians, the Greeks, the Syrians and smaller number of members of other nations. Let's do a brief overview of the settlement of each of these underlying ethnicities that inhabited Palestina at the time, because this ethnical composition in the Holy Land almost fully retained itself much later.

Jews are known to be one of the oldest nations in the world and they've lived in this area long before the time of the Seleucids.

Furthermore, here are the Syrians. Who were the Syrians of that time? Syrian people in the ethnic sense of the word at that time didn’t exist. Only a few descendants of some nations could be

considered under the term Syrians at the time, nations who lived on the territories of Syria (present day: Syria, Jordan and Israel), among which the most dominant were: the Phoenicians, the Canaanites and the Aramenians. These premises were the home of other nations (such as they were, for example, the Philistenians, after whom Palestine was named), but over time their descendants were assimilated in the more dominant nations.

Regarding the presence of Macedonians and Greeks in this region (the Holy Land and wider), they began to settle there immediately after the conquest of these territories by Alexander the Great. The state of the Ptolemei (mainly Egypt) is thought to have been inhabited by nearly one million Macedonians and Greeks, while the settlement of the Macedonians in the country of the Seleucids does not have coherent numbers. However, it is known that here was a massive settlement.

Ulrich Wilken (p. 299), in this regard, writes:

"*From the beginning the Seleucids and the Ptolemei aimed to attract as much as possible Macedonian and Greek population in their kingdoms. Only in this way they were able to gain balance amidst the orientals... Seleucus I and his son Antiochus I are among the greatest colonizers in the world history. Not only in Asia Minor ... but also in the whole of Syria, they carried out an extensive program to build cities,* ***and as a result, an 'other Macedonia' emerged in these parts.*** ".

Further on:

"The Seleucids ... from the political and economic aspect had the greatest interest to attract as many Greeks and Macedonians in their kingdom..."

Wilken (p. 334) writes that the Seleucids built entire cities populated by Macedonians and Greeks as well, after which he concludes that they committed "*huge settlements*" of the Eastern Mediterranean (including the Holy Land - Palestine).

And the foremost authority on ancient Macedonia, Dr. Synthia Sidnor Slowikowski, when writing about the arrival of the Macedonians in the states of the Ptolemei and the Seleucids, concludes that the Macedonians had long remained the ruling class in cities that they had established or significantly expanded. She writes that the Macedonians were the main part of the ruling class in the new cities. (Synthia Sidnor Slowikowski: "*Sport and Culture in the Ancient Macedonian Society",* The Pennsylvania State University, 1988, p. 131).

Macedonians had inhabited even the heart of the Holy Land - Jerusalem! Josephus Flavius wrote about the setting up of the Macedonian garrison in Jerusalem by Antiochus IV. Namely, this king (unlike his predecessors) brutally ruled over the Jews and set fire on a part of Jerusalem. ("*Jewish antiquities*" XII, 5,4).

Here Josephus Flavius, claims that the army of Antiochus IV was composed of Macedonians! This is proof that the Seleucids were quite aware of their Macedonian origin, and long after the conquering of the Holy Land by Alexander the Great. Antiochus IV ruled almost about two hundred years after the fall of Palestine under Macedonian rule. He was born in Asia and had almost no contacts with Macedonia. Same was with his troops - mainly descendants of the settled Macedonians. Nor did they have any contact with the homeland of their ancestors. And yet, they all clearly declared themselves Macedonians and Flavius represents them as such in his writings.

In their state, the Macedonian Seleucids started to implement the Balkan (mainly Macedonian and Greek) culture. For example, the Seleucids implemented several pure-Macedonian cultural segments in their state. They implemented the Macedonian calendar, which was different from the Greek, they implemented the Macedonian toponyms, and they even tried to implement some elements from the Macedonian fashion.

As for the Macedonian calendar, the names of the ancient-Macedonian months are well known and it is know that they were

completely different from the Greek names. There are several biblical and non-biblical proofs about the implementation of the Macedonian calendar in the Seleucid state. We will mention a few.

"2 Maccabees" (11), referred to the content of the letter written by the Macedonian king Antiochus V (son Antiochus IV), in which he called for peace with the Jewish rebellions, which were led by the family Maccabees. In the letter, the king promises to restore the religious freedom of the Jews and calls on insurgents to return to their homes. The letter was addressed with "15 Xanthicus" (an ancient Macedonian name for the month March, which in Greek was called Elaphebolion).The letter Antiochus V invites Jewish rebels to leave their weapons until at most the "30 *Xanthicus*".

A letter was addressed to the Jewish rebels by the Macedonian army leader named Lisias. This letter is addressed with "24 *Dios*" (an ancient Macedonian name for the month of October, which in Greek is called Pyanopsion).

It is interesting that this letter, even though it was written by the Romans, was addressed with the Macedonian name of the month "*Dios*" (*2 Maccabees, 11*). Because of this, we can say with certainty that the ancient Macedonian calander was the official calendar in the state of the Seleucids (including the Holy Land) and that this is why the Romans addressed their official letters in this manner.

The Macedonian calendar was still used in the Holy Land even during the Roman occupation and not only by the Macedonians and the Greeks, but by the Jews as well. The works of the Jewish historian at the time Josephus Flavius are proof of this.

In his major work "*Jewish Antiquities*", Flavius uses the Macedonian calendar many times.

For example, while writing about the time of the reign of the Persian king Darius, Flavius mentions the name of the Macedonian month *Distrus* (XI, 11, 7).

Flavius also mentions the Macedonian name of the month *Xanthicus.* While writing about the celebration of a Jewish festival,

Flavius writes that the people celebrated this festival according to the tradition of their country in : *"...the first month, which, according to the Macedonians, is called Xanthicus, but according to us Nisan…."* (XI, 11,8).

While writing about the history of the Jews from the time of the Persian king Xerxes, Flavius again mentions the Macedonian name of a month. While writing about the coming of the Benjamin and Juda tribes, he writes that they came: "...*in three days on the twentieth day of the ninth month, which, according to the Hebrews is called Tebeth, and according to the Macedonians, Apelleius*" (5, 4).

Flavius mentions the names of the Macedonian months in many other of his works. So, we see that even though he was Jewish and even thought he lived decades after the end of the Macedonian reign in his country, he still used the Macedonian calendar in his works.

Another interesting fact is that the ancient-Macedonian calendar was used by many other ancient and early Christian authors. One of them was Eusebius of Caesaria (III and IV c) who used the ancient-Macedonian names of the months" *Distrus, Dios, Desios* and others in his work "*Church history*" (Eusebius of Caesarea, *Church History*, Book VII, VIII and IX). He lived in the city Caesarea in the Holy Land.

Let's say a few words about the implementation of the Macedonian fashion in the Holy Land (and wider). In the time of the harshest paganisation of the Jews, which was forced by the Macedonian Antiochus IV, the main priest who did the paganisation among the Jews, was an already paganised Jew called Jason (who originally had the Jewish name Jesus, but changed it to the pagan name Jason). He built pagan shrines in Jerusalem and many other objects connected with this culture. In the comments and the interpretations of the Bible (*Bible*, Zagreb, 1983 page 1197), we read that Jason implemented a fashion among the Jews for wearing a "*hat with a wide rim",* which undoubtedly refers to the Macedonian

hat kausia, which was with a wide rim and was massively worn by the Macedonians even centuries before in ancient Macedonia (according to numerous representations of this hat even from the oldest examples of the ancient-Macedonian material culture). Actually, the hat kausia was a specific element from the older ancient-Macedonian fashion. The Jews weren't pleased by this implementation (especially not with the forced paganisation), which resulted in a massive rebellion against the Macedonian administration.

Regarding the toponyms, the Macedonian Seleucids (just like the Ptolemei) put Macedonian, i.e. Balkan names of the cities they founded or conquered in their state (including the area around the Holy Land). These cities were fully built in a Balkan style. This was the case with the city Antioch. Another famous city was the dock Seleucia Pieria, which was built in the 300 BC by the Macedonian king Selecus I. This city got its name by the name of the ancient-Macedonian area called Pieria, where the famous Muses came from. We already said that there were other newly built cities that got the name Seleucia. Other cities that had Macedonian names were: Pella, Dion, Maked, Beroea, and others. These cities were directly in the Holy Land, and near it as well. There were many other cities with Balkan names, which were in the center of the Holy Land. Some of them were: Apolonia, Philadelphia, Hippos, Ornitopolis, Aeropolis, Scythiopolis etc. Some of these cities could be found in the older history of the Holy Land as well. Of course, they had different names then. For example, the city Ptolemaida was first called Ako, and it got its Macedonian name after it was conquered by the Macedonian ruler Ptolemy II. Further on, the city of Hippos was called by the Jewish name Afek, etc. But all these cities were later inhabited by Macedonian and Greek inhabitants, and this is probably why the name changes happened.

Other than the cities, other places had Macedonian names in and around the Holy Land. Some of them were: the valley of

Antiochus, the mountain Alexandrium, the mountain Pieria and others.

There were even entire areas in the Holy Land that were dominated by cities with Balkan (Macedonian and Greek) names. The area Dekapolis (which is a term in the koine language, meaning "*the area of ten cities*") was also one of those areas. The cities Pella, Dion, Scythopolis, Hoppos, Philadelphia, Enon, Gadara, Geras etc. were including in this area. Most of these names of these Biblical cities (including the name of the area Dekapolis itself), were Balkan. So we can probably, with great certainty, conclude that these cities were inhabited by mostly Macedonians, but also Greeks, even though they probably had a lot of Jews as well. The area Dekapolis borders with the famous biblical areas Galilee and Samaria. The river Jordan passes through Dekapolis, and the famous biblical Galilean Sea is also found in this area.

II. 3. The relations between the Macedonians, Greeks and Jews in the Holy Land

Let's mention the relations between the inhabited Macedonians and Greeks with the natives during the kingdom of the Seleucids, but later on as well. Firstly we will mention the relations between the Macedonians and the Greeks.

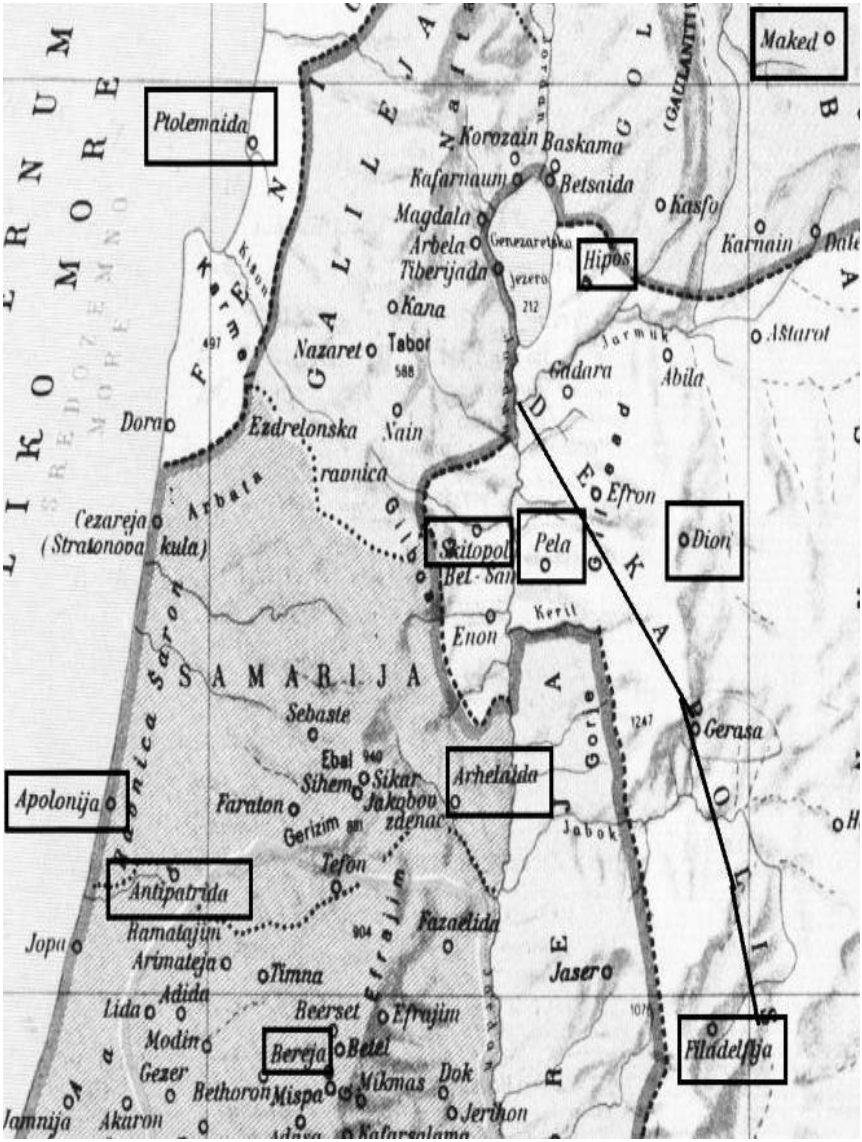
The old mutual rivalry between these two nations is described by many ancient authors. However, during their life together among the natives, the tension between the Macedonians and the Greeks was somehow relieved. This is mentioned by Wilken (p. 334) when he says:

"Throughout all these influences, the local differences of the inhabited people were weakened more and more, and the contrasts between the Macedonians and the Greeks, which were still strong under Alexander and his closest collaborators, were calmer, even

though they never truly disappeared mainly because the special military privilege that the Macedonians had until the Roman times."

So, we see that because destiny put them to live together, the Macedonians and the Greeks were forced to socialize and that relieved their national tension. Still, the Macedonians in the Seleucid state still felt superior to the Greeks, mainly because the Macedonians ruled this state.

But, the long-term living together gave some cases when some of the Macedonians and the Greeks accepted parts of the culture of the native Jews, just like the Jews accepted some segments from the Balkan culture. Of course, mixed marriages also happened. Because of this, in the Bible and in the historical texts of that time (even though not that often), we can see people who had names from the ancient-Macedonian onomastics, but belonged to Judaism.



Map of the Holy Land with cities with Macedonian and Balkan names (Bible, Zagreb, 1983)

In Egypt (where the Macedonian Ptolemei ruled), acceptance of the language koine started to occur by some Jews from the upper classes, but they still kept their faith and culture (traditions, names etc.). Actually, they accepted the language koine as their second language, i.e. as an accessory to their mother tongue. (Wilken p. 336).

On p. 337 Wilken says:

"The Jews remained Jews, loyal to their laws and confronted the pagans".

The resistance of the Jews towards the paganisation that some of the Macedonians were trying to implement on them in the state of the Seleucids, i.e. in the Holy Land, is described in the Old Testament as well.

This reveals another significant moment from the Macedonian connection with the Bible, and that is the fact that a significant number of parts from the Old Testament were written right on the territories that were ruled by Macedonians.

For example, the Old Testament book "*Zacharias*" (9-14) was practically written in the Macedonian empire. The part 9-14 is considered to have been written in the time when Alexander the Great ruled Palestine, i.e. the time when the Holy Land was basically a part of Macedonia! (*Bible*, Zagreb, 1983, p 1280).

The Book of Jonah is also considered to have been written in the IV or III c, in the time when the Macedonians ruled Palestine. This book is one of the most respected books in Judaism today. (*Bible*, Zagreb, 1983, p. 1230 and 1280).

The Book of Tobias was also written at this time, and was also written on a territory ruled by the Macedonians. (*Bible*, Zagreb, 1983, p 1194).

The Book of Sirrah was written during the reign of the Selecuids in Palestine. It is considered that this book was written around 190 BC, as a result of the resistance of the Jews against the Macedonian Seleucids. The author of this book, named Sirrah,

calls on the Jews to remember their tradition and rich culture and to resist the new outside influences. (*Bible*, Zagreb, 1983, p 1212).

The Book of Wisdom was written while Egypt was ruled by the famous Macedonian queen Cleopatra VII, in Alexandria. (*Bible*, Zagreb, 1983, p 1284).

The book "Judith" is considered to originate from this time too. The heroism of the Jewish woman Judith is described here in the battle against the Assyrians. The king Nebuchadnezzar is mentioned here, then his army leader, the city Niniveh etc. However, because of the timeline inconsistencies with the historical events and people mentioned in this book, some researchers consider that this book was dedicated to the resistance of the Jews against the Macedonian regime during the reign of the king Antiochus IV (Microsoft Encarta, 1998, Judith).

II. 4. The independent Jewish state in Palestine

While we are discussing the long common life between the Macedonians and the Jews in the Holy Land, we should also mention a significant event that happened around this time. We already mentioned that the Selecuids didn't rule Palestine completely until 63 BC, i.e. until the time of the destruction of their state by the Romans. On the contrary, they completely ruled the Holy Land only in the period between 197 until 139/138 BC. In 139/138 BC the rebelling Jews founded an independent country in Palestine, which was conquered by the Romans in 63 BC as well.

Where exactly was this independent Jewish state? The territories mentioned in the historical documents did not, in fact, take part of the entire territory of the Holy Land, meaning that from 63 BC on, the Macedonians still ruled a part of the holy Land. At first, this independent Jewish state was located exclusively on the territory of Judea (Jerusalem and some neighboring cities in its

wider surroundings), but near the end of II c BC, the following territories were including to this state: Idomea, Samaria, a part of Galilee and a part of Dekapolis.

I suggest we stick to the events that predeceased the creation of this state, which was created as a result of the great Jewish rebellion against the reign of the Macedonian king Antiochus IV. This entire event is described in great detail in the biblical Books of Maccabees and in these descriptions many valuable historical data for the common life between the Jews and the Macedonians in Palestine in the II c BC are present. The Jewish rebellion against the Macedonian reign was described by Josephus Flavius in great detail as well.

The Maccabees were a great Jewish family, whose family members started the rebellion against the Macedonian reign, after which the above mentioned Jewish independent state was founded. The Maccabees, but the rest of the Jews as well, lived in peace with the Macedonians at first and were relatively loyal to the Macedonian rulers (like the Ptolemei and the Seleucid)s. We mentioned already that Alexander the Great allowed the Jews to be completely free, and he was very respected by them for that. The Jews had a full religious and citizen freedom in the time when their country was ruled by the Macedonian king Ptolemy Philaret (III c. BC) too, as well as while a few kings from the Seleucid dynasty ruled their state. This is confirmed by Josephus Flavius on several occasions in his works. In this long period, the Macedonians and the Jews in the Holy Land lived in harmony and respect, and mixed marriages happened as well.

But, in 175 BC the above-mentioned Macedonian king Antiochus IV came to rule with the Selecuides state. He was very cruel towards the Jews and after a few years of his reign (168 BC), he prohibited their religious views. In *"2 Maccabees"* (6), the forced paganisation of the Jews is described. They were literally forced to do events in honor of the pagan god Dionysus.

Here we read of the existence of the "*Hellenized cities*" in Palestine, in which the Jews lived as a minority and where they were even more intensively forced to do foreign traditions. The paganized Jew Jason was the main person who spread the pagan culture and religious views among the Jews (*2 Macc., 4*). He built pagan shrines, theatres and other buildings that belonged to this culture. We already said that he even made the Jews to dress according to the Macedonian fashion, where the Macedonian hat with a wide rim, like the ancient Macedonians wore, was among the most special pieces. Those Jews who opposed the paganisation were tortured and killed. Examples for these tortures can be found in the famous biblical descriptions of the murders of the seven brothers and their mother, which happened as an order and in front of the eyes of the cruel king Antiochus IV himself. Here is the biblical description of the Jew Eleazar, as well as the murder of two Jewish girls, who were killed because they respected the Jewish law. *(1 Macc. 60-61, and 2 Macc, 6-7).*

The Jew Mattathias Maccabee gave the first serious resistance. He gathered a great number of Jews and started to prepare a rebellion. Mattathias at first was convinced by the subjects of Antiochus IV to give up the resistance, but after he declined these offers, Antiochus IV dispatched an army against him. In the first wave, around a thousand Jews were killed (1 *Macc*, 38). But, this didn't stop the rebels and their number started to increase. Not too long after, Mattathias died, and after his death (167 BC) he was replaced by his third son Judas Maccabee. He appeared to be a strong and successful army leader and managed to inflict several serious defeats to the much bigger state army of Antiochus IV. In the end, the rebellion ended with a great success. The evil Macedonian king Antiochus IV got sick and died, and his son Antiochus V offered peace to the Jews which they accepted. Antiochus V gave them back their religious freedom and put Juda

Maccabee in charge of the territory from the city Ptolemaida, all the way to the land of the Gerenians (in Palestine).

Judas Maccabee died in a battle in 161 BC. His brother Jonathan Maccabee took his place, who was the youngest son of Mattathias.

I want to mention something very significant here. Josephus Flavius also writes about the rebellion of the Jews against the Seleucids, where he clearly writes that the Jews were actually fighting for their freedom against the slavery that was inflicted on them by – the Macedonians! While writing about the death of the Jewish leader Judas Maccabee, Flavius says:

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

As for the successes of Judas Maccabee against the Macedonians Seleucids, Josephus Flavius, writes:

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

Here, the term *Macedonians* refers to the Seleucids again, who, even though they lost the territory of Judea, still ruled a major part of Palestine and wider.

Flavius also writes that the Jews were under the reign of *"the Macedonians"* (meaning the Seleucids), in his 19th Book (6,2), as well in his 20th Book.

Flavius also writes about the concerns of the Macedonian general Bacchides, which he expressed when he heard that the

deceased Judas Maccabee was replaced by his brother Jonathan. Here too Flavius calls the Seleucids *Macedonians.* Here we read:

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

Flavius calls the Seleucids Macedonians while writing about the request that the Jews sent to the Egyptian king Ptolemy Philometor (a Macedonian as well), in which they asked Ptolemy to allow them to build a big Judaic temple in Alexandria. This request was made by the son of the High Jewish priest named Onias, who lived in Palestine at first, and then moved to Alexandria. When Onias saw that his Judea was oppressed by the Macedonians, he asked the Egyptian king to allow the Jews to build a Jewish temple in Alexandria to remind them of their oppressed homeland. Flavius writes:

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

All of these are very significant information especially because in many world encyclopedias it is not specifically written that the Seleucids supposedly spread "*the Greek culture and language*", that they built "*Greek cities"* etc. They actually did spread cultural elements from different cultures (including the Greek) but that does not mean that they were "*Greeks*". Actually, from the testimony of Flavius himself we see that the Jews were completely aware that they were under the Macedonian (and not Greek) rule. They claimed this because the Seleucids were indeed aware of their

Macedonian origins, even though most of them had never even stepped foot in Macedonia. It is also significant that the Jewish leader Juda Macabee died in the middle of the II c. BC. This means that more than a century and a half since the conquering of the Holy Land by Alexander the Great, the descendants of the Macedonians that inhabited Palestine, declared themselves as – Macedonians!

There is no doubt that Josephus Flavius himself made a clear difference between the Macedonians and the Greeks and he pointed this out on several occasions in his books.

For example, he writes that the Macedonian king Seleucus Nikator gave the Jews the same rights as "*the Macedonians and the Greeks".*

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

It is quite clear that he treats the Macedonians and the Greeks as two separate nations if he's mentioning them next to each other, along with the Jews.

Flavius mentioned the Macedonians and the Greeks as two separate nations while writing about the crossing of the river Euphrates by Demetrius. We won't elaborate on the context of this event, but we will just pay attention to the mentioning of the Macedonians and Greeks as two separate nations:

"But Demetrius passed over [Euphrates]*, and came into Mesopotamia, as desirous to retain that country still, as well as Babylon; and when he should have obtained the dominion of the upper provinces, to lay a foundation for recovering his entire kingdom; for those Greeks and Macedonians who dwelt there frequently sent ambassadors to him…"*(Jewish Antiquites, XII, 5,11).

Flavius mentions the Macedonians and Greeks as two separate nations while writing about the ethnical content of the city of Seleucia, which was built by the Seleucids. Here we read:

"It was inhabited by many of the Macedonians, but by more of the Grecians; not a few of the Syrians also dwelt there; and thither did the Jews fly, and lived there five years, without any misfortunes". (9,8).

Even in the book "Flavius Josephus against Apion", Flavius clearly separates the Macedonians from the Greeks as two separate nations. While writing about the living of the Jews in Alexandria, Flavius writes:

"Moreover, those that search into such matters will soon discover that the authors of sedition have been such citizens of Alexandria as Apion is; for while they were the Grecians and Macedonians who were ill possession of this city, there was no sedition raised against us, and we were permitted to observe our ancient solemnities; but when the number of the Egyptians therein came to be considerable, the times grew confused, and then these seditions brake out still more and more, while our people continued uncorrupted. These Egyptians, therefore, were the authors of these troubles, who having not the constancy of Macedonians, nor the prudence of Grecians, indulged all of them the evil manners of the Egyptians, and continued their ancient hatred against us..."("*Flavius Josephus against Apion*", II, 6).

Because of all this the manipulation and falsification regarding the historical data from the Jewish history should stop. This process is still helped today by the Greek state propaganda and by the pro-Greek individuals around the world. According to these forgeries (which today sadly are presented to Israeli tourists as facts) everything that was connected to the Macedonians in the Holy Land today is presented as "Greek", even though the Jews themselves made a difference between the Macedonians and the Greeks as two separate nations. The fact that the Seleucides

implemented segments from the Greek culture in the Holy Land (along with segments from the Macedonian and other Balkan cultures) does not mean that they were “Greek”. On the contrary, according to data from that time they were completely aware that they were Macedonians, and the Jews treated them as such as well. We already listed the numerous differences between the Macedonians and the Greeks at the beginning of this book.

And now, let’s continue with the events of this time. The throne of the Selecuides got a change. Demetrius Soter took over the state, fought against the Jews at first, but then offered them a truce. His rival was the son of Antiochus V, named Alexander Balas (150 – 145 BC). Alexander Balas also offered truce to the Jews, wanting to gain the new Jewish leader Jonathan Maccabee on his side, in the battle of the throne against Demetrius. Later on, when he got the throne, Alexander Balas really did lead a peaceful politics with the Jews. He formed a truce with Jonathan Maccabee and declared him as his great friend, putting him in charge. *(1 Macc. 10)*

Josephus Flavius describes this truce in great detail. He mentions the content of the letter that Alexander Balas sent to Jonathan Maccabee. In this letter, Alexander promised Jonathan valuable gifts. While writing about this truce, Flavius again mentions the Macedonians as the army of the Macedonian king Alexander Balas. Here we read:

“When Alexander knew what promises Demetrius had made Jonathan, and withal knew his courage, and what great things he had done when he fought the Macedonians, and besides what hardships he had undergone by the means of Demetrius, and of Bacchides, the general of Demetrius's army, he told his friends that he could not at present find any one else that might afford him better assistance than Jonathan, who was both courageous against his enemies, and had a particular hatred against Demetrius…”(*Jewish Antiquites,* XIII, 2,2).

Later on, Alexander Balas was killed and was inherited by the son of his enemy Demetrius, who was called Demetrius Nikator (145-139 BC) and who kept fighting against the Jewish rebellions of Jonathan Maccabee.

Josephus Flavius describes the battles that were led by the members of the army of Demetrius Nikator and he again names them *Macedonians.* While describing one of the battles, Flavius writes:

"Jonathan the high priest levied an army out of all Judea, and attacked the citadel at Jerusalem, and besieged it. It was held by a garrison of Macedonians…" (*Jewish Antiquites,* XIII, 7,9).

Later on, the Macedonians in the main city of the kingdom of the Seleucids (Antioch) rebelled against Demetrius Nikator, after which he asked for help from his old enemy Jonathan Maccabee. However, Demetrius Nikator was dethroned, and the son of Alexander Balas, named Antiochus (Antiochus VI) took his place.

But, Demetrius Nikator tried again to regain the throne. He went to Mesopotamia to ask for support from the Macedonians and the Greeks that lived there to help him regain the throne. We already mentioned Flavius describing this event and separating the Macedonians from the Greeks.

The Jewish leader Jonathan Maccabee was betrayed and killed in 142 BC. His brother (Matthatias's second son) named Simon Maccabee took his place. The independent Jewish state was created in his time.

Flavius mentions the Macedonians while talking about the battles that Simon Maccabee fought against the army of the Seleucids. Here we read:

"Simon… sallied out upon them, and burnt the engines which the Macedonians used, and made a great slaughter of them."Jewish Antiquites, XIII, 1,5)

In his book *"War of the Jews"*, Flavius calls the Seleucids as Macedonians. He writes about the battle Simon Maccabee fought against the Seleucids, so he says:

"He (Simon) *also laid a great many men in ambush in many places of the mountains, and was superior in all his attacks upon them; and when he had been conqueror after so glorious a manner, he was made high priest, and also freed the Jews from the dominion of the Macedonians, after one hundred and seventy years of the empire [of Seleucus].* (*Wars of the Jews,* I, 2,2).

Flavius describes the founding of the independent Jewish state by Simon Maccabee, with the following words:

"But Simon, who was made high priest by the multitude, on the very first year of his high priesthood set his people free from their slavery under the Macedonians…"(*Jewish Antiquites,* XIII, 6, 7).

So here we have another confirmation by Flavius for the ethnical Macedonian character of the Seleucids and even two hundred years after the first migration of the Macedonians to the Holy Land!

Simon Maccabee was replaced by his son John Hyrcanus in 135 BC, who inherited the reign in the Jewish state, which we said was founded only on a small territory in Judea.

But, John Hyrcanus managed to expand the territory of his country via military actions. In the newly conquered (mainly neighboring) territories (Idomea, Samaria and a part of Dekapolis) he started to move in Jews and spread the Judaism among the locals, among which we already mentioned was a great number of Macedonians and Greeks. He threw out all the elements of the pagan culture from Judea. But, here we have an interesting moment. The very same Jew John Hyrcanus, who fought against the Macedonian reign and against the paganisation, named his two sons: Aristobulus and Alexander – typical older Macedonian and

Balkan names! Science has yet to give a convincing answer for this gesture of his.

While talking about the reign of John Hyrcanus, Flavius again names the Seleucids as Macedonians. Several years after John Hyrcanus took the throne, he lived in peace with the Seleucids and was forced to pay them a certain interest. But, after the death of the king Antiochus VII (129 BC) Hyrcanus rebelled against this condition, demanding a bigger independence for the Jewish state. Flavius describes this with the following words:

"*Hyrcanus lived all this while in peace; for after the death of Antlochus, he revolted from the Macedonians"* (*Jewish Antiquites,* XIII 10, 1).

John Hyrcanus was killed in 104 BC. He was replaced by his son Aristobulus I, who died soon afterwards as well. His brother Alexander took his place, who married Aristobulus's widow named Saloma. Demetrius III was at the throne of the kingdom of the Seleucids at the time. The Jew Alexander continued to spread the Judaism, while more and more Macedonians and Greeks probably accepted this religion. Flavius writes that he spread the Judaism in Gaza as well. Flavius mentions a battle in there between the Jewish army and the local inhabitants, where he mentions a temple dedicated to Apolon in which the enemies of the Jew Alexander hid (XIII, 13 3). This is a decisive proof that the Macedonians lived in Gaza at the time (if there was a pagan temple there).

It is interesting to note that the army of the Jew Alexander had pagan mercenaries, and in the army of Demetrius III (the Seleucidian king fighting against the Jews) there were Jewish mercenaries. Flavius mentions the appeals that both leaders gave to their countrymen in the opposite army to join them. Demetrius III appealed to the Macedonians from the Jewish army to desert and join him, and the Jew Alexander did the same with the Jews in the state army of Demetrius III. But, both appeals failed.

The Jew Alexander was killed in 76 BC. His wife Saloma took his place, but died in 67 BC.

Saloma's sons Hyrcanus II and Aristobulus II fought each other for the throne of the Jewish state. After the short deal for a common reign, an armed crash happened between both sides. But then the Romans got involved, who were at the peak of their power at the time. The Roman general Pompey conquered Jerusalem and enslaved Aristobulus II.

The rebellion of the Maccabees and the creation of an independent Jewish state (which we briefly described) should not be understood as a form of hatred between the Jews and the Macedonian as two nations that lived together for many centuries. On the contrary, the leaders themselves of the Jewish rebellion sometimes reminisced about the common life between the Jews and the Macedonians with great nostalgia. Once, before a battle, the leader of the Jewish rebels Juda Maccabee, in order to encourage them, reminded them of the famous victories that the Jews had in the past. Among many, he mentions the victory of the Jews against the Galatians in which the Macedonians fought alongside the Jews. In "*2 Maccabees*" (8,20) Juda Maccabee mentioned *"…the battle against the Galatians, in which eight thousand people fought, with the help of four thousand Macedonians*" to his rebels.

This statement is another evidence for the presence of the Macedonians in the Holy Land. The battle against the Galatians happened in the second half of the III c. BC when the Macedonians and the Jews lived in harmony and common respect, and even fought against their common enemies. However, later on when the Holy Land was ruled by the Seleucids the unreasonable politics of the Macedonian Antiochus IV significantly ruined the good ties between the Macedonians and the Jews, which caused a part of Palestine to depart from the Seleucid state.

In 63 BC the Romans conquered both states in the Holy Land – the Jewish and the Macedonian, but the Macedonians still lived there. There is no doubt that in such conditions the Jews and the Macedonians were united even more as one nation with a common Jewish-Macedonian resistance against the Romans. It is certain that a great number of Macedonians participated in the Jewish rebellions that followed against the Roman slavery, but this is yet to be researched. We already mentioned the speech of, the Roman-dependent, Judaic king Agrippa II (I c. AD) who mentioned the Jews and the Macedonians as peoples who are under Roman slavery. Many early-Christian historians testify about the pagans in the Holy Land. With time, the Macedonians and the Greeks gradually blended in with the Jews, becoming one nation. Many of them accepted the Judaism. They are the so called *proselytes* – people who weren't ethnic Jews but accepted Judaism. The Judaised Macedonians (but also Greeks) already started using Jewish names and started to accept the Jewish lifestyle, while keeping elements of their own culture. Because of this, we can say that there are Jews today with a lighter tan, and even with blonde hair and blue eyes, unlike the rest of the Jews. Are these Jews in most parts not from the genes of the (at the time) Judaised ancient Macedonians? The famous researcher of ancient Macedonia Arthus Weghal in his book: "Alexander of Macedon" (Translated to Macedonian, Skopje, 1992, page 24) while talking about the anthropological characteristics of the ancient Macedonians, writes: "*The true Macedonians…had a paler skin than the average Greek".*

In the history of Israel there isn't a case where members of this ethnicity (with "paler tan") have widely accepted Judaism. This was the case only with the Macedonians. Judaism was accepted by the Greeks as well, but they had a much darker tan compared to the Macedonians. It is very likely that the Jews with paler skin actually do carry the gene of the Judaised Macedonians at the time. It would be interesting to make a comparative review of the folklore (legends,

dances, songs…) between the Jews and the Macedonians to seek for possible similarities.

I also want to mention an injustice when it comes to this topic. Almost none of the biblical historians mention the Macedonians as citizens of the Holy Land while Jesus Christ was active there. Instead, the Greeks and Jews are mainly mentioned. So the question remains: is this by accident? Who would object to mentioning the truth about the significant presence of the Macedonians in the Holy Land, at the time when the most significant pages in the history of the world were written? We saw that the most famous ancient Jewish historian Josephus Flavius clearly mentions the Macedonians on many occasion as a significant part of the population of the Holy Land and merely decades before the birth of Jesus. So, where did the descendants of the Macedonians "disappear" to during the time of Jesus? How could the Macedonians "disappear" and only the Greeks, along with the native Jews, remain present? Let's hope that future Biblical researchers will correct this injustice made upon the share of the Macedonians in the key events that took place in the Holy Land.

II. 5. Ancient-Macedonian onomastics in the Holy Land

And now, let's go back to the Macedonians who inhabited the Holy Land. They, (before widely accepting Judaism and later some of them Christianity) decades after the inhabiting of the states of the Ptolemei and the Seleucids, mainly kept their cultural segments, among which the personal names from the older history of ancient Macedonia took a special place. We already said that they felt like masters there, or at least for as long as these states were ruled by their countrymen.

It is enough just to see the list of names of the Macedonians, members of the dynasties that remained to rule with the east Mediterranean and Egypt to know that the Macedonians preserved

their names for centuries. We can see that there isn't a single name that wasn't in the older onomastics of Macedonian names, even though the Macedonians that lived here had basically no contact with their homeland Macedonia. Of course, these names remained in Macedonia even centuries after the death of Alexander the Great. We will mention a few of them.

Let's look at the name Cleopatra, for example. Dr. Eugen Borza, a connoisseur of the antics, writes that the name Cleopatra wasn't known among other nations, but it was a typical Macedonian name for girls (*In the Shadows of Olympus, The Emergence of Macedon*, Princeton University Press, New Jeersey, ISBN 0-691-05549-1, USA, 1990, p.178). The name Cleopatra can be seen many times as the name of ethnic Macedonian women that lived in the range of many centuries and in different countries. According to the preserved narrative sources, the name Cleopatra could continuously be seen among the ancient Macedonian women even from VII c. BC. For example, the mother of the king Argeus I (who ruled around 623 BC) was called Cleopatra. Cleopatra was also the name of one of the wives of Philip II of Macedon (the father of Alexander the Great). We know that she came from a well-known Macedonian family. Cleopatra was also the name of one of Philip II's daughters. Let's mention the famous queen Cleopatra VII, who was also of pure Macedonian ethnic descent, and at least ten women with the name Cleopatra were mentioned around the dynasty of the Ptolemei. So, even though they ruled the distant Egypt with almost no contact with Macedonia, the Macedonians preserved their name Cleopatra.

It's the same with the name Ptolemy. Two rulers of the older history of Macedonia carried this name, and in the narrative sources connected with the time of Alexander the Great, there are several more known Macedonians with the same name. Later on, this name remained in Macedonia, but we saw that it also stuck with the Macedonians who were out of their homeland for centuries. Many of

them had never even stepped foot in Macedonia, but still preserved this name. For example, in the Macedonian dynasty of the Ptolemei this name can be seen even 15 times!

This is the case with the name Seleucus as well, which could be seen in Ancient Macedonia and was preserved among the Macedonians in Asia from the Seleucid dynasty.

Further on, in this same dynasty the name Antiochus can be seen as the name of thirteen other rulers, and also present in this dynasty were the names Demetrius, Philip etc. These names could also be found among the Macedonians (whatever their origin might be, we can't always confirm it with certainty).

This speaks plenty about the strong relationship the Macedonians had with their traditions, wherever they might have lived. Because of this, we can perhaps assume that part of the rest of the people from Biblical times, who had personal names like the names we see in the older history of Macedonia (which have no decisive evidence or indications that they were ethnic Macedonians) were in fact Macedonians.

We can say the same with many Jews as well. In certain periods they felt the Macedonians as their invaders, especially during the reign of Antiochus IV when they were forcefully paganised, and the Jews were opposing this very firmly while defending their tradition which of course, included the Jewish onomastics.

So, based on the facts that were brought on for the existence of a compact Macedonian and Greek inhabitants in the Holy Land, we can explain the presence of the great number of personal names from the Balkan onomastics, which we can see in the Bible, or that were connected with Biblical events without being directly mentioned in the Bible itself in the time (and after) of the reign of the Seleucids in the Holy Land. The people that had these names could have been descendants of the ethnic Macedonians or Greeks that lived there at the time. How else could we explain the existence of

numerous persons who lived at the time in the Holy Land, and who were called Alexander, Phillip, Archelaos, Antipater, Aristobulus, Antiochus, Nikanor, Georgias, Ptolemy, Demetrius, Bernice and others? Many of them weren't Jewish. Finally, there were no such names among the Jews from the time before the reign of the Macedonian Seleucids in Palestine and the old Jewish names of the Old Testament were very well known.

In this context, I looked through the personal names mentioned in the most significant narrative sources of that time (connected with the territories we mentioned) and I specifically looked at the personal name with Balkan origins from: The Bible; all the mentioned works of the Jewish historian Josephus Flavius; as well as the works of the first Christian saints who were active in the first centuries AD, taken from the works of the Serbian church historian Dr. Justin Popovich (whose list is mentioned in the end of the book). I looked through the personal names from the ten books of the work "*Church History*" from the early-Christianity historian Eusebius, as well as some early-Christianity works. I looked through the personal names mentioned in a certain amount of papyruses (written in the koine language and translated in English) from the time of the Ptolemei that are preserved today in the greatest collection of papyruses in the world: Duke Papyrus Archive and Tebtunis Papyrus. The content of these papyruses is different and it had a wide range from official royal documents, to common contracts made with common citizens; deals for loans, etc. Many names with Balkan origins can be seen in these papyruses, and many of them surely belonged to the descendants of the inhabited Macedonians and Greeks.

The following conclusions can be drawn from these names:

1. There was a great number of people who had personal names with Balkan origins in the above mentioned period that are stated in the abovementioned sources. We cannot confirm the

ethnic origin for the majority of these people because of a lack of information.

2. These people who had names with a Balkan origin, for who we know for sure about their ethnicity, were mostly Macedonians and Greeks indeed. For example we will mention the dynasty of the Ptolemei, in which the name Ptolemy (that we said can be seen in the older Ancient Macedonian history) can be seen as the name of fifteen people who were certainly Macedonians. There are many other examples like this one.

3. For the first time a massive acceptance of names with Balkan origins by some Jews happened during the reign of Antiochus IV. This happened because of the forced paganisation that he inflicted on the Jews. Even though the Jews started a rebellion against him right away, still a certain number of them accepted the paganisation. These Jews had their personal names changed. For example, the high Jewish priest Jesus got the name with a Balkan origin Jason. This was the case with many other Jews who, like it or not, had to change their Jewish names to names of Balkan origins. Flavius describes this:

"*Jesus changed his name to Jason, but Onias was called Menelaus"* (Jewish Antiquites, XII, 12,5).

There is nothing strange about this occurrence, and it is still happening even today in the cases of a forceful change of nationality or religion. We know that in recent times the Macedonians in Greece have had their Macedonian names changed to Greek names; the Turks had their named changed in Bulgarian during the reign of the communist dictator Todor Zivkov, so Hassan turned into Asen; Naim turned into Naum etc. There are many more cases in history that are like this. So, during the reign of Antiochus IV, Jews with Balkan names started to appear more frequently, which, even though were forced on them at first, still remained in the family tradition even after they got rid of the Macedonian reign and created their own country. Still, this process

was very minor unlike the majority of the Jews who still belonged to Judaism, preserving their names in their own older Jewish onomastics.

4. After the creation of the independent Jewish state and expanding its territory in the areas where Macedonians lived, a reverse process occurred. The Jews started to judaise the Macedonian pagans, so it's not strange that some of the mentioned "Jews", who had names of Balkan origins, were actually descendants of the judaised Macedonians. Of course, the judaised Macedonians (so-called *proselytes*) accepted the Jewish onomastics in time.

5. In the I c. BC the Romans appear on this stage, who, at least during the first century of their reign, had personal names of their own onomastics.

6. Near the end of the I c. AD there was a mixture between the Balkan, Jewish and Roman onomastics in the Holy Land. So, around this time, we can see certain Jews with Roman names, Romans with Macedonian (Balkan) names, judaised Macedonians with Jewish names etc. In the following centuries this occurrence intensified.

We should also mention the mixed Macedonian-Jewish marriages, whose descendants belonged to Judaism, or paganism. Maybe this is how we can explain the few cases of names from the Jewish and Macedonian onomastics in the same family (*Alexander son of Simon* etc.).

There are examples of Jews Judaists who had names of Balkan origins, even though this was not so common. Were some of these people descendants of the Judaised Macedonians or Greeks?

7. Still, even after the mixture of cultures in the I c. AD, except for the listed exceptions, every ethnicity still nurtured their names of their older onomastics. For the majority, the Jews had Jewish names, the Romans had names of their own onomastics, and this was the case with the Macedonian and Greek pagans as well.

II. 6. The dynasty of Herod the Great

From the aspect of the previously stated conclusions, it is very likely that some Biblical persons, that had names of Balkan origins, could have been distant descendants to the inhabited Macedonians and Greeks. Let's take a look at the ethnic origins of the famous Judaic king Herod the Great. Without claiming that this king was a descendent of the inhabited Macedonians, we will just point out a few interesting facts.

First of all, let's say that among the scientists there are serious divergences about the theories of the ethnic origin of Herod the Great. For example, in the CD encyclopedia Microsoft Encarta (1998: Herod the Great), in the biography of Herod the Great it says that he was of Arabian ethnic origins from both mother and father and he was born in the southern part of Palestine.

However, in the CD "Grolier" encyclopedia it says that Herod the Great was of Jewish ethnic descent and he came from the area Idomea.

We can only conclude that his origin isn't confirmed for certain because of these contradictions.

But let's bring in a very interesting fact. It is known that the dynasty of Herod the Great had several generations of the same family, who ruled as local rulers with a major part of the Holy Land (with help from the Romans) right when Jesus Christ was born and while he was alive. The names of the grandfather and father of Herod are very interesting. They both had the same name – Antipater! This was without a doubt a very common name among the ancient Macedonians even in the older history of Ancient Macedonia.

But that's not all. Herod the Great had a total of six sons and five daughters from different wives. If we look at their names, there is one more interesting revelation. The names of his sons were: Archelaos, Philip, Alexander, Aristobulus, Antipater and Herod, and

the names of his daughters were: Olympia, Roxana, Saloma, Salampsio and Cypros! So, they are overall, mostly names of famous people from the older ancient-Macedonian onomastics. Archeloas, Philip and Alexander were famous ancient Macedonian kings and Philip and Alexander were the names of several rulers in Macedonia, Olympia was the mother of Alexander the Great, and Roxana was one of his wives, who was originally from Bactria and her actual name was Rushanak, but the Macedonians called her Roxana. Among these names, the name Saloma is an exception, which is a Jewish name, while the names Cypros and Salampsio are interpreted differently. The name Herod itself has a Balkan origin and is almost identical to the name of the most famous ancient historian Herodotus, who lived in the V c. BC.

In order to make the research more complete, we will mention the names of the other famous people from the dynasty of Herod the Great, who are mentioned by Josephus Flavius in more detail (*Jewish Antiquities*, XVIII, 5,4).

The wife of Antipater (the mother of Herod the Great) was called Cypros. Some believe that she had a Jewish, and others that she had a pagan origin. Antipater and his wife had the children: Herod, Phasaelus, Joseph and Feror (XIV, 7,3), and they had at least one daughter, Saloma. Out of these names, at least three are Jewish which may be from the fact that their mother Cypros was probably Jewish. Flavius mentions the person Achiabus (another name with a Balkan origin), who was related to Herod the Great (XV, 7,8). Also, the daughter of his sister Saloma was called Berenica and she married the son of Herod the Great, named Aristobulus (XVI, 1,2). These names are of course names from the older ancient Macedonian onomastics. Their daughter was called Herodiada. This name too is of Balkan origin.

One of the Herod's wives was called Doris. She gave him the son Antipater (ancient-Macedonian name). Doris had a brother named Tendion.

Actually, Herod had nine wives (XVII, 1,3). Other than the mentioned ones, there was his wife Cleopatra from Jerusalem as well (another ancient-Macedonian name!). Flavius mentions the name of his wife Palas, as well as the names of the wives Fedra and Elpis (other names with a Balkan origin).

One of the wives of Herod the Great was the Jewish woman Mariamne from the Maccabees family with whom he had two daughters. One was called Salampsio, and the other Cypros.

Salampsio married her first cousin Phasaelus (the son of Phasaelus, the brother of Herod the Great) and they had five children: Antipater, Herod, Alexander and two daughters: Alexandra and Cypros. Cypros married Agrippa, the son of the brother of Salampsio (and son of Herod the Great), Aristobulus.

Aristobulus (the father of Agrippa and son of Herod the Great from the marriage with Berenica, who was the daughter of the sister of Herod the Great, Saloma), except for Agrippa, had two more sons: Herod and Aristobulus and the daughter Herodiada.

Herodiada was married to her uncle Philip (son of Herod the Great) and they had the daughter Saloma (she is the famous Saloma that told her uncle and stepfather to cut off the head of St. John the Baptist). Herodiada divorced Philip while he was alive (despite the Jewish laws) and married his brother Herod Antipa. Saloma later married her uncle Aristobulus and had three sons: Herod, Agrippa and Aristobulus.

But, let's make a clearer list of the people (from his father's side) of the dynasty of Herod the Great.

Antipater (grandfather of Herod the Great)
Antipater (father of Herod the Great)
Cypros (mother of Herod the Great)
Phasaelus (brother of Herod the Great)
Phasaelus (son of Phasaelus)
Joseph (brother of Herod the Great)
Pheror (brother of Herod the Great)

Saloma (sister of Herod the Great)
Antipater (son of Saloma)
Alexander (son of Herod the Great)
Aristobulus (son of Herod the Great)
Herod Antipa (son of Herod the Great)
Antipater (son of Herod the Great)
Archelaos (son of Herod the Great)
Philip (son of Herod the Great)
Olympia (daughter of Herod the Great)
Roxana (daughter of Herod the Great)
Cypros (daughter of Herod the Great)
Saloma (daughter of Herod the Great)
Salampsio (daughter of Herod the Great)
Achiabus (relative of Herod the Great)
Berenica (daughter of the sister of Herod the Great)
Herodiada (daughter of Berenica and Aristobulus, son of Herod the Great)
Alexander (grandchild from son of Herod the Great)
Tigranes (grandchild from son of Herod the Great)
Antipater (grandchild from daughter of Herod the Great)
Alexander (grandchild from daughter of Herod the Great)
Mariamne (grandchild from daughter of Herod the Great)
Herod (grandchild from daughter of Herod the Great)
Alexandra (grandchild from daughter of Herod the Great)
Cypros (grandchilda from daughter of Herod the Great)
Agrippa (grandchild from son of Herod the Great)
Herod (grandchild from son of Herod the Great)
Aristobulus (grandchild from son of Herod the Great)
Herodiada (grandchild from son of Herod the Great)
Saloma (grandchild and great-grandchild of Herod the Great, daughter of Herodiada)
Herod (son of Saloma and Aristobulus)
Aristobulus (son of Saloma and Aristobulus)

Agrippa (son of Saloma and Aristobulus)
Drusus (son of Agrippa and Cypros)
Беренандка (daughter of Agrippa and Cypros)
Mariaruna (daughter of Agrippa and Cypros)
Drusius (daughter of Agrippa and Cypros)
Aristobulus (son of Herod and Mariamne)
Cypros (daughter of Antipater and Cypros)

In this list of the family of Herod the great, there are a total of 45 people mentioned, from his father's side. We can see that over thirty of them had personal names from the older ancient-Macedonian and Balkan onomasthics! The origin of the names: Cypros, Mariaruna, Mariamne and Salampiso can not be confirmed with certainty and only six had Jewish names, probably because of the Jewish origin of some of the women in the dynasty of Herod the Great.

But, some will note that the names with ancient-Macedonian origins can also be found in the older Greek history. Then, why can't we make a hypothesis that Herod could have been Greek? This is possible of course, but what is striking (especially at the names of the sons and daughters of Herod the Great) is the fact that among them the names of the Macedonian **ruling** dynasties are dominant! Such are the names of the famous Macedonian rulers: Archealos, Philip, Alexander, Olympia, Roxana and Antipater, and the name Aristobulus was also common among the Macedonians. Is this a coincidence? How could so many names from the older famous ruling circles of the ancient-Macedonian state be found in the same place, in the same family? There are still families in Macedonia that name their children after rulers from ancient Macedonia (for example, if someone has two sons, they name them Philip and Alexander etc.). This happens in other nations as well, who want to show respect towards their history.

Because of all this, a question can be asked: if the dynasty of Herod the Great was really Jewish or Arabic origin, then how did the

Jews and Arabs get so many names that were previously dominant among the ruling circles of ancient Macedonia? Sure, maybe certain Jews had such a name for one reason or another. We already mentioned that, because of unclear reasons, even the leader of the Jewish state John Hyrcanus from the dynasty of the Maccabees gave his two sons such names. Still, in the entire Maccabees dynasty these names were the only case. But, in the case with the dynasty of Herod it isn't about two or three names, but at least thirty people had old Macedonian names which were the most common among Macedonian leaders. The name Herod itself has an undoubtedly Balkan origin. Basically every male member of this dynasty had names from the Macedonian, i.e. Balkan onomastics.

So, the onomastics of the dynasty of Herod the Great suits the hypothesis of his possible Macedonian origin.

As a second segment to back up this assumption we will mention another fact, which is less known to the public. Herod the Great, even though he was the king of the Jewish state, didn't belong to Judaism but instead he belonged to the pagan, Balkan religion! We already listed data that the people who belonged to paganism in the Holy Land were mainly the descendants of the Macedonians and Greeks. We already said that the Macedonians Seleucids attempted to implement the paganisation to the Jewish people for a long time.

In the biography of Herod the great from the CD encyclopedia Microsoft Encarta (1998), we get more evidence of his non-Jewish ethnic origin. Here we read that in order to improve ties with the Jews, he married a Jewish woman, who he later executed.

The ancient Jewish historian Josephus Flavius also claims that Herod the Great wasn't Jewish. First of all, Flavius writes that Herod the Great helped the Romans to take over the city of Jerusalem. Flavius writes that the Jews in Jerusalem fought against the Romans and against Herod the Great and they didn't want him as a ruler. Here we read:

"…The Jews that were enclosed within the walls of the city fought against Herod with great alacrity and zeal (for the whole nation was gathered together)…"(Jewish Antiquites,XIV,16,2).

Flavius also clearly testifies in other examples about the impatience of the Jews towards Herod the Great because he didn't respect their laws, which means that he was neither Jewish, nor did he belong to Judaism. Flavius describes the complaints of the Jews against Herod which they sent to their priest Hyrcanus (*Jewish Antiquites,* XIV,9,3). He also writes that Herod's sister divorced her husband by her demand, which was against the Jewish laws, and the Jews reacted harshly (XV,7,10).

Flavius concludes :

"…Herod revolted from the laws of his country, and corrupted their ancient constitution, by the introduction of foreign practices, which constitution yet ought to have been preserved inviolable…"(XV,8,1).

Futher on, Flavius describes several elements from the Balkan pagan culture that Herod inflicted on the Jews. Herod even organized Olympic games for the Jews. For all this, Flavius writes that it was *"opposite to the Jewish customs"* (same, 8,1). To top this off, Herod placed a golden eagle (the symbol of the pagan god Zeus) on the Main gate of the famous Jewish temple (XVII,6,2). Because of this, the Jews attempted to assassinate Herod, but they failed to kill him (XV,8,3-4).

Flavius describes in detail the funeral of Herod the great and from this description we can clearly see that he was buried according to the Balkan pagan customs.

We will mention one more piece of interesting information. It's about the coins that were made by Herod the Great. All the writings on these coins were in the koine language. The head had an eagle (the symbol of Zeus) and the tail had writing on the koine language, which said "*To the King Herod*". He was actually the first Jewish leader whose coins were completely written in the koine language.

The early-Christianity historian Eusebius of Caesarea also writes about the genetics of the family of Herod the Great, and transmits data from older sources. Eusebius too claims that Herod was not Jewish, but a foreigner! Here we read:

"Herodes was the first foreigner to become king of the Jews, with the support of the Romans."(Eusebius of Caesarea: *Chronicon,* Book I, Hebrews).

Further on:

"Augustus then being the first Roman Emperor, and Herod, who was of an alien race, becoming their king."

Eusebius points out the foreign non-Jewish origin of Herod the Great in many other places. He quotes the historian Africanus, who wrote that one of the ancestors of Herod the great was also called Herod and was a priest in a temple dedicated to Apollo in the city of Ashkelon (Eusebius of Caearea, *Church History*, I, 7). This data backs up the truth of the Balkan religious determination of Herod, i.e. the assumption of his possible Macedonian ethnic origin.

Let's say a few words about the land of origin of the dynasty of Herod, which is Idomea. Is there any data that this land had been colonized by Macedonians?

Before we answer this question, we will first mention that, even though it's widely accepted that the entire dynasty of Herod the Great was from Idomea, the ancient historian Africanus claimed that the ancestor of Herod did not come from Idomea, but from the nearby city Ashkelon. According to Africanus, the grandfather of Herod the Great (who we said was called Antipater) was enslaved as a young boy and was taken to Idomea, where Herod the Great was later born. Still, we will stick to the accepted theory, which is that the whole dynasty of Herod the Great came from Idomea. Either way, the city of Ashkelon was only a few kilometers away from Idomea's border.

The area Idomea was located south of Judea, i.e. both areas border eachother. This area was first called *Edom* and in it, in the

older times (around XIII c. BC) the descendants of the oldest son of Jakov were inhabited, and they were often unfriendly towards the people of Judea between the X and VI c. But, during the reign of the Seleucids we can say for sure that this area was inhabited by Macedonians and Greeks (at least according to the names of the people who lived there, and according to some moments that we will list later).

A possible indication for the (even if in part) Macedonian character of Idomea is presented by the very name change of this area. It isn't clear why this area during the reign of the Macedonians with the Holy Land was called *Idomea*, and not *Edom*. Is it just another form of the name *Edom*? It may be so, but if we call upon the fact that the Seleucids put famous Macedonian names not only on the cities, but also the areas in the territories that they ruled (including Palestine), maybe the name *Idomea* represents a new Macedonian name of this area, because the name *Idomea* really reminds us of the name of the famous ancient-Macedonian city *Idomene*.

Futher on, in "I *Maccabees*" (3,5) he writes that the leader of the Jewish rebellion Juda Maccabee, who we said fought against the Macedonians Seleucids, fiercely fought against the members of Idomea, which is further proof that no Jews lived there (at least, not as a majority).

Finaly, Josephus Flavius also clearly calls Idomea as "*country of the foreigners"* (Jewish Antiquities, XII, 8, 6). He writes that even the Jew Hyrcanus started to Judaise the Idomenians (XV, 7, 9). Practically, Idomea (the birth place of the dynasty of Herod) had a nation that was unfriendly towards the Jewish rebellion and which fought against them.

As a result of all this, we can conclude that Herod was neither Jewish, nor Roman, and hardly Arabian because he fought against the Arabs and because the Arabs at the time had no Macedonian names. He couldn't really be a Greek because of the presence of

many personal names in his dynasty which were probably taken from famous older ancient-Macedonian leaders. It is from this that we can make the hypothesis with great probability that he could really be from the lines of the inhabited Macedonians at the time.

During his reign, Herod the Great proved himself to be a great builder in Judea. He reconstructed Jericho and Jerusalem and built a large number of theaters, hippodromes, and amphitheaters, even though he was remembered as a tyrant by the Jews.

*

Let's conclude that the Macedonians and the Jews lived together in the Holy Land with centuries. Even though these ties were sometimes turbulent (especially the attitude of the Jews towards the Macedonian reign and vice versa), there is no reason to believe that these two nations lived in a peaceful coexistence. The biggest proof of this is the fact that during the reign of the Macedonians in the Holy Land, the Macedonians completely blended in with the Jews and transferred their blood and culture among the Jewish nation. Only mixed marriages could have caused this blending, which are in fact proofs of the positive co-existence between these two nations, especially after the Judaisation of the Macedonians.

1. A SHORT REVIEW OF THE LIFE OF THE JEWS IN MACEDONIA

The Jews and Macedonians had the fate to live together as two peoples, not only in the Holy Land, but also in Macedonia itself. A lot has been written for the life of Jews in Macedonia and the brotherly coexistence between the Jews and the Macedonians, so we will make only a brief overview here and for more details we recommend the following books: Vladimir Janev, The Jews in Macedonia XV-XVII

Century (Menora, Skopje 2011) and The Tragedy of the Jews from Macedonia from Aleksandar Matkovski (Kultura, Skopje 1962).

The very first Jews arrived in Macedonia on various grounds, even in the ancient times. An evidence of the presence of Jews in Ancient Macedonia are the remains of ancient synagogues in several cities in which there were Jewish communities. It's certain that these ancient Jewish communities were in the Macedonian cities: Thessalonica, Stobi (where there were two synagogues), Lihnidos (present-day Ohrid), Heraclea Lyncestis (present-day Bitola), Astibo (present-day Stip) and others. The first Jewish apostles of Jesus also visited Macedonia (St. Paul, St. John, St. Peter and St. Andrew).

In later centuries, Jews in Macedonia shared the fate of other Jews from the Roman and then the Byzantine Empire, which varied from a tolerant attitude, to persecution and humiliation. The name of the Macedonian Jew Tobiya Ben Eliser who was a top intellectual and poet, is known from the eleventh century (XI). He founded a high school in Macedonia (in the city of Thessalonica), and published a book on the grammar of the Hebrew language in which there were many texts with religious content. (Janev, 40). According to the Spanish traveler Benjamin Ben Jona de Tudela, there were 500 Jewish families in 1170 in Thessalonica, 120 in Drama, and also in Ber, Castoria, Kavala and elsewhere (Janev, 48).

At the end of the fourteenth century Macedonia fell under Ottoman rule. Christians and Jews had a subordinate role in relation to Muslims, who however showed a more tolerant attitude towards the Jews, unlike some Catholic countries at that time. Almost the entire Jewish population was exiled from Spain in 1492, and from Portugal in 1497, under the pressure of the Inquisition. Most of these Jews settled in the prevalent Ottoman Empire, because of the more tolerant attitude. Upon their arrival in Macedonia, these Jews assimilated with the existing Jewish population in time and fit right into the social life. Apart from Spain, Jews moved to Macedonia from some Western European countries, especially Germany, where they were also persecuted.

Most Macedonian Jews settled in the city of Thessalonica, thus this city was called "Mother of Israel". There were already about 10,000 families in Thessalonica in 1507 (Janev, 128), and about 200 families in Bitola in 1521. Jews constituted more than half the

population of Thessalonica in 1613 (Janev, 130). Around 3000 Jews lived in Skopje in 1688 (Janev, 134), but also in many other Macedonian cities (Kratovo, Ser, Stip, Strumica, Drama, Kavala). (Janev, 136). Jews lived in organized Jewish municipalities and they successfully engaged in economic life of the Ottoman Empire (trade, finance, crafts, etc.). The Jewish culture was highly developed, especially printing.

In 1913 Macedonia was no longer under the rule of the Ottoman Empire, but it was divided between Serbia, Greece, Bulgaria and Albania. The territory of present-day Republic of Macedonia was under the rule of Serbia, and under the authority of the Kingdom of Serbs, Croats and Slovenes after 1918 (later renamed Yugoslavia). In this country, before World War II, Jews lived organized in municipalities in cities that cared about their communities and mainly dealt with trade and crafts. With the advent of fascism in Germany a number of the German Jews (mainly after 1935) settled in Yugoslavia. But in the same time a fascist government came to power in Yugoslavia, which also began with pressures against Jews. Because of this some Jews moved to Palestine (Dr. Alexander Matkovski: "The Tragedy of the Jews in Macedonia," Kultura, Skopje, 1962). According to the census in 1941, 7762 Jews lived in Macedonia, mostly in Skopje, Bitola and Stip. After the Second World War began around 300 Jews from Serbia fled to Macedonia, so the number of Macedonian Jews increased to over 8,000 (Matkovski, 21).

Previously, a number of Jews participated in all the major national liberation struggles of the Macedonians since the time of the Ottoman Empire, helping them financially (Matkovski, 23). During the fascist occupation of Macedonia, the Jews helped the Macedonian partisans and participated in the struggle against fascism. At that time, most Macedonian anti-fascists fought in the ranks of the Communist Party of Macedonia, not because of communism, but because of the fact that this party strongly supported the defense of the national rights of Macedonians and other oppressed peoples. The illegal organization "Macedonian Front of Freedom" issued a public invitation to the Jews in Macedonia at the end of 1942 to join the anti-fascist struggle. In this call, among other things it said:

The circle around the justice, freedom and life of the Jewish people is tightening more and more. With the coming of Hitler, began a bloogy hike against the Jews… The war and military defeats of the enslavers of Europe enforced the wild exile of the Jews. The whole Europe became hell for the Jewish people under the reign of Hitler… The sold Bulgarian government is inflicting the harsh politics of the Ghestapo among us, the Jews of Macedonia… Your money have been robbed. Your stores, robbed from the Germans, were even more robbed by the Bulgarian ocupatior bandits! Your houses that were first engulfed with heavy taxes, are taken from you today, and you're forced to go in the embarrassing "Ghetto"… The Hitler reign in Sofia gave them the right to rob you, offend you and humiliate you every chance they get, without being responcible. The government of Filov-Gabrovski is in an advantage of the banditism towards you. It makred you just so you can be separated from the other nations in Macedonia, enslaved like us…

Further on in the flyer, there's a list of examples of humiliation of the Jews by the Bulgarian fascist government which was occupying a great part of the territory of present-day Republic of Macedonia. In the end of this long flyer, there is an appeal to the Jews of Macedonia to join the anti-fascist fight:

For hundreds of years the Macedonians and the Jews lived together and they're brothers in trouble, pain or destiny. Our enemies are the same and common – the same and common should be our victory against them as well! … There is no nation as fierce as the Jewish… Jews of Macedonia! Raise your head proudly! The pirate ship of the fachism is sinking! The red army from north and east, the Anglo-American armies from the south, the air force from the west are destroying the shaken building of the tyranny and fascism! The day of freedom is close! The Macedonian nation is offering you a brotherly hand and calls you to fight…

Down with the antisemitcism and banditism of Hitler and his royal dogs, the Bulgarian fascist! Down with the robbery commited on the Jews! Down with the badges and the shameful ghetto! Long live the partisan fight in Macedonia! Long live the brotherhood between the Jewish and Macedonian nation! Long live the Anglo-Soviet-American union! Long live the victory and freedom!

The Macedonian liberation front

Several dozen Jews answered this appeal and joined the fight against fascism together with the Macedonians and the rest of the nations. Thirteen of them died, and one of them, Estreya Ovadiya Mara, was declared a National hero of Yugoslavia – the highest Yugoslovenian honor for a fighter against fascism (Matovski, 30).

Unfortunately, in 1943, the Bulgarian fascist reign deported 7,144 Jews to Germany from the territory of the present Republic of Macedonia. This happened on March 11 1943.

The Jews were gathered by the Bulgarian police officers even before dawn. They were forcefully taken out of their homes and lied to that they would be moved to Bulgaria. The Jews were taken to Skopje where they were placed in a building for tobacco, which represented a temporarly concentration camp. Today there are many preserved testimonies from the surviving Jews from this event. The testimonies of Heskija Pijade, Berta and Miko Noah, Elena Mishah, Albert Sarfati etc. were given in front of the Federal Committee of Macedonia to confirm the crimes of the occupators and their helpers, and are published in the book of Alexander Matkovski (pages 66-95). From these statements we can see that the Jews were robbed by the Bulgarian police, and during their stay in the temporary camp in Skopje, they were only fed once a day, and were forbidden from contacting people on the outside, they slept in improvised beds made from boards with 500 people in one room, and the hygiene was extremely low. Almost daily, many of them were whipped. The girls were raped by the Bulgarian police and inspectors, and because of the bad hygiene, many Jews with bad health got sick and died.

Heksija Pijade (who managed to get away from the camp because of his Spanish citizenship) testifies about the help that the common citizens Macedonians of Skopje offered to the Jews in the camp in Skopje. "*It is then when we felt the horrible acts of the Bulgarian and German faschism, but it is then when we also felt the love of the Skopje citizens towards us. The first four days we weren't given food, but many loafs of bread soaked with the tears of the Skopje citizens were thrown to us across the walls and fences of the camp"* (Matkovski, 77).

In the temporary camp in Skopje, the Jews of Macedonia stayed for 18 days, and the Bulgarian officers then loaded them in

wagons and sent them to the death camp Treblinka, where they were all killed.

Not long after the catastrophe of the Jews, their houses were robbed by the Bulgarian police, and then confiscated in order to eliminate all life of the Jews from Macedonia.

After the war, many of the Bulgarian police officers and generals that participated in the transport of the Jews, but also terrorized the Macedonians, were arrested by the new Macedonian government and sentenced to death.

The Macedonians still commemorate their unfortunate Jewish countrymen – the places where they lived have great monuments, and not long ago the Museum of the Holocaust was opened in Skopje. A small Jewish community lives in Macedonia even today.

IV. SHORT HISTORY OF MACEDONIA AND THE MACEDONIANS

In the end of this book, I'd like to introduce the respected readers with a short turn towards the history of Macedonia and the Macedonians.

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

The Bronze Age is marked locally by the appearance of what has been termed the "Armenochori" cultural complex. Cultural progress continued in the Iron Age, allowing a rather early transition from the pre-historic to the historic period in Macedonia. The oldest agricultural settlement in Europe is located in Macedonia and is dated at around 6220 BC[10)].

The Macedonian King Perdiccas (son of Temenus) established the first Macedonian state some time in the eighth or the seventh century BC. Perdiccas' predecessors, the legendary Macedonian kings Caranus, Koinos, and Tirimmas fall somewhere between the

mythic and historical truth. Perdiccas' existence, however, and the creation of the first Macedonian state are accepted as historical fact.

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

The Macedonian people emerged from complex ethno-genetic processes involving the indigenous peoples on the territory of Macedonia, but primarily from a people known as the Brygians[11)].

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

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

The critical battle between the Macedonians and the united Greek city-states took place at Chaeronea in 338 BC. Philip's army

proved the more formidable force and the battle ended in a great victory for them. More than a thousand Greek soldiers were killed. With this battle Macedonia conquered most of the territory of modern Greece.

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

Philip's successor was his son Alexander, who swiftly spread Macedonia's fame throughout the world. The first step the young Macedonian king took was to suppress rebellions of neighbouring peoples: rebellions of Illyrians, Thracians, and Hellenes against Macedonia. After securing his rule over their territories, Alexander organised a campaign against the powerful Persians. At the time, Persian territory was more than twenty times that of Macedonia. This vast Persian state also had a population of several million. However, Alexander of Macedon did not hesitate before Persian might, and the first significant Macedonian-Persian battle took place at the Granicus River in today's Asia Minor. After two more famous battles, at Issus and Gaugamela, Persia was completely defeated and conquered by the Macedonians. It is interesting that there were a large number of Greek mercenaries in the Persian army fighting against the Macedonians, despite the fact that Persia had for many years waged war against the Greeks. The Greek city-states that were ruled by Persia at the time chose to resist Macedonian efforts to wrest them from Persian rule. The ancient historian Arrian documented the large number of Greeks who fought on the Persian side against the Macedonian army. Another interesting detail recorded by Arrian is that the Albanians also fought on the Persian side against the Macedonians, and he reported that the Albanians were an Asian tribe from a territory in the vicinity of modern-day Armenia (a similar account comes down to us from Strabo[12)]).

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

Soon after Alexander died the large Macedonian Empire broke up into several states, but Macedonians stayed on to rule over some of these. For example, Macedonians ruled Egypt. It became an autonomous state, governed by Alexander's general Ptolemy Lagov. Ptolemy established the Macedonian Ptolemaic dynasty, whose members ruled Egypt for almost 300 years after the death of Alexander the Great. The Macedonian Ptolemaic rulers had deep respect for the Egyptian culture, despite the fact that some of them never learned to speak Egyptian. The Macedonian dynasty brought great prosperity to Egypt, and this is the main reason for their long reign there. It is interesting that the Ptolemies apparently attempted to change the ethnic composition of Egypt. To this end they settled around one million Macedonians and Greeks from Macedonia and

present-day Greece there. However, this number of settlers was too small compared to the seven million Egyptians at the time to make a significant difference.[13)]

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

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

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

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

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

Around the middle of the ninth century AD Turko-Mongolian Bulgars began waging war against Macedonia under the leadership of Khan Presian and his military leaders Isbul, Ichugru and Kolovur[14)].

By the middle of the tenth century AD Macedonia was almost completely subdued, but in the second half of that century Bulgarian control began to weaken. The Macedonian feudal lord Nikola and his sons David, Aaron, Moses and Samuil seized this opportunity to organize a rebellion against the Bulgars. This rebellion was successful, and they created a state initially headed by Nikola and David and later by Samuil.

Byzantum, ruled by Emperor Basil II the Macedonian at the time, (The reason why Basil II was named the Macedonian is discussed later in the book.) was opposed to the creation of this state. In the crucial battle that took place at Mount Belasitsa in 1014, Byzantine armies prevailed. Soon after, Samuil died and the Byzantines took over his kingdom[15)].

There were two unsuccessful rebellions against Byzantine rule in Macedonia in the century that followed. One was led by Petar Delian and the other occurred under the leadership of Giorgi Voiteh. In medieval documents from the eleventh century known as the “Baric Chronicles” the rebels from Petar Delian’s uprising were called “*Macedonians*”[16)].

Eventually portions of Macedonia were occupied by the Serbs, the Normans, the Bulgars, and once again by the Serbs. However, the struggle for independence continued during this period in

Macedonia in the significant but short-lived independent principalities of Dobromir Hrs and Strez.

Also notable in this period was the thriving spiritual life in Macedonia and the prominent role of the church through the Ohrid Diocese. The seat of the Ohrid Diocese was located in Macedonia and its jurisdiction spread across not only Macedonian ethnic territories but also the wider Balkan region. The inhabitants of Macedonia are referred to as Macedonians in the documents that are so far known and preserved from the Ohrid Diocese, which number more than fifty[17)].

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

The Karposh Uprising carried out by Macedonians from northern regions of Macedonia took place in 1689 and was one of the largest rebellions against Ottoman rule of that era. It accompanied a war that Austria waged against the Turks. However, closer cooperation between the Macedonians and the Austrians did not occur, and soon after it began the rebellion was put down, many of the rebels were executed and some of them left Macedonia for fear of persecution[18)].

In 1767 the Turks abolished the Ohrid Diocese. Around the middle of the nineteenth century some of the neighbouring countries began spreading their propaganda in order to advance their national aims in Macedonia. Macedonians attempted to establish their own church but without success. An autonomous Bulgarian Orthodox Church was established in the second half of the 19th century, and in the absence of its own church, a large number of Macedonians joined this Bulgarian church. Part of the population remained with the Greek Church, and others joined the Serbian Orthodox Church after it established a diocese in Macedonia. At the same time some

Macedonians were converting to Islam, mainly in the western regions of Macedonia.

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

In 1876 Macedonians began another rebellion against Ottoman rule. The center of the rebellion was the village of Razlovtsi. It was led by Dimitar Popgeorgiev Berovski. Although that rebellion did not succeed, Berovski launched another just two years later in the village of Kresna. The Constitution of the Macedonian Rebel Committee which organised the uprising, stated that the rebels considered themselves descendants of the soldiers of the army of Alexander the

Great of Macedon. The secret provisional government of Macedonia, established in April 1881, published a Manifesto in which the world powers at the time were urged to “restore ancient Macedonia”.

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

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

In the same year on the 2nd of August, the day of celebration of “Sveti Iliya” or Ilinden (Saint Elias Day), the Macedonian revolutionary organization started an uprising on a large scale against Turkish rule. Central command of the uprising consisted of three members with equal authority: Boris Sarafov, Dame Gruev, and Anastas Lozanchev. Macedonian rebels managed to liberate many villages and the towns of Klisura and Krushevo, where a republic was declared with the socialist Nikola Karev at its helm. In an interview for a Greek newspaper, Nikola Karev declared that he was a descendant of the

ancient Macedonians. (This is discussed later in the book). The Turkish army was far superior in both numbers and equipment and their retaliation was brutal. Life in freedom in the Krushevo Republic lasted only ten days. After the town was re-occupied by the Turks, it was burnt to the ground and a large portion of its population slain. The uprising that lasted for over two months over many regions of Macedonia resulted in the destruction of more than 200 Macedonian towns and villages, over 9000 Macedonians were killed and over 100,000 Macedonians became refugees and homeless. Prominent Macedonian revolutionaries from this period include Yane Sandanski, Pitu Guli, Gjorche Petrov, Pere Toshev, Hristo Uzunov and others.

The division of Macedonia among its three neighbours, Greece, Bulgaria, and Serbia, at the beginning of the twentieth century was detrimental and brought new misery to Macedonia and the Macedonians. In the first decade of the 20th century, the Turkish Empire still included Macedonia (also Albania), but it was economically and politically exhausted. The neighbouring Balkan countries Serbia, Bulgaria, Greece and Montenegro seized the opportunity and formed a military alliance and in 1912 declared war on Turkey, launching the First Balkan War. As the Balkan countries strove to expand their territories to Macedonia's detriment, they soon realised that no single one of them could occupy the whole of Macedonia without resolute resistance from the others, Serbia, Bulgaria and Greece made a secret agreement in advance concerning the future division of Macedonia. Turkey was defeated and the allied Balkan countries jointly occupied Macedonia. In 1913, dissatisfied with the territory it occupied, Bulgaria launched a surprise assault on the army of its ally Serbia near the Macedonian river Bregalnitsa. Serbia immediately retaliated. Greece allied itself with Serbia, and later Romania did the same. This was the beginning of the Second Balkan War, which ended with the disastrous defeat of Bulgaria. The peace accord signed in Bucharest in 1913 definitively sanctioned the division of Macedonia. Macedonian dreams of

independence were utterly betrayed. Turkish rule was replaced by a triple subjugation: Serbian, Greek, and Bulgarian, and a small portion of Macedonia was allocated to the newly created Albania. The Macedonians were certainly not indifferent to yet another tragedy for their country and numerous organisations from the country and abroad sent letters, notes, appeals, and petitions to the Balkan and European states seeking independence for Macedonia. The Macedonian military potential, concentrated mainly in the Macedonian illegal revolutionary organisation – IMRO, was considerably weakened and in disarray after their severe defeat in the anti-Turkish uprising of 1903. All the same, IMRO fighters aligned themselves with the allies in the war against the Turks, in hopes of furthering their goal of an independent Macedonia. In addition, many Macedonians fought within the ranks of the allied armies, and many of them were sent to fronts outside of Macedonia. However, their dreams were shattered and Macedonia was divided in such a way that Greece and Serbia occupied the largest parts of Macedonia and Bulgaria a somewhat smaller part. Albania also occupied a certain number of Macedonian communities. This was the beginning of a new and painful ordeal for Macedonia and the Macedonians. The centuries-old ethnic, cultural, geographic and economic region of Macedonia was forcibly torn apart, occupied, and demarcated by new, artificial borders by the neighbouring states. The new regimes essentially annexed the occupied regions of Macedonia to their states. The Macedonian population was subjected to continual brain-washing to deny them their national consciousness, but many were also subjected to outright torture, forcible expulsion from their homes, and at times even murder, i.e., a campaign which can only be described as genocide.

The First World War broke out in 1914 and the Central Powers occupied Serbia, and in 1915 Bulgaria expanded its possession of regions of Macedonia previously occupied by Serbia and Greece. The Macedonian military organisation IMRO mobilised several thousand

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

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

IV. 1. The Situation in the Vardarian part of Macedonia

The part of Macedonia occupied by Serbia (later Yugoslavia) consisted of 25,715 km^2 and was known as Vardar Macedonia after the name of the largest Macedonian river Vardar. Immediately after consolidating power the Serbs launched a campaign to eradicate Macedonian national consciousness. Macedonians were under

tremendous pressure to declare themselves "*Serbian*" while they were prohibited from declaring themselves Macedonian. They were also banned from founding political parties. The use of the Macedonian language was prohibited and the unfamiliar Serbian language imposed in the schools, Macedonian culture and folklore were proclaimed to be "*South-Serbian*" and Macedonia declared "*South Serbia*". Later Serbia would make a futile attempt to change the ethnic composition of Macedonia by colonising Serbs from poor regions of Yugoslavia who were enticed to relocate with various rewards. Despite the settlement of Serbs, Macedonians remained about 80% of the population in Vardar Macedonia.

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

In the meantime, a massive terror campaign raged in Vardar Macedonia. Although the Macedonian population was only 7% of the total population in Yugoslavia, 12,000 policemen out of the 17,000 strong police force of Yugoslavia were placed in Macedonia. Serbian police were given a free hand to arrest and kill citizens under the

slightest suspicion. Hundreds of Macedonians were killed; some of them also lost their lives in the internal fight between those who collaborated with the Serbian regime and those who opposed it.

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

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

After the Second World War, despite his past manipulations of Macedonian national feelings[19)], the leader of the Macedonian right-wing IMRO Vancho Mihailov completely adopted the pro-Bulgarian position on the Macedonian question, maintaining that Macedonians were "Bulgarians". Due to this, he became a marginalised post-war political figure, shunned by the Macedonian anti-communist émigré community.

Bulgaria, Germany, and Italy occupied Vardar Macedonia in April 1941. Bulgaria invaded most of the territory and carried out an immediate annexation. Coupled with the economic exploitation of Vardar Macedonia, there was a new purge of Macedonian national consciousness, but this time the Macedonian population was told that they were "*Bulgarians*". In the same year, the Macedonian Communist Party operating within the framework of the Communist Party of Yugoslavia initiated armed struggle against the occupation of Vardar Macedonia. Macedonian communists stood firmly behind their

position to fight for the national rights of Macedonians and liberation of Macedonia, which led to wide acceptance and success for the struggle. By the end of the war they had managed to mobilise a force of around 60,000 soldiers, most of them non-communists. Despite marching under the communist flag of the CPM (Communist Party of Macedonia), most of these soldiers joined the struggle solely for Macedonian national liberation and not the ideals of communism. The Communist Party skilfully manipulated the idea of national liberation for all of Macedonia, convincing the soldiers and even elements of the leadership to launch an armed campaign. The Bulgarians in retaliation killed 12 young Macedonians in the village of Vatasha, suspected of collaboration with the soldiers of the CPM (the Partisans). The Macedonian struggle for national liberation which was at the same time part of the anti-fascist war, led not only to many Macedonian casualties, but many were also killed among the occupying soldiers, officers and their collaborators. Bulgaria capitulated in 1944 and their army withdrew from Vardar Macedonia, but the Germans took their place, in an effort to create a corridor for their withdrawal from Greece. Hitler unsuccessfully attempted to establish an independent Macedonia to be headed by the leader of IMRO's right-wing Vancho Mihailov. The German presence in Macedonia also took a toll on Macedonian life. As a response to one partisan attack on a German military column, the German fascists killed 273 Macedonian civilians.

Previously, in August 1944 the first Macedonian government - ASNOM (under the auspices of the CPM) was constituted in the Macedonian monastery "*St. Prohor Pchinski*" and was led by the pre-war opposition civilian politician Metodija Antonov – Chento. This monastery is located on the northeastern border of Macedonia, but during the communist rule in Yugoslavia it was given over to Serbia. Chento was a person with civic values and civilian business interests, and politically he had nothing in common with the communist zealots. As a staunch patriot, he demanded greater economic and political

independence for Macedonia within the framework of Yugoslavia. Together with all patriotic Macedonian intellectuals, he was eliminated from the political stage by the Yugoslavian communist leadership that had completely taken over the government of Yugoslavia. They were replaced by party members loyal to Belgrade led by Lazar Kolishevski, who became the most powerful political leader in Vardar Macedonia until the fall of communism in 1989-1990. Chento was arrested one night in 1946 at his home. He was charged with planning asylum flight to Greece and sentenced to 11 years in prison. He died shortly after his release from prison.

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

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

Religion came under enormous pressure from the state-sponsored communist atheism, but the situation improved over time. In 1967 Macedonians founded an independent Macedonian Orthodox Church (MOC), which was a continuation of the Ohrid Diocese – a church with a centuries-long tradition on Macedonian territory. Unfortunately the independence of the MOC was not and still is not recognised by some Orthodox Churches in the world. In general, the joy and euphoria at the achievement of national freedom came at the cost of communist persecution and oppression. The communists began persecuting, arresting and killing their opponents as early as 1945. In January of the same year 53 citizens, mainly inhabitants of Veles, were killed and their mass grave was only discovered in 1996. Many of them were accused of collaboration with the Bulgarian occupiers, but some of them were certainly innocent. In the fifties the communists made an unsuccessful attempt at "*collectivisation*" by forcing the peasants to hand over their private properties to the so-called "*cooperatives*", whereby all peasants were supposed to work and share the income collectively. After only a few years this typically communist experiment completely collapsed. After the fall of the "*cooperatives*" many of the peasants were deceived out of their land and livestock. At the same time the communists carried out forcible nationalisation (seizing private property under various pretexts) in order to forcibly install "*socialequality*" among the citizenry, while at the same time many communist officials used the nationalisation for personal gain. This situation led to widespread discontent, ranging from calls by nationalist-oriented patriots for the separation of Vardar Macedonia from Yugoslavia and the unification of Macedonia to the call by liberal and civic oriented intellectuals for an open, pluralistic democratic society in SRM. The illegal Macedonian patriotic organisations that arose and mainly operated abroad sought the establishment of an independent and unified Macedonia under protection of the Western Powers. This brought them under constant threat from the regime. Macedonians in Macedonia were educated in

the spirit of Yugoslav patriotism, and any public mention of independent Macedonia was prohibited. The Macedonian government in economic and political terms was completely dependent on the Yugoslav government in Belgrade. The Macedonian people accepted this situation relatively peacefully, mainly due to the better standard of living they enjoyed in Yugoslavia relative to the standard in other communist countries. Other contributing factors were the freedom to travel, the opportunity to have a small private business (after 1965) as well as the opportunity to openly express their national feelings within the narrow scope allowed by the undemocratic communist regime.

The first serious cracks in the Yugoslavian communist state started to appear at the beginning of an irreversible and widespread economic down-turn. In 1982 there was a serious shortage of basic products such as petrol, detergents, cooking oil, etc. These products were purchased with ration tickets once a month and electricity was restricted on a daily basis even in winter. Importing products by private business to eliminate the shortages was not permitted under the tightly controlled communist economy. As inflation spiralled out of control, the Yugoslav peoples started to think more seriously about independence. The winds of change that were blowing from Eastern Europe during the Russian presidency of Mikhail Gorbachev were felt in Yugoslavia, and with it Macedonia. In spite of the Serbian-Greek friendship and Belgrade's push for Macedonians to consider Greece a "*great friend*", the first Macedonian protest demanding human rights for the Macedonians in Greece was organised in 1988 in front of the Greek Consulate in Skopje. The first public criticism of the regime under Kolishevski was published in the media at that time. The pluralism and creation of political parties that came about in 1990 led to the first free democratic elections in Macedonia and establishment of the first Macedonian multi-party parliament. The war in Yugoslavia and its break up gave Macedonia the final push towards independence. With the referendum held on the 8th of September 1991

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

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

In 2001 Albanian extremists living in the Republic of Macedonia, assisted by Albanians from Kosovo and certain international factors, initiated armed insurrection against the Macedonian state aimed at breaking away certain districts of Macedonia with a predominantly

Albanian population. The insurrection included elements of Islamic fundamentalism. In the Macedonian village of Leshok Albanian Islamic fundamentalists blew up an Orthodox cathedral. They also brought down the great cross near Skopje and damaged a number of other Christian monuments. Macedonian police and army units were engaged in the struggle, which lasted several months. Under intense international pressure the Albanian terrorists withdrew, but Macedonia lost part of its internal sovereignty to local Albanians in the process. Small Albanian terrorist groups remain active.

IV. 2. The Situation in the Pirin part of Macedonia

Pirin Macedonia, which bears the name of the large Macedonian mountain range Pirin, encompasses an area of around 6798 km^2. From the end of the Balkan Wars until today it is within the borders of Bulgaria. In the period from 1920 to 1928 around 96 percent of its population were ethnic Macedonians. Immediately after its occupation Bulgaria began the process of denationalisation and convincing Macedonians that they were "*Bulgars*". Right after the Balkan Wars Pirin Macedonia became a base for many Macedonian revolutionary organisations whose activities were tolerated by Bulgaria in spite of its official anti-Macedonian policy. The most powerful among them in the 1920s and 1930s was IMRO, whose leadership manipulated the Macedonian national identity and the future of Macedonia. Bulgaria appeared to have a more liberal attitude towards the Macedonians than the other countries that were occupiers of Macedonian territory. This was probably due to Bulgaria's economic exhaustion and the status of a defeated country after the First World War. IMRO had great influence in Pirin Macedonia, and they considered it a free Macedonian territory.

The Agrarian Party of Aleksandar Stamboliski came to power in Bulgaria following WWI. His policy towards Macedonians was

hypocritical. On the one hand he cooperated with the left-oriented Macedonian forces and promised an independent Pirin Macedonia, and on the other he pursued closer ties with Yugoslavia, which at the time terrorised Macedonians in Vardar Macedonia. Recognising the threat to his survival as a leader of IMRO, Todor Aleksandrov opposed Stamboliski's policy and in 1923 IMRO aided in the violent overthrow of his government. The new head of the Bulgarian government was Aleksandar Tsankov. However, he also wanted closer relations with Yugoslavia. Facing annihilation as a result of the potential Bulgarian-Serbian alliance, the leaders of the various IMRO fractions guided by Todor Aleksandrov's IMRO, signed a Manifesto in 1924 in Vienna aimed at consolidating the revolutionary forces. Due to disagreements with Tsankov's Bulgarian government, they turned for help to the Comintern. Aleksandrov yielded to pressure from Tsankov and withdrew his signature from the Manifesto, but he was killed in August 1924 in an assassination likely organised by the Bulgarian top political leadership. Subsequently, IMRO broke up into three major factions, the right wing led by Vancho Mihailov, who further strengthened the autonomy of Pirin Macedonia, was the most influential. Conditions improved significantly during that period. The expression of Macedonian national sentiment was tolerated, establishment of Macedonian institutions proceeded, and an illegal Macedonian army was even created with its own military inspector and other staff[20)]. Mihailov naturally had approval and support for these activities from certain circles in Sofia. However, these pro-Macedonian developments were overshadowed by the bloody inter-Macedonian struggle between the right and the left in which dozens of Macedonians and a number of Bulgarians were killed, particularly by the IMRO of Vancho Mihailov. Bulgarian reactionary circles were opposed to Mihailov's separatism, and there were a growing number of people raising their voices against the killings in Pirin Macedonia. As a result the new Bulgarian government of Kimon Georgiev in 1934 abolished the autonomy of Pirin Macedonia and banned IMRO.

Mihailov managed to flee to Turkey. In Bulgaria, he was sentenced to death in absentia, and later Mihailov would completely adopt the Bulgarian position in relation to the Macedonian Question. Beginning in 1936 the Bulgarian government also tried members of the left wing of IMRO. This fraction later joined the communists. Bulgarian terror over the Macedonian population was even more severe in the period 1934-1944, but this time the most vigorous resistance came from the Macedonian left wing. After being defeated by the allied forces, Bulgaria capitulated in 1944 and the left-oriented Otechestven Front came to power under the direct control of Stalin. In accordance with the Treaty of Yalta Bulgaria became a part of the communist Eastern Bloc. Because the situation in Yugoslavia was similar, relations between the two countries improved significantly. In 1947 Bulgarian and Yugoslav presidents, Dimitrov and Tito reached an agreement concerning the future of Macedonia. The Macedonian nation was recognised in both Bulgaria and Yugoslavia and Pirin Macedonia achieved cultural autonomy. When the people of Pirin Macedonia were allowed to declare themselves Macedonians the number of Macedonians in Pirin Macedonia listed in the census of 1946 comprised approximately 70% of the population. Macedonian theatre, libraries, and newspapers were opened in Blagoevgrad, the largest town in Pirin Macedonia. Teachers were sent from the newly established (in Yugoslavia) Peoples Republic of Macedonia to schools in Pirin Macedonia to conduct education in the Macedonian language. The Bulgarian government, which was in the hands of the Bulgarian Communist Party, had announced its recognition of the Macedonian nation and distanced itself from the chauvinism towards Macedonians shown by previous Bulgarian regimes. This was a period of very close relations between the Macedonians from the two regions of Macedonia and also between Macedonians and Bulgarians in general. The unification of these two parts of divided Macedonia, which were to be included in the future Yugoslav-Bulgarian Federation, was only a short step away. However, Tito decided to

take Yugoslavia outside the influence of the Communist Bloc, thus provoking a conflict with Stalin. Since Bulgaria remained loyal to the USSR, this conflict had a very negative effect on the Macedonian question and prevented the planned unification. In addition, Bulgaria began to reduce the cultural autonomy that Macedonians had exercised in Pirin Macedonia. Still, there were close to 64% Macedonians in Pirin Macedonia in the census carried out in 1956. Taking advantage of this situation Bulgaria changed its policy and presented the argument that Pirin Macedonia was the part to be united with, and not vice versa. Tito and the Yugoslav leadership would not give "Yugoslav" Macedonia up. The actors in the Yugoslav-Bulgarian dispute cynically manipulated the Macedonian question. Eventually Bulgaria abandoned its principled approach to the Macedonian question and reverted to its pre-war anti-Macedonian Great-Bulgarian chauvinist stance. Macedonians were again under intense pressure from the Bulgarian Communist Party to declare themselves "*Bulgarian*" and not Macedonian. In the records of the census in Bulgaria from 1965, there were only 8,750 Macedonians, those courageous enough to declare their Macedonian nationality, and in the census of 1975 no one was allowed to enrol as a Macedonian. Macedonians in Bulgaria were administratively deleted as a nation. This was followed by a relentless campaign of terror towards all that was Macedonian by the Bulgarian communists under the dictator Todor Zhivkov. The totalitarian police regime began arresting, interrogating and murdering Macedonians in an attempt to intimidate the population into renouncing their Macedonian nationality. Macedonians responded to this appalling situation in a variety of ways. They formed illegal organisations for protection of the national rights of Macedonians. They engaged in civil disobedience, even organising public meetings, demonstrations and the like. Macedonian youth, in an act of passive resistance against Bulgarian chauvinism, had the image of Gotse Delchev, the legendary Macedonian revolutionary from the period of Turkish rule, tattooed on their chests.

The Bulgarian campaign of fear and terror continued. Mass trials of Macedonians were staged in several villages and towns of Pirin Macedonia in the sixties, seventies and eighties, meeting out severe punishment when their only crime – was struggling for national and human rights. As a result, whole groups of Macedonians were exiled to other regions of Bulgaria. Some were imprisoned for life and others secretly killed. This terrible situation attracted the attention of the European democratic media. Many Western newspapers covered the Bulgarian campaign of violence and terror against Macedonians. One of the Western intellectuals who dealt with this issue was the reputable German publicist Victor Mayer. He filed a report in the German newspaper "*Frankfurter Alemange Zeitung*" on July 3rd 1978 based on an extended visit to Pirin Macedonia. Mr. Mayer witnessed how the majority of the population in Pirin Macedonia identified themselves as ethnic Macedonians but were prohibited from calling themselves Macedonians, which was a denial of their most basic national and human rights. In his report Mr. Mayer observed: *"…anyone who calls himself a Macedonian is exposed to political persecution…In the Pirin region the question of national consciousness today is a matter dealt with by the police…".* Victor Mayer quoted what he heard many times from Macedonians in Pirin Macedonia: "*We are Macedonians, pure Macedonians, but we are not allowed to declare ourselves as such!*"

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

financed an organisation consisting of ethnic Macedonians, victims of Bulgarian propaganda, loyal to the government's position that Macedonians are "*Bulgarians*".

The current situation in Bulgaria is still grim. Not only are there no Macedonian schools, cultural organisations, and the like, but they are also still exposed to various forms of pressure by the Bulgarian government. There was, however, a sign of improvement in 1999 when the first Macedonian political party "Ilinden-PIRIN" was registered, but it was short-lived. It is now banned. Currently, the Macedonian population of Pirin Macedonia is represented only by un-registered organisations and the paper "Narodna Volya", which is printed under difficult circumstances. They continue the struggle for recognition of their human rights, and almost all of the organised Macedonian groups in Bulgaria have proudly adopted the ancient Macedonian 16-rayed sun as their symbol.

IV. 3. The Situation in the Aegean part of Macedonia

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

The Greek soldier Anastasios Patras, who took part in the Greek occupation of Aegean Macedonia, in a letter dated 14th of June 1913 wrote to a relative: "*We burn all the villages and kill women and children*…" The soldier Brinias on the 11th of June 1913 wrote the following to his brother: "*What we do to the villages is indescribable. It is a real massacre. There is no town or village that we haven't set on fire...*" The soldier N. Zervas on the 13th of July wrote to his parents: "*We showed much more cruelty than the Bulgarians. We raped all the girls we came upon…*" In the letter to his mother from the 13th of July the soldier Liudis wrote: "*We received an order to set the villages on fire…*"[21].

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

in the country…When you ask the people what is their nationality they almost always reply: We are Macedonians!…"[22)].

Yet, this was only the beginning of the forcible removal of Macedonians from occupied Aegean Macedonia by the Greek regime. Initiated by Greece in November of 1919, a Greek-Bulgarian agreement was signed that primarily dealt with exchange of population between the two countries. Consequently, in the period from 1919 to 1928 an additional 87,000 people were forcibly relocated from Greece into Bulgaria. The main reason for this was the settling of Christian refugees from the Greek-Turkish war on the properties of the Macedonians relocated from Aegean Macedonia. Following their defeat in the war against Turkey in 1923, Greece was forced to accept around 1,000,000 Christians, refugees from Turkey. The Greek chauvinists used this opportunity to achieve their goal of changing the ethnic composition of Aegean Macedonia by settling around 650,000 Christians there from Turkey. After the war with Turkey the Greek regime continued their policy of intimidation, arrest and imprisonment of Macedonians as part of their effort to completely eliminate them from Aegean Macedonia. In 1924 nineteen innocent Macedonian peasants were killed as part of this campaign according to reports in the European press. Forcible Hellenization of the population, including the burning and destruction of churches and icons merely because they contained the Cyrillic alphabet, was part of daily life in Aegean Macedonia. Macedonians were even prohibited from speaking Macedonian. An announcement by one Greek institution at the time prohibited the use of the Macedonian language, stating that: "*…all municipal centres, institutions, trade fairs, meetings, assemblies, festivities, lunches, weddings etc. In all of the forementioned instances it is ordered that only Greek shall be spoken... the law-breakers will be considered traitors to the fatherland!*"[23)].

A special law prohibiting the use of the Macedonian language was introduced later. Macedonians were prohibited from using their language at home and even speaking in Macedonian to their children.

The offenders were arrested and jailed or forced to drink 300 grams of castor oil. There are a number of documents that describe the Greek terror from that period. Macedonian, Jovan Mitros, for example, on the 15th of May 1939 was summoned by the court because (citation of the court summons): "*…he was caught speaking with other persons in the Slav language.*" The Greek policy of destruction of everything Macedonian went further in 1926 with the introduction of a law for compulsory replacement of toponyms and personal names by Greek names. Greeks were even bothered by epitaphs inscribed in the Cyrillic alphabet on tombstones. One British traveller and chronicler and witness to some of these morbid events, wrote the following (although inappropriately referring to Macedonians as "Slavs"): "*…The Greeks persecute not only the living Slavs but also all the dead Slavs whose graves are scattered across the whole of Macedonia. Greeks are erasing the Slav epitaphs on the crosses, removing the bones from the graves and burning them!*"[24)].

The situation in Aegean Macedonia in the period 1936-1941 was even more difficult and terrible. Metaxas, the dictator who ruled Greece at that time persecuted not only the Macedonians but the Greek democratic forces as well. Metaxas considered Macedonians a threat to Greek security and during his term in government over 5,000 mainly elderly Macedonians were imprisoned simply because they could not speak Greek. As a corrective measure, they were forced to visit evening classes to learn the Greek language. Under these circumstances Macedonians came to rely upon the Agrarian Party and the Communist Party of Greece (CPG) because they showed some understanding of their complaints. In 1925 the CPG announced the goal of a united Macedonia within the framework of a Balkan Federation. In 1935 the CPG's platform changed and their revised position was to give national rights to Macedonians within a Greek framework. Some understanding of the situation of the Macedonians was also shown by the Greek Prime Minister Venizelos. Under pressure from the international community in 1925, he pledged to

publish a textbook in Macedonian for the Macedonian children, in anticipation of the opening of Macedonian schools in Aegean Macedonia. The book was printed but the Greek regime, influenced by Bulgaria and Yugoslavia, prohibited release of the textbook, and it never reached those it was intended for. In the twenties the Macedonian organisation IMRO resisted this situation, but its military activity was restrained by fear of provoking more expulsions of Macedonians. In the thirties the left-oriented IMRO illegally published several newspapers in a number of Macedonian towns in Aegean Macedonia, but their activity also practically ceased after the dictator Metaxas came to power in Greece.

In 1940, Mussolini attacked Greece and the Greek government mobilised the Macedonians to fight for Greece. There were about 80,000 Macedonian soldiers in a 300,000 strong force that confronted the Italian army. 12,000 of them were killed in battle. During World War II Aegean Macedonia came under a four-fold occupation. Different districts were occupied by Bulgaria, Germany and Italy, while one region remained under a pro-German Greek government. The Greek people began to mobilise in a broad Democratic Liberation Front (EAM). The Anti-fascist Army of Greece was also formed (ELAS). Over 20,000 Macedonians joined this force after they were promised recognition of their national rights following the defeat of fascism and creation of a democratic government. The armed Macedonian national organisations MAO and SNOF that formed in 1942 and 1943 were soon integrated into EAM and ELAS. Macedonians put their faith in the democratic forces in Greece. During the short period of their authority in territories under EAM control, from September to December 1944, Macedonians in Aegean Macedonia obtained certain national rights and were recognised as a national minority. Newspapers were printed in Macedonian and several Macedonian schools were opened.

At the end of World War II Greek politics became extremely polarised. On one side were the forces of EAM who failed to enter the

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

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

"*Anyone that is unwilling to engage in a fight against the Slavs who endanger the existence of the Greek tribe, is not a Greek and will be dealt with as with an enemy!…*"[25)].

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

"*The terror the Macedonian people are subjected to in Aegean Macedonia is becoming more and more horrible. Armed gangs supported by the Greek regular army and national guard in Aegean Macedonia create unprecedented terror that makes the life of the Macedonian population unbearable…Even the elderly, women and children are not spared. The jails are filled with innocent peasants. Their properties are plundered and everything is taken, from livestock*

to house goods and dowry…Women and girls are raped and killed afterwards…"[26)].

Based on documentation of this most recent period of Greek terror, in the years 1945-1947 more than 300 Macedonian women and girls were raped, over 300 Macedonians were killed, over 6,500 arrested, over 13,500 beaten and over 14,000 displaced. In 1947 the United Nations Inquiry Commission visited Macedonia in response to these terrible incidents. One of the commanders of the Democratic Army of Greece, the Greek Yanoulis gave the following statement to journalists who were following the work of the Commission:

"*As a Greek I am ashamed to speak about the terror against the Macedonians in Aegean Macedonia, which was the reason I took up arms to fight against this horror…*"[27)].

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

"*…The atrocities committed are described in detail in the memorandum I hand over to the United Nations Inquiry Commission… It is difficult for me to speak about the burnt villages,* ***the screams of the children being burnt alive, the hundreds of raped girls, the slaughter, the torture, the ambushes****, the ashes of villages falling over the deserted fields for months*…"[28)].

Because of the intolerable situation Macedonians were literally forced to fight for survival, and in massive numbers they joined EAM's side in the uprising against the Greek post-war regime. Macedonians were fighting for their survival, but also to protect the national rights they had secured during the Second World War on the territories under EAM's control. The chief Macedonian military organisation was again the NOF, which fielded around 11,000 soldiers. However, the Western Powers, Great Britain, in particular, supported the monarchist-racist side both militarily and politically. But, Britain also paid lip service to the call for a United Macedonia. However, they

made it a condition that the regions of Macedonia in Yugoslavia and Bulgaria be joined to Aegean Macedonia. At the time this was totally impossible, first because of the Treaty of Yalta and second due to Yugoslav and Bulgarian unwillingness to relinquish their parts of Macedonia.

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

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

"*In the name of God, as devoted descendants of the ancient Greeks, we swear that in the future we will not choose to use the Slav dialect any where or at any time.*"[29)].

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

preventing even a single Macedonian, expelled in the past but born in Greece, from going back to their places of origin. The thousands of Macedonians expelled from Greece settled around the world, but most of them in Yugoslavian Macedonia, after that in the Eastern European communist countries and significant numbers in Australia, the USA, Canada and Western Europe. Macedonians who moved to the Western democratic countries began to self-organise in order to preserve their national and cultural identity.

Macedonian resistance in Greece during this period was reduced to intermittent illegal acts such as pamphleteering, sending anonymous letters, etc. Despite the fact that they number in the hundreds of thousands, Macedonians living in Greece today still do not have their national or even certain fundamental human rights. They are prohibited from declaring themselves Macedonians. They are denied Macedonian schools. Nor are they allowed to hold church services in their mother tongue. In recent times, however, due to international pressure, the barbaric Greek racism towards Macedonians seems to be softening. The Macedonian political party "*Vinozhito*" ("Rainbow") was founded in the nineties, although its members are frequently intimidated and arrested by the Greek regime, and recently a few semi-legal Macedonian newspapers are being published. Performance of Macedonian folk songs and dances has also been tacitly permitted in some places.

Official Greek policy is still hostile to everything that is Macedonian. Today not only does Greece not recognise the existence of the large Macedonian population on its territory, but it also brazenly denies the Macedonian nation wherever it may be. Greece even disputes the constitutional name of the free and independent Republic of Macedonia, which is a case without precedent in international relations.

IV. 4. The Situation in the part of Macedonia possessed by Albania

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

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

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

Macedonians in Albania live mainly in several regions along the border with Macedonia, but there are others in other regions of Albania as well. Accurate data regarding the Macedonian population in Albania is not available, but their number is estimated to be in the

tens of thousands. While a certain number are members of the Orthodox Christian faith, most ethnic Macedonians in Albania are members of the Islamic faith. The situation for Macedonians in Albania today is somewhat better than the situation in Greece or Bulgaria. The Macedonian population in Albania is allowed to organise cultural and political associations, to express themselves in Macedonian, and to a certain extent, they have their religious needs met. However, education in their mother tongue is only minimally available. The leaders of their organisations are discreetly watched and tracked by the government, and their activities severely limited. Albanians in Macedonia today enjoy rights incomparably greater than the minimal rights Macedonians have in Albania.

NOTES:

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

2) There is considerable historical documentation of the famous Egyptian Queen Cleopatra VII's pure Macedonian origin. She was a daughter of Ptolemy XII and a distant granddaughter of Ptolemy I (Ptolemy I was a friend of Alexander the Great's since their childhoods and a general in the Macedonian army).

3) After the death of Alexander the Great the vast Macedonian Empire fell apart, but those parts, following the break-up of the empire, were still ruled by Macedonians. Alexander's General Ptolemy ruled over Egypt, while the General Seleucid ruled Syria and parts of southern Asia. These Macedonian dynasties retained much of their Macedonian character in their traditions. Later, these states were conquered by the Romans. A number of members of these

Macedonian dynasties are mentioned in the Bible (particularly in the Old Testament). For more details on this subject refer to: "*Jesus Christ and the Macedonians*" by A. Donski (Centre for Cultural Initiative, Shtip, Macedonia, 2000. Published in Macedonian).

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

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

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

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

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

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

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

11) A number of authors have written about the Brygians as the primary source in the ethno-genesis of the ancient Macedonians. Results of the research carried out by some of these authors are described in the study "*Brigi*" by Dr. Eleonora Petrova (Museum of Macedonia, Skopje, 1996. The book was published in Macedonian). Detailed information regarding the dominance of the Brygian component in the ancient Macedonians is available in the book "*Studies about the Ancient Macedonians*" by Dr. Nade Proeva (Skopje, 1997. Published in Macedonian). Greek and pro-Greek

historians maintain that the main ethnic component in the creation of ancient Macedonians was the Greek tribe the Dorians. One of the most respected modern experts on the subject of ancient Macedonia, American university Professor Dr. Eugene Borza, argues convincingly that there is no evidence of settlement of Dorians on the territory of Macedonia, thus, nullifying this theory. Borza's view is shared by other scientists, who believe that the theory of Doric origin of Macedonians should be abandoned. (More details about Dr. Borza's arguments on this subject can be found in: Borza, Eugene: "*In the Shadow of Olympus, The Emergence of Macedon"*; Princeton University Press, Princeton, New Jersey, ISBN 0-691-05549-1, USA, 1990, p. 65). Moreover, comparative analysis of the few preserved words from the ancient Macedonian language and the Brygian language clearly indicates their similarity.

12) Strabo: "*Geography*"

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

14) In medieval Byzantine and other records ethnic Macedonians were frequently designated by foreign ethnic names, most notably as "Bulgarians", "Romans" or "Serbs", as a result of earlier rule by these states over Macedonia. However, there are no documents from the Medieval Period in which Macedonians call themselves "Bulgarians". In fact, this was a case with all other Balkan peoples. For instance, in some Byzantine documents the Serbs were called "Croats", and in others, vice versa. Bulgarians were also named with various ethnonyms in a variety of medieval chronicles. There are at least seventeen different ethnonyms used for the Bulgarians in historical records. (For more details refer to: A. Donski: "*Ethno-genetic Differences between Macedonians and Bulgarians"*, Shtip, Macedonia, 1999. Published in Macedonian.). This also applies to the population of Samuil's Kingdom, which in some medieval works by foreign authors were called "Bulgarians". It is known that Samuil refused the Bulgarian Crown in order to be able to be recognised as an emperor by the Pope. While at the same time, there are no genuine documents that come from Samuil's kingdom to demonstrate that the original name of this kingdom was Bulgaria. Byzantine poet Ioannis Kiriotes, who was Metropolitan of Metilena in the middle of the 10th century, referred to the inhabitants of Samuil's Empire as

"*Macedonians*", and the Byzantine chronicler Leonis Diakones wrote that Macedonian units were part of Samuil's army. It is also known that Samuil, who is considered by some to have been of Jewish or Armenian origin, was elected a ruler in the same manner as were the rulers of ancient Macedonia – by a mass gathering of the army and through acclamation. Samuil's opponent, Basil II the Macedonian, is considered to have been a descendant of the ancient Macedonians. It is believed that a certain number of descendants of the ancient Macedonians settled on the territory of present day Thrace. Thus, this territory, along with the southeastern part of ethnic Macedonia, was designated by the Byzantines as "theme Macedonia". Several Byzantine emperors in this theme (a theme was a Byzantine administrative unit) were descendants of the ancient Macedonians. Those are the emperors of the Macedonian Byzantine Dynasty, starting with Emperor Basil I the Macedonian (867-886) and ending with Emperor Nicephores III (1078-1081). The most renowned from this dynasty is Emperor Basil II the Macedonian, the opponent of the medieval Macedonian Emperor Samuil. Very little consideration is given to these ethnic Macedonians in world historiography with respect to their ancient-Macedonian descent. This is probably due to the fact that they lived outside the territory of ethnic Macedonia and ruled a foreign country (Byzantum), just as the Macedonian Ptolemies ruled Egypt in their time, and as the Macedonians Seleucids ruled the eastern Mediterranean. There is plenty of evidence demonstrating that these emperors, the same as the Ptolemies and Seleucids, did not forget their Macedonian ethnic origins. This is mainly evident in the name of their dynasty, "Macedonian". Moreover, in their time the Macedonian phalanx played an active role in the Byzantine army. In addition, it is recognised that chief emblems of the ancient-Macedonian emperors were the purple colour of their clothes, their sceptres, and diadems. The same situation is encountered with regard to the Byzantine emperors – members of the Macedonian dynasty. The poet Ioannis Kiriotes described some of the events that took place during the rule of Basil II the Macedonian. In one of his poems he unambiguously mentioned the "*royal sceptres and diadems, as well as the purple clothes*" that the Byzantine emperors from the Macedonian dynasty wore, the same as the ancient Macedonian emperors, their ancestors, had in the past. The conflict

between Basil II and Samuil was to a large degree an inter-Macedonian conflict, similar to the several wars waged between the Macedonian Ptolemaic and Seleucid dynasties, which ruled different, ethnically heterogeneous kingdoms after the death of Alexander the Great of Macedon. Theories that suggest that Basil II the Macedonian was an "Armenian" cannot be correct, because he was described by the historian Psellus as fair-haired with blue eyes, features uncharacteristic of the Armenians.

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

16) As an illustration, in document No. 72 from the Church Protocol, the person Ioannis Ierekar from the village of Vlasto (near the Macedonian town Ohrid) was registered as: "*of Macedonian descent*".

17) Austrian Emperor Leopold personally received a delegation of Macedonian refugees who submitted an appeal to the Emperor for Austrian help for the Macedonians. After hearing their appeals, Emperor Leopold issued a Decree for the protection of the Macedonian people. Following is an excerpt*:"By this, I proclaim that two Macedonians, Marko Kraida from Kozani, and Dimitar Georgiye Popovik from the Macedonian city of Salonica, conveyed to me that the Macedonian people, convinced in the righteousness of our doing and our strong will, as well as our serious intentions, want to be placed under our protection, to escape from the unbearable Turkish wrongdoing, provided our kindness would grant them mercy and secure protection."* ("*Selected readings on the history of the Macedonian people*", Skopje, 1951, p. 193, quoted according to older sources. Published in Macedonian).

18) In his article published in the newspaper "*Ilinden*" (07.10.1922), Vancho Mihailov clearly talked about the distinctiveness of the Macedonian nation. Following is an excerpt: "*Macedonians uphold their own system – free and self-governing Macedonia, most of all because of the interest in Macedonian independence,* ***national distinctiveness*** *and cultural ability"*. In his interview for the newspaper "*Chicago Daily News*" from April 1928, Vancho Mihailov again emphasised the national distinctiveness of Macedonians, and the situation was the same with many members of his organisation.

Later Mihailov stood firmly behind the great-Bulgarian position by negating the existence of a separate Macedonian nation, thus opposing his own previous stance.

19) For more details on this refer to: "*Macedonia and the Macedonian Nation*", by Academic Blazhe Ristovski (Skopje, 1995. Published in Macedonian.). This book, for the first time before the contemporary Macedonian public, describes in detail the pro-Macedonian and anti-Bulgarian activities of the IMRO of Vancho Mihailov on the territories of Pirin Macedonia.

20) "*Enquete dans les Balcans, Dotatiot Carnegie pour la paix internationale*" (Paris, 1914).

21) "*Aretives du service historique de l'Arme, vencennes*" (Paris, Salonique de Fevrier 1919).

22) Veritas: "*Macedonia under the Yoke, Documents*" (Sofia, 1931. Published in Bulgarian.) A facsimile of this announcement was published here.

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

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

25) Oscar Davicco: "*Among the Partisans of Markos*" (library "Thirty Days", Belgrade, 1947, p. 147. Published in Serbian).

26) Oscar Davicco: p. 188. Published in Serbian).

27) Oscar Davicco: p. 369-370. Published in Serbian).

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