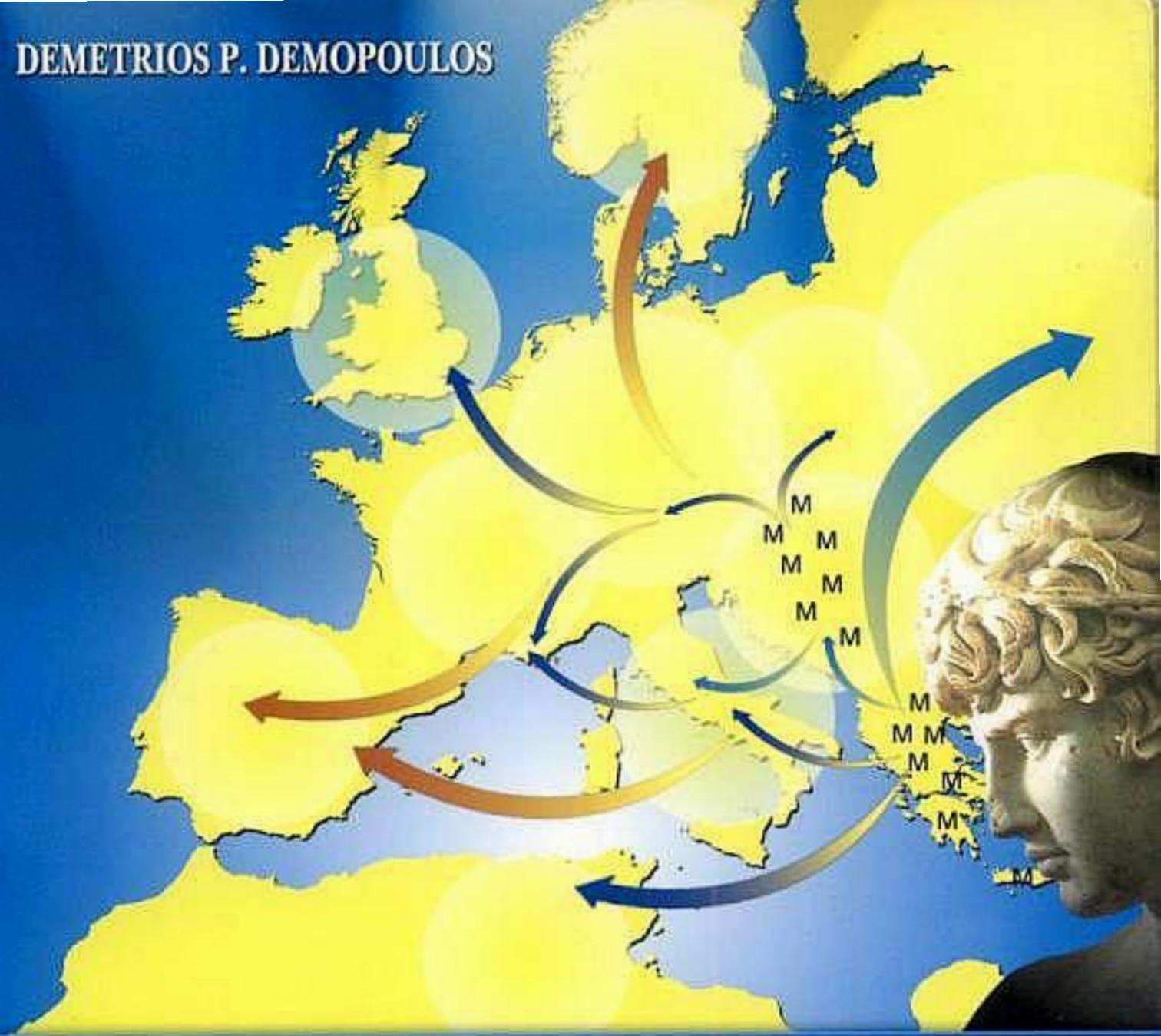


DEMETRIOS P. DEMOPOULOS



THE ORIGIN OF THEHELLENES

Their roots, related peoples and neighbours

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Preface

It has always been my belief that it is not enough for somebody to claim that he is Greek, if he cannot prove that he is indeed Greek and that it is not enough for somebody to live in Greece to be called a Greek. If the present population of Greece left the country and Chinese arrived to reside, does this mean that the Chinese residents would be Hellenes? Of course not. And what if the Chinese learned the Greek language, as have the Romany here in Greece, would they then become Greeks? The answer is again, no. Thus, racial constitution is the decisive factor of nationality. But this point needed to be proved, verified scientifically and to be followed by research focusing on the Greek people and their racial and thus national identification. Only in this way could any one say that he is Greek—if he really is one—and that he descends from the ancient Greeks—if he really does. The lack of such a study, though, has led the international community to call “Hellenes” the inhabitants of ancient Hellas, and “Grecian” its modern residents—a distinction with no ethnological meaning, which simply circumvents the problem.

Since my youth I have flirted with the idea of conducting a thorough ethnological research of the Greeks. This work would illuminate the Greek make-up and its idiosyncrasies, in part through a comparison of Greeks and their neighbouring peoples as well as through a diachronic study of Greek history from pre-history to the present day. I was aware that such an enormous task should

be undertaken by a state ethnological institution, where researchers of various fields such as historians, anthropologists, archaeologists, sociologists, linguists, and others, could collaborate. But Greece apparently was not interested in filling the great void of knowledge in this area. Thus, twenty years ago I made the great decision to undertake this task as my life's work.

I began the work by collecting, filing, and processing a variety of evidence. I was running from one book and source to another. It was tiring, massive work, but at the same time pleasant. Step by step I was discovering the make-up of Hellenism. I distinguished it from other peoples and tracing its historic route, not just through a superficial examination of facts and dates, but through a macro-historic examination, through space and time.

As I was working on the subject and as it took shape, I realized that this was going to be a two-volume work. In the first volume I would scientifically examine in general terms the concept of the "nation"; while in the second volume I would study the "Hellenic nation". In 1987, however, I finally decided to split the subject into two separate books, because a two-volume work is always more expensive and harder to read. Thus, in 1987 I published the first book Introduction to Biopolitics and in the mean time I continued to work on the second, which is now in your hands.

The publication of the Introduction to Biopolitics in 1987 had a pleasant surprise in store for me. In this book I stressed the significance of the concept of nation as a primordial, historic factor, proclaiming that nationalism was and will be again on the rise, and that the principle of nationalities would be the arbiter of history, even within Europe itself. Thus, in the book I predicted the break up of the Soviet Union, the former Yugoslavia, and other states. The book contained a prophetic phrase from an unforgettable friend, Helmut Sündermann, about the future dissolution of the two world powers, the Soviet Union and the USA. In 1987, when Introduction to Biopolitics was published, there was not even a sign of what history would bring to bear; two years later the world held its breath as it witnessed the collapse of the Soviet empire as well as the dissolution of Yugoslavia, and Czechoslovakia. After the transgression of Jalta, nationalism spread again among peoples and across borders. Thus, what no political analyst or secret society had foreseen was contained in the simple pages of my book.

That gave me some courage. Not of course that I believed that I had prophetic powers, but I became certain that I was on the right track, that indeed, the nation is the primordial image-making factor of history, and that we had better pay more careful attention to its impact. We have to focus on borders containing more than one nation, or borders at which national units intersect in order to avert wars and crises. Some people insist that nationalism is the cause of wars, but this is not true. Contempt for the principle of nationalities causes wars. The unification of Europe should not, by any means, expropriate nationalities, but on the contrary, it should recognize them and bring them more to the forefront. In Introduction to Biopolitics, I suggested that a unified Europe should be founded on this principle of nationalities so that a "Europe of the Peoples" could be created and not a liberal, economic, individualistic "Europe of the Citizens" that would destroy the nations.

*

Introduction to Biopolitics presents the structure and the meaning of "nation". The work clarifies that the nation is composed of two basic factors, race and consciousness. When I speak of race, I mean that the "origin" of individuals who compose a nation should be of a common descent. It is not enough for them to share a "consciousness about a common descent". In other words, it is not enough for them to believe in their common descent, but they must be of the same descent, since only this common "racial ranking" entails common hereditary and mental characters. When people are of a common descent, they share more or less the same language, religion, civilisation, customs and history. These secondary elements do not constitute individually a necessary element for the formation of a nation. However, when all these elements coexist, they contribute to the unity of the community and to the creation of a unified consciousness — which is the second factor in the formation of a nation. Thus, racially homogeneous people who have a consciousness of their existence constitute a nation. Consciousness exists in a nation when homogeneity causes the appearance of all these secondary elements. Thus, in a sense, homogeneity is necessary for the creation of a nation.

When there is not homogeneity among the people (when people are not of the same descent), while there are some common secondary elements, which are imposed by historic reasons, then it is possible for a "pseudo-nation" to

emerge. Heterogeneous people with pseudo-national consciousness may regard religion (Islam for example), language (such as Pan Slavism), or coexistence (for instance, the USA, or the former Soviet Union) as factors making them a "Nation". These pseudo-national loops, however, are always very fragile and more or less ephemeral. Consciousness alone does not shape a real nation. In the past, religion was the leading factor in the creation of national consciousness, but today its role, at least in the civilized world, is diminishing. Language was and is still considered an eminent factor in the formation of national loops. But time does not attest to the stability of such nations – they are just pseudo-nations. Real nations, with a diachronic power of consciousness, have a unified descent and a host of secondary elements such as language, customs, civilisation, etc., which gives them consciousness of their unity.

As we have already noticed, from the secondary elements, religion constituted once, and in a less degree today, the most important element, designating the manners and the customs of the people as well as in many cases its art. Today language forms the most important secondary factor in the creation of consciousness. Language creates the unified civilisation that in turn creates the unified consciousness. Common customs result from long-term cohabitation and from the common religion that the latter had shaped through worship.

Another important secondary factor is the long co-existence of people in a unified state organisation – alone or together with other people – in which case there is a common history and memories. Thus, it is possible for two peoples of the same descent to form distinct national communities, if in the historic past they belonged to separate States, or if they were filled with different religious doctrines. Moreover, it is almost certain that they will form separate nations if they speak different languages.

Generally, while the shaping of consciousness constitutes a complicated phenomenon, its existence is easily proved – even-though it contains a certain degree of fluidity. On the contrary, it is difficult to testify the "origin", it is rigid, though, in its authenticity – it exists or it does not exist!

Descent and consciousness should coexist in the formation of a nation. When two branches of the same race have lived for a long time in different

places or under different conditions, then it is natural for them, in spite of the resemblance of their characters, to have developed distinct memories and a different history, and perhaps even separate language and civilisation: they would form thus distinct nations despite their racial identity. That is why both descent and consciousness form two isobaric and necessary factors of nationality. Using the language of mathematics one could say that this pair of factors constitutes an "essential and adequate condition" for the existence of a nation, while each one of these factors constitutes by itself only an "essential condition."

Bearing these principles in mind we can examine the different types of minorities which exist in a national society. Generally speaking there are three types of minorities:

a) Those who are racially alien and have an alien consciousness. These are the real minorities, which can never be assimilated.

b) Those who racially belong to the national family, but do not have a national consciousness. These form a type of "pseudo-minority", since it is possible with a proper strategy to adapt their consciousness to the national consciousness (without any pressure though, since consciousness cannot be forced).

c) Those who are racially alien, but nevertheless have a national consciousness. It is about people who do not have a consciousness (who are not aware) of their differentiation. For example, people who consider themselves Greeks without being in reality Greeks, are "pseudo-Greeks".

On the basis of these qualitative differentiations, the several probable minorities in Greece can be examined. We could examine for instance whether the Albanians, the Vlachs, the Jews, the Romany, the Pomacs, the Slav-speaking, the Moslems, etc., are foreigners or pseudo-Greeks or pseudo-minorities or very simply genuine Greeks.

We realize of course the seriousness of this hot issue. Not that we are the first—many have supported the Greek character of this or that supposed minority. But very few dared write for the minorities who are not really Greek. And what is more, so far, no one has dealt with all of Greece's minority issues, inquiring, at the same time, both national faith (consciousness) and origin (racial).

*

Thus, the present study constitutes an ethnological research in which the origin factor is also examined. Usually, ethnology abstains from racial issues

because, on the one hand, these issues are not adequately studied, systematized, and popularized, and on the other hand, because these issues are not compatible with current political correctness. However, ethnology without a racial inquiry can never be complete, since a nation is "a race that possesses consciousness". Indeed, ethnology in our days has become too shallow, and as a result it is confused with ethnography.

Ethnography examines and describes the intellectual and cultural manifestations and peculiarities of a nation, such as manners and customs, art, clothing, etc. It differs from folklore in so far as its breadth is concerned. Folklore examines the above elements in somewhat limited places such as a village or a geographic area.

Ethnology, if it is to maintain its reputation, must dare to examine the nation in its totality, as an entity in space and time. Ethnography is just a branch of ethnology. The latter, though, is a composite science, one that is based not only on ethnographic elements, but also on historic, archaeological, linguistic and anthropological elements. Anthropological elements are basically the physical characteristics of a race that are examined by "anthropography" (to borrow the term coined by professor I. Koumaris), without disregarding, though, the systematized psychical racial features. Without these elements ethnological inquiries—especially in the field of ethnogenetics—are narrow and possibly imprecise.

Anthropographical elements unlike other ethnological data, cannot be altered over time. They are stubborn. They verify or reject this or that origin in such a way that does not allow for any doubt. Under certain historical conditions, all the other elements of ethnology (ethnographical, linguistic etc.) can emigrate. The anthropographical elements, however, cannot emigrate. They always accompany every nation. As Rice states "*the skulls are harder than the consonants and the vowels*". Thus, ethnologists should begin to educate themselves about anthropographical data.

Thus, with the aid of such elements we examined the continuity of Hellenism from the remotest past to the present and we certified the uninterrupted racial succession. Studying especially the Hellenic prehistory we shed unexpectedly new light on an unknown era. We found out that the notorious Aryan Race, that mythical people who had culturally shaped the whole of Europe, were the

Hellenic people. It was a shattering discovery, one that is based on unshakable paleo-anthropological data. Then, we also studied geographically the Hellenic people within their surrounding space and we distinguished them from the other European people. Very important conclusions also emerged and for other similar issues, for the Slavs for instance, for our neighbouring people, and for the unredeemed Hellenic homelands, and for the future national perils which surround Hellas. Generally, we could remark that the following pages give a complete ethnological description of the geographical space that surrounds Greece.

This book, however, written in the narrow margins of the individual life that we live, cannot be considered infallible and complete. Let others come and carry my work further, to make corrections and bring it to perfection. And the greatest wish for Greece is to create a Centre for Ethnological Research, a centre that our country desperately needs.

Introduction

The European Races

It would be worthwhile to present first some basic elements of racial anthropology, so that the reader can understand the relevant principles which are referred to later in the book. It is about some necessary anthropological and psychological concepts of ethnology presented in a concise and easily understood manner. The understanding of these concepts would enable the reader to distinguish the European stock from other stocks, but most importantly to differentiate the several races that exist among the European stock, races which in various combinations created the nations of our continent.

In anthropology, the European stock is called *Europic* or *White* or *Aryan* ^{a)}. The European stock is characterized by thin and delicate bones, white skin, orthognathism, large cranial capacity^{b)}, leptorhiny (high, thin noses), thin lips, considerable facial and body hair growth, and straight or wavy hair.

a. I avoid the term "Caucasic" because, on the one hand, it has not been proved that the European race originated in the Caucasus, and on the other hand, because I do not want to cause a confusion with the Caucasian race which belongs to the White stock.

b. The White stock, as Sklavounos has stated, has a larger cranial capacity than other races.

The above characteristics distinguish the European stock from the other primary stocks, which are the following:

– *Mongoloid or Yellow*: characterized by facial flatness with pronounced zygomatics, eyes slanted and not deep with a strong epicanthic fold, straight dark hair, sparse body hair and beard, pale ivory skin, and a broad nasal root.

– *Negroid*: characterized by small cranial capacity, black tightly curled hair, platyrrhiny (broad flat noses), thick lips, black skin, hair and eyes, thick bones, profatnism, and thin legs.

– *Australian*: characterized by small cranial capacity, profatnism, dolichocrany, thick bones, opisthometopy (inclined, retreating forehead), broad face, wavy and curly hair, and brown skin.

– *Choisianid*: characterized by tightly curled hair, small cranial capacity, platyrrhiny (broad flat nose), slanted eyes with a thick epicanthic fold, brown-yellow skin, triangular face, and in women exoteric genital organs, and a great deposit of fat in the hips.

– *American Indians* (partly originating from the Mongoloid): It differs from the Mongoloid stock in skin colour, which is brown-yellow (copper-brown); also, the eyes are not slanted with a strong epicanthic fold, and the blood type which dominates is not type B but type O.

– *Indian or Weddid*: This race will be examined in a separate chapter. Generally, the Indian race differs from the White race (from whom it originates) mainly in its mesorrhiny, the longer length of the legs, dark skin and several blood characteristics.

In order to distinguish and classify the races of the White stock we have to use other than the above-mentioned traits, which are common to all European nations. The selected characteristics of the European nations should be primary, that is, to show the differentiation of the nations, but they should also be diachronically stable. Thus, for instance, the known breadth/length cranial index (B/L), although the most well known characteristic is an insecure feature because cranial breadth increases ^{d)} with time. Based on this B/L index, the skulls are distinguished to short, medium and long. An examination in plain view of the skull determines if it is round (brachycephalism) or oblong (dolichocephalism).

On the contrary, one of the most stable racial characteristics is the height/length Cranial Index (H/L), because, as Lundman insists¹⁴², both the height and length of the skull are features which remain almost unchanged over time.

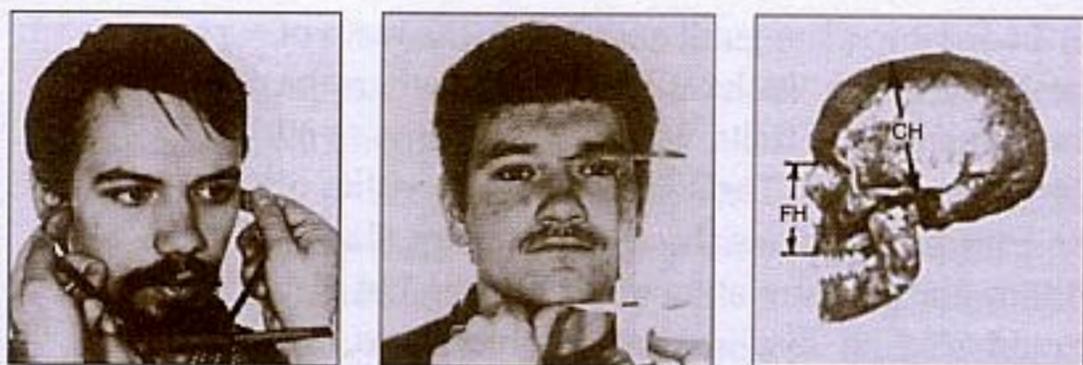
Thus, for H/L indexes less than 73, we have *chamaicrany*, for 73-76 indexes *orthocrany*, and for greater than 76 indexes, *hypsicrany*.

The disadvantage of this H/L Index is that cranial height measurement can only be taken on skulls of non-living persons ^{d)}. Unfortunately the anthropological measurement of the contemporary European people has been conducted only on the living population, and not on skeletons that would allow researchers to draw parallels with paleoanthropologic measurements.

Another important diachronically stable racial characteristic is the so-called *morphological facial index*. This is the quotient of the morphological

c. I will examine later on in detail the phenomenon of brachycephalism.

d. The measurement is conducted from basion to bregma (ba-b). The Finish anthropologist, G. Kayava, argues that the measurement should also be conducted on living people from the middle of the tragi (at the ear) up to the top of the head, but this measurement is not comparable with the cranial height measurement.



Left: Measurement of facial breadth or zygomatics. Middle: Measurement of the morphological height. Right: Indicated on the skulls, the dimensions of the cranial height (CH) and facial height (FH).

height (MH), (from the root of the nose to the jaw) by the facial breadth (FB) (counted in the zygomatics). With indexes less than 84 we have *euryprosopy*; with indexes of 84-88, we have *mesoprosopy*; and with indexes greater than 88, *leptoprosopy*.

Because the lower jawbone and teeth do not usually exist in ancient skulls, paleoanthropologists measure the so-called *upper facial height* or *facial height* (FH) from nasion to prosthion. Thus, in the skulls there is the so-called *facial index* (quotient of facial height by the breadth of the zygomatics) in which euryprosopy corresponds approximately to indexes lesser than 51, mesoprosopy to indexes of 51-53, and leptoprosopy to indexes greater than 53.

Indexes alone, however, are not enough for racial comparisons, given the fact that the indexes are quotients. Also the absolute length and height of the skull as well as the breadth and height of the face are of great importance—since the quotient, for example, of two lesser sizes could be equal to the quotient of two greater ^e).

e. To make the comparison of the breadth of the zygomatics between a living face and an old skull, 12-15 mm should be abstracted from the first. Also by the cranial length, 7mm should be abstracted.

Some other stable racial characteristics are: the dimensions of the nose and the nasal index (quotient of breadth/height of the nose); the flatness of the face, that is, its horizontal profile; the extent of hair growth; the nature of the hair (straight or wavy), and the physique.

On the contrary, anthropology does not consider very reliable the characteristics of hair and eye colour. Initially, all European races shared a dark deep colour, but later on, through a mutation, a discoloration took place in some of these races (somewhere between 7000 and 4000 BC).

Bearing all these basic principles in mind, we can proceed to a general view of the diversification that exists within the White stock. I stress, however, that I am talking about anthropological races and not about nations or people. The nations and the people of Europe originated from the fusion of usually more than one race, I am referring to *historical races*⁵³. The *anthropological races* that I will present here have therefore some particular appellation unknown to non-specialists. However, without the knowledge of these anthropological races and their history, the diversification of the historic races cannot be comprehended.

Thus, at first we discern three stocks: The *Periactic*, the *Continental* and the *Caucasic*. The *Periactic* stock was spread to all European coasts, from Scandinavia to the coast of the Atlantic Ocean, to the Mediterranean coasts and the European coasts of the Black Sea. This stock is distinguished by its large cranial length (with a tendency toward dolichocrany and chamaicrany),

small facial breadth (leptoprosopy), and by its marked horizontal facial profile that forms an acute angle. This stock also expanded from the Middle East up to India. From the Periactic stock three branches arose: the *Northern* or *Nordic*, the *Mediterranean*, and the *East-Mediterranean* (*Oriental*).

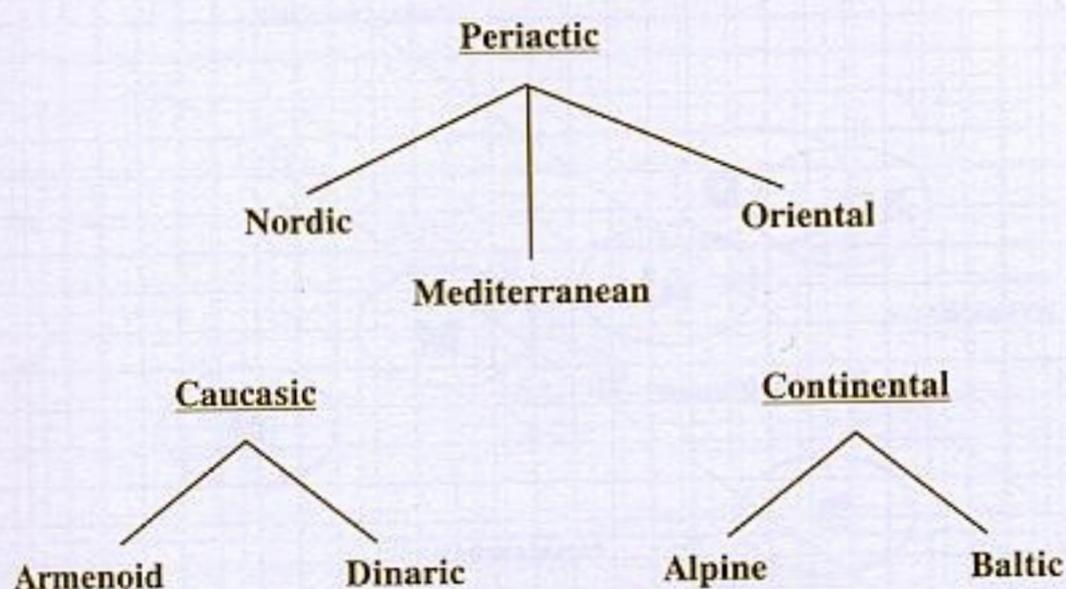
It is noteworthy to add, though, that palaeontologically speaking a common ancestor of the Periactic stock cannot be traced. It seems that a part of this Periactic stock, the Nordics, was cut off in northern Europe 70,000 years ago, when the last phase of the Ice Age began. These three stocks (Periactic, Continental and Caucasian) were probably formed before the genesis of humanity, and their ancestors must be traced to pre-human stocks (Neanderthals). This is most certain in the case of the White stock. After the appearance of the *Homo Sapiens*, there was not any other common ancestor of all Europeans. The phenomenon of the polygenesis of the races is not only a universal one, but also a European one. Thus, despite the apparent relationship of the European races, their genetic differences are considerable.

The Caucasian stock ¹⁾ (or Taurian), having the Caucasus as a geographical centre, is divided into two branches: the *Armenoid* race, which extends to the Near East, and the *Dinaric* which extends to the North Balkans and to part of Central Europe. The Caucasian stock is generally characterized by hypsicrany (short lengths and big cranial heights), and a long, usually hooked nose.

f. The Soviet scientists Rosinski and Levin coined this term (1955).

g. Bunak does not seem to believe that the Eastern Europeans originate from the Euryprosopic population that resided in Russia during the Neolithic period (facial index about 50), because of the same euryprosopy also in Western Europe (in Steinheim the zygomatic breadth was 145, in Combe Capelle 142, in Oberkassel 143, in Brunn 148). This Euryprosopy, however, proves the whole range of the maternal "Continental" race, which in Northern Russia, though, had an ancient Mongoloid admixture, as we will discuss later.

The Classification of the European Races

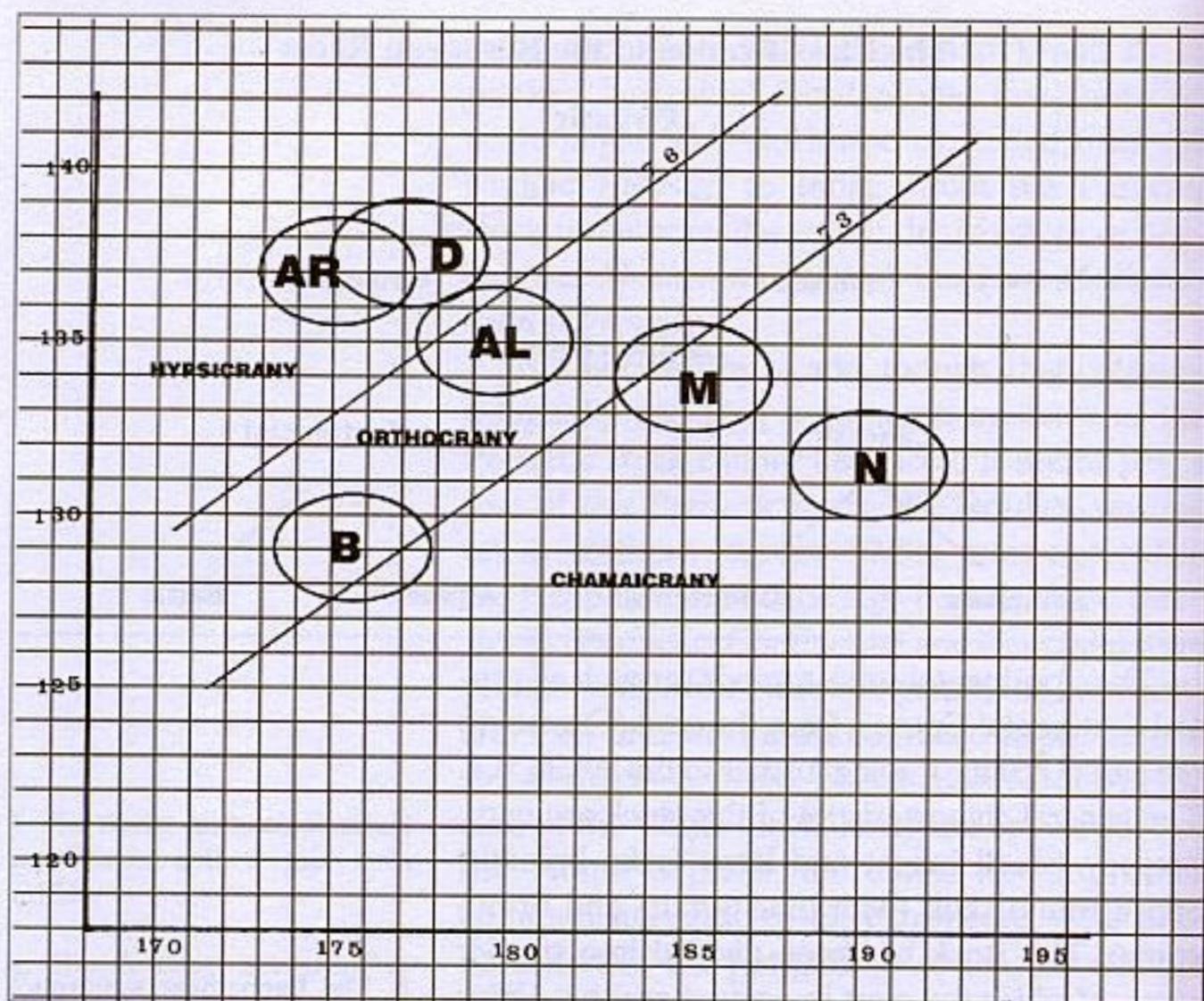


The Continental stock extends through all central continental Europe, from the west (France) to the east (Ukraine), going further to the White Sea. The general characteristics of this stock are euryprosopy (small height and large facial breadth) and a round skull (with brachycrany and orthocrany). This stock has been divided into smaller races, of which the most important are the *Alpine* in Western Europe, the *Baltic* in Central Europe, and the *Eastern European* in Eastern Europe.^{g)} Because many anthropologists believe that the Lapps are the purest (unmingled) representatives of this race,^{h)} they also call this race *Lapanoid*. Some other anthropologists call it *Cromagnoid*, since the Alpines are characterized not only by euryprosopy, but also by chamaiprosopy (like the pre-humans Cromagnons)ⁱ⁾.

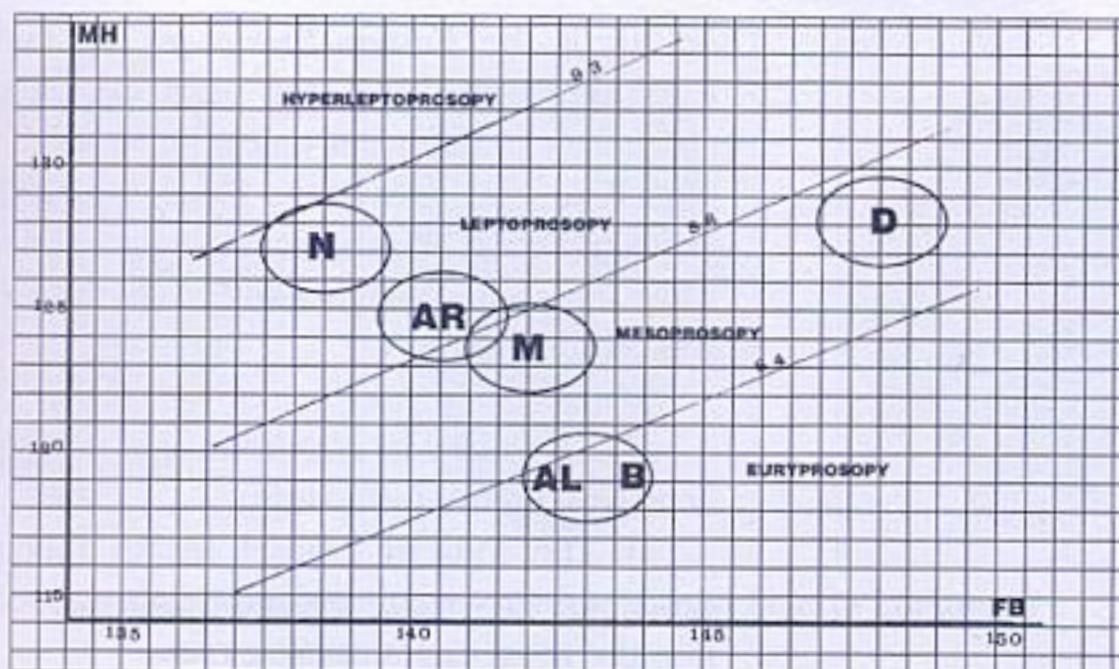
Therefore, the main races today in Europe could be considered the *Nordic*, the *Mediterranean*, the *Dinaric*, the *Alpine*, and the *Baltic* (a variation

h. The Lapps have a morphological height of only 114mm

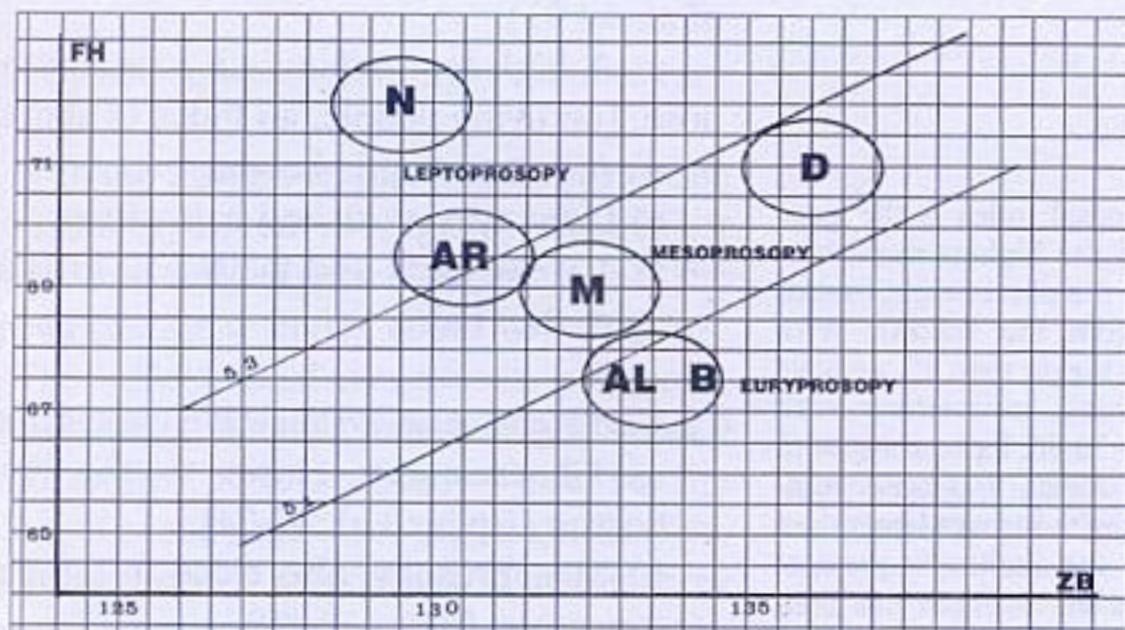
i. The lower face means a low position of the eye-holes (orbita); and as a consequence a large forehead. This is in fact the look of the Alpine, who have a relatively big forehead because of orthocrany, and a low position of the eyes and whole face. Cromagnoid is also the so-called Faelisch race that was detected by the paleontologist Coon in Southern Denmark and can still be found there today mixed with Nordics.



A diagram of cranial height—length. In the abscissa the cranial length (of a skeleton), and in the ordinate the cranial height. This diagram as well as in all the other anthropometric elements of the book indicates only the dimensions of men. Women in all races are slightly different than men (for example, they are less leptoprosopic, less dolichocranic etc.) AR=Armenoid race, AL=Alpine race, B=Baltic, D=Dinaric, M=Mediterranean, N=Nordic.



A diagram of facial breadth – height (of living people). In the abscissa, the facial breadth (FB) and in the ordinate the morphological height (MH). AR=Armenoid, AL=Alpine, B=Baltic, D=Dinaric, M=Mediterranean, N=Nordic.



A diagram of facial breadth – height on skulls, in the abscissa the zygomatic breadth (ZB) and in the ordinate the facial height (FH).

of this is the *Eastern-European*). In the Near East there are still the *Armenoid* and the *Oriental*. The diagrams below illustrate the most basic characteristics of the European races (cranial height and length, facial breadth and height, nasal length and height) and make the differentiation obvious.

The *Northern* or *Nordic* race is mainly characterized by the following:

a) The longest cranial length (about 190 mm) and very small cranial height (about 131), it is the most chamaicranic race.

b) A great morphological height (exceeding 126mm) and the smallest facial breadth in Europe (about 139mm on living), it is the most leptoprosopic race (with a morphological index of about 91).

c) A high leptorrhiny, t.i. long and narrow nose, (on living people, an index of about 60)).

d) A great somatic height.

e) Light eyes, skin, and hair colour.

f) A weak body and facial hair growth, and straight, thin hair.

The *Mediterranean* race is characterized by:

a) Chamaicrany, closer to the limits of orthocrany (index H/L 72-74).

b) Mesoprosopy, also close to the limits of leptoprosopy (index 86-89).

c) A medium somatic height, but the most slightly-build in Europe and the world.

d) Leptorrhiny (nasal indexes on living people 65-67, and on skulls 47-48,5).

j. The nasal index is the quotient of the highest nasal breadth by the nasal height (measured from the selion). With indexes bigger than 85, we have platyrrhiny, mesorrhiny with indexes 70-85, leptorrhiny with indexes 60-70, and hyper-leptorrhiny with indexes lower than 60. On the skulls the greatest breadth of the apertura piriformis is divided by the height (between nasion and nasospinale). The nasal indexes of the skulls do not correspond of course to the nasal indexes of living people.



Nordic, Mediterranean and Dinaric types (acc. to Lundman)

e) Deep eye colours and hair (from brown to black).

f) Excessive facial hair growth, and straight or wavy hair.

The basic characteristics of the *Dinaric* race are:

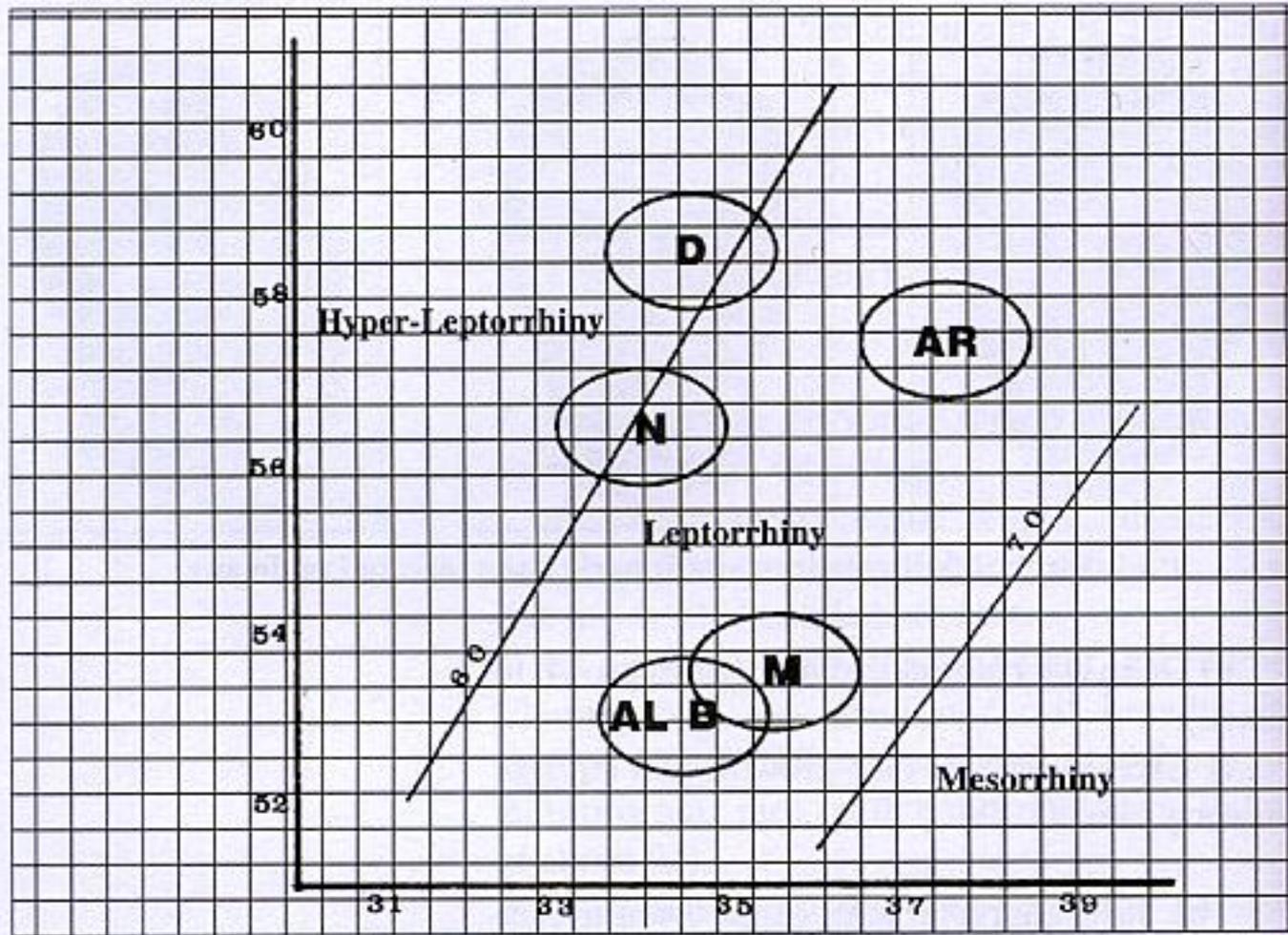
a) With the highest cranial height in Europe (about 139 mm) and small length (about 176), it becomes the only hypsicranic race of the European continent (index about 78).

b) The highest facial dimensions in Europe, with mesoprosopic, though, morphological index.^{k)}

c) Excessive brachycephaly—due to the small length of the head—the biggest in Europe. The combination of a broad skull and narrow jaw creates a triangular face.

d) A long and often hooked nose, with very small nasal indexes, about 59 in living people (but more than 48 in skulls), that is, to the limits of hyper-leptorrhiny.

k We can see here that the morphological index would be inadequate to show the differentiation between the Dinaric and the Mediterranean races, since both have indexes around 87. The simultaneous presence in the diagram and of the absolute facial dimensions (sizes) makes obvious the significant differentiation.



e) Occipital flatness (that is, the flatness of the backside of the skull), often with protruding ears.

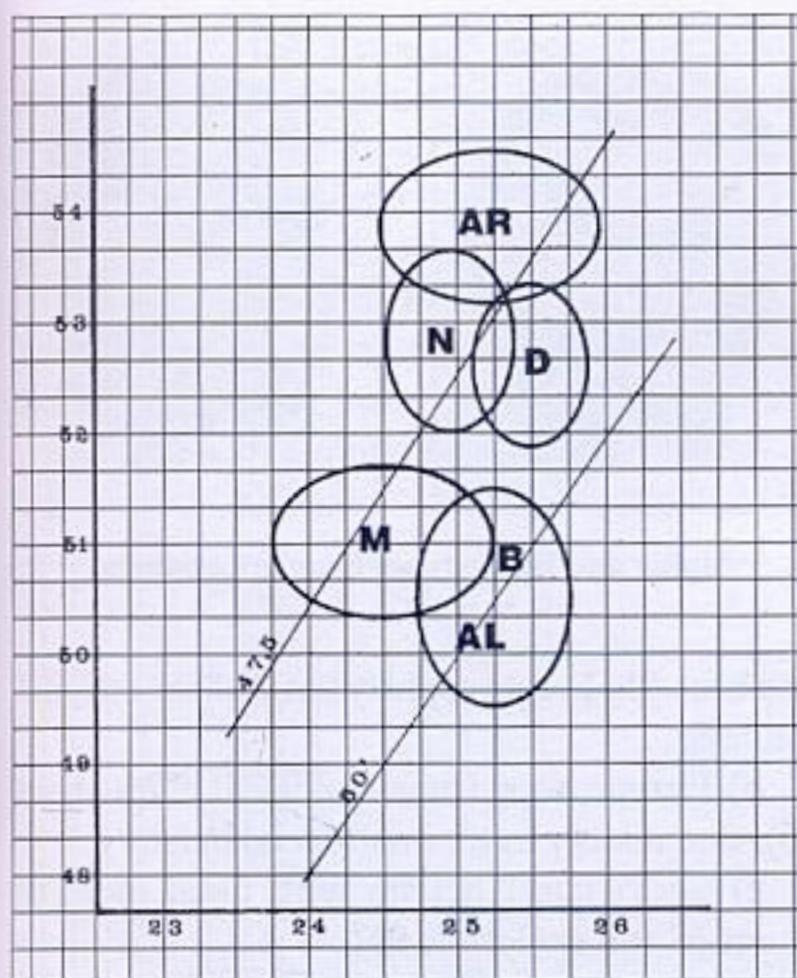
f) Great somatic height.

The *Armenoid* or *Near-Asian* race extends to Asia Minor and all of Near Asia. It is characterized by:

a) Excessive hypsicrany (the biggest in the world), with cranial length of 175 only and height of more than 138mm.

b) Brachycephaly.

c) Mesoprosopy, with facial dimensions, though, smaller than the Dinaric.



Nasal diagrams. Left: on living people. Right: on skulls. In the abscissa, the nasal breadth, and in the ordinate the nasal height.

d) The highest nasal dimensions (in living people), with open nostrils. Hooked nose. The nasal index on skulls is only 47.

e) Excessive facial and head hair growth, usually with curly hair.

f) Small physical build, particularly small feet.

The *Alpine* race is to a great extent intermingled with other races in Western Europe; therefore, its characteristics in pure form are a bit precarious. However, the characteristics of the Alpine race should be the following:

a) Orthocrany, with medium cranial length



Alpine and Baltic types (acc. to Lundman)

and breadth. Brachycephaly but without occipital flatness.

b) Euryprosopy (morphological index about 83), due mainly to its small facial height.

c) Short nasal height, with nasal index of about 65 (on skeletons 50).

d) Compact body (medium stature, broad chest, thick bones).

e) Excessive hair growth (bald-headed people are rare).

f) Brown hair and light eye colour.

The *Baltic* race resembles, of course, its relative race, the *Alpine*, but it has:

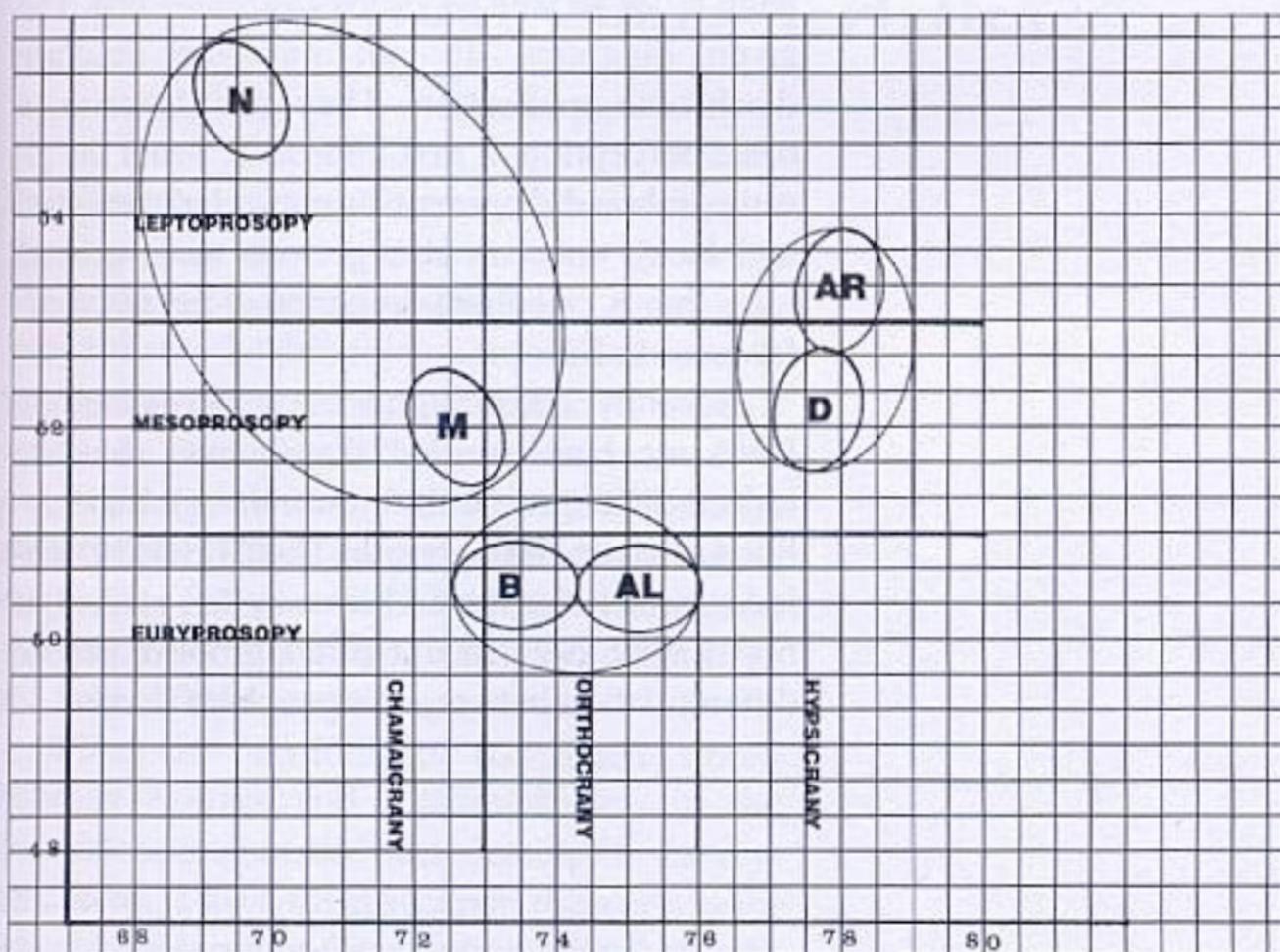
a) Smaller cranial dimensions (but again with an orthocranic index).

b) A thinner nose (nasal cranial index 49), with a concave profile.

c) Light hair and eyes (particularly the iris of this race are considered the bluest of Europe¹⁷).

d) Weaker face, body, and head hair growth.

Generally, the Periactic stock (Nordic and Mediterranean) combines dolichocephaly with leptoprosopy, while the Continental (Alpine and Baltic) combines brachycephaly with euryprosopy. Thus, if we exclude the Dinaric race (which entered Europe in later years), we ascertain the linkage of, on the one hand, the long skull with the long face, and on the other, of a round skull with a round face. Thus the aesthetic



A combined diagram of skull-face. In the abscissa the cranial index height/length and in the ordinate the facial index height/breadth (on skulls). AR=Armenoid, AL=Alpine, B=Baltic, D=Dinaric, M=Mediterranean, N=Nordic. In this diagram appear also the three primordial races, Periactic, Continental and Caucasian.

appreciation that the Europeans have for the combination of these characteristics ¹⁾ is understandable. Indeed, Haddon had first discerned these combinations, which he called *harmonic*, compared to other combinations, such as euryprosopy – dilichocrany of Eskimos or leptoprosopy – brachycephaly of Dinarics, which he called *disharmonic*⁸⁸.

Over time there were some slight developments in the main characteristics of the European races, as well as various interbreeding. The given diagrams do not have an absolute diachronic application. They give, however, a basic perception, a first approach. From the given combined diagram of the two indexes (skull and face), one can also get one more general idea, that is, one first impression of the racial differences in Europe.

Recently, according to the new research on DNA we have verified that human races do indeed differ genetically – even though some politicians claim the opposite. The “THO1” DNA-index, which Stanford University has studied, is now a new tool, since it offers proof of genetic differentiation between the people of Europe.

1. Every nation considers as an ideal beauty his or her typical racial physiognomy. As Plutarch notes (Πολιτ. Παραγγ. 821 F), the Armenoid Persians considered the hooked nose beautiful.

Spiritual Characteristics

In order to conclude this general description of the European races, I need to say a few words about their psychic characteristics, since it is known that racial differentiation extends not only to physical characteristics, but also to psychic ones⁵³. As Plato notes, "*no two persons are born exactly alike, but each differs from each in natural endowments*"^a); thus, in communities there is a respective differentiation of characters and morals^b). I will touch upon a few elements from the field of racial psychology.

Whatever relationship has been noted between Nordics and Mediterraneans in the physical section has also been detected in the psychic sector. I have touched upon the same point where I wrote about Constitutional psychology⁵³. The German psychologist H. Burkhardt also mentions that, "*the morphological similarities between the Northern and the Mediterranean race are clearly proved*"³³. He also points out that both

a. Πολιτεία Β.370b

b. Πολιτεία Δ.435e

racés are characterized by intellectualism and by an excessive consciousness of the ego, which breeds an excessive individualism and an intense sense of property. According to Burkhardt, the consciousness of the ego is more powerful in the Nordic race, a fact which in turn causes internal isolation and independence, a high degree of introversion, and an endurance to loneliness. This trait gives the Nordic "*the talent of the explorer, who goes into unknown places*", as Mc Duggal notes. This talent is also intensified by his technical skills. Lenz also attributes the technical inclination of the Nordic to his well-developed optical perception and to his ability to perceive the space and movement. According to Burkhardt, "*the Nordic lives in an intense conflict between the internal and the external world, the subject and the object*". Thus, Burkhardt continues, "*from this nucleus of personality, the thought and the will of the Nordic, springs out of the external world, a world that he tries to shape in accordance with his internal picture. The dynamic course of this manifestation is perceived by the distance between the ego and the external world*".

The Nordic, with his intense intellectualism, is distinguished by his great caution, contemplation, and his methodical nature. Thus, he has a talent for the physical and technical sciences.

This strict attachment of the Nordic, though, to his ego results in a series of disadvantageous characteristics. "*When he finds himself in a place in which he does not know if his relations are controlled and certified, he always feels alienated and restrained*"³³. The Nordic cannot adapt easily to

the environment. He is also characterized by a rigid obstinacy, the famous German 'Sturheit'. On the other hand, Burkhardt insists that the Nordic "*distrusts the feelings and pains which spring out from the deep impersonal psychic strata of his psyche or of the psyche of the others*". About this indifference of the Nordic toward his fellow human beings, Burkhardt notes that "*generally identification with his fellow human beings is of little importance to the psychic life of the Nordic. Any fellow human being with whom he does not have any particular internal link is of little significance to him in comparison to what nature means for him*".

Furthermore, the Nordic "*is at a disadvantage as far as his verbal expression is concerned, and he is particularly weak in thought processes other than reason, to the purely conceptual and dialectic, [while] feelings of magic and ecstasy are usually alien to him*"³³. Thus, the Nordic lacks psychic uplifts, artistic feelings, and he cannot go beyond natural philosophy. He lives more with logic and less with experiences.

On the contrary, the Mediterranean race expresses his intellectuality not so much in method and organisation, but in his very high intelligence. Having also a stronger awareness of ego than the Nordic, the Mediterranean does not juxtapose his Ego to the environment, but tries with his intelligence to achieve a compromise. "*One notable difference between the Nordic and the Mediterranean is that the latter's inclination is toward grace and agility. The awareness of his Ego is quite strong and intense, but it is conceived as a shape that can be easily changed and adapted har-*

moniously to the environment. With grace and simplicity he takes positions analogous to the given circumstances. One basic characteristic of this race is its quick perception combined with spontaneity (a combination of sensori-motori)"³³. It is worth remembering the speeches made by the Roman senator recorded in the Oxyrhynchus Papyri²² about the Greeks: "Non-aligned, rebellious, arbitrary, but truthfully free is the Ego of the Hellenes. Thanks to that, their relation with the universe, with things, and with people does not grow stale, but is always fresh and new, and everything, thanks to this Ego, is presented as new, first-revealed to their psyche... This hypertrophy of their personality has its good side; its bad side is called egocentricity. The good side is creative in philosophy, poetry, the arts, sciences, and even in trade and war. From this positive side of egocentricity springs all the glory of the Hellenes".

Egocentricity, however, constitutes the negative aspect of the Mediterranean temperament, an aspect that is fully described by the same papyri: "Egocentricity takes away the Hellene's ability to be fair. He is indifferent to his fellow human being. The passion of egoism prevents him from dealing with another, to collaborate with him. Because of the lack of solidarity in Hellenic societies, all common attempts are thwarted. The action of the Hellene is destroyed in individual attempts, which very often clash and eliminate each other".

According to the German psychologist E. Jens, people are divided into two categories, the fulfilled, and the unfulfilled⁶⁹. The former, having the Mediterranean as representatives, have all

their psychic faculties in joint; therefore, their personality is whole and in close relation to the environment. The latter, with the Nordics as typical representatives, have their psychic faculties out of joint, and a weak connection with their environment; in other words their psychic faculties are disproportionate. Thus, according to Jens, the energy of the Nordics is best directed to the service of specific purposes. As Burkhardt notes, the races which aspire towards the ideal "*have a specific wealth of hereditary traits, acute flexibility, and do not live only within the limits of a narrow specified environment*". The advantage of the Mediterranean in this area is obvious. That is why, the Nordic, with his lack of adaptability to his environment and with his slow reactions, is characterized by the Mediterranean as "dull-frank"^c).

As I have already indicated about constitutional psychology⁵³, the Mediterranean race possesses a spiritual equilibrium. Aristotle noted, "*the Hellenic nation is characterized by both sensibility and intellectuality*"^d). The Mediterranean race is also superior to the Nordic one in the conception of abstract ideas and in the richness of feelings, which is one reason why the Mediterranean race was always the pioneer in spirit and fine arts in Europe. But it certainly has as a disadvantage its lack of social co-operation and solidarity.

According to the psychologist Burkhardt, the Alpine race is characterized by a weak and superficial awareness of the ego which stays, in a way, constantly to the phase of trials and reactions.

c. For the Western Celts (a mixture then of the Nordics and the Alpics) Strabo notes that, "*very arrogant they are and foolish*", and "*they can be handled easily by those who want to infringe them*" (C 195).

d. Πολιτικά Η7.

Thus, the Alpine type aims easily towards approach and mistrust at the same time. The Alpine type is extroverted and cyclothymic, adapting and manipulating its environment to the best of his interest.

The so-called *Faelic* type that is found in northwestern Germany and is far stouter than the Nordic, does not form a branch of this race, but is a mixed Alpine-Nordic. This type, according to Burkhardt, corresponds to Kretschmer's 'athletic type', and is the most athletic of the Nordics, but not a distinct race. L.F. Clauss, however, pointing out⁴³ a serious psychic distinction between the Nordic and the Faelic race - notes an "antithesis" - that indicates a racial differentiation.^{e)}

Racial admixture is often discovered with psychological or psychiatric traits. Germany, for example, has a different racial composition - as we shall see later on - by area. Waehler²⁴² has indicated such an admixture in Thüringen, Sieber in Sachsen²¹⁹, etc. Furthermore, Lundman notes that in Northern Germany schizophrenia is far more common, while in Southern Germany mania-depression psychosis is common¹⁴². It is well known that the former disease is characteristic of the Nordic race, while the latter of the Alpine.

Burkhardt notes of the Baltic race that, "in spite of its light colours, it differs completely from the Nordic race". Psychically speaking it resembles its relative Alpine race. Its insecure self-awareness pushes it to the admixture of all limits and shapes, while it is characterized by resistance to pain and suffering, and by its ability to learn.

Finally, the Dinaric race resembles somewhat

e. As it is shown from the constitutional psychology⁵³, the mixed type of Northern-Alpic is indeed very athletic (Mesomorphy 4,84) with excessive energy (daring, resistance to pain, extroversion). Burkhardt moreover accepts that "usually in the Northern populations a compact participation is presented", and that "in such Faelic people with compact characteristics, the happy side of their being is usually far more developed". The happy side, though, means gluttony which is not a nordic characteristic.

the Nordic from the psychic point of view, while it is the exact opposite of the Mediterranean in that it aims toward some kind of stiffness and fanaticism and is distinguished by the seriousness of its expression and outlook. Burkhardt writes that, "*a Dinaric trait can be considered a somewhat psychic hardness that has something cruel and wild in it*", and he adds, that "*while the Mediterranean race is characterized by a certain refinement, tact, we could attribute to the Dinaric mentality an inclination to cruelty*".

A.

THE ARYAN RACE

The Unknown Prehistory

Homo Sapiens have lived in Europe for about 30,000 years now. Before Homo Sapiens, and for many hundred thousands of years, there lived in the *Palaeolithic* age the pre-human, the Homo Erectus, who was a stone-tool maker. The pre-human at that time lived mainly as a hunter of wild animals; he was therefore a nomad, following the animals and their movements.

With the emergence of Homo sapiens, the Palaeolithic age came rapidly to its end. Within the 'short' time span of 15-20,000 years, human beings moved into the Mesolithic age, a period during which human beings became food collectors and thus had permanent residencies. After the Mesolithic age, which only lasted ca. 3000 years there was a great rural revolution. Human beings began to cultivate the ground, to have permanent residencies, and of course to build better tools. This rural age is also known as the *Neolithic* period, and it could also be called the *Rural age*.

As archaeological research has established, not all of Europe moved simultaneously into the Mesolithic and then to the Neolithic period. The Balkan Peninsula entered early the Mesolithic period (about 12,000 years ago), and the Neolithic period, which started about -7000 ^a). In the rest of Europe the Mesolithic period begins in certain places after -9000, while the Neolithic period begins after the -5000. The Rural period, of course, seems to have begun in the Middle East about 1000 years earlier than in the Balkan Peninsula.

These archaeological facts could lead us to the hasty conclusion that the reasons for cultural progress were due to the climate—from warmer to colder terrain. However, that would not answer the question why the Neolithic period started in the Ukraine -5000 and in Germany -4500, while in warm Spain it started just after -3000. My view is that cultural progress is due basically to genetic reasons, that is, to the people who realise that progress, and less to the environment⁵³.

It is even more dangerous to support the research only on linguistics. Because of the detection of many analogies, similarities, and common linguistic roots in many languages of the Indo-European area,^b) it was believed that this area was inhabited by only one tribe, the Indo-European tribe. Anthropologically speaking, this erroneous theory did not stand, and therefore later there prevailed the view that the 'Indo-European' homoglossy originates from some unknown prehistoric race, also called Indo-European, a very wise and illuminated race, which

a. For simplicity's sake, I use negative dates to indicate before Christ, and positive dates after Christ. Thus, the date -7000 means 9000 years before the present time.

b. For example, the syllable 'sta' always conveys stand, the consonant m corresponds to the first person, etc.

sometime ago lived in this area spreading linguistic elements and thereafter disappearing mysteriously. Comparative linguistics has managed the seemingly unachievable, that is, to restore this primordial language.

One problem, however, is that Paleoanthropology has never found skeletal fragments of this supposed, and today non-existent Indo-European race. The British archaeologist Colin Renfrew stresses that the main reason for the failure to isolate the Indo-Europeans is due to "*an unwise reliance on linguistic palaeontology*"¹⁸⁸. Dumezil has also indicated, with a dose of exaggeration though, that "*there is not even one name of a god common to the Indo-Europeans, nor a common word that exists in the Indo European languages which renders the sacrifice or any other ritual*". Meillet comes then to doubt not only the existence of a common Indo-European ideology, but also the existence of a common language¹⁵⁴. And the non-existence of an "Indo-European race" has become today commonplace for anthropology, but furthermore, a common Indo-European ideology cannot stand in a multinational area. Every nation had its own gods and religious customs and this is the reason that a common name cannot be detected among them.

There can be only one answer to the problem: in prehistoric times one civilized race had spread over the entire Indo-European area, sharing with the local uncivilized people linguistic elements — an existing race and not an imaginary one. I shall argue that this race was the Hellenic race which spread to the almost non-linguistic then-known

world, offering linguistic and various other cultural elements.

Ethnology cannot be based exclusively on cultural elements, that is, archaeological, linguistic, etc. Büchi notes that "*the archaeological findings do not reveal whether the ideas alone spread, or if together with the presence of new tools, new human groups also appeared. No matter how precious the conclusions of archaeology are, in the ultimate analysis, the biological history of the population of one country can only be unraveled through somatic remains*"³¹. Cultural elements many times are spread by trade; for instance, the obsidian stone of Melos could be found throughout Greece even from the Mesolithic age. The linguistic elements could be transplanted even with limited emigration of the population. Thus, ethnology without anthropology, like ethno-genetics without palaeo-anthropology, is inconceivable.

Thus, to examine the cradle of Hellenism, one must firstly refer to Palaeoanthropology. Using skeletal fragments of the Stone age, this science attempts to represent the living habitat and the probable movements of several human races in order to shed some light on ethnogenesis: to find, in other words, the anthropological races which served to create the several nations of modern history.

This attempt is certainly difficult; many conclusions are vague or based on insufficient evidence.^{c)} There are, however, many conclusions based on sufficient evidence that are considered certainties today.

Of course, anthropological conclusions are

c. The archaeologists disregarding the work of Anthropology were not preserving before some time ago the skeletons found in the excavations. This is the main reason for the problems that Paleo-anthropology faces.

always much more certain than archaeological and linguistic ones, because they are based on tangible evidence. We discover the people self, who are carriers of the civilisation. The contribution of archaeology and linguistics to ethnogenetics is only a supplementary one, since they study the cultural products of the racial carriers.

Palaeoanthropology, striving for exactness, excludes those anthropological characteristics which present a somewhat diachronic flexibility, insisting mainly on the evidence of skeletal fragments which have remained almost unaffected by time. I have already determined in the introduction some of these racial characteristics.

Among the basic osteological characteristics which bear some interest for palaeoanthropology is the degree of the gracility of the skeleton: the thickness of the bones, whether the forehead is inclined (opisthometopy) or verticular, if the orbital arches are diminished, etc. The gracility of a human type reveals how far the latter is removed from the animal and the degree of his "humanization"^d). In Europe the first human race that became gracile was the Mediterranean one. The rapid development of this race toward gracility is noted right after the emergence of the Homo Sapiens; the skeletal fragments of this race clearly differ from all other White European races. Poulianos also insists that the Mediterranean race had already begun 100,000 years ago, that is, before the emergence of humanity, to differentiate and develop itself from the other European races. To this particular Mediterranean race the Hellenic nation belongs.

d. Professor Sklavounos writes: "*The position of the human skull is in such a position that the latter lies beyond the face covering this from above and behind, while in the animal the skull lies just behind the face*".¹⁹⁷ Thus, the inclined forehead forms an animal remnant.

Linguistic and cultural developments as well as the role of the Indo-Europeans must be examined from a genetic and not environmental perspective. In other words, it was not the suitable geographic or climatic environment that contributed to the development, but it was the human being, the race. So, let us not let it surprise us: it was not the beautiful Hellenic land that gave birth to progress and civilization, but the Hellenes themselves.

Let us, then, consider the cultural findings which exist or do not exist in Hellas as a side issue, and let us go back to the presence of the Hellene Fore-anthropos, wherever the latter existed. Using palaeoanthropology as a guide, we can follow the presence and movements of the Hellenic race to discover when and where this race brought spiritual progress to the world. Thus, we should face the problem in this way, that "in the beginning there was the race" and not the country.

The Cradle of Hellenism

Thus far, the oldest skeletal fragments of the Mediterranean race have been discovered in the southern and eastern Balkan Peninsula (Hellas, Bulgaria, Rumania) as well as in Asia Minor and the Middle East. They date from the early Neolithic age (ca. -10,000 to -5,000). More specifically, in Hellas, an old human skeleton dated -7600 (as well as fragments of another 7 people) was found in the Franchthi Cave of Ermionis. J.L. Angel classified this Hellenic finding as part of the Mediterranean race, not only because of its morphology, but also because it suffered from thalassaemia, a typical Mediterranean disease.

Older findings of the Mediterranean race from the Palaeolithic and the Mesolithic age (or the so-called Proto-Mediterranean race) have also been found in Moravia (findings in Brno II, Dolni Vestonice, Stare Mesto) and in Austria (in Klein-Hadersdorf II), even-though because of their hypsicrany, their direct ancestral rela-

tionship with the Mediterranean race is disputable.

Except for the Petralona Man (a pithecanthropus that belongs to the class of homo erectus, dating 700,000 years), Pro-Hellenes, that is, skeletons which belong to the Palaeolithic age, still have not been found in Hellas. However, a plethora of tools and encampments have been discovered which lead us to conclude that Hellas was densely inhabited (Epirus, Thessaly, Macedonia, Thrace, Peloponnese, etc.) at that era.

Thus, before -5000 Mediterranean people have been traced to the geographic area of Hellas, Bulgaria, and the Danube Basin.^{a)}

During the Palaeolithic and Mesolithic periods, Cro-Magnons, that is, the ancestors of the Alpine race, dominated the rest of southern and central Europe. Even in Serbia, near the Bulgarian borders, as well as in the Italian and Iberian peninsula Cro-Magnon skeletons have been found dating from -5400. In every area these skeletons were accompanied by archaeological findings from the Mesolithic civilization.^{b)}

Meanwhile, the Mediterranean anthropos first discovered the value of land: The rural revolution started in the Balkan peninsula around -7000 while in the Middle East it started somewhat earlier.^{c)} However, this new age did not spread from the Middle East. The Bulgarian anthropologist Boev writes that "*while earlier on scientists used to believe that the Middle East was the place of origin of the Neolithics of S.E. Europe, today the view prevails that the Neolithic populations are indigenous and that Bulgaria belongs to that wide peri-*

a. The Mediterranean race had of course expanded outside Europe via Asia Minor and to Asia and Africa.

b. Such Cro-Magnoid type settlements perhaps existed in Southern Greece as well, but they have not been discovered.

c. The Mediterraneans were also inhabiting the Middle East then.

*Mediterranean space, where the Mediterranean developed from the Proto-Mediterranean*²⁵.

The oldest Neolithic site in Europe was discovered recently in Hellas, in Nea Nicomedia, Macedonia. Unearthed were skeletal fragments dating -6200, the majority of which belong to the Mediterranean race.^{d)} At the same site carbonized seeds were discovered—the oldest rural finding in Europe! The British archaeologist Renfrew notes that “*there are just a few intriguing indications of cereal grains from much earlier levels in the Franchthi Cave in Greece. But at present it seems safe to say that the first farmers of Europe were settled in Greece (and Crete) before 6000 BC*”¹⁸⁸.

In Rumania the Rural period¹⁵⁸ began ca. -6000, while in Bulgaria²⁵ and in the area of the former Yugoslavia it is dated ca. -5000. It was during this period that Mediterranean people flooded the Western Balkan Peninsula⁷³. According to the Rumanian anthropologist Necrasov, “*the data of the research leads us to conclude that from an anthropological point of view a great part of the Neolithic sites in our country belonged to the large Mediterranean race, which formed the basis of the Neolithic population in areas bordering on the Danube, the Carpathian, and the Balkans*”¹⁵⁹.

Indeed, in the entire Balkan Peninsula, the anthropological and archaeological findings agree that the Mediterranean anthropos was the carrier of the new Neolithic (Rural) civilization. The Serb anthropologist Gavrilovic notes: “*The oldest rural European civilizations developed in South-eastern Europe. To the north of the Balkan*

d. Mediterranean thalassaemia was also detected in those skeletons.

Peninsula these civilizations are represented by a wide, somewhat homogenous, and extended ensemble of findings, which in Yugoslavia is called "the civilization of Starcevo". It continues in Bulgaria as "Karanovo I and II", in Hungary with the "Körös" civilization, in Rumania with the "Starcevo-Cris" civilization»⁷³. Thus, this civilization, in spite of its lack of anthropological homogeneity,^{e)} is recognized, as Schwidetzky asserts²¹³, «as Mediterranean [civilization] that has not yet been refined completely». Furthermore, skeletons found south in Antsa, near the present Hellenic borders, have been classified as Mediterranean¹⁶⁰.

According to Garasanin, over time a slow progress of the limits of this Balkan cultural group from the southeast to the northwest has been observed, a fact that also indicates movement of the population there⁷³. Indeed, this progress of the Mediterranean people has been cross-checked and certified by palaeo-anthropologists of several countries, whose testimonies I will later cite. However, back in those days the geographical spaces were still lightly populated and that population movements were almost unhindered.

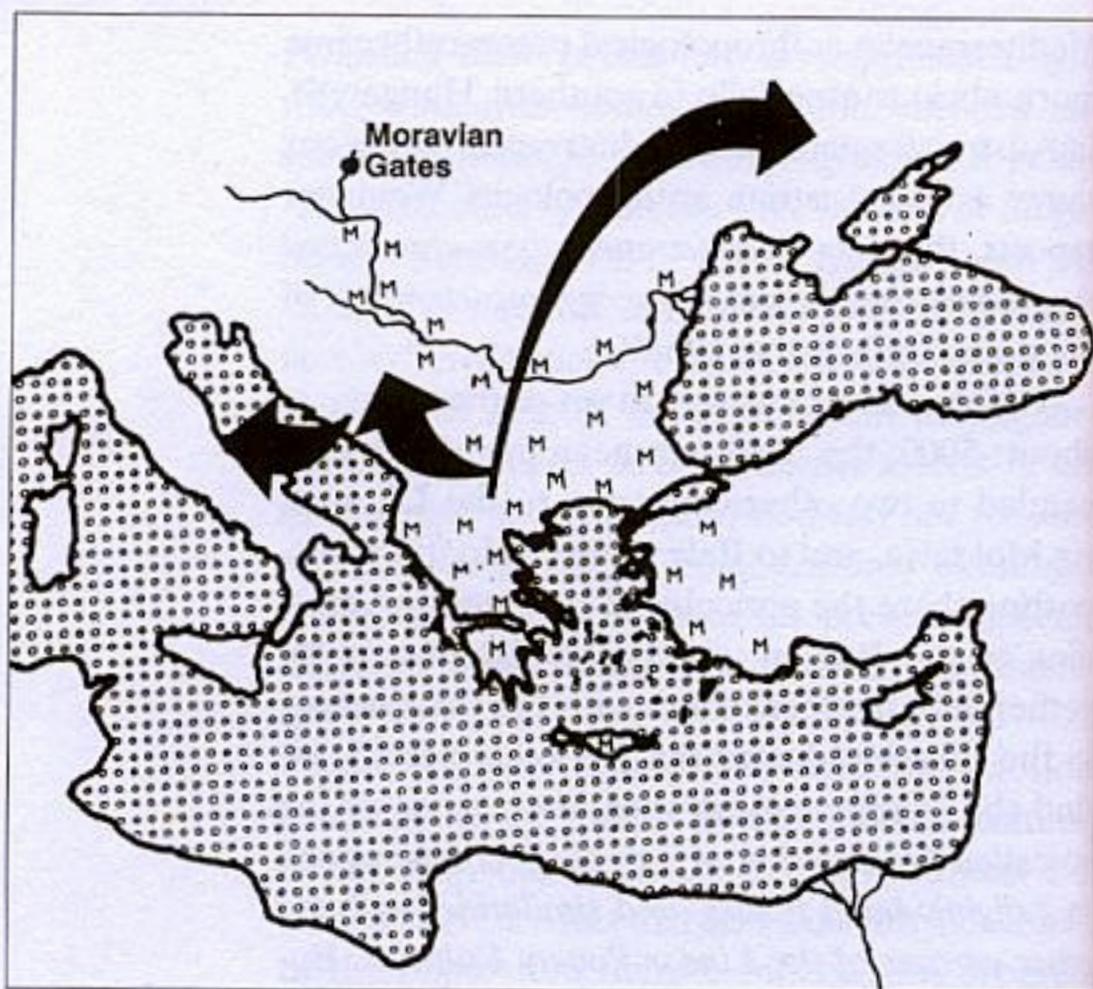
The Körös civilization developed in Hungary later on, after -3500, when the Mediterranean entered the country. As the Hungarian anthropologist Kiszely notes, "*this civilization entered Hungary from the south*"¹²⁶. Skeletal fragments reveal that at that particular time the country was inhabited mainly by Cro-magnons and to a lesser extent by Mediterranean. Some time later, when the rural civilization was at its height, the

e. The relative skeletal lack of homogeneity in the Starcevo civilization is due of course to the assimilation of the Cro-Magnons of the Mesolithic period by the Mediterranean who had moved there.

Mediterranean anthropological presence became more obvious especially in southern Hungary¹²⁶. In Austria, fragments of Mediterranean skeletons show, as the Austrian anthropologist Weninger reports, that "*the Mediterranean type constituted the greatest and the most homogenous element*" of the population at that time²⁴².

Before that, however, in an earlier time, at about -5000, the Mediterranean people had expanded to two other countries, to the Ukraine, via Moldavia, and to Italy via the Adriatic, transporting there the agricultural revolution. According to the Russian anthropologist Bunak, together with the local tribes with the thick bones, in the Ukraine during the Neolithic period, we find the Mediterranean race, the carrier of the so-called "civilization of Tripolis", characterized by "*slightly-build bodies, and similarities with the other carriers of the Linear Pottery Culture*". Bunak further notes that this civilization of Tripolis was "*an agricultural one; it also seems to have had connections with the carriers of the Linear Pottery of the countries bordering on the Danube*"³².

Besides the artificial smoothing of stones, pottery constituted one of the basic cultural elements of the Rural period, samples of which have survived up to the present time. Thus, pottery was first developed in Hellas at about -7000, and gradually progressed to the rest of Europe together with the expansion there of the Mediterranean race and its agricultural civilization. On the mainland of Hellas and in Crete there first developed the so-called *linear pottery* (Bandkeramik, céramique rubanée). The Neolithic



The Mediterranean presence of the Mediterranean race (M) and its first expansion at about -5000 to the northwestern Balkan Peninsula, to the Italian shore and the Ukraine.

site of Sesklo reveals the uninterrupted progress of pottery without any external influence - human or cultural. Pottery was initially plain, with linear patterns, then it became decorative with meanders, spirals, foldings, etc.

According to the known principle that people differentiate foreign cultural elements in accordance to their own psychosynthesis, Renfrew states that *"the linear pottery moved to the north, and at about -3000 in Scandinavia it was transformed*

to a kylix form, while the progress to the east brought the civilization of Tripolis and, on the other hand, the incising pottery of Hellas reached Italy, southern France and the Iberian coast via the sea¹⁸⁷.

Indeed, the Nordics developed the *kylix* form of pottery (Trichterbecherkeramik), while the Dinarics the *globular* type (caliciforme, Glockenbecherkeramik). Whenever the *cylixes* appear in Europe, they are usually accompanied by skeletons with thick bones and long, low skulls, whereas the *globular* type pottery is usually accompanied by small skulls with occipital flatness, as De Froe states⁷¹. According to Torgersen, in central and southeastern Europe the skulls of the linear pottery culture differ from the larger dimensioned skulls of Scandinavia²³¹. In other words, they are the skulls and skeletons of Mediterranean people. At that particular period there is a considerable conjunction between the archaeological and palaeoanthropological data, as the Penrose index²¹⁵ proves; thus, their certified conclusions are absolutely valid.^{f)}

Thus, beyond any doubt we can assert that the Balkan Peninsula, as the 'Petralona man'^{g)} proves, was a cradle of humanization.^{h)} Furthermore, as archaeological and anthropological findings reveal, the Mediterranean race sprung from that peninsula. This race, which has dominated this area, first developed the agricultural civilization that then spread to the rest of Europe.

The spread of Hellenic agriculture to the world is symbolized by the ancient myth of Plutos, the son of Demeter, who was born in Crete, from

f. Even though the Alpines were then the main population of central Europe, they did not develop their own pottery technique, as the Nordics did who were still living then in Scandinavia and to the northern shores of Europe, and the Dinarics who entered Europe at that particular period from the east.

g. This skull from the early Pleistocene period was found in the Petralona cave of Chalkidiki with numerous other findings of a greater or lesser age. Also significant was the discovery of traces of fire, dating 1 million years, that is, the most ancient fire on earth! Furthermore, in Perdica Macedonia stone tools dating 3 million years have been discovered, the most ancient tools on earth. Most rightfully then Pitsios asserts, that possibly "the Hellenic area contributed to the evolution and formation of man himself"¹⁷².

h. This tradition is captured in archaic Hellas in the verse of the poet Asios (Pausanias 'Αρχαδικά' I,4): "The black earth bore on the wooded mountains the godlike Pelasgos for the human race to be born"¹.

where he “traveled around the earth and the immense breadths of the sea”ⁱ⁾ and by the myth of Triptolemos, whom the Goddess Demeter had ordered to sow wheat to the entire earth with the help of a winged chariot. According to Egyptian theology, Triptolemos assisted Dionysos (Osiris) in matters concerning wheat, while the latter had taken Triptolemos on his international expedition. On the grave of Dionysos the following was written: «I am King Osiris who campaigned to all countries up to the uninhabited places of India and those places in the north to the springs of the Danube, and to other places up to the ocean. And there is not a country in the world that I have not reached, and transmitted what I have invented»!^{j)}

i. Hesiod “Θεογονία”, 969.

j. Diodorus Siculus A.27,5.

The First Empire

As has been noted, the first Mediterranean populations appear in the Italian peninsula ca. -5000 — before that date the Cromanoids dominated the area. The former, as Passarello attests¹⁸¹, appear first on the shores of the Adriatic, later spreading slowly to Italy and Sicily. The Rural period in Italy begins with these populations.

The fact that initial settlements were detected first on the shores of the Adriatic shows that the Mediterranean people moved there via the sea from the adjacent Dalmatian shores. The Mediterraneans were seafarers even from the Mesolithic period, a time during which they had settled Crete and Cyprus.

From the beginning of the Rural period the entire Balkan Peninsula, from Crete and the Aegean islands up to the Black Sea and the Danube, was dominated by the Pottery Culture of the Mediterranean race, the ancestor of the Aegean-Cretan civilisation. However, it did not remain only in that area.

At about -4500, the movement of the Mediterranean people towards Central Europe began via the Moravian Gates. While Bohemia is a closed geographical area, Moravia with its river Moravas forms a natural route to the North, up to the so-called Iron Gates, which lead from the south of Europe to Poland and Germany. The river Moravas, which flows into the Danube close to Vienna, rises near the springs of the river Oder. Thus, "*even from the Palaeolithic period there is a plethora of evidence that this route was well known and often used*"¹⁰⁷.

At ca.-4500, and since the entire area bordering the Danube had been cultivated agriculturally, the massive exodus of the Mediterranean to the rest of Europe began, in search of new lands. This is proved by thousands of Mediterranean skeletal fragments dating from that period in all the countries. The presence of the Mediterranean in Europe is so catholic that the American anthropologist Angel named this a 'basic white' type.

The Czeck paleoanthropologist J. Jelinek notes with surprise that "*the Mediterranean anthropological type of the Neolithic period appears everywhere in Europe, even more north than one would expect, compared to today's spread of this race in the Mediterranean area. We find this type from northern Spain, northern France, northern Germany to Poland and the Soviet Union. This phenomenon in the northern areas would presuppose spontaneous movements of the Mediterranean populations to the breadths of the European continent, a thing which seems to be unbelievable*"¹⁰⁷. No matter how incredible it might seem, it is reality!

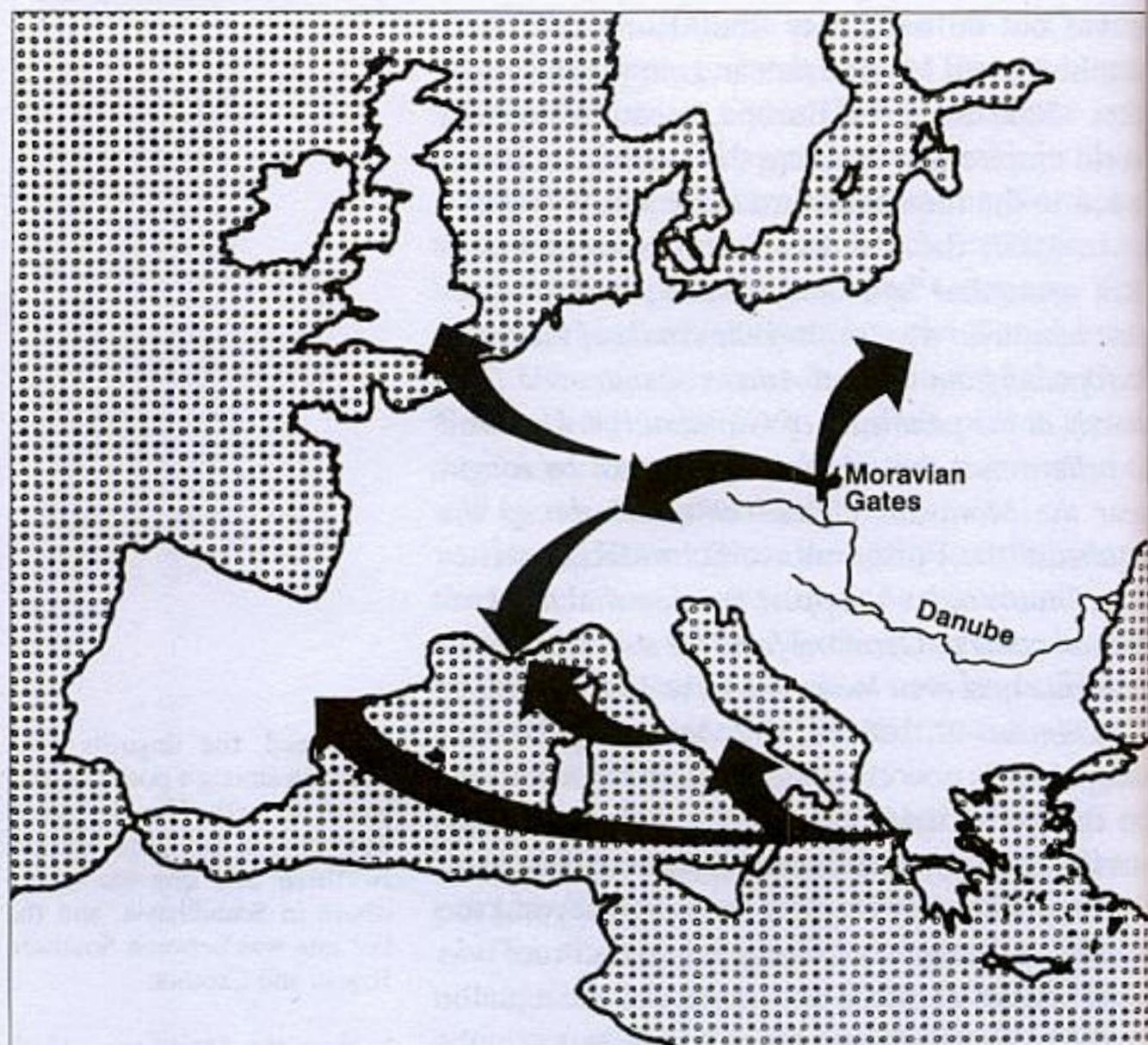
It was not an imaginary 'Indo-European' race, but the known Mediterranean race which spread after -5000 to all of Europe, creating the first world empire and bringing the agricultural revolution to the then backward continent.

In 1967, the Swedish anthropologist Lundman wrote that "*after long-winded discussions, researchers, who were shifting the cradle of the Indo-Europeans from Central Asia to Scandinavia (and exactly at the peninsula of Gioutland),^{a)} now tend to believe that the original cradle must be sought near the Moravian Gates—or a little bit to the southeast*"¹⁴². Furthermore, Schwidetzky writes that, "*many indexes support the view that this civilization came to Germany from the southeast, from Bohemia and even lower, from the Balkan area of the Danube*"²¹². Indeed, the views of palaeo-anthropologists now converge Proto-Mediterranean on the belief that that famous race was that it started from the Balkans and proceeded through the Danube valley towards the north beyond the Moravian Gates. At the beginning, that race was more makro-cephalic and more dolichocephalic as all the races of that earlier time.^{b)}

From that time, however, the Mediterraneans are detected throughout Europe—with osteological elements that match the typical characteristics of the race—with such an intensity, that massive population shiftings are testified. While, for example, during the Palaeolithic and Mesolithic period in Poland, as Wiercinsky testifies²⁴⁴, we do not have any traces of the Mediterranean race and the customs are absolutely primitive (with cannibalism, etc.), with the appearance of the

a. Indeed, the linguists were debating among 4 positions, one was closer to the Himalayas, one was between the Ural and the Northern Sea, one was somewhere in Scandinavia, and the last one was between Southern Russia and Czechia.

b. Even the Alpine race, which was Cromanoid then, was dolichocephalic. Only the new coming race of the Dinarics was mesocranic from the beginning. The proto-mediterranean race is easily distinguished from the other mainly by its gracility. Moreover, the Mediterranean race differs from the Alpine race in its high position of the eye holes, and also differs from the Dinaric race from its smaller cranial height.



After -4500, the Mediterranean Proto-Hellenes spread to the North and West conquering the European continent.

c. Even today a tributary of the Vistoula river is called Radon, which is a corruption from the ancient Heridanos (Herodotus Γ 115).

Mediterranean people the Rural period begins. The appearance of the Mediterranean is at that time massive, about 60% of the total population.⁶⁾

In Germany, the palaeoanthropological findings are clear. Up to -4500, the Cromanoid (Alpine) type dominates; from that time though Mediterraneans appear on a massive scale, while si-

multaneously, "the Neolithic civilization of linear pottery which came from the Southeast, from the area of the Danube, appears"²¹². This civilization also reaches Holland, and the skeletal fragments of the Mediterranean are detected in Maastricht⁷¹. The German anthropologist I. Schwidetzky stresses that "the Mediterranean carriers of the linear pottery, having invaded on a massive scale from the Balkans, also introduced agriculture to Central Europe". Gerhardt asserts⁷⁷ that a plethora of palaeo-anthropological findings ^{d)} prove the connection between the Neolithic civilization of Germany and the gracility of the skeletons, which Heberer without the slightest hesitation classifies as Mediterranean⁹². Only towards the end of the Neolithic period do there begin to appear to the north and northeast of Germany Nordic populations with their characteristic cyclicoid pottery (ceramics), as well as Dinarics to the south with their characteristic occipital flatness in the skulls and with their own globular amphora technotropy. Later on in the chapter we will deal with the appearance of the Dinarics in Europe.

In France, the first Mediterraneans arrived even before -4000, as the French anthropologist Henri Vallois believes, when the Mesolithic civilization still reigned. The Rural period starts in France a little bit after -3500 (when in the Balkan peninsula the new Bronze Age period had started). Vallois states that "during the Neolithic period a Proto-Mediterranean race conquered Europe from the Danube valley and managed to give to England the Long Barrows"²³⁵. Simultaneously, though, the Mediterraneans invade southern France

d. Settlements of Bischleben, Sondershausen, Roessen, Altdorf, etc.

e. Vallois describes it as being to the limits between dolichocranic and mesocranic, leptoprosopic and leptorrhinic. He characterizes it as a *Genay* type and contrasts it to the other anthropological types of that particular period, which were all broadfaced and mesorrhinic.

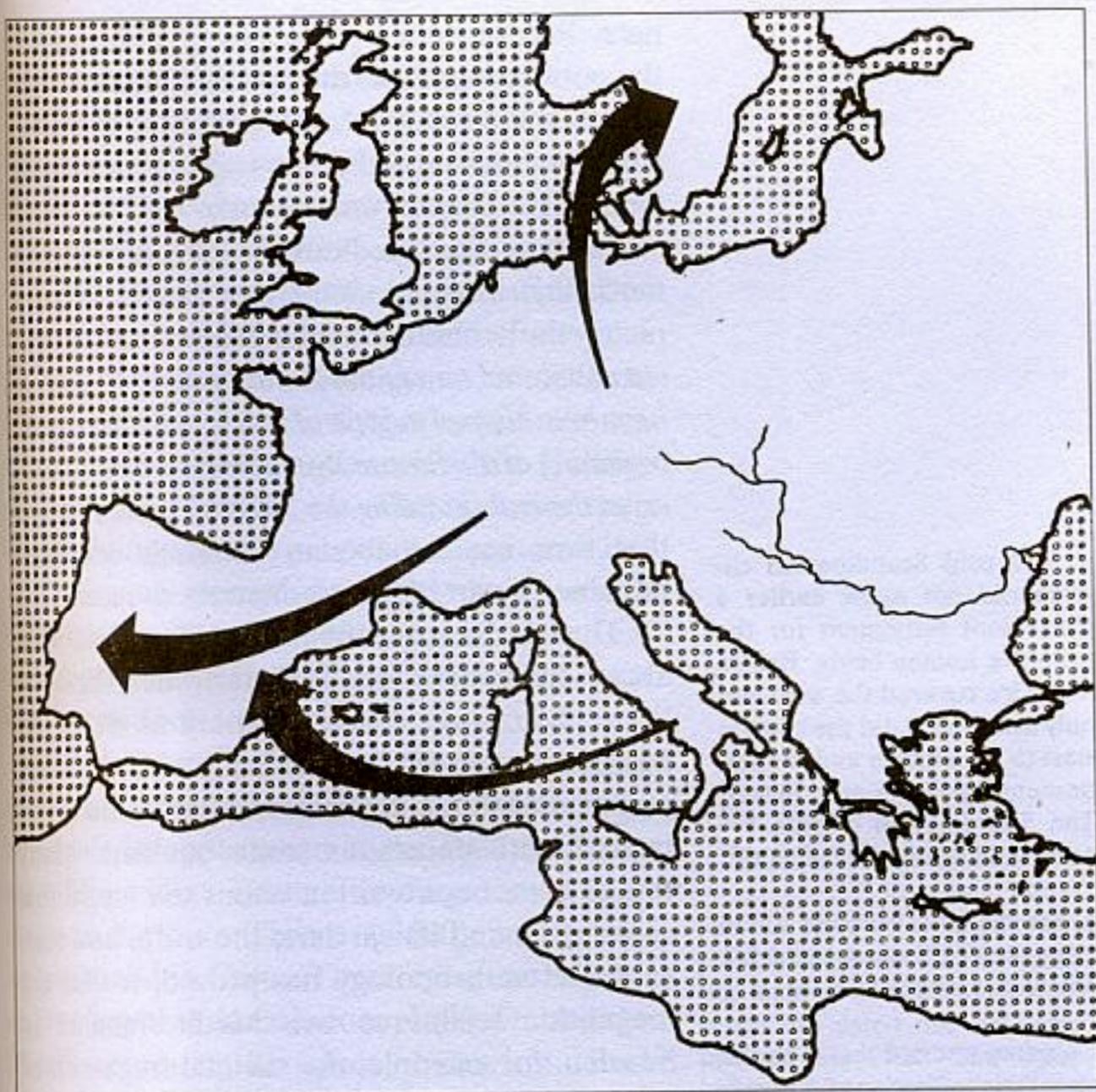
f. In the so-called "The Book of Invasions", an ancient Celtic manuscript, it is reported that after the great flood, the Hellenes came to Ireland, under the command of Partholon, and they dominated Ireland for 3 centuries. Furthermore, Diodorus Siculus reports the existence of a temple of Apollo in Britain. Moreover, in the ancient 'Αργοναυτικά', both Ireland and Britain are mentioned (as Hiernides islands), as well as other places of the Atlantic ocean (1174, 1213, etc.), and middle Europe (as the Moravian Gates, 1084).

from the sea, introducing engraved pottery. In France, this pre-historic race became known as 'ligourio'^e). According to ancient Greek mythology, Galatis was the son of Heracles and his mother was a princess of the Celts—a myth that reveals the memory of the Hellenic involvement in the formation of the Galatian people.

The Mediterraneans reached the British Isles ca. -4000, and thus, "*from the English channel*", as Renfrew asserts¹⁸⁸, "*the Neolithic civilization started*". The macro-cephalic skeletal fragments were named Long Barrows—in contrast to the late coming round-headed Alpines—and, as Baker states¹⁷, they belonged to the Mediterranean race.

Some people dispute the fact that the Mediterraneans reached the British Isles through continental Europe, and they think it more possible that the Mediterraneans reached that place via the sea from Spain. However, as I have explained, the skeletal fragments clearly prove the slow progress of the Mediterranean people through all of continental Europe.^f) As a matter of fact, around -4000, Spain was not yet conquered by the Mediterranean. The Iberian and Scandinavian peninsulas were the last European lands the Mediterraneans reached. Maurois adds that "*generally, they call Iberian this primitive population of England and they suppose that it originated from Spain. However, Spanish or not, it is a population with a Mediterranean descent*"¹⁵³.

In Spain, the earlier massive presence of the Mediterranean is not clear. At the start of the Neolithic civilization, just before -4000, engraved pottery begins to appear in the east coast of



In the 3rd millenium the Mediterranians reached the Iberian and Scandinavian peninsulas.

Spain. We do not have evidence, however, of any Mediterranean influence. Probably, at that time the immigration of the Mediterraneans by sea could not have reached a massive scale because of the great distances. The Alpines still domi-

g. The cold Scandinavian climate did not allow earlier a convenient settlement for the primitive human being. Before -8000 ice covered the area and only after -6000 did the climate start to get warmer and the settlements were made better. The Scandinavian climate became cold again after +1000.

h. See the table on page 109 in Torgersen's "Rassengeschichte von Skandinavien"²³¹.

i. Capitan asserted that even the megalithic civilization of America was of Aegean origin. We cannot actually dismiss this possibility, that is, the proto-Mediterranean to have moved to America through ancient Atlantis. The similarity that exists between Linear A and Mayan script offers further evidence, as Tsatsomiros affirms²²⁴, as well as a plethora of other findings found there of pottery with Minoan emblems.

nate. But the initial anthropological findings of the pottery period, as the Spanish anthropologist X. da Cunha reports, "*are registered as distinctively Mediterranean and show origin from the east, through the Danube and northern Italy*"⁴⁸.

Indeed, the Mediterraneans multiplied so much that at about -3000, they dominated completely the peninsula. Cunha stresses that "*the present racial structure of the Iberian peninsula seems to have been shaped in general terms, at the latest at the beginning of the Bronze Age, perhaps a little bit earlier, at the end or during the Neolithic period*". From that time on, the Iberian Peninsula constantly remained a part of the Mediterranean race.

The Mediterraneans reached Scandinavia at about -3000, or a little bit later, when the Neolithic civilization ^g) started there as well. The Mediterranean settlers brought with them the recent megalithic civilization, that is, the architecture with enormous stone boulders. Many things have been written about the megalithic civilization and its carriers; the truth, however, as Palaeoanthropology has proved, is that the megalithic technique was Mediterranean. In Sweden, for example, the skeletal fragments of this civilisation are clearly Mediterranean; they differ completely from the other Nordic communities.^h) Analogous findings in other areas of the Megalithic civilization in Europe prove that it was indeed Mediterranean. Anthropologists, such as Vallois²³⁵, Riquet¹⁹⁰, Cunha⁴⁸, and others who discovered Mediterranean skeletons around megalithic buildings testify to this fact. Of course, the first who had supported the

Aegean origin of the megalithic civilization was the French archaeologist Josef Capitan.¹⁾

This civilization came to Spain again from the east coast (at about -3000), together with the increase of the Mediterranean, and progressed to the west (Almeria civilization). Later on at the end of the Bronze Age it arrived in France. At the Hellenic mainland there is a plethora of megalithic buildings, some of them famous, such as Tiryns, Kythnos, Orhomenos etc., and others less famous such as the Helliniko of Argolis,²⁾ Fichtia, etc. The Hellenes then were building not with perpendicular stones but with polygonal stones of various shapes which they incised with tremendous precision, so that the joints were perfect and the buildings built without mud were very stable.

Before the appearance of the Rural period in other European countries, the Metal Age had made its appearance in the Balkan Peninsula. The oldest Bronze findings have been found in northern Thrace (-3600), in Rousse, Bulgaria, and in Crete. There even exists golden jewellery that dates before -5000. During the 5th millennium, in the mines of Lavrion, silver and lead were extracted. After -3000, the new Bronze Age culminates in Hellas with the copper technique (that presupposed the transport of tin from northern Europe). Thus, at that time in the Aegean, the Cycladic, the Minoan and the Mycenaean civilisations developed. Later on, the Bronze Age spread slowly to the rest of Europe, in Central Europe at about -2200 and to Scandinavia just about -1500.

j. Professor P. Theoharis, using the method of thermoluminescence has dated the Helliniko pyramid at -2720. This date, however, was extracted as the average of the received samples, which the latter could not be isochronic. That is, the building after an earthquake could have been repaired, or during an earthquake the joints could have momentarily opened and allowed light to enter. The south and the eastern part of the pyramid is dated at some points at -3500, and at others at -6000!

Indeed, as Livas comments, "*between the Aryans, the oldest civilization was that of the Aegean-Cretes, that is, those who remained in the common racial cradle*"¹³⁶. Even from the earliest Bronze Age, as Buchholz emphasizes, the people of the Aegean dominated the entire Mediterranean Sea, where a high level of civilization is noted³⁰.

The Mediterranean race, at that time, after having settled the whole European continent, seems to have kept as permanent places of residence only the temperate peninsulas of the continent, the Iberian, the Italian,^{k)} and, of course, the Balkan peninsula which had formed its base. Everywhere else, in central and northern Europe, the Mediterraneans decreased and were absorbed by other European races. Something analogous happened, as we will see, on the other side of the Aegean, from which the Mediterranean race had moved to Asia, to be absorbed later on by other races and finally to be condensed into Asia Minor.

From that Mediterranean domination in Central Europe, not all of the traces have been lost. Many population groups here and there testify—even today—to Mediterranean descent. The Celts, for example, a mixed race with Nordic and Alpine elements, had an intense Mediterranean racial participation, as Gerhardt⁷⁶ and Vallois²³⁵ assert, and as the paleoanthropological findings of the Hallstatt civilization reveal, especially the latter's Eastern branch. Today, as Deniker states⁵⁶, the Vallons of Belgium are considered a Mediterranean population, and

k. According to Hellenic myth, Latinos was the son of Odysseus and Circe. However, the first Hellenic settlement in Italy, ca. -5000, seems to have been established before the time of Zeus, when Kronos was still God (Plutarch, *Ρωμαϊκά αἶτια*, 34). That is why, the country was called 'Kronia'. For the ancient Romans the age of Kronos was the Golden Age, while, they considered the age of Zeus or the Silver Age one of unhappiness¹⁹⁹.

perhaps are the only solid population group that has survived until today in northern Europe. Furthermore, the Mediterranean involvement in the population of Wales is considered a serious one, while Baker insists that the slight increase in black hair (melanotrihia) of the British today originates from those first Mediterranean settlers of the island¹⁷. Specifically, though, in southern France the Mediterranean share is estimated at more than 70% of the population.

The ancient spread of Hellenism to the entire world survived as legend till the classical age, as several extracts of ancient writings show. For instance, Hesiod writes that, "*Father Zeus, the son of Cronus, sent the heroes to live far away from the gods, to the edge of the Earth, where Cronus reigns*"¹⁾. Isokratis elaborates on this fact somewhat more extensively^{m)}, saying that Athens "*seeing that the barbarians held the greatest portion of the world, and while the Greeks were limited only to a very small part of it, Athens sent to several towns leaders who took charge of those towns with the greatest need, and when they became generals they triumphed over the barbarians, they built many cities on both continents and filled with colonists all of the islands*". Also, the tombstone of Osiris (see p. 56) describes the conquering of the whole world, not of course by the Egyptians, but by Dionysos and the Hellenes of that prehistoric time.

We should clarify though, that what Isokratis has said about the domination of the barbarians by force, represents a posterior boast. In reality, this first Hellenic empire was created

1. «Ἔργα καὶ Ἡμέραι» 168.

m. «Πανηγυρικός» Θ.34

in an entirely peaceful way. As ancient artifacts show, all numerous Mediterranean communities in the whole of neolithic Europe were entirely unfortified and without any defensive formation. With only their agricultural and cultural civilization, Hellas was at that time acknowledged as the reformer of human life.

The Ebb-tide

The Bronze Age marks the 'de-Mediterranization' of central and northern Europe. The Nordics strengthened their position on the northern coast and the Alpines in the centre of the continent. But mainly, the Dinarics continued to grow in numbers in the northern Balkans and moved to the south-west. The Bronze Age is the ebb tide for the Aryan race.

It seems that the Dinaric race was the main cause or one of the main causes for the decline of the Mediterranean reign in Europe, as the former race came and pushed the Mediterraneans back into their cradle, the Balkan peninsula. Starting from the Caucasus at about -4000, the Dinarics moved quickly to the west. The palaeoanthropological findings show Dinaric groups from the Ukraine to Spain. The fast movement of the Dinarics was due to their use of horses, since they covered in a somewhat brief time the whole of Europe. Their expansion was thus violent and

accompanied by war, in contrast to the expansion of the Mediterranean that was at the same time a cultural expansion. Toward the west they reached up to the northern Iberian Peninsula, where the Basques form their borderline wig.^{a)}

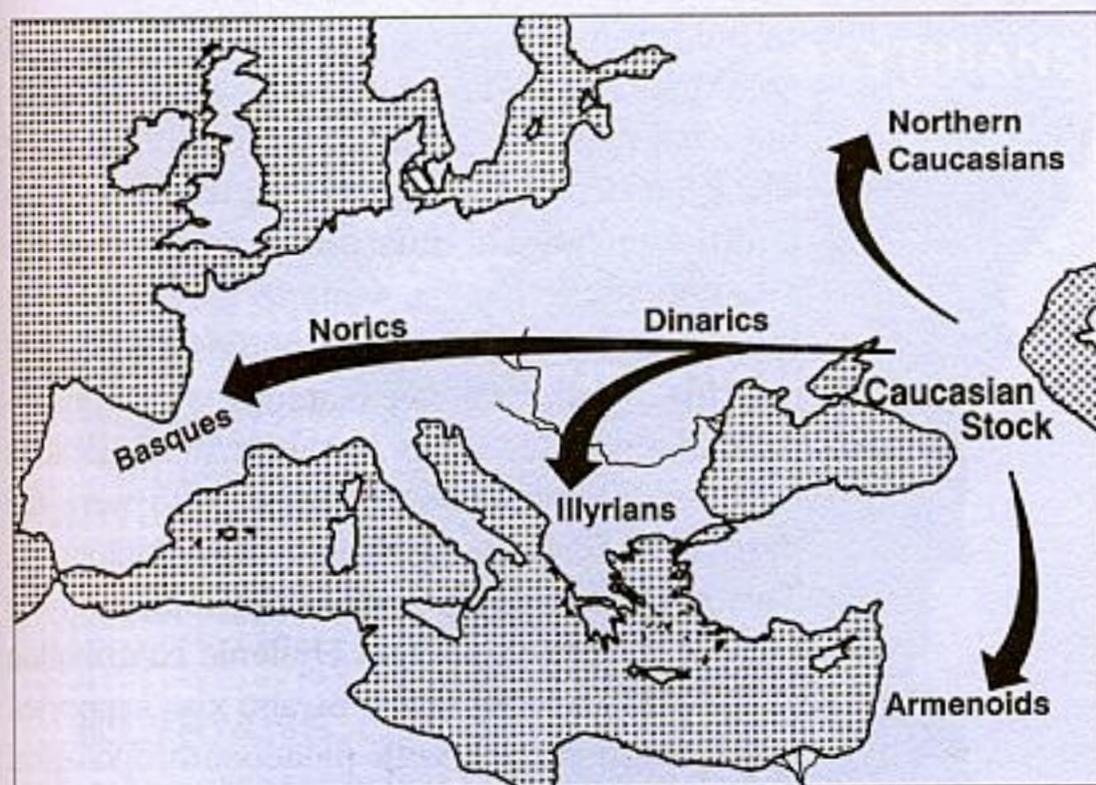
The descent of the Dinarics to the Balkan Peninsula starts at about -3000. The palaeo-anthropological evidence speaks for itself in Rumania and Bulgaria and especially in the former Yugoslavia. After -2000, the Dinarics mixed in part with the Mediterraneans to form one solid population, which resided in the largest part of the northern and north-western Balkan peninsula: they were the Illyrians.

Because at that time cremation was introduced, only a few skeletal fragments exist today; however the increasing Dinaric presence in the northern Balkans is obvious. At the start of the Iron Age the Illyrian nation had already formed and extended, as Gavrilovic states⁷³, to the north of Macedonia up to the river Savos, while to the east it bordered on Thrace.

According to Boev, "*the Illyrians and the Thracians are relatives to the Greeks, but the Thracians, because of their closer ties with the Greeks, are better known to us*"²⁵. This is not absolutely correct; The Illyrians were Dinarics with some relative mixing with the Mediterraneans. The Thracians, on the contrary, were absolutely Mediterranean with only some relative Dinaric mingling. Boev adds that "*the few skeletal fragments of Thracians that we have reveal a Mediterranean-Dinaric structure, and prove that there is a continuity with the older pre-Thracian*

a. Besides, as Strabo asserts, they brought the name 'Iberian' from their far Caucasian home (IA 500). Today, in the Basquian language, linguists trace some Caucasian remnants, while the Greek words in this language are remnants of their cohabitation there with the Aryans Proto-Hellenes. From an anthropological perspective, the combination of macroprosopy and brachy-cephaly made Haddon consider the Basques the typical sample of a disharmonic type (see p. 32). The Basques are also taller than the Mediterranean Spanish (military statistics of 1927), while the Basques of France, as Vallois records²³⁵, have been found as the most leptorrhinic in the entire country: all these are typical Dinaric characteristics.

b. «Αττική» 9.5



The Caucasian race, known as the Kurgan people, spread in all directions. In the Balkan Peninsula it becomes known as the nation of the Illyrians.

population". However, his opinion that the same Mediterranean race had been 'dinarized' is erroneous. As we shall see, the phenomenon of brachycephalism causes an increase of the cranial width, but not an increase of its height. The Thracians, as Georgiev insists⁷⁴, are indigenous and belong basically to the great Mediterranean race; they were forming all along the northern branch of the latter.

According to Pausanias^{b)}, the Thracians, after the Celts, were the most populous race in Europe, covering the entire eastern Balkan Peninsula, that is, the modern areas of Hellenic Thrace, Bulgaria, and Rumania, but even north up to the Moravian Gates. In time, the Dinarics intermixed to a great degree with the Thracians

to the north of the Danube, forming the race of the Agathyrsus. The latter, ethnologically speaking, belonged to Skythia ^{c)}, in spite of their Thracian customs. The main Skyths, having also a Mediterranean mixture, resided in the Ukraine-White Russia, while to the northeast at the Dnieper the fair-haired Boudins (Baltic race) and the Mediterranean Gaelons were cohabiting¹⁸⁹. Herodotus refers to the myth of Heracles and the local goddess Echidne, who were the parents of Scythes, Agathyrsus and Gaelonus ^{d)}. This myth details the racial contribution of the Greeks to that area. The Hellenic contribution to the main Scyths, which Strabo also supported ^{e)}, has been proven with palaeoanthropological evidence, as Bunak notes³², since their skulls had a length of 186, height 134, leptoprosopy, etc.

Therefore, from the Iron Age the Thracians proper limited themselves to the south of the Istros River, and of course to the east of the Illyrians and Macedonians. However, some Thracian isles still remained to the north, such as the Getae and the Dakians.

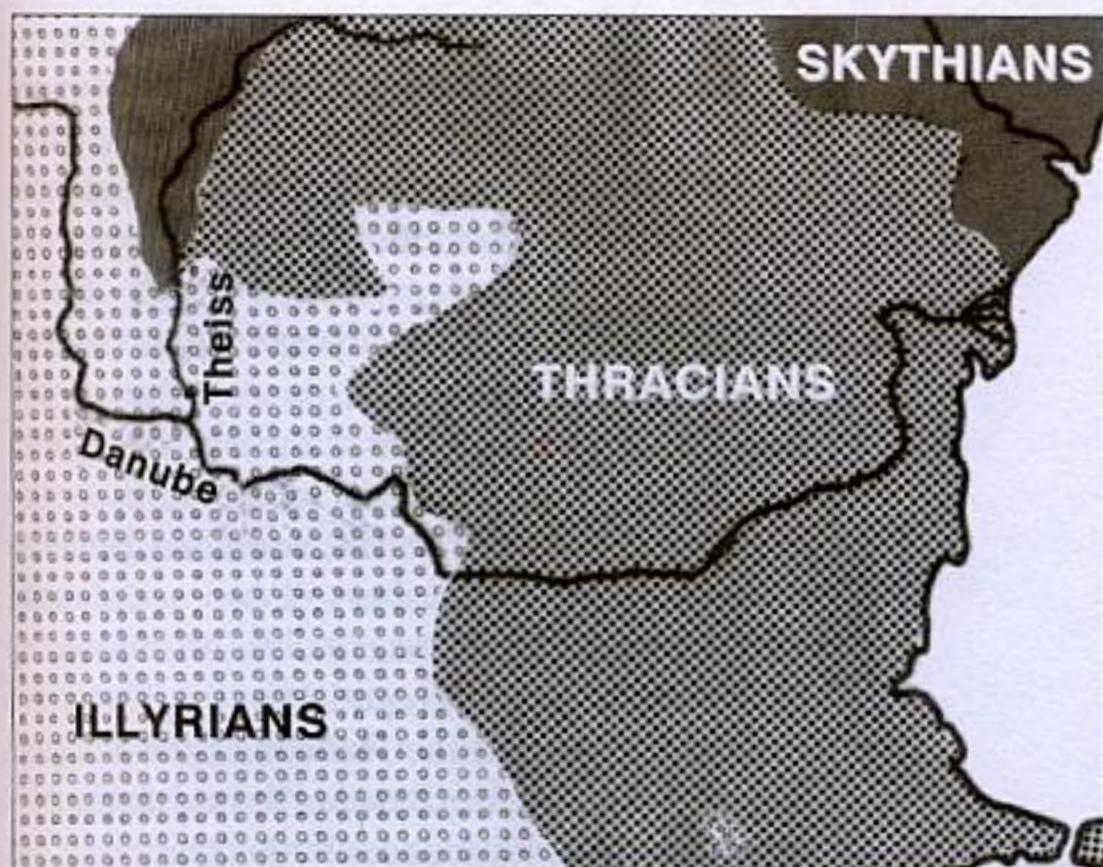
Because of a lack of written documents, what language the Thracians spoke at that time is uncertain. From the few existing pieces of evidence, it has been proved that they were speaking a pro-Hellenic dialect similar to the Pelasgian dialect, as Kapsis asserts¹¹⁵.

Abel stresses that *"the Thracians constitute undoubtedly a Hellenic race. They transmitted to the Greeks the worship of Dionysos and the Muses, which so much influenced their intellectual and spiritual life, while Orpheus and other bards,*

c. Herodotus D.99-104.

d. D. 9-10.

e. C.296.



The withdrawal of the Thracians after the expansion of the Illyrians (according to Wiesner).

who are considered the fathers of Hellenic poetry, signal the beginning of Hellenic poetry. Wouldn't it be then incongruous-and as a matter of fact doubly absurd-for the Hellenes to receive the best part of their language, their poetry, from an absolutely foreign nation?"⁴

From the Thracians the Hellenes received not only poetry but also the Orphic creed, a very deep religious stratum, on which Hellenic religious and philosophical thought was built. Besides Orpheus, many other Thracian artists, scientists and generals, with absolutely Hellenic names, participated substantially in the common Hellenic civilisation (Linus, Eumolpus, Thamy-

ris, Musaeus, Democritus, Protagoras, Oloros, Eumenis, etc.). The Thracians were fully aware of their relationship with the Hellenes ^{f)} and often cohabited ^{g)} and worked together with them^{h)}. Furthermore, Polyvius calls them "*the Greeks who were living in Thrace*"ⁱ⁾.

Palaeoanthropologically speaking, there is some evidence from the Iron Age that proves the Mediterranean roots of the Thracians, with a possibility of a Dinaric admixture to the north²⁵. The fact that the southern Hellenes describe the Thracians as tall and occasionally with light-coloured beards, is attributed by Boev to the racial segregation of the Thracians, and to the fact that the Hellenes knew the gentle horsemen better. Besides the existence of a relative light-colouredness in the Thracians, the northern branch of the Mediterranean race, was, as we shall see, natural.

The invasion of the Dinarics in the Balkan peninsula, which started after -3000 and ended at about -1500, was directed mainly at the western part of the Balkan peninsula.^{j)} The Dinaric descent toward the south placed continuous pressure on the Mediterraneans, who were pushed to the south. Thus, the Hellenes gradually lost their sway over the areas bordering the Danube and were restricted to the Hellenic mainland. As a result, there were gradual waves of descent by the Achaeans, the Ionians, the Dorians, etc. Those were several stocks of the same Aryan race which, forced by foreigners, retreated to their Mediterranean cradle. The Hellenes were not new foreign people that descended to the

f. Xenophon «Κύρου Ανάβασις» Z.b31

g. Herodotus H.116

h. B.29

i. «Ιστορία» KH.29

j. The Dinarics also moved across to the Italian coast. Herodotus testifies that the Venetians were speaking Illyrian (A196). Indeed, Palaeoanthropology recognizes the Dinaric influence in that area at that time, which continues even today, as Passarello argues¹⁸¹.

Aegean; they were part of the same great Mediterranean race, the Aryan race, which, because of the pressure of the Illyrians, returned, not as invaders, but as refugees, abandoning the valleys and the coasts of the Danube. In their traditions, though, they would keep for a long time the memory of the "beautiful Danube"^k). But also their names reveal their riverside origin.^l)

The Achaeans arrived first at about -2500. A little later (at -2100), the Ionians, the Arkadians and the Aeolians reached Epirus and western Macedonia, and moved later on to southern Greece (-1900). Finally, at about -1500, the Macedonians, pushed by the Illyrians, descended to Epirus and the central mainland (where Doris existed); known then as Dorians, they flooded the Peloponnese at about -1100.

Between -2000 and -1000, due to the same Dinaric pressure new Mediterraneans invaded France and Austria. They were probably refugees from the northern parts of the Balkan Peninsula.

Thus, palaeoanthropology restores in general terms, a long, unknown prehistoric period. The Aryan Proto-Hellenes of the Rural period spread to the whole of Europe, and with them brought the agricultural civilization. They inhabited the three Mediterranean peninsulas, but during the Bronze Age, were pushed from the Balkan Peninsula by the invading Dinarics. They were thus restricted to the areas of Bulgaria (Thracians) and the Greek mainland.

Why palaeoanthropology has not yet detailed this prehistoric Hellenic expansion is a simple

k. Hesiod «Θεογονία» 339, Pindar Γ' Ολυμπ. 14-16.

l. The word 'Achaeans' derives from the proto-genes 'Ach' (water), and thus, we have the names of the rivers Achelous, Inachos, etc. The word 'Ionians' derives, according to Sakellariou, from the root 'is' (rush and rushing rivers), and thus, the word 'Istros': "*the Ionians adored the rivers which they called Ionians*"¹⁹⁴.

question to answer. Several palaeoanthropologists have detected this expansion in his or her own country, but are not daring enough to assert that a small and 'insignificant' people today were once the driving force of history. As a matter of fact, the researchers themselves have their own country. They do not have any reason to campaign for this. Jelinek considers it "*incredible for this race to appear far to the north where it was not expected to appear in relation to its expansion today*". Thus, most anthropologists adhere to the Indo-European theory of the linguists, despite their inability to verify it. Other anthropologists have not "yet" discovered the remnants of this Indo-European race, but they identify these with the Proto-Hellenic and label them differently (Proto-Mediterranean, for instance), without any further explanation of the phenomenon. Of course, many adherents of the 'Indo-European' theory have marked the Moravian Gates as the cradle of their imaginary race, which is partly correct in the sense that the Hellenic Aryans passed through these Gates from southern to northern Europe.^{m)}

m. Livas marks the etymological relation of the Karpathian mountains with the Greek island Karpathos and the Karpasya of Cyprus, in order to show the geographical expansion of the Hellenic Aryans.

n. The myth of Hyllus is similar; Hyllus had once migrated (or set out) to the north from the Peloponnese. See also p.103 about Hylaeans.

Now, the mysterious 'descent of the Hellenes' can be explained not as the invasion of a northern European people to foreign Greece, but as the return of refugee Hellenes to their cradle, Hellenes who once had expanded to the north. The Dorians called their return to Metropolis, the '*return of the Heracleides*', remembering thus that they were the ancestors of the hero Heracles, and that they had once set out from the Hellenic peninsula ⁿ⁾. This descent of the

Achaean, Ionian, and Dorian was until today an enigma because of the lack of knowledge of this wonderful prehistoric Hellenic empire. Now it is understood that this descent indeed took place from the north, without forming, however, a foreign incursion.

That the Achaeans were the returning northern Greeks and the Dorians the southern can be explained by the descent of the Dinaric Illyrians who pushed Hellenism from the north to the south.

The Hellenes of the Rural period, who were the carriers of a pioneering civilization, spoke of course a language. It is impossible that such a highly developed civilization existed without a language. Progress cannot exist without tradition, and tradition without speech is inconceivable. Quite the contrary, one can safely assume that glossogenesis, the first articulated voices, must have sprung from the remotest past, from the Palaeolithic period, after the appearance of the homo sapiens.

The creation and the structure of the Greek language must have lasted in this way for thousands of years, slowly progressing along with culture. During the Rural period it would of course be faster, and toward its end, the Greek language would have been fully composed.

This Mediterranean world domination which took place between -5000 and -3000, caused many Hellenic linguistic elements to infiltrate other European countries and to create the 'Iapetic homoglossia' — the family of languages which they baptised 'Indo-European'^o). Plutarch remarks that "*we should not wonder at the use of*

o. The term 'Iapetic' which is more appropriate than the term 'Indo-European', originates from the mythic Iapetus, the father of Atlas and Prometheus. Iapetus was considered the first ancestor of the Greek people of Europe and the Near East. The Hebrew people changed the name of Iapetus to Japheth.

Hellenic there, as colonists from Hellas transferred abroad thousands of Hellenic words which still remain there"^p). Thus, this Iapetic homoglossia is secured on these carried Hellenic words and remained in the foreign lands.

Colin Renfrew recently reached the same conclusion: "*The Indo-European languages of Europe would thus be traceable back to the first farmers of Greece who would themselves have spoken an early form of Indo-European*"¹⁸⁸. This imaginary "Indo-European race" was the Proto-Mediterranean race, which had as its base the Balkan peninsula and was the Aryan race that civilized the world. Thus, Kapsis justly asserts that "*the hypothesis about the Indo-Europeans and their descent from the north to the south is absolutely baseless*". On the contrary, "*as has been proved by archaeological research and written documents, all these 'Indo-European' people were Greek-born and spoke the Greek language*"¹¹⁶. This last statement can be verified today by anthropological evidence.^q Thus, even the term 'Indo-European' (invented by linguists), as Childe emphasizes, is "*awkward and unscientific*"⁴².

Consequently, given that the Indo-European race was Hellenic — an assertion which stands from an anthropological point of view — comparative linguistics should now reconsider their positions.

It is well known that the Greek language is the richest language in the world, employing millions of words, and multifarious rules to its grammar (with eight cases and three noun numbers, eight tenses and four verb moods, participial phrases, etc.), with a plethora also of exceptions. All

p. 375 F.

q. With great clear-sightedness, Livas was the first to detect that the Aryan race was Greek and that its cradle was Aegis¹³⁶. However, because of his inadequate anthropological knowledge, he reached the conclusion that the Hellenic race constituted a mixture of all European races, which had infiltrated Hellas at even older periods, and that the Aryan expansion was the return to the north of these mixed stocks. In other words, Livas was carried away by the detection of brachycranial skeletons in ancient Greece without knowing other more important craniometric elements and ignoring the phenomenon of brachycephalization.

these characteristics testify to a language with a structure that evolved over an enormous time. The form of the Greek language is known to us from the oldest written documents. Is it possible that this language was created within the time frame of 1000-1500 years, from the arrival here of the supposed 'Indo-Europeans', and nowhere else in the world? The absurdity of this hypothesis constitutes the only sound basis from which linguistics should have started its research. On the contrary, only a linguistically rich people could have influenced other peoples with a certain degree of its linguist wealth. This logical position is now verified by anthropological evidence that reveals the expansion of the Proto-Hellenes throughout the whole of Europe – and India as well, as we will see.

In the rest of Europe, what remained of prehistoric Hellenism absorbed or eliminated in places by foreign, racial elements, did not keep its primordial Aryan language. However, in all the resulting languages, the Aryan (or the Iapetic) root is obvious. Furthermore, the spiritual remnants of that prehistoric Hellenic dispersion continue to be present even to this day – for instance, God in the Romance languages (Deus) is a continuation of Zeus (Dios). Besides, the Hellenic spirit is nowhere foreign, not only because people recognize the glory of the classical Hellenic civilisation, but also because in almost all Europeans there flows a certain degree of Hellenic blood, which allows them to recognize and understand the Hellenic civilization. Perhaps, that was the reason why this civi-

lization acquired such glamour, since the criteria for civilization are always reduced to the space of racial psychology. Philellenism—a universally unique phenomenon of devotion to and self-sacrifice for Greece—is due to the Greek blood which flows in the veins of some gifted Europeans, and awakens in them the primordial Hellenic subconscious.

Pelasgians and Hyperboreans

The great spread of the Hellenic language created a sensation in the growing world of the Mediterranean at that time. Of course, this presupposes the racial homogeneity of the carrier, which is a fact that can be proved by palaeoanthropology. Thus, we cannot determine a specific place from which the Hellenic language sprung. The entire area from Hellas to the Black Sea and the river Danube must have been its place of fermentation. As Strabo remarked, "*the Pelasgi formed a great nation*"^a).

In such a large geographical area there were certainly many local dialects. And the Pelasgian, that is, the language of the Mediterranean in southern Hellas before the descent of other Mediterranean stocks, was certainly one such dialect. Of course, from an ethnological point of view what language the Pelasgians spoke is not as important as the make up of their racial consciousness. Racially speaking, the Pelasgians

a. IB, 620.

b. In vain linguists tried to interpret Linear B based on other languages, such as the Semitic language (Gordon), the Louvitic (Palmer), or the artificial Indo-European (Georgiev), in the Etruscan, etc. The simple idea of the architect Ventris to examine this writing from the Hellenic view brought results.

c. 1.17

d. 1.57

e. 6.136

f. 7.95

g. Iak. Thomopoulos has proved that two Pelasgic inscriptions from Lemnos, and two from Crete belonged to an idiomatic Greek dialect.

h. 2.50

were undoubtedly Mediterranean, as the anthropologists Bux³⁵, Sergi²¹⁷, and others testify. Nevertheless, while some time ago it was believed that the Pelasgians spoke some other Mediterranean language, today most linguists believe that Pelasgian was also a Iapetic language. Besides, Ventris' interpretation of Linear B, which proved that the populations of the Peloponnese and Crete spoke the Hellenic language even from the second millenium,^{b)} leads us to the conclusion that the Pelasgian languages were Hellenic linguistic types. If they were not Hellenic linguistic types, the Greek of the Achaeans would have mixed with old, non-Iapetic elements; however, this has not been detected. All Pelasgian glossical elements merged harmoniously with the new Hellenic dialects. As Dionysios of Alicarnasus points out^{c)} "*and the ancient nation of Pelasgians, which derived from the Peloponnese, was Hellenic*". Although Herodotus admits^{d)} that he does not know what the Pelasgian language was, he supposes that it was a barbaric language based on the language that two or three doubtful states spoke in his time. Strangely, however, he does not mention the language of the Lemnians, whom he himself attests were Pelasgians^{e)}, nor the language of the other islanders^{f)} — more than likely because they were speaking the Hellenic language.^{g)} Herodotus elsewhere attests^{h)} that the Pelasgians of Attica "*had been thought Hellenes*", which means that they could not have had a very different language. He also believes that all the names of the gods were Pelasgic, and that the word "*θεός*" (god) was given by the

Pelasgians because god “ἔθεσε” (placed) everything in the world.ⁱ⁾ According to Plato, the Pelasgic names of the ancient Hellenic gods can be interpreted by the Hellenic language.^{j)} Even the dual name of Zeus (Διός-Ζηνός) originated from the Pelasgic expression of ‘creating life’ (διδούζ ζῆν) – this name was divided into two different names by later Hellenic races. Herodotus himself accepts the fact that the Ionians, Aeolians, ^{k)} and Athenians^{l)} were pure descendants of the Pelasgians.

The Pelasgians were certainly using a Greek dialect that, as many linguists believe, was similar to the Aeolian one. Homer writes that in Crete they spoke a mixed language because Achaeans, Eteocretes, Dorians, and “*well known Pelasgians*” resided there ^{m)}. That the Pelasgic dialect was able to mix with other Greek ones suggests that it was not barbaric but Greek. He also characterizes the Pelasgians of Thrace as “*having a rough voice*” ⁿ⁾, which is defined by the dictionary of Hesychios as “*those who have an unclear accent and use short vowels*”. Thus, the word “barbaric” characterized languages which differed linguistically from the official Hellenic. Strabo explains that “*We used to call barbarians those who spoke badly the Hellenic language*” ^{o)}. That is why Plato characterizes the Aeolian dialects as ‘foreign’ ^{p)}.

Of the various theories concerning the origin of the name ‘Pelasgi’ the most credible is this of ‘πέληος ἄργος’, that is, ‘*the old residents of the country*’, since ‘πέληος’ means *old* and ‘ἄργος’ means *country*³⁹. Pelargi or Pelasgi or Pelasgiki

i. 2,52. The correctness of this etymology is not as important as the supposition that the Pelasgic language was Hellenic.

j. «Κρατύλος» 396b and 401-8

k. 7.94

l. 1.56 and 8.44

m. Ὀδύσσεια T.175

n. Θ.294

o. ΙΔ.2

p. Κρατύλος 406a, 419c, 426c.

was not the name that the residents of the Neolithic and the earlier Bronze Age in Greece used for themselves, but it was the name that was given to them by the invading Achaeans^q). On the contrary, the Pelasgians called the residents of Istros (the river Danube) '*Hyperboreans*'^r), and they had contact with them before they returned to Greece.

That the Pelasgians fathered the later Hellenic stocks is captured by the ancient myth of the Pelasgian Deucalion who was the forefather of all Greeks. According to this myth, the children of Deucalion were Aemone, Pandora, Hellene and others. The sons of Pandora were Grecos and Macedon. The sons of Hellene were Doros, Aeolos, and Xouthos. And finally the sons of Xouthos were Ion and Achaean. Thus, in a symbolic way, the myth renders the racial relationship and continuity of the Pelasgians, Aemones, Hellenes, Dorians, Achaeans, Ionians, Graeci and Macedonians.

Greek mythology constitutes a source of ancient information, despite the fact that it is veiled by the mists of time and the symbolism of the narrative. It can yield precious information if one can understand its descriptions. It is also possible, that some of the names of the ancient Greek gods could have been in the remote past some distinguished personalities in the country. These personages may have lived during that first Aryan peak of Hellenism. The Greek deities, as elaborated by the popular psyche, were finally identified with humanity's several innate natural 'laws' (family, war, love, agriculture, wisdom, navigation, etc.)^s).

q. Pindar Γ' Ολ. 14-16.

r. Strabo C 295.

s. The Greeks, believed that these innate laws were very often in conflict with each other (as the gods were also in conflict in Greek mythology); however, as Xenophanis says, "*One is the greatest god who stands above the gods and men*"; this is "*the spirit who is above all, who has begotten everything, whithin which the happy gods reside*", (4th Orphic hymn), whom they considered celestial ("*the pure king of the immortals and the mortals, the heavenly law*"), and who later on was personified by Zeus. Also in the primary Hellenic language, the word '*Olympos*' meant the bright sky, (ευ-λαμπος means bright); for instance, "*the sun revolves around the infinitely great Olympus*" (Orph. fragm. 7); thus, the '*Olympian god*' meant the '*celestial, the heavenly god*'. Much later confusion arose when a mountain because of its height was called '*Olympus*', and the simple people believed that the gods resided on that mountain.



Cyclopean walls in Pnyx, remnants of the pre-cataclysmic Athens
(photo by A. Katanos)

The information provided by mythology and other literature leads us to the hypothesis that in the unknown prehistoric period a tremendous Hellenic spiritual blooming had taken place, which is called "*Dios civilization*". This philological hypothesis is verified now by some anthropological evidence; thus, one can identify with certainty the Dios-civilization with that of the Aryans.

To that period, during the height of the Aryan civilization, the Egyptian priest must have referred to the known dialogue of Plato's 'Timaeus'. According to this priest's testimony, Hellas at that time was the leader of all Europe in the war against Atlantis. The war with Atlantis cannot be a myth. The fact that Plato himself testifies to it, and particularly in another dialogue, "Kritias", constitutes a very good reason for

its historicity. Besides, anthropological findings verify that indeed there was a prehistoric period, during which Hellas was the leader of the whole of Europe. Remnants of Atlantis could be the island clusters of the Azores and Canary islands.

According to the precious testimony of the Egyptian priesthood, the Divine Will chose Hellas because "it had wise people who were superior in virtue than the other men"^t). Remarkably, during that period, Plato talks about many Hellenic races under the leadership of Athens, that was admired by the whole of Europe and Asia, and was the Pelasgic metropolis at the head of all the Aryans. "The Pelasgians colonized most of the world and predominated over the majority of the people", as Plutarch writes in *Romulus*.^u)

The myth concerning the competition between Athena and Poseidon for the city of Athens probably originates from that war with Atlantis, given the fact that Poseidon was primarily the god and protector of that oceanic country^v).

The word 'Atlanti' itself, as the Greeks called that foreign land, proves that it was an earth ("las" means the *stone* and "landi" or "lanti" the *country*) and not a sea. That land was characterized as 'sinful', since 'ati' in ancient Greek means "hybris" or "sin". That is, the etymology of the name itself, 'Atlanti' and 'Atlantis', testifying to the Greek enmity to that country verifies «Timaeus».

Chronologically, though, the war with Atlantis could not have happened at -9500, since the Egyptian city of Sais ^w) was built much later. The reference to the date of the war in "Critias" as -9500 must be erroneous. How could Sais report

t. Τίμαιος 24d.

u. Due to this mobility of the Pelasgians their name was given later on to the migratory bird *stork*. See the 'Birds' by Aristophanes 8 32.

v. Κριτίας 113c.

w. Herodotus also convincingly states (as Hekateos also does) that Sais was built 340 generations before (B 142), which correspond to about 8000 years, that is, around the year -8600, if we consider with 25 years the average of each generation.

an incident that had taken place so many ages before its establishment?^{x)}

As far as the anthropological identification of the Atlanteans is concerned, one can only conjecture. In Europe there are findings from that period, of some 'steno-dolichomorphic' race, that later on disappears completely, as Gerhardt comments⁷⁶. That race had a very big cranial length (195-200), a large cranial height (142-144), and some relative euryprosopy. Some anthropologists, like Jelinek¹⁰⁷ for instance, consider this race '*Proto-Mediterranean*', while others connect it with the Cromanoid race because of its euryprosopy, and still others classify it separately (Vallois, for instance, classifies it as the Chancelade type²³⁵). It is possible that this strange race formed the Atlantian people.^{y)} In Europe some traces of this race dating up to -5000 have been detected in the entire central axis of the continent, mainly to the west.

The views, however, that Greece had at that time a very advanced technological civilization are extreme. These views are influenced by the modern technological revolution and our overestimation of it. Of course, metal should have been known at the pre-cataclysmic period, since the well carved polygonal boulders could not have been carved otherwise. But from this point to the supposition of the existence of aeroplanes and rockets, the distance is too far away. On the contrary, the evidence which exists about the cultural influence of Aryan Hellenism at that primordial time in the entire world, besides Europe, is very convincing.^{z)}

x. In "Timaeus" we do not have a date for the Greek-Atlantic war, but the spiritual influence of the Greeks for 9000 years over the city of Sais is described, and later on the war is mentioned, that '*sometime*' had taken place (24E). Besides, as Proklos explains, Plato's "9000 years" meant then of a "*great time*" and should not be taken literally. See also "Phaedros", 257A.

y. Gerhardt believes that the incised pottery was not the product of the Mediterranean race, but of this Atlantian race, because it appears almost everywhere where its communities have been detected. We cannot exclude this hypothesis since this particular technotropy was introduced to Greece after -4500, that is, after the supposed Greek-Atlantic war. Possibly the Greeks borrowed this technotropy from the defeated Atlanteans. At Sesklo this technotropy was introduced peacefully (without a foreign invasion), and after a period of cultural stasis, which is explained from the war activities of the time. Besides, from Atlantis other elements were also introduced, for instance the god Poseidon, and also the 'gold apples of Hesperides', our known citrus fruits, as the relevant myth of Heracles reveals to us.

The plethora of Greek linguistic material that has been detected in the Mayas by the best of the linguists, von Humbold, as well as the plethora of other evidence (pottery, votings, inscriptions, words, etc.) from America up to Asia and Australia convince us that there was such expansion. However, it was not a massive expansion, so that we could find skeletal fragments, as had happened in Europe.

With this time fixing of that first primordial Hellenic blooming, the other myth of history that talks about the "most ancient Chinese civilization" collapses. It is known now that the Greeks were much older than the Chinese and in the agricultural period (which started in China in the 3rd millennium), and in the Bronze Age that started in China after -1700. The Hellenic civilization of the Aryan Age was the first civilization of humanity.

z. For further reading, see: *Atlantis*, by Henrietta Mertz (1976), *The True Prehistory*, by I. Passas, the *Odyssey*, by Z.P. Petridis, "The Inkas were speaking Greek", by S. Dorikos and K. Chatzigiannakis (1998), and a series of articles by K. Georganas in the periodical "Davlos" (Issues 77,87,89,99). Besides, the existence of America was well known in the prehistoric period, as "Timaeus" reveals (25a): "And from there [Atlantis] you might pass to the whole of the opposite continent which surrounded this true ocean; That other is a real sea, and the surrounding land may be most truly called a boundless continent".

The Cataclysm

Palaeoanthropology has detected the extensive retreat of Hellenism in Europe that took place before -3000, but it cannot provide evidence for its causes. This would be the work of archaeology. It is not known whether the Hellenes were defeated by the Dinarics in a series of wars or if the metropolis suffered a natural catastrophe (perhaps a cataclysm), which left the Hellenes weakened and caused them to retreat from the invading Dinarics. The battle with the Atlanteans must have taken place at the earliest around -5000, while the natural catastrophe of Hellas that followed should not exceed -4000. Thus, the events which are mentioned in Plato's *Τίμαιος* occurred in the fifth millennium, that is, during a period in which Hellenism dominated everywhere. It is, however, very doubtful whether this natural catastrophe that followed can be identified as the "cataclysm of Deucalion".

In *Κριτίας*^{a)} it is stressed that several other

a. 111.A and 112.A

catastrophes had taken place in Hellas. On record are those of Ogygus and Dardanus. But we should take into consideration, that after a great physical catastrophe, memories soon vanish and very few things survive for future generations. When particularly more than one catastrophe takes place, then naturally the memories that survive are reduced and referred only to the biggest catastrophe. Thus, the "cataclysm of Deucalion", may possibly refer to an agglomeration of memories of more than one catastrophe, memories which concentrate into one unique catastrophe - the last one that King Deucalion experienced in his lifetime.

Thus, today, in accordance with existing evidence, the last catastrophe in Hellas occurred with the explosion of the volcano of Thera at about -1520. That catastrophe, however, was not limited to the Cyclades as it brought tidal waves to Crete and southern Hellas. The explosion of the volcano of Thera cannot be related to the ancient Hellenic-Atlantic war (as Professor Spiros Marinatos believed) nor, of course, to the cosmogonical change in Thessaly. The date of the cataclysm of Deucalion is based on the known Parian Chronicle, which refers basically to the history of Athens. This chronicle, written on a marble plate in Paros in -264, gives much information about many ancient historic events that took place after -1600. Based on this chronicle, the cataclysm is dated circa -1529, which coincides approximately with the explosion of the volcano of Thera.^{b)} That explosion could have created enormous tidal waves, destroying not only Crete and the southeastern Peloponnese, but also Attica and Boeotia.

b. Nothing though has been reported in this chronicle about Thera, even though it is a neighboring island of Paros.

Moreover, Deucalion was, according to all ancient traditions, the king of Boeotia. However, nobody can connect that cataclysm with the areas "around *Dodona and Acheloos*," as Aristotle mentions ^{c)} — that catastrophe would be a memory of an older event. Besides, the fact that the Mycenaean Peloponnese had reached only after 300 years the power to campaign against Troy, does not coincide with the hypothesis that the catastrophe of -1529 was in mainland Hellas a catalytic event.

There are many theories concerning the ancient catastrophes that have taken place on earth and especially in the Aegean area. We record briefly the following:

A) The split of the mountains of Olympus and Ossa, and the outflow of the waters of Thessaly, which was once a lake (as the name itself testifies), to the Aegean. This cosmogonical spasm in Thessaly was perhaps a cause for its sinking, as the Meteora rocks reveal. This cosmogonical remoulding of Thessaly could not have taken place before 40,000 years because the bed of the river Peneus, as it is today, is studded with palaeolithic tools and findings of animals of that age.

B) After the end of the Ice Age in Europe and the floods that followed, there were possibly extensive evaporations and floods, until the time the waters were redistributed in Europe either to flood the Black Sea and to overflow into the Aegean.

C) A collision of a comet or an asteroid with our planet, which on the one hand, caused our planet to deviate from its initial rotation axis, and on the other hand caused extensive destruction:

c. Μετεωρολογικά 35ε.

perhaps the sinking of Atlantis (if the collision had taken place there), the change of the climate to the once temperate Sahara and Siberia and to other places on earth (because of the shifting of the poles), etc.

D) The split of the Heracleean Pillars (Gibraltar), which was once an isthmus between Europe and Africa. Perhaps, this happened simultaneously with the previous event. The result was the violent entrance of the waters of the Atlantic to the Mediterranean and the creation of the homonymous sea. Thus, the peaks of the old mountains were transformed into the Cyclades and the other islands of this sea, which was earlier a valley with lakes.

E) The explosions of the volcano of Thera.

If and when all these natural catastrophes took place is still unknown. Geology has not provided any certain answers. We only know that about 25,000 years ago, the first enormous explosion of the volcano of Thera had taken place, which would have created most certainly far greater catastrophes than that of the year -1529. We also know⁴⁴ that the last Ice Age in central Europe must have ended about -6500, and that the ice meltdown had already started by -14,000. The ice meltdown probably caused powerful evaporations and pelting rains. Thus, we can suppose that one or two catastrophic cataclysms occurred in Hellas at about -10,000 or -12,000.

Within the Hellenic myths and legends there have survived traditions for primordial natural catastrophes that occurred in our area, connected either with a cataclysm or with earthquakes and

fires. Aristotle refers repeatedly to the cataclysm and to a most ancient Hellenic time "long before the genesis of the present" ^d). «Θεογονία»^e) describes seismic and volcanic happenings in our country (the popular myth of the war between Zeus and the Giants presented these occurrences as the latter's result) and records the war against Atlantis, which symbolically attributes to the struggle of Heracles in the ocean against Geryon, but also with the imposition of Zeus over Menoetius and Atlas at the Hesperides.^f) Strangely, Hesiod's work does not mention Deucalion at all, a fact that points to the work having been composed probably before the -16th century. Moreover, "Ἔργα καὶ Ἡμέραι" records glorious old ages, and past human races (gold, silver, etc.), but notes with clarity only two race catastrophes which were due to geophysical causes, and which buried the Golden and the Silver race—the destruction of the others was probably the result of battles and wars. However, because Cronus dominated during the Golden Age, and since the war with Atlantis had taken place during the reign of Zeus, I presume that the Silver Race should be related to what Plato mentions in «Τίμαιος». As a result, the Golden Race was probably destroyed in an earlier catastrophe.

Prometheus, the father of Deucalion and helper of all peoples, as Aeschylus asserts, personified pro-cataclysmic Hellenism⁵⁴. According to the myth, Prometheus, besides his "crossing" to foreign lands (to enlighten other peoples), descended to the underworld; thus, the myth symbolizes the natural destruction of the Hellenic metropolis,

d. Μετά τά Φυσικά 983b.33, Μετεωρολογ. A14 and 35e, Φυσικά 22a.28.

e. 289-294 and 514-520.

f. Besides it is known that the tenth feat of Heracles was his conquering of the land of Geryon, as Diodorus Siculus describes.

until the time that Zeus pardoned Prometheus (and with the intervention of Heracles Prometheus came back strong again to life). This descent to the underworld probably correlates to Hesiod's "*covering by the earth*" of the Silver Race of the Hellenes, and with the "*when terrible earthquakes and floods occurred*" of «Τίμαιος» – regardless of the fact that probably all these did not concern the catastrophe during the time of Deucalion, but the catastrophe at the time of the Atlanteans.

A chronological approach to the events of the cataclysm that we find in "Timaeus", can be found in the same ancient source on which the platonic dialogue itself was based, that is, in the ancient Egyptian priesthood, which had retained all those ancient memories. A little bit later, in the 3rd century, there is a new flow of information from the same source. Another Egyptian priest, the Hellenist Manetho, recorded the dynasties of the kings of Egypt based on the secret documents of the Egyptian pyramids.

According to this chronicle of the kings, most of the leaders of the last dynasty before the cataclysm were the later apotheosised Hellenes: Hephaistus, Helios, Agathodaimon, Kronos, Osiris, Typhon, Horus, Ares, Anuvis, Heracles, Apollo, Ammun, Tithoes, Sosos, Zeus. After the cataclysm, the first reported king is Minis, synonymous with the king of Crete, Minos. This approximate dating of the cataclysm is established thus to the dating of the reign of Minos.^{g)} Based on Manetho's indications about the duration of several dynasties ^{h)}, the total time that

g. Minos was not the name of only one king in Crete. More than one king carried this name. Perhaps the name Minos in Crete was synonymous with the name of pharaoh or king. The known Minos, who had reigned before -3200, was certainly not the first one, and not the most glorious one.

h. Manetho was conscious of the mistakes of the old datings in Egypt, which were due to the occasionally different duration of the years (the lunar years of the 30 days on the one hand, and on the other as 'hours', that is, three monthly). As a consequence, the dates that he records should be in real 'solar years', and be therefore reliable.

passed from the time of Minos up to the 13th dynasty was about 2650 yearsⁱ⁾. Since the beginning of the XIV dynasty of the Hyksos is known to us, that is, about -1730, we conclude that the cataclysm must have taken place at about -4350, a date which agrees with the palaeo-anthropological evidence (and which, of course, refutes the theory about the -9th millennium) recorded earlier.

In addition, Manetho records the cataclysm of Deucalion as having occurred during the reign of the Pharaoh Misfragmouthis, that is, in the -16th century, without mentioning, however, anything about the volcano of Thera.

It is not certain if the scuttling of the Aegean Sea coincides with the older cataclysm of -4350, or if it was an even older geophysical event - for instance the flood of Dardanus in -12,000. In any case, the Hellenes experienced that event that happened in the Aegean, as the etymology of the word *Aegean Pelagos* proves. This word meant the "old flooded country", since the word 'pelagos' meant the "old country" (πέλειον ἄργος), and the word 'Aegean' is derived from the verb 'ἄϊσσω', which meant *rush into, flood*. Similarly, the *Myrtoon Pelagos*, in the north of Crete, derives from the Aeolian "μυρ" thus, the word "πλημμύρα" (flood). The word 'πέλαγος' (pelagos) only later on started to take the meaning of the "sea". Initially, it referred only to the area of the Aegean and meant the 'old land' which was flooded by the waters — an ancient memory which proves that the Hellenes were always present in that area.

The ancient traditions refer to a catastrophe

i. The duration of the dynasties I up to XI add up to 1926 years. Later on the dynasties XII and XIII total 700 years. Thus, we have a total of 2626.

that took place during the reign of king Dardanus, when Zeus crushed his uncle Iassios, the son of Atlas. In this tradition perhaps the enmity between Hellas and Atlantis is masked, as is the opening up of Dardanelles and the flow of the waters of the Black Sea to the Aegean, which was surely flooded from the melting of the glaciers. The name of the 'Aegos River' in the Dardanelles is perhaps connected to that flow.

According to a legend,^{j)} Heracles opened the isthmus of Gibraltar and made it a strait (Heracleian pillars). This legend perhaps reveals that these cosmogonical events had taken place during the years of Hellenic sovereignty. And if the destruction of Atlantis had taken the shape of a 'thunderstruck', then the one that followed in Hellas perhaps had taken the shape of the flooding (cataclysm). Proklos is in favour of this view, commenting in his "Timaeus"^{k)} that the "submersion" of Atlantis caused an "ἐπικλυσμόν" (overflow, flood) of the sea in Hellas, and from that time Poseidon, the god of the Atlanteans, took the name of "σεισίθων" (earth shaker) and "κυανοχάιτης" (blue-haired).

Moreover, Athanasios Stageiritis¹⁹⁹ records that according to one tradition, a strange change in the shape and track of the planet Venus was noted before the cataclysm, which modern astronomers explain as the approach of a comet – something which strengthens our suspicion about the coming collision of a comet on earth. Besides, the particular cause of that destruction is precisely noted in Τίμαιος^{l)}, which describes the collision of Phaethon, and its outcome, that is, the "transposition

j. Diodorus D.18

k. 58B-E.

l. 22.C

of the heavenly spheres that revolve around the earth”!

Thus, we can suppose that the natural destruction caused by the collision of an asteroid on earth had taken place about -4350, with catastrophic results not only for Atlantis, but also for the Mediterranean and the Aegean. At that particular time, geologists assert that the Sahara was transformed into a desert. However, besides those catastrophes and the subsequent one at Thera, it is probable that another earlier catastrophe had taken place, perhaps the so-called catastrophe of Ogygus, which destroyed the Golden Race. That first catastrophe is perhaps related to the explosion at Thera in -25,000 or to the opening of Dardanelles in -10,000.

In any case, the cataclysm of -4350 destroyed not only the glorious “Dios civilization”, but also the memories related to it. The fact that the intellectual civilization of Thrace up to the -2nd millennium was far more advanced than that of southern Hellas was probably because Thrace had not suffered in the same degree from the cataclysm of the southern country. Besides, the flood victims found refuge there, establishing new settlements and colonies and expanding from there to the rest of Europe. This is revealed in the myth of Deucalion, according to which Deucalion “*walk[s] ahead throwing behind him rocks*”: he should have moved to new countries where he creates new peoples. Thus, after the cataclysm, the Mediterranean civilization spread again to all the corners of Europe. Much later, at about -3000, the descendants of the northern Hellenes would return with new dialects and new

names (Achaeans, Dorians, etc.), carrying also the confused memories of that ancient natural cataclysm that their fathers had described to them.

The Hellenic Race

During the historic millenniums that followed, the Aryan race (the Mediterranean) had as main living spaces the three southern peninsulas of Europe (the Balkan, the Italian, and the Iberian) as well as Asia Minor. The survival of these three Mediterranean peoples in these southern peninsulas resulted over a period of time in racial differentiation among them. From the racial variations which developed in these separate settlements⁵³, three distinct yet related stocks were slowly created, the Hellenic, the Italian, and the Iberian (or Atlanto-Mediterranean).

In the Middle East another branch of the Mediterranean race had been shaped, the so-called *Eastern-Mediterranean*, while Asia Minor, especially its western coast, remained Hellenic in population, thanks to the Aegean Sea and its islands which were always dominated by the Hellenic race.^{a)}

However, in these three European peninsulas —

a. We shall see how in Asia Minor the Mediterranean race was constricted and alienated to a high degree by the Touranians.



The modern living space of the Mediterranean, according to von Eickstedt.

especially in the two peripheral—the Mediterranean race survived, despite the pressures and invasions of foreigners. The geographical shape of the peninsula, which does not allow for a replacement of populations, contributed to the race's survival. The Mediterraneans pushed from the north, they could not leave. In the worst case they would intermingle with other races. While in central Europe there prevailed racial mobility, in which peoples were pushing each other, in the three peninsulas (as well as in Nordic Scandinavia), there was relative population stability, and thus racial equilibrium. The same applies, to a greater degree, to the whole insular Hellas.

In the Balkan Peninsula the Hellenic race was never displaced. At times, it was strongly pressed by foreigners, and suffered certain intermixtures, but remained immovable. Poulianos points out

that "*these influences were of a small relative importance and did not manage to change morphologically the initial types, but they brought, nevertheless, certain variations*"¹⁷⁶. Thus, we must deal with the history of these pressures and with the racial structure of the entire Balkan peninsula. In this way, conclusions can be drawn for both the ethnological structure of Hellas' neighbouring countries and their relation to its ethnological picture.

The Hellas of the ancient and hellenistic years always remained racially Mediterranean; palaeo-anthropological evidence verifies this undisturbed racial continuity. The American anthropologist Angel studied the skeletons found of ancient Hellas, both those from the Achaean period and those of the meta-Mycenean, the Classical, and the Roman. He even studied and compared a small number of skulls from the Byzantine period. His conclusion was clear: that despite relative polymorphy,^{b)} these skeletal remains are of the same Mediterranean people, a stable people who remained unaffected by the passing of the ages⁸. The main elements of these calculations appear below in Xirotiris' concise table¹⁶².

The only gap that exists in the research concerns the Dorians, who had the habit of burning their dead. Thus, pure Doric skeletal material has not been found. Only indirect conclusions can be drawn from a comparison of the earlier Mycenaean periods with the later Classical and Roman periods—when the Dorians had intermingled to some degree with other Hellenes and cremation

b. Polymorphy was natural for a people who lived in such a large geographical area.

	Earlier Bronze Age (-2500)	Achaean (-1450 -1150)	Iron Age (-1150 -650)	Classical (-650 -150)	Roman Age (-150 +450)
Cranial length	186.2	185.4	184.0	186.7	183.4
Cranial breadth	140.5	140.2	141.8	140.7	141.6
Cranial height		132.9	133.7	133.0	132.7
Index B/L	75.6	76.0	77.3	75.5	77.2
Index H/L		72.0	73.0	71.5	72.4
Zygomatrics breadth	129.6	129.3	132.5	131.5	133.7
Facial height	68.2	68.4	68.0	68.6	69.6
Facial index	52.7	52.9	51.2	52.6	52.1
Nasal breadth	25.1	24.0	24.4	24.8	24.8
Nasal height	49.5	49.5	50.3	50.8	52.0
Nasal index	51.1	48.5	48.5	49.0	47.7

had ceased. Thus, from this comparison, the stability in the main dimensions of the skull is clear. The unalterable cranial height especially shows that the Dorians were not a Dinaric race—since it is known, the main characteristic of the Dinarics is a cranial height in the order of 140mm. The same thing is revealed from a diachronical comparison of the cranial lengths.

However, a small increase in facial breadth (zygomatrics) as well as in the nasal height is noted. These differentiations may indicate a somewhat Dinaric admixture of the Dorians, even though they are not accompanied by a respective increase in facial height and nasal breadth,^{c)} and even though the same phenomenon had appeared in the morphological development of the other Mediterranean populations of Italy¹⁸¹ and Spain⁴⁸.

Wilamowitz acknowledges a somewhat Illy-

c. During the same period the Dinarics of Serbia had a facial height of 71-72, zygomatic breadth of 136, nasal breadth of 25.5, and nasal height of 52-53, as Gavrilovic testifies⁷³.

d. C.326

rian mix of the Dorians. According to Strabo^{d)}, the Illyrians made some appearances in Hellas, particularly in Boeotia, but also in Epirus, something which Thucydides also detected about the Acarnans, about whom he wrote that they were "barbarians"^{e)}, and spoke an "*intelligible language*"^{f)}. A specific Dorian race was also called 'Hylaeoi', coming perhaps from the Hylaea in the Ukraine ^{g)}. The psychical endurance which characterized the Dorians was possibly due to a Dinaric admixture, in accordance with what we have seen in the psychical characteristics of the European races. Thus, without excluding any Dinaric participation in the branch of the Dorians, this could not be in any case considerable. A Dinaric admixture, on the contrary, is noticed much later in the Roman period—there is an increase of the index B/L and of the dimensions of the face, but not of the cranial height.

In addition, the anthropological data concerning the Hellenic race certify that from ancient times it was a Mediterranean race characterized by gracility, mesoprosopy, leptorrhiny and being in the limits between chamaicrany and orthocrany; however, the diachronical stability of its characteristics was remarkable.

A comparison of the anthropological data of the ancient Hellenes with the contemporary ones (even though modern research is scarce and insufficient) yields a complete correspondence. According to the research of Poulianos¹⁷⁵ and Papanikolaou¹⁶⁶, the modern head length of 186-189 corresponds approximately to the cranial length of the above table, as the modern facial

e. B.81

f. C.95

g. Herodotus D9 and 18.

h. The facial breadth of living people is about 12-15mm larger than the breadth of skeletons. The head length is about 7-10mm of the cranial one. The decrease of about 3-4mm in the head length between the ancient and modern times is due to the brachycephalization, which affected mainly head breadth.

breadths (139-143) correspond to the ancient zygomatics breadth (129-133).^{b)}

Since ancient times a differentiation can be detected mainly in head breadth (which has increased to about 6-7 mm), and as a consequence to the cranial index of breadth/length, which from the mesocrany of the ancient times has developed today in the brachycrany.ⁱ⁾ But, as I shall explain, this is due to the pan-European phenomenon of Brachycephalization, in which the Hellenic nation became part of this process—even from the classical times the Hellenic nation ceased to be dolichocranic and became mesocranic.

Besides, according to Apostolakis³, the cranial height of the modern Hellenes is 131-134, the same with the ancient Hellenes; thus, the cranial index of H/L is about 74. Therefore, the basic anthropological traits have remained similar to those of ancient times. Thus, rightfully, Poulianos has concluded that *"the palaeoanthropological evidence reveals that there is a genetic continuity in the population of Hellas from the Neolithic period till today. The incessant shifting of the populations was taking place from some relative anthropological types, and they reflect more the phases of the struggle between the several races and not the coming of a new racial element"*. The German historian von Rotteck had reached the same conclusion a century ago: *"this chain of unified tradition, and even more that of language must have linked into one Nation the several Hellenic races (even though, initially they were different and intermingled) with the main mass of the basic stock from which they came from, and kept them contin-*

i. We have 'mesocrany' with indexes from 75 to 80, 'brachycrany' with indexes greater than 80, and 'dolichocrany' with indexes smaller than 75.

uously together despite their internal dissension"¹⁹².

The arrival of the Dorians in southern Hellas created an upheaval, that was either direct and aggressive or indirect and cultural. Thus, not only does a serious cultural gap in the archaeological research of the period appear, but also a misunderstanding as far the genesis of the alphabet is concerned, which supposedly derives from the Phoenicians. The Hellenic alphabet must have succeeded, however, the Linear B of the Mycenaean period at about the -12th or -13th century. The Hellenic civilization of that period was so advanced that only it could be in a position to move from syllabic to phonemic writing. Unfortunately, archaeological evidence of writing in Hellas between the -12th and -8th century has not been discovered so far, but this does not mean that the Hellenes then had ceased using any writing method.^j) Because the alphabet issue is important, I shall briefly refer to it, even though this is not the basic focus of this study.

Syllabic writing followed hieroglyphics, in which every word was represented by a picture. In this method, every syllable was represented by a symbol that reminded a word which started with that syllable. To this second stage 'Linear script' belonged. The great revolution in writing came with the third stage, the phonemic script: every phonemic now had its own symbol. It is also known that the Hellenes were responsible for this revolution in writing, since the Phoenicians were writing only with consonants, dismissing the vowels—that is, their script was essentially an imperfect syllabic script.

j. However, the most ancient found Hellenic letters are dated from the -13th century in Egypt. See a relevant article of G. Georgalas in the periodical "Daulos", issue 170.

The question is whether the symbols of the Hellenic letters were borrowed from the Semitic script of the Phoenicians, as many people believe, or on the contrary were of Hellenic origin. I believe that the writing symbols were born of the Hellenes, and this for three reasons:

a) In the Hellenic linear scripts, there were already the germs of phonemic writing which followed, since there were symbols for some pure consonants (and not syllables), and for pure vowels (which the Semites never acquired). For instance, in the Cyprus-Minoan script there were symbols for the letters K, Φ, P, Π, M, while in the Linear B there were also symbols for all the free vowels.

b) In the new phonemic writing, there are some letters (Y, O, M, K, N, Z, Σ, Λ and T) which correspond to the previous Cyprus-Minoan Linear script.

c) The representations of all the phonemics correspond to Hellenic words, which started from that phonemic—and not Semitic words. Nevertheless, it is obvious that the letters should represent again one thing, as this was happening in the previous progressive writing stages.

Indeed, the letter T symbolizes the hammer, which when struck (Τύπτει) creates the analogous sound. The letter Δ represents the triangular tool through which humans create 'Δούπον', that is, a pounding noise, while the letter K represents a similar tool that strikes woodwork or a door—Tsatsomiros describes the difference in sound from the strike to unseasoned wood (doup) and to dead wood (kag)²⁰⁶. The letter Γ also repre-

M Z 44 :N H Y O

m ze zo ne ny y o

┌ ㄨ ▽ ≤ ≠ ◊

ta k gha li pa r

Letters of the Cyprus-Minoan script with their respective pronunciation.

sents the angular tool which one uses to incise — creating the analogous sound — as it is in ‘Τύης’, the plough that furrows the earth. Moreover, in the Cyprus-Minoan script, the syllable ‘γα’ in written form had a pointed shape, which turned downwards. The letter Λ has the shape of a sharp stone (‘Λας’ in the most ancient Hellenic root), which, however, does not point downwards — similar to the Cyprus-Minoan. The letter P, as far its sound is concerned, is related to the ‘Ροή’ (flow), and it pictures the (Ρέον) flowing liquid from a round vessel. In the Cyprus-Minoan linear script, respectively, the letter P was symbolised by a falling drop. The letter M is related to maternity (‘Μα’ in the Dorian dialect) and symbolizes the legs of a woman giving birth. The letter Θ, from the verb ‘Θεώμαι’ (to view, behold), symbolises the eye. The letter Π came from ‘Πνοή’, breath of wind, that causes the ‘Πλούν’ (sailing), and is represented by the square sail of a ship, in con-

trast to the letter Φ, (from the verb 'Φυσώ' 'blow') that is symbolized by the swelled sail on the mast.^{k)} And in the Cyprus-Minoan script, the syllable 'πα' reminds us of a mast with sails. Similarly, the letter Β, conceived from the 'Βοή' or bluster of the north wind (Βορράς), is pictured by two spread triangular flags. The letter Ξ, with a well-known sound from the 'Ξάσιμο' or carding of the lambs, has the shape of the card. The letter Σ represents either the retrogressive movement of the earthquake or the hissing sound of the snake,^{l)} while the letter Ζ came from the name Zeus and represented the shape of the thunder—as this is shown in the Cyprus-Minoan script from the syllables 'ze' and 'zo'. The letter Χ perhaps shows the clepsydra (sand-glass) with which they counted Χρόνος (time) or the shape of a dancer with open legs and hands (Χορός=Dance), while the letter Ψ is a photographic representation of the touching (Ψαῦον) hand. The letter Ν, in its initial shape with perpendicular lines (ϛ), represented the steps of a temple ('Ναίω'=reside). The Cyprus-Minoan script of the late period had respective symbols for the syllables 'νε' and 'νω'. The letter Υ, as Tsatsomiros states²²⁵, "*expresses by its shape the most ancient of the shapes, which denoted the closed concavity in which naturally or by artificial means it was possible to gather the water 'Υ-δωρ' or generally the liquid 'Υ-γγά'*".

The rest of the vowels represent the human mouth that pronounces them—the Semites did not write the vowels. Obviously the Ο represents the round mouth, the Ι the straight mouth that

k. The digit Φ is more recent—initially it was written with the digits ΠΗ. Respectively, the Θ earlier on was written with the digits ΤΗ. These digits (as well as the digits Ζ and Χ), according to Lucian and Suidas, were coined by the wise man Palamedes, that is, during the time of the Trojan war. The other digits were even older: from the middle of the second millenium.

l. Orpheus Αργοναυτικά 998.

pronounces this sound (in a straight position, for the facility of writing), while the **H** (which was initially written \equiv) represented the lips with the line of the teeth, which pronounce this phonemic (in between the 'i' and 'e'). The letter **E** (was initially written \Leftarrow) shows on the side the mouth with the tongue that pronounces it, while the **A** (whose initial shape was reclining \Leftarrow) shows also on the side the wide open mouth that pronounced this phonemic.

On the contrary, in the Semitic language there is no pictorial relation of **B** with the house ('beth' in the Semitic language), of the Δ with the door (daleth), of Γ with the camel, of **Z** with the weapons, of **N** with the fish, etc. — and the relation of the reverted **A** with the ox (aleph) is unique and far-fetched. The Semites, while appropriating through the Phoenicians the Hellenic phonetic letters,^{m)} also took the initial from the right script of the Hellenes, a method that is still in use today, while the Hellenes later on proceeded in the method which went from left to right and right to left alternately, and later on to the script from left to right.

After the upheaval of the Dorian invasion, some Hellenes thought (still unknown how) that the letters were of a Phoenician origin, thus, creating this historic misunderstanding themselves. Without a doubt, the letters are of Hellenic origin, since these represent words and sounds of the Hellenic language. In ancient times this position was also supported by *Diodorus Siculus*ⁿ⁾ by Evans today, who believes that the letters were transmitted from Crete to

m. As we shall see, the Semitic homoglossy did not develop from a race absolutely strange to the Mediterranean. It was developed from Orientalides, who later on semitized, glossically speaking, those Armenoid coming to the area (Jews and others).

n. Z.15

the Philistines and Phoenicians, to return later to Hellas. As the existing analogies with the Cyprus-Minoan script reveal, the final formulation of the alphabet is perhaps due to the Hellenism of Cyprus; from Cyprus the alphabet moved to Phoenicia and from there to Ionia and to the rest of Hellas. From Phoenicia, the Hellenes received only the names of some of the letters, for instance, alpha instead of aleph, beta instead of beth, etc. This is what Herodotus meant with the term "Phoenician letters".

Guenther's Theory

Toward the end of the 19th century, the German-British writer Chamberlain, wishing to become accepted in Germany where he lived, argued that from the ancient Aryan race only the German people have remained until today pure, and that to these people the contemporary renaissance is due. At the beginning of the twentieth century, a German-Jew social-democrat, Walter Rathenau,^{a)} combining his mishellenism with his psychological need to become accepted in German politics, supported Chamberlain's views, asserting that all ancient civilizations were due to the Northern European race, that that race had extended to Hellas and had created then its classical civilization, and that the admixture later on with the Hellenic aborigines was the cause of its cultural collapse¹⁸⁵.

This ideology was later adopted by scientists who were well-disposed toward German National-Socialism, the latter made the mistake to extol the Nordic race (instead of the "ethnological

a. Rathenau, a minister of Germany after the WWI, was murdered in 1921 by German nationalists.

b. As we shall see on pp. 229 (footnote 1), the German people do not form a pure 'anthropological' race, but an 'ethnological' one. It is a mixture of three anthropological races, mainly of the Nordic and the Baltic, but also of the Dinaric.

c. Characteristically, in "Mein Kampf", Hitler writes that "*if the Germans in the ancient times were living in the south, they would have built a similar civilization to the Hellenic one*". Later, on January 18, 1942, talking about prehistory to his collaborators, Hitler said that "*our ancestors were certainly not of this country. Our country is a dirty land, and they had probably passed from this land. When they ask us about our ancestors, we should always indicate the Hellenes*"!¹⁸³

d. Of course, the main achievement was finally the discovery of the lower jaw of the so-called "Hellenopithecus", who had preceded the humanization, in 1942 in Attica by a German palaeo-anthropologist, as well as some palaeolithic tools in Copais.

race" of the undoubtedly great German nation)^{b)}. Of course, Hitler himself did not believe in this theory but he allowed it to spread as propaganda.^{c)}

Thus, the German anthropologist Hans F. Guenther undertook the mission to support this theory scientifically, with the publication of a book, in 1929⁸⁰. In this book, Guenther alleged that the Hellenic and Latin civilizations were the products of the Nordic race. Later on he claimed the same theory in another book on the ancient Median civilization.

Because Guenther's arguments were not, however, sufficiently based on anthropological evidence, anthropologists and palaeo-anthropologists were sent to Hellas, during the time of the German occupation, to collect more evidence.^{d)} In 1943 Guenther believed that he was better prepared to present his theory which he did after the war with the publication of two books concerning the Hellenic and Italian civilizations.

What was disappointing, though, was that Guenther, an anthropologist, used in his book⁸¹ very little anthropological data, and the few data that he mentions are superficial (he gives, for instance, only the cranial indexes of B/L, evidence which does not have any diachronical and racial interest). Even more disappointing is that he ignores completely the impressive results of the researches of other scientists and colleagues, such as Angel. Guenther's only reference to anthropological research was the study of his compatriot Fuerst on the royal tombs of Mycenae⁷², where the few skulls that were found there present a large cranial length (194.6). Angel, however,



Modern restoration of the faces of the royal skeletons of Mycenae (from the British professors Prug, Neave, and Musgrave) revealed purely Mediterranean characteristics: pictures left and centre. For comparison, right, typical Nordic.

believes that the royal family of Mycenae did not come from any northern country, but from the same Hellenic population of the Middle Bronze Age⁹. Perhaps this family came from the Proto-Mediterranean race, which was indeed long-headed, and maintained with its endogamy its ancestral characteristics. For this reason, royal skeletons are never considered representative of a people. Torgersen²³¹, for instance, does not consider the skeletons of the princes found in Norway representative of the then population of the country.^{e)}

Angel's cranial measurements are enough to refute Guenther's theory that the carriers of the ancient Hellenic civilization were Nordics. I deal here with this theory because it is a commonly held conviction among Europeans. So far, this theory, without the slightest reaction from the Hellenic side, has managed to prevail in the minds of educated Europeans, not only Germans, and

e. The closely knit eyebrows which appear in some of the Mycenaean golden masks of kings could never be a characteristic of the nordic race.

has become a commonplace that the blond, Northern Europeans built in Hellas the classical civilization, which collapsed after the admixture of the Nordics with the aborigine Mediterranean!

Only among anthropologists is there hesitation to accept this belief. Ilse Schwidetzky, for instance, even though she does not exclude the contribution of the Nordics in the Hellenic civilization, notes that "*to interpret the cultural fall with the dis-Nordism, is an extremely superficial and petty conclusion. The conclusion would be logical only if we had recorded every 'gentle', 'high minded', and 'creative' quality to the psychological potential of the Nordics, and then to consider as dis-Nordism every decrease of these qualities. From the few, though, data which exist in the field of racial psychology, such a correlation cannot be deduced*"²¹⁶.

In fact, I would say exactly the opposite. As I mentioned in the Introduction, the Nordics are from the purest races in Europe, as far as the merits of the culture are concerned. Burkhardt, a specialist in racial psychology, notes that "*there is not a predisposition in the Nordics for any love of the arts and ceremonies. These are things which are foreign in the consciousness of the Nordics*"³⁴. As I have remarked formerly "*the Renaissance, with its exaltation of the European spirit which still touches our days, bloomed mainly in Italy, France, south Germany, Spain, and Austria — not of course in Scandinavia*"⁵³. The Nordics, gifted in the field of technical civilization, if they were present in ancient Hellas, would have developed technology more, and not the arts and the letters, which was the main achievement of classical Hellenic culture.⁹

f. Guenther himself mentions the poor spiritual life of the Nordics. In the areas of the Nordics, temples were absolutely unknown in prehistory, in contrast to the numerous Pelasgic temples. Guenther wanted to prove with this that the Pelasgians were native Mediterranean, and not Nordics. The temples, however, and the intense religiosity in Hellas continued and even later—that is, after the alleged arrival of the unreligious Nordics.

According to Guenther, the Ionians, Achaeans, Macedonians, Dorians, and Illyrians were blond Nordic races which conquered Mediterranean (Pelagic) Hellas and created the Hellenic civilization — that is, a variation of the today fallen myth of the Indo-European race, which according to him is called Indo-Germanic. The disintegration of classical civilization started with the liberation of the slaves (the old Mediterraneans who did not speak Hellenic), the entrance of the Armenoid from Asia Minor, the admixture of the populations, and finally the entire “*dis-nordism*” of the country.

One wonders, though, why the Nordics in their own countries were so backward in culture, while in Hellas they supposedly managed to build such a tremendous civilization. Even centuries later, in the Hellenistic period, which Guenther scoffs as a period in decline, what were the cultural achievements of the Nordics? Could they be compared to the “*small poets and small artists*”, as he says, of the Hellenistic period? ^g) He should have answered first these simple questions before trying to weave his theory.

Besides, back in those days, the Nordics were still on the northern shores of Europe (southern Scandinavia, Denmark and the shores of the North Sea) and for centuries did not descend toward the south. According to the German historian Schiebler, “*southern and northern Europe were not in any contact; only after the shores of the Northern Sea flooded, when large stretches of land were immersed in water, did a large portion of the population move to the south (Cimberians and Teutons, 120 bc.) looking for*

g. About the cultural decline in Hellas at that time and its causes, see my *Introduction to Biopolitics*. As Strabo mentions (c 291), during the Hellenistic period, the Germans lived primitively in huts, and had no knowledge of agriculture. Moreover, according to the German historian Schiebler, the Germans of that time did not have any type of script, and their “*knowledge for the cultivation of the ground should be non-existent*”²⁰⁷.

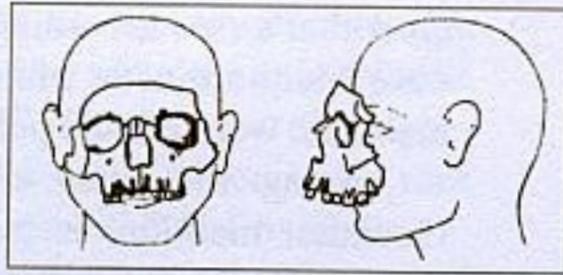
land, a fact that contributed to the initial conflicts"²⁰⁷. In other words, during the time of the Mycenaean civilization, the Nordics had not even reached central Europe. When the Nordics came into contact with Greece for the first time in the fourth century with Alarich, they "contributed" to Greek civilization by plundering Delphi and Olympia and by destroying completely the sacred site of Eleusis.

It is true that in Guenther's time, the anthropological view that the Mediterranean race was the macrycephalic (long-headed) race from the Balkan Peninsula that had spread the first cultural elements in Neolithic Europe had not yet been crystallized. But what was the situation of the other European races in the Neolithic period?

When the Mediterraneans started to cultivate the earth systematically, to create a ceramic civilization,^{h)} and to build colossal megalithic buildings, the other European races possessed cannibalistic habits, as Wiercinsky states²⁴⁴. And when later on, during the Bronze Age, these northern races increased in central Europe, the Mediterranean habit of formal burials of the dead (a custom that "*shows a respect for death*"¹⁰⁷) ceased and the dead are again thrown into ravines, while simultaneously customs of cannibalism dominated as well as the use of skulls for masks and for wine glasses¹⁰⁷. Would this then be the civilization that the Nordics would bring to Hellas?

As they moved to the north the Mediterraneans carried linguistic seeds to Europe, some of which were Pelasgic. Thus, for instance, the root "λύκη" that denotes light is Pelasgic—this

h. The construction of palaces (μέγαρα), which according to Guenther was of Nordic inspiration, was established in Hellas even from the -6th millenium (Sesklo, Otzak, etc.).



They used the skulls of the dead as masks (sketch given by Jelinek)

root was implanted in all the languages, as lumen, luna, light, Licht, look- and the word "πύργος" (castle), that became "burg", etc. Even the god Dias (Zeus) became in Latin Diespiter, because of a poor rendering of the words Dias Pater, while in northern Germany Zeus becomes Ziu. The transmission of such Pelasgic words and deities in Western Europe proves their dispersion from the south to the north, since the supposed "Indo-germanic" invasion to the south occurred later on. According to Guenther, *"perhaps some of these deities were taken from the foreign pre-Hellenic cult, but were transformed, however, into pure Indo-European deities"*. Did the lowbred Pelasgi slaves have such influence on their "northern masters," that they could transmit to northern Europe gods¹⁾ and words? And if in Hellas there lived two so completely different peoples, how then can we explain Herodotus's characterization of the Hellenic nation (H.144) as *"having the same blood and language"*?

The interpretation of the Linear script proved that both the Mycenaeans of the Peloponnese and the Minoans of Crete spoke the Hellenic language; it also reveals their racial kinship, if not identity. This, however, conflicts with

i. If we exclude the German god Ziu, who was for them the god of war—perhaps because they heard the Hellenes invoking him in battles—and the father god Odin—from a poor hearing of "ὁ Δίας"—, the religious mentality of the ancient Germans was absolutely different from that of the religious Hellenes. They had neither temples nor priests as Schiebler writes. Unlike the Hellenes they had a "god of evil", Locki, something inconceivable to the religious conception of the Hellenes. The German lack of religiosity was revealed later on—perhaps when the influence of the proto-Mediterraneans ceased. According to their mythology, Odin and the other gods finally killed each other ("the twilight of the gods"), and the world remained without gods!

Guenther's view according to which the Cretans were Mediterranean while the Hellenes of the mainland were Nordic people.

Among the little cranial evidence that Guenther mentions is the Neolithic skull that was found in Agiorgitika, Arcadia. C. Coon and Debetz considered this skull Mediterranean. Breitinger also examined this skull and noted some distinctions between the Mediterranean and the Northern skulls—which were all at that time oblong—especially the point of the occiput that in the Mediterranean race is higher. Despite Breitinger's categorical assertion—an assertion that Guenther also notes—that the skull of Agiorgitika is Mediterranean²⁸, Guenther stubbornly writes that "*I want to consider it of the Nordic race*"!

Guenther, however, was unlucky because in 1962 other Neolithic Hellenic skulls were discovered in Nea Nicomedia near Thessalonike¹⁶². They were skulls belonging to the Mediterranean race, with perhaps an Alpine proportion, and not a Nordic one.^{k)} Guenther does not mention anything at all about these skulls in the second edition of his book.

The recent craniometric data of the Mycenaean and the post-Mycenaean age (see table on page 91) do not leave any doubts about their Mediterranean descent. The cranial index of height/length—one of the main features of racial characteristics—is about 72-73, which for the Nordic race did not exceed 70. The cranial lengths are about 184-186, when the respective ones of northern Germany were larger than 190.

k. Cranial lengths of 183.5 are very small to be considered Nordic, and heights of 135.3 are inconceivable for the Nordic race. The cranial breadth of 144.8 implies an Alpine mix—an opposite direction of the northern stenocrany. The same is true of the facial height (65.0) and nasal dimensions.

The cranial breadths of the Mycenaean age exceed 140, when at the same time the Nordic race had less than 137. The fact that the Mycenaean skulls belong to the Mediterranean race was recently verified also by R.P. Charles⁴¹.

If we compare the cranial features of the ancient Hellenes with those of the ancient Spanish, we notice a great similarity—since they both belonged to the same Mediterranean race—but also we notice a sign of differentiation. The Hellenic nation had started since then to differentiate itself: More specifically, we notice mesocrany (index B/L larger than 75), smaller facial height, and thus a smaller facial index (52.5 instead of 53.7 of the Spanish) and bigger nasal index (48.5 instead of 46.8 of the Spanish). These figures suggest that the Hellenic nation, within the framework of the Mediterranean race, had already discarded dolichocrany, was less leptoprosopic, and less leptorrhinic. That is, characteristics that would not be expected by a mix with the Nordics.

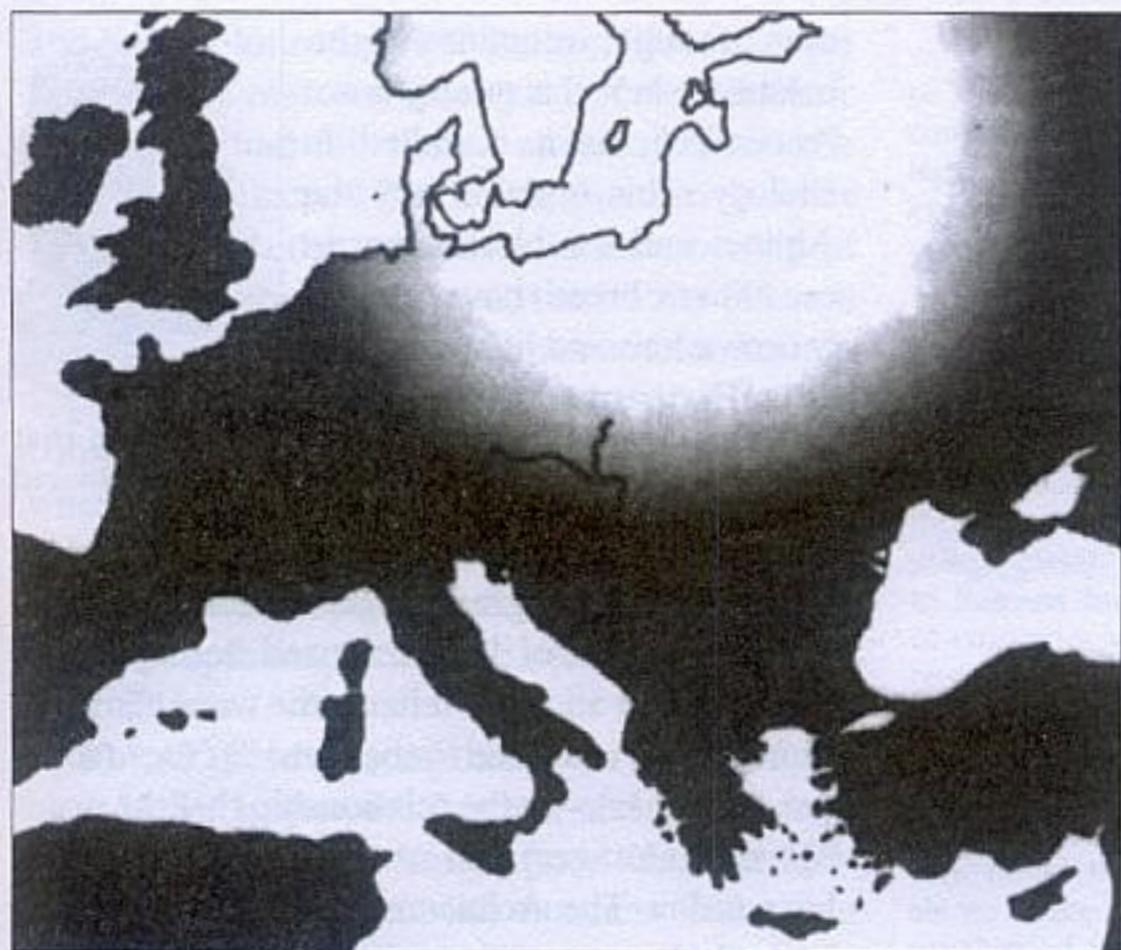
Guenther's theory received another severe blow when Angel asserted⁹ that the Mycenaean skeletons showed that a common cause of death was thalassaemia, whose gene presented an incidence of 22%. The existence of such a characteristic disease for the Mediterranean race does not leave any margin for doubt about the Nordic race.

Guenther, without considering the findings in Lerna and the measurements of J.L. Angel, writes that "*instead of the direct racial elements, for the Homeric period, that is, the period of the burning of the dead, we can consider the physical descriptions of the Homeric gods and heroes given in the Iliad*

and the Odyssey"⁸¹. This is a naive assertion. People do not attribute to their mythical gods and heroes their own common characteristics; they attribute to them rare and exotic qualities. Guenther certainly accepts this, writing, however, that the mythical characteristics reflect the ideal type, one that the degenerate people recall from their old better racial self. Therefore, when Homer presents the gods and heroes as blond and blue-eyed, this according to Guenther means that the degenerate people remember the mighty Nordic race of the past. If this applies, however, to a degenerate people, it can also apply to a healthy people who imagine its heroes with rare and unusual characteristics. In other words, this mythical description of unusual characteristics does not necessarily indicate a degenerate people or not. And this is the fallacy in Guenther's logic.¹⁾

Let us examine more specifically the issue of the hair lightness from an anthropological perspective. Generally in biology, colour is considered a trait of secondary importance¹⁷. Darwin used to say that "*anthropologists consider colour an unimportant element*". Once the Periactic race had a uniformly deep colouring—and as the anthropologist Debetz and many others assert—but later on in the north discoloration occurred. This discoloration, that is, the reduction of the color substances, was a kind of limphatism that appeared suddenly. According to the Swedish anthropologist Lundman, this discoloration must have taken place at the end of the Palaeolithic or at the beginning of the Mesolithic age. Perhaps this mutation is connected to the flight of Phaethon,

1. In Logic this fallacy is called "*sophisma per accidens*"⁵⁵.



The mutation of light colouring took place in northeastern Europe. The human ethnic groups that were there went through this mutation: the Nordics, the Baltics, and part of the Mediterranean (North-Mediterraneans) and the Dinarics (Norics). In more distant areas this mutation was less intense.

which occurred in the middle of the -5th millennium (see page 96).

The discoloration was more intense in the north and the northeast of Europe (areas of the Nordic and Baltic races); and less intense in western and central Europe (areas of the Alpine and northern breeds of the Mediterranean). With the passage of time, because dark hair is a dominant trait (as Biology asserts), the Alpine and the northern Mediterranean became darker. Their

eyes, though, remained light-coloured since this quality is not "recessive", as it is called in Biology. This explains why the Alpines and the Norics (northern Dinaric breed) have generally brown hair and light-coloured eyes. Furthermore, after -3000, northern Mediterranean elements from the northern Balkan peninsula infiltrated Hellas and brought a great degree of light-coloured eyes and a lesser degree of light-coloured hair.^m) It also seems that in ancient Hellenic the word "ξανθός" (fair-haired) is related to the word "ξένος" (stranger, foreigner) — as the relationship that the words "ξένος" (stranger) and "παράξενος" (strange)ⁿ have today. The Achaeans and the Ionians, who in mythology were the sons of Xouthos (in Dorian Ξανθός), must have had auburn hair.



Noric type, that is, light-coloured Dinaric.

The rarity of fair hair and eyes in Hellas certainly contributed to the fact that they were considered beautiful and were attributed to many heroes and gods. It is not, however, correct that all of the gods and heroes of classical Hellas were described as light-coloured. It was natural that the sun god Apollo was considered "golden-haired", and it was obvious for Io, the goddess of the dawn to be described as "rose-fingered" (Guenther's conclusion that "rose-fingered" refers to the "rosy skin of the Nordic race" is at the least naive). It was also logical for Poseidon to be considered "dark-haired" and his wife Amphitrite "dark-eyed".

Perhaps the Hellenes attributed fair hair

m. The degree of light-coloured eyes in Hellas today is 3-4%, while mixed coloured eyes (brown-green for instance) exceeds 40%. On the contrary, as Poulianos asserts¹⁷⁵, the degree of auburn hair is 1-2%.

n. Similarly, there is an etymological relationship in French between the words *etranger* and *etrange*.

and light-coloured eyes to their mythical heroes for atavistic reasons, since part of the Hellenic population had fair-haired ancestors from the northern Balkans.^{o)} But it was also due to other reasons. First, the subconscious relationship of the blond colour to the sun,^{p)} since the latter is the life giver. Second, blond hair makes women appear younger, since the blond colour is subconsciously related to the fair hair of children, which become darker later on. It is known that babies are the carriers of many atavistic elements, such as dolichocephaly and light-coloured eyes, which people attributes... to the milk feeding of the babies.^{q)}

For all these reasons there was indeed in ancient Hellas respect for fair hair and the light-coloured eyes which gradually waned when the Hellenes came in contact with northern European races.^{r)} Throughout Europe women continue to dye their hair blond to look younger. Euripides in his plays refers to “ξανθίσματα”, that is, to the dyeing of hair blond. Dionysios of Alicarnasus notes that from the beginning of the -5th century, there were some artificial means for dyeing hair. The theatre masks of many mythical heroes had blond hair. All these testify that the hair of the ancient Hellenes was generally dark, since they had a desire for artificial light colouring.

Since fair-hairedness was a relatively rare phenomenon in Hellas, naturally it was considered unique and eccentric. Moreover, the same was true not only of curly hair and the small distance between the nose and upper lip, but also of the so-called “Hellenic nose”, which was in reality

o. The feeling of beauty for the combination of dolichocephaly-leptoprosopy or brachycephaly-euryprosopy which is referred on page 32 is also atavistic.

p. For almost all peoples the sun was usually the first deity. Its bright yellow colour held a significant influence to the human consciousness. That was the reason why gold, the shiny yellow metal, became so dear to humans for the production of cosmetics and a universally recognized means of numismatic transaction. The atavistic human worship of the sun is latent – as well as of silver for the moon. In the Balkan peninsula the rare blond hair colour which shines in the rays of the sun is worshipped. Subconsciously fair hair has a charming quality for it was related to the sun worship.

q. This reminds us of the biogenetic law of Ernst Haeckel ⁸⁹. Even though this law is not absolutely acceptable today, still there are some traces of truth in it.

r. Aristotle, in *Φυσιολογικά*, presents the brave man as having skin and eye colour not as dark as the Egyptians, but not very light as well, having coarse hair, and not the soft hair of the northern race. White skin and light-blue eyes are signs of cowardice; the intelligent man has brown hair, while the decent man has black eyes.

s. Characteristically we can note: the clay metope of the temple of Thermo (Athens museum), -7th c, where Chelidon has dark hair and eyes. The wooden board of Korinthos, where the people of the procession have brown hair and eyes (-6th c, Athens museum). Heracles with the lion of Nemea on a vase (Brescia museum), Heracles with the Amazons (Arezzo museum), Heracles with Apollo (Berlin museum), all vases of the -6th c, every figure with dark wavy hair. The vase painting of Peleus and Atalanti (Munich museum), all have dark hair except Peleus (-6th c). The charioteer of Delphi, with wavy hair and brown eyes. The golden-ivory statue of Artemis with brown eyes, that of Apollo has blue eyes (Delphi museum). Hermes by Praxiteles (Olympia museum), small headed with curly hair. The bas-relief of Eleusis with Demeter, Triptolemos, and the Maiden, of the -5th c, with wavy hair (Athens museum). The feat of Heracles with the snakes (vase-painting Louvre museum), where all except Heracles have brown hair, the goddess Athena is included. The vase-painting of Heracles at the Wuerzburg museum with dark wavy hair. The birth of Athena at a vase-painting in the Louvre museum, where all the males have dark complexions and all the women have white skin and dark hair. At the same museum we have the vase-painting of Heracles with the deer of

anything but Hellenic. According to Lundman, "hypsierrhiny" is a characteristic of the Armenoid race, and thus a rare feature in Hellas. Niccolucci indeed discovered that the ancient Hellenic skulls found so far had a low nose root¹⁶¹. It would be then naive to attribute the mythical characteristics of the gods and heroes to the actual morphology of the Hellenic people. Guenther, supporting the "Nordic fairness" of the Hellenes to the mythic characteristics should also have accepted the curly hair and the hypsierrhiny (the Hellenic nose) as Hellenic characteristics—something that he did not do because he knew that these were not Nordic characteristics.

As Hood asserts¹⁰⁰ and as surviving wall paintings reveal the Mycenaeans had dark hair. The wall paintings of Mycenae, Pylos, and Tiryns as well as other objects such as glasses and swords show faces with dark hair and eyes. The same holds true in Thera and Minoan Crete—the wall paintings are explicit. The same applies later for classical Hellas. On the wall and vase paintings of ancient Hellas, deep eye and hair colour dominate.⁵⁾

Aristotle (*Περί χρωμάτων* VI.46) refers to the child's fair-hairedness, saying that the hair of the young becomes darker later on—the same thing happens today. In ancient times, it seems that only the Thracians of northern Hellas who resided in the area west of the Black Sea, were more light-coloured people⁶⁾. Plato, referring to the "beautiful eyes of the statues", considers them black (*Πολιτεία* Γ.420C and *Φαῖδρος* 253D). In the -4th c, the historian Dikearchos notes that

blond people were almost non-existent. Polemon the traveller, describing the Hellenes of the -2nd c, depicts them as having soft brown and often wavy hair, and as being broad chested and pale skinned with thin lips, straight nose, and with "the most beautiful eyes of the world". In particular the Nordic race is narrow chested with straight hair, and the size of the eye, in height, much smaller than the Mediterranean one.

Guenther overlooked this evidence and concentrated only on the Homeric epics where, because of the poetic tendency, all of the heroes are blond. As Finsler notes⁶⁸, even Odysseus, who repeatedly is described with black hair,^{u)} is at one point described as blond. Jax writes¹⁰⁶ that in the Homeric epics all of the women are blonde!

Guenther avoided any reference to the many busts and statues of actual great Hellenic personalities housed in museums around the world. Ancient Hellenic sculpture could indeed aid one to determine the morphology of the Hellenic people of that time. Even if we did not have any skeletal fragments from the Classical age, the surviving busts of those great Hellenes (that is, of "the elite Nordic class", according to Guenther) would give us with absolute certainty the morphology of the Hellenic people. Guenther has ignored this. However, all these busts reveal Mediterranean physiognomies with mesoprosopy, a low nose root, brachy- and mesocephaly, and often wavy hair; no relation whatsoever to the dolichocephalic, leptoprosopic then Nordic race with straight hair.^{v)} Even the body build is Mediterranean — no relation to the tall skinny Nordic body.^{w)}

Kerynitis also with dark wavy hair (-5th c). The feats of Theseus in a vase-painting at the British museum with dark hair (-5th c). The wedding procession in a vase-painting of the -5th c, all with dark hair (Vatican museum). Themis and Aegeus at a kylix of the -5th c, with brachycephaly and dark hair (Berlin museum). The white lecythuses of the -5th c, where we have mostly brown hair (Athens museum). The coloured clay woman of Amfipolis with brown hair and eyes (Thessalonike museum).

t. Xenophanes contradistinguishes the Thracians with the Hellenes and writes that the former had light-coloured eyes and auburn hair (see page 282, footnote c). This means that the other Hellenes did not share this quality as a general characteristic.

u. Guenther cannot explain how a dark-haired Odysseus was the hero about whom for centuries the "Nordic" Hellenic people had sung. And he attributes this to the fraudulence of the Hellenic people, and he considers Odysseus of a mixed Phoenician origin! Furthermore, Guenther believes that Homer is wrong in describing the Trojans as having black hair, since for him the Trojans were blond Nordics.

State of the goddess Athena with
brown glaring eyes (Piraeus).



v. Peterson¹⁸² tried in vain to show that some of the busts have Nordic elements, but he is not convincing that these busts are not of a Mediterranean type. For instance, the morphological index is not bigger than 90.

w. Guenther sees in the restrained tranquility of the divine statues the “restrained psychosynthesis” of the Nordics. He also refers to the Venus of Melos. However, Aphrodite’s Mediterranean curves are anything but Nordic

Furthermore, Guenther pays too much attention on the adjective “*γλαυκῶπις*” attributed to the goddess Athena. Guenther translates this word as “blue-eyed”. However, the actual meaning of the word is “with eyes of an owl”, as Lekatsas¹³⁴ points out, or as Liddell and Scott dictionary writes, “she with the glaring and gleaming eyes”, which also explains that the adjective “*γλαυκῶπις*” has nothing to do with the colour of the eyes. The frightful snake of Colchis is also described with «*γλαυκά*» -glaring- eyes (Ἀργοναυτικά, 936). Besides, the owl does not have blue eyes, but grey-yellow eyes. The Hellenes depicted the goddess Athena with brown eyes (see her ceramic statue in Olympia and her bronze one in the Piraeus museum). Pausanias (A 14.6) was surprised once when he encountered a statue of the goddess with blue eyes.

It is a fact that Guenther, in order to prove his

theory, did not deal so much with anthropological elements, but resorted to arguments of a philological and artistic nature, where his limited knowledge, despite his verbosity, is obvious.^x) He writes, for instance, that the Hellenes named the colour of the cornea "Iris" (that is, rainbow) because it was light-coloured – and if it was brown in colour, they would not have called it so. In addition to the fact that blue and brown-green eyes always existed among the Hellenic population, we should note that the ancient Hellenes never called their eyes "ἰρις". This word was introduced into the Hellenic vocabulary in +180 by Polydeukis, that is, during a period which, according to Guenther, the Hellenic people had degenerated into Mediterranean!

Guenther, referring generally to the "barbarization" of the Hellenes, which is for him the "ex-Nordism" of the Hellenes, does not take a position on a very important matter: how one can explain the fact that the peak of the Hellenic civilization occurred in the -5th and the -4th centuries, that is, during periods of advanced ex-Nordism? Guenther insists that this "barbarization" occurred when the slaves, descendants of the old Mediterranean (Pelasgians), and Orientals from the Near East gradually intermingled with the pure Hellenes and caused a cultural collapse. However, Hellas has never experienced a cultural collapse. Compared to other European peoples – and up to the Turkish domination – Hellas always upheld the sceptres of civilisation. Hellas has experienced, of course, declines, but never a "collapse".

It is not true that the slaves were barbarians of a Near Eastern descent. According to Aristotle

x. It is also apparent that he had never visited Hellas and her museums. At some point (p. 63) he refers to Miletus as an island! Somewhere else in describing Alexander the Great as having white skin, light-coloured hair and blue eyes, he refers to the relevant work of Plutarch. Plutarch, though, refers only to the white skin of Alexander. Besides, in his portraits Alexander is presented with brown eyes and hair. Remains found at the Vergina graves testify that both Phillipos and Alexandros had a slightly crooked nose (which signifies, perhaps, a Dinaric and not a Nordic intermixture). At another point, Guenther, with an obvious deviousness, mentions the progress of medicine and the growing numbers of doctors in classical Hellas as an argument for her racial decline and the subsequent increase of diseases! At another point, he writes against the Pelasgic matriarchy in order to praise the Nordic patriarchy of the Achaeans; later on, he condemns the limitations of the women during the Classical age in order to praise again the high position of women in Scandinavia. Improvisations and contradictions like these are in abundance in the work of Guenther.

most of them were “*natural slaves*”, that is individuals who had the natural body build suitable for manual work; and only few of them were slaves “*by the law*”, that is, prisoners of war^y). Almost all of the wars of that period were between Hellenic cities; for this reason nowhere is it mentioned in ancient Hellenic literature that the slaves spoke any other language than the Hellenic one - the only exceptions were the cities of Asia Minor, Ephesos, Klazomenai and Phocaea (Herodotus 1, 142-4). In more recent times it seems that they bought slaves even from Thrace (Getae and Dakians), but not Skyths^z).

In the plays of Aristophanes, which depict common people speaking, there is no non-Hellenic presence. The little-educated vase painters always wrote in Hellenic and with few misspellings¹²⁹. The same holds true of the numerous lead tables of the -3rd c, which were written by simple people, to accompany their donations as well as of other individual remnants of ancient Hellas²⁴⁵.

While Guenther talks about the linguistic expansion of the Hellenic language in the East, he does not attempt to explain why later on this language disappeared everywhere else except on the Hellenic mainland. While on the one hand he defends the unhistorical theory of Fallmeyer about the later Slavism of Hellas, on the other hand, he admits with incredible naivete that the Mediterranean race, which dominated during the period of the Pelasgians, “*forms today, after the extinction of the Nordic Hellenes, the racial makeup of the Hellenic people*”.

y. Aristotle, who was in favor of slavery, praised the harmony between masters and natural slaves, but not of the law slaves (Politika A6). That most slaves were slaves “by nature” is revealed in verses 1255a 32-35, while it becomes obvious that there was not always a family tradition of slavery (Aristotle writes that the children of slaves can become masters).

z. Strabo C,304.

Thus, despite Guenther's claims about the Illyrian mix of the Hellenes with the Dorians, about the later Armenoid mix with the Asian slaves, and about the Slavic mix in the Byzantine period, he finally accepts Wachsmuth's view²³⁸ concerning the distinct Mediterranean structure of Hellenism today, and recalls Kohl's ascertainments¹²⁸ that in present Hellas he "*found the most beautiful looks and body builds which remind one of the works of Praxiteles*" — to add, though, that this is because the Mediterranean race, with the exception of its lack of the light colours, is similar to the Nordic!

B.

CONNECTIONS WITH THE EAST

Indians and Aryans

The ethnological research on the Near East is arduous because this area was a "racial junction", that is, an area of extensive racial mixtures. In this area, the ancient presence of the Proto-Mediterranean race, that is, of the human type from which the Mediterranean race in the west of the Aegean sprung, is clear. In Asia Minor Mediterranean skeletal fragments dating from -10,000 exist as well as traces of a cromagnoid presence. It is not known when the Proto-Mediterranean human being moved to Asia; however it is certain that its presence was there long before the creation of language. Perhaps, the spread to Asia had taken place even before the creation of humanity itself, if we judge from the fact that two great racial nuclei had been formed there: The Indides and the Orientalides—known also as the Indo-Dravidic and Eastern-Mediterranean race respectively.

Before we examine the ethnological process



Left: Weddoid (acc. to Lundman). Right: Typical Indian (photo by Büchi).

in the Near East, it would be helpful to study first the ancient formation of the Indian race. Osteologically speaking the Indides of the Neolithic period resemble the Mediterranean, as the palaeoanthropological findings of the period -3000 reveal. The Neolithic (agricultural) period began in India somewhat late, after -4000^a). Thus, the older findings that Gupta studied⁸³ reveal basically a Mediterranean type, but in conjunction with an Australoid type. The Australoid race is the known primitive race of whom some pure remnants today survive in Australia; it is a race with an intense dolicho-hamaicrany, strong orbital arches, and platyrrhiny.

a. According to Diodorus Siculus, Dionysos (Osiris) was the first who brought to India the knowledge of agriculture, when he reached there with his army (A 19).

Keith, as well as Krogman, Seawell, and particularly Ehrhardt⁵⁹, detected in India's prehistoric findings a Mediterranean base. It is everywhere revealed that this cohabitation of the Proto-Mediterranean had the Australoids, with an

increasing tendency of intermixture. The Indian race was an ancient racial mix of Mediterranean and Australoid.

Anthropometrically the Indides are characterized by dark skin, mesorrhiny and prognathism – it is unknown if the above characteristics originated from the mix, or from the anthropogenesis of this mixed race. This mix, however, of Proto-Mediterranean and Australoid must have been the cause for the late arrival of the Neolithic period there.

The Hindu civilization of India's Stone Age had very close "*commercial ties with Persia, Mesopotamia, even with Hellas and Egypt*", and this exhibits similarities with the civilizations of those countries³¹. The Indians of the Stone Age spoke the Dravidic or Veddic language that had no relationship to the Iapetic homoglossy. This proves that the Proto-Mediterranean race had colonized India before the birth of languages.

Hindu civilization disintegrates at about 2000^b). Foreign people violently invaded the country from the northwest, destroying the Indian civilization and intermingling with it. Many centuries passed until India found again a racial equilibrium and developed again a civilization. Just after -800, the Bronze Age begins and a new language prevails, Sanskrit – a language now of the Iapetic homoglossy.

The ancient Indian Rigveda describes the invasion of that foreign people (at -2000), of the "*light-coloured Aryas*" who made their authority felt by the aborigines who "*had no nose*". Apparently the difference in nose between the lep-

b. It was believed before that this catastrophe happened later. Today, however, based on certain measurements with C14, this date is verified.

torrhinic invaders and the Indians with the flat nose was obvious. From this Indian name, Aryas, the more general name of the European race as Aryan derives.^{c)}

Those Europides, however, who conquered in -2000 the country of the Indians, were not Nordics, as one would have thought from the characterization "light-coloured". The anthropologist Ehrhard did not trace any Nordic presence in the palaeoanthropologic findings of the country⁵⁹. The conquerors were light-coloured only in relation to the dark-coloured Indians.

Thus, the Indodravidic race, even though descended (in part) from the same Pre-anthropos with the Mediterranean, and even though in -2000 intermingled with the invading Europides, had racially dissociated itself from the European race. The most important differences are the following:

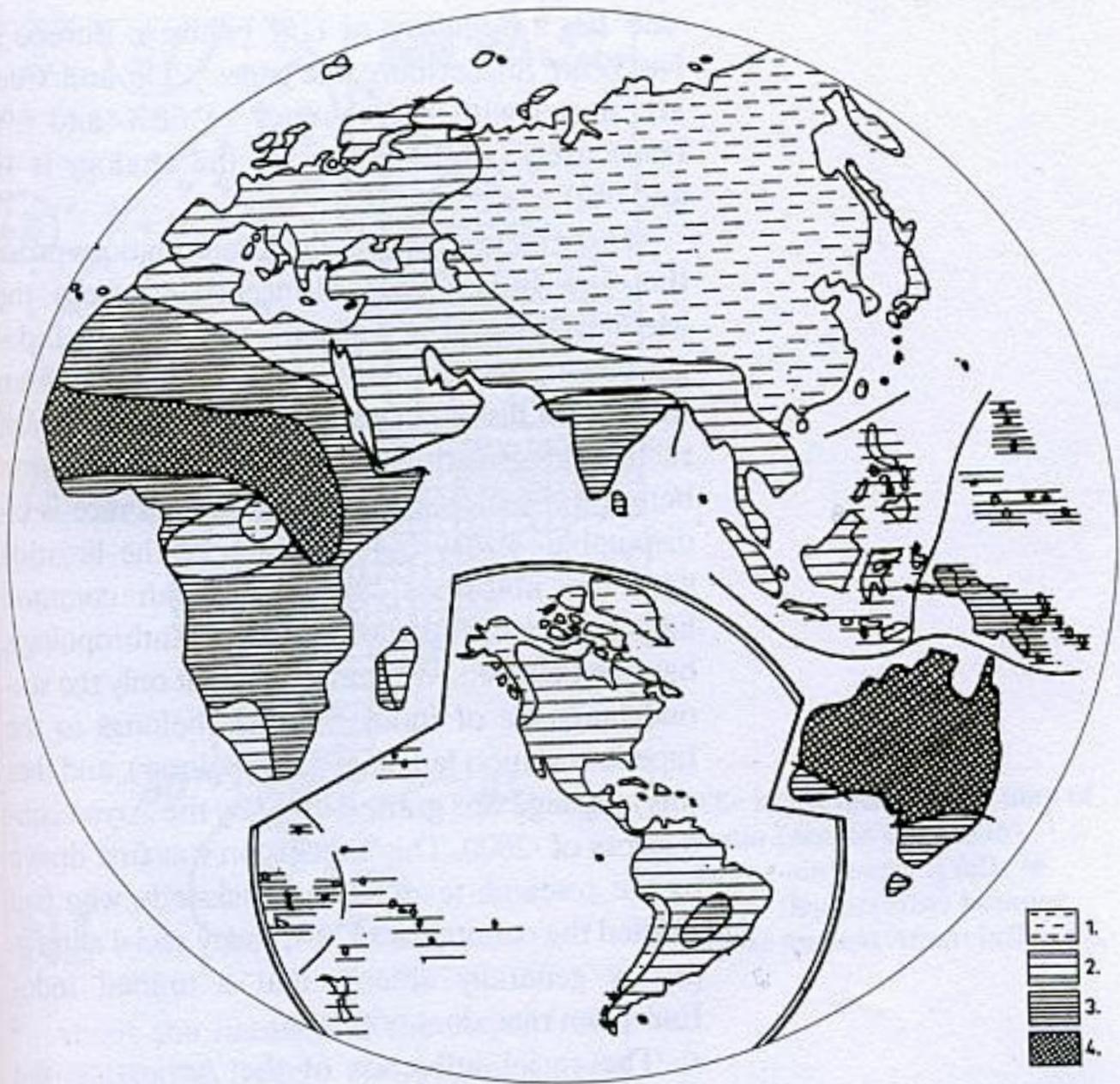
a) It is basically mesorrhinic, that is, with a flatter nose. The higher "cast" of the Indians, the Brahmans, where the Europidic blood dominates, has a nose index of about 71.9, but the lower castes have an index of 80 (closer to platyrrhiny). In Europe the average nose index is just 63.

b) They have a tendency to prognathism.

c) They have a brown complexion. And here the higher caste of the Brahmans is more light-coloured (15.3 degrees), while the lower castes have a 25.6 of the Luschan scale.

d) They have a large leg length compared to the body. The adjoining chart by Lundman (based on Biazutti's evidence) reveals the great difference between the Indians and Ethiopians and the Europeans.

c. Gobineau first baptized the European race as Aryan.



The analogy of leg length to the height of the torso
 1=small, 2=medium, 3=large, 4=very large.

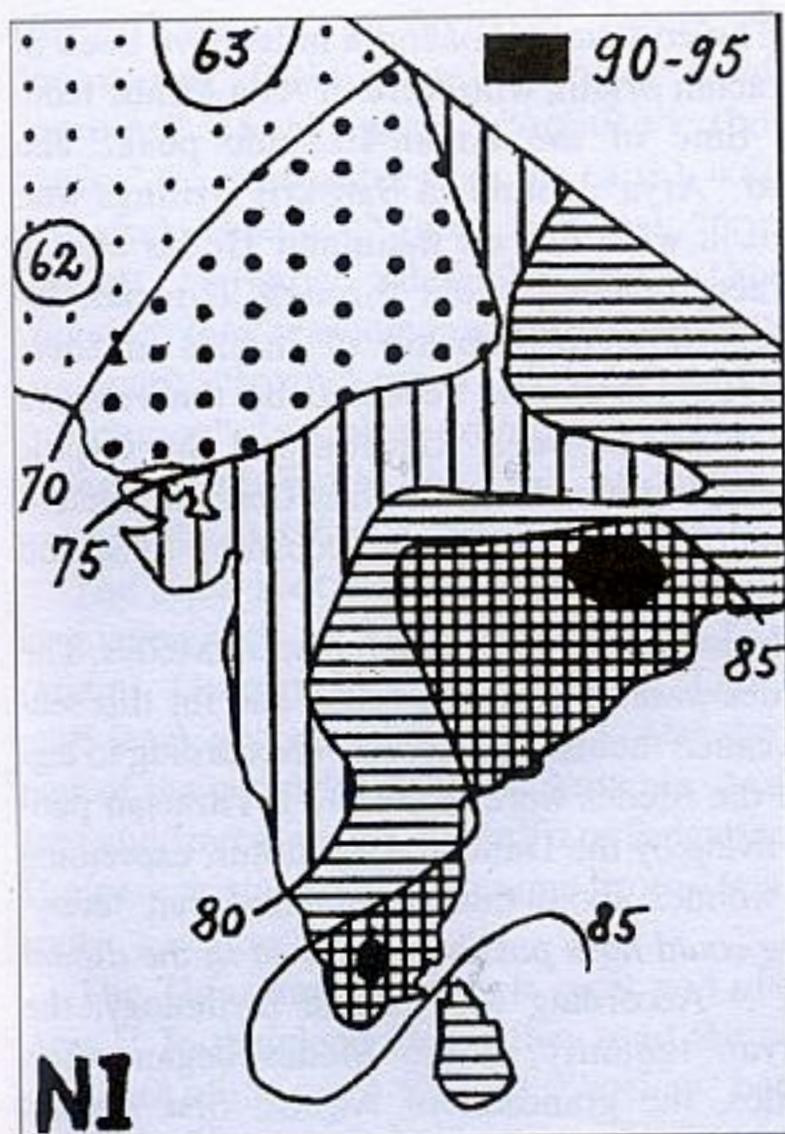
e) They have a scarce beard (with the exception of northwest India), similar to the Australoid race.

f) They present important blood differentiations, particularly to the rhesus system, where the gene

'cde' has a frequency of 11% (while in Europe it has 39%); furthermore, the genes 'CDe' and 'Cde' are found with a frequency of 68% and 6% respectively (while in Europe the analogy is 42 and 0%).

These six groups of body differentiations prove that the Indian race differentiated from the Mediterranean race. Thus, the theory of the Indo-European race cannot be supported either from the view of historical progress or from the view of racial classification. Racially, the distinction between the Indian and the European race is indisputable. Today the confusion of the linguists with the notorious "Indo-European common language", which had once misled Anthropology, has been cleared. We know now that only the second language of India, Sanskrit, belongs to the Iapetic common language (homoglossy), and that this language was grafted there by the Aryan conquerors of -2000. This conclusion was first drawn by the research team of von Eickstedt, who had studied the country in 1929⁶⁰; today racial anthropology generally accepts that a unified Indo-European race does not exist.

The racial influence of the Aryans on the Indodravidic race is still obvious. In the north-western region, a separate Indian breed was formed, the so-called "Indo-Afganian", possessing lighter skin colour, leptoprosopy (morphological index about 89), and a nasal index near the limits of leptorrhiny as Buechi points out³¹. Lundman's chart¹⁴² shows the variation of the nasal index from the northwestern border of India up to the southeastern "Australian-Indian" border.



The nasal index in the map of India (acc. to Lundman). In the northwest it falls to 62-63 (leptorrhine) because of the ancient Aryan influence.

About the identity of the Aryans who had invaded India, Buechi and others suggest that they must have been Hittites, who in the middle of the -2nd millennium had troubled the entire area with subsequent conquests (Persia, Syria) until their submission to the "people of the sea". The conquerors of India were not Orientalides, since the Sanskrit language belongs to the Iapetic group and not to the Semitic one. Also the Hittites, as it is known, had not started wars of conquest as early as -2000.

The conquerors of India must have been of Thracian origin, who were in Asia Minor from the time of the Aryan-Hellenic peak. The word "Arya", found in Sanskrit writings that were in wide use on mainland Hellas and in Thrace, reached India through Thracian invaders. The relationship of India's invaders with Thrace is also revealed by the relation that exists between Rigveda and the Orphic hymns, but also from the fact that the ancient name of Thrace itself was according to Strabo "Arya"^d).

Most likely India's invaders were Medes. The Medes were of Thracian origin and for this reason called themselves Aryans.^e) According to legend the Medes were related to a Thracian people living by the Danube. Herodotus, expressing his wonder about this, commented that "*everything could have possibly happened in the distant past*".^f) According to Hellenic mythology, the "Aryan" country of the Medes began when Medos, the grandson of Aigeus, first resided there.^g) It seems that the ancient Hellenes retained a memory of its contribution to the racial formation of the Medes and its neighbouring people.

Etymologically the word "Arya" originates from the Proto-Hellenic root "αϱ", which means *earth*. Thus ἄϱιος meant *indigenous* or *Hellene* – in contrast to the foreigner and barbarian – and connoted the valiant man. Many other Hellenic words originate from this most ancient root "αϱ" such as: "ἔαϱ" (spring), "ἄϱόω" (to plough), "ἄϱοτρον" (a plough), "ἄϱουρα" (arable land),

d. There is also a Sanskrit tradition concerning the sinking of a sea land like Atlantis, that probably reached there from the Hellenic invaders.

e. Herodotus, Z.62

f. E.9

g. Pausanias B.3,8 and Herodotus Z.62

“ἄργος” (country), “ἄργιλος” (white clay), “ἄρουραῖος” (field mouse), “ἀράχνη” (spider), “ἀρακάς” (fresh peas), “ἀρβύλα” (boot), “ἀρύω” (to draw water from the earth), “αἶρω” (to raise), “ἀριθμός” (area, number), “ἄρτος” (bread), “ἔρημος” (desert), “ᾠρα” (hour), “ἄρωμα” (any seasoning or spice), “ἀρέθουσα” (fountain), “ἔργον” (work), “βάρος” (weight), “μάρμαρον” (marble), “σίδηρος” (iron), the goddess of the earth Rhea and, of course, the name of the earth itself, “γῆ”, (from ἀργέα-γέα).

The same root can be found in many other languages such as Latin (aro, arena), Gothic (arjam), German (ur-, Arbeit, Erde), Old English (ear), and even Japanese (ar). Also the names of the countries Arcadia, Armenia, Arabia, Iraq and Iran as well as the suffix of Bulgaria and Hungary originate from the same Proto-Hellenic root.

The Thracians called their great god of war Ares ^h). In mainland Hellas they used the comparatives of the word “ἄριος” (“ἀρείων” better, stronger, “ἄριστος”, best, strongest). From the same root the words “ἄρσιν” (male, masculine, strong), “ἀρχή” (sovereignty, dominion), and “ἀρετή” (manhood, prowess, valour) also originated, (since valour, a male characteristic, is a virtue), as well as the prefix “ἀρει” (superior) for many adjectives ⁱ).

From the above we can conclude that the term Aryan meant the Hellenic race. In the broadest sense of the word we could call this way the entire White European race. Whoever, though, uses the term “Aryan” to identify other

h. Homer in the Iliad (N. 301) informs us that Ares and his son Phobus came from Thrace – the valour and the fear are indeed parallel feelings.

i. In time the name Arya lost its initial meaning, becoming a characteristic of the East, while the Hellenes were using her to signify an eastern behaviour (for instance Aeschylus' *Χοηφόροι* 423).

European races (such as the Nordic for example) is committing the same scientific impropriety that Hans Guenther committed.

The Ancient Egyptians

The Proto-Mediterranean had settled not only in India and the Middle East, but also in Egypt. Palaeoanthropological evidence proves their presence up to ca. -10,000. Later on, Egypt seems to be flooded by a new population, what is known in history as the ancient Egyptians. This new population was of an Indian origin.

According to Cappieri, it seems that the Dravidic people of the ancient Indian civilization constituted the eastern branch of a great race which dominated at that time all of Near Asia. Ancient Egypt constituted the western branch of this race. A plethora of evidence contributes to the view that the Indians and the Egyptians belonged to the same Indian race (before the Indians were grafted by the Aryans). The most important evidence is anthropological.

Thus, Karve, examining a series of ancient Indian skulls, reports that they show a relation to the ancient Egyptian skulls⁵⁸. They are similar ^{a)}

a. Indeed, the ancient Egyptian skulls have cranial lengths of 183-185, heights of 133-135, zygomatic widths of 125-130, and facial index of 54-56 (leptoprosopy). During the reign of the Pharaoh Achenatou, prognathism was considered a characteristic of noble descent.

even in the feature of prognathism. The expert Indoanthropologist Ernst Buechi was surprised by the statue of the Egyptian prince Re-Hotep (dating -2600) and noted that "*this man with the brown skin and the black hair could be easily considered a southern Indian*"³¹.

In the blood groups of the ABO system, the modern Egyptians (with $p=25$, $q=21$, and $r=54$) are closer to the Indians ^{b)} rather than the Europeans. The average analogy in India is 20-20-60, while in Europe the 'q' ranges about the 6%. In the rhesus system, modern Egyptians have the group 'CDe' to a degree of 49%, lower than the Indian 68%, but this is probably due to their intermixture with negrides, who have⁹⁶ this blood group to a degree lower than 10%.

The ancient Egyptians were rather short with brown skin, black or dark brown hair, black eyes and scanty beard; they were also mesorrhinic. Anthropologists hesitate to classify the Egyptians with the Mediterranean race. Sergi classifies them with a separate African branch of this race. The Egyptians mainly differ from the Mediterranean by their dark colours and nasal index. This index was measured in skulls to be from 50.6 to 53, with a decreasing tendency from the -4th millennium (because of an Armenoid mix, as we shall see), when at this time the Mediterranean race measured about 48 and the Armenoid 46.

The Egyptians represented themselves in paintings with red or brown colours; they painted the Armenoids as yellow, with long beard and hooked nose. At the same time they painted

b. Original research was conducted some years ago on some ancient Egyptian mummies to isolate their blood group¹⁹. Even though the number of the mummies was quite inadequate, the result is still worth mentioning: 23.4% were type A, 12.8% were type B, 6.4% were type AB, and 57.4% were type O. These correspond to gene degrees 15-10-75. The same analogy exists today in the Arabian peninsula: 15-10-75 (Bernhard²³). As far as the blood system M-N is concerned, in the Arabian peninsula, the M is almost catholic. Bernhard notes that "*this fact is observed only in the very east, to India*".

white and black human beings (Hellenes and Negroes)^c).

Anthropologists also hesitate on the issue of the racial classification of the Ethiopians who resembled the Egyptians; some anthropologists attribute the Ethiopian's dark colours to their intermixture with the Negroes. But such a supposition for the Egyptians is groundless, since as the anatomists Elliot Smith and Morant testify, no intermixture had yet taken place with Negro blood.

Herodotus writes that the Egyptians came from the south to the Mediterranean Sea ^d) a hypothesis that supports the theory that the Egyptians are of Indian origin. The Hellenes called both the Indians and the Ethiopians, "*Ethiopians*" (that means 'dark skinned') indiscriminately. Moreover, Herodotus even calls the Indians "*Ethiopians who live near to where the sun rises*"^e), while Homer refers to the "*Ethiopians who are divided in two, in the western and the eastern corners of earth*"^f). Indeed, the characteristics of the Ethiopians and the Madagascarian, are even today intensely Indian – if one excludes the intermixtures that took place with Negro elements.^g)

The German historian Karl von Rotteck first wrote about the arrival of the Egyptians from the south: "*the mass of the population of the Egyptians came from Ethiopia whose residents came, crossing the sea, from south Asia. For many reasons we reach the conclusion that the Eastern Indies and in part south Arabia were the countries from which that population movement set out*"¹⁹². The anthropologist Karl Saller also writes that "*the most ancient group of the*

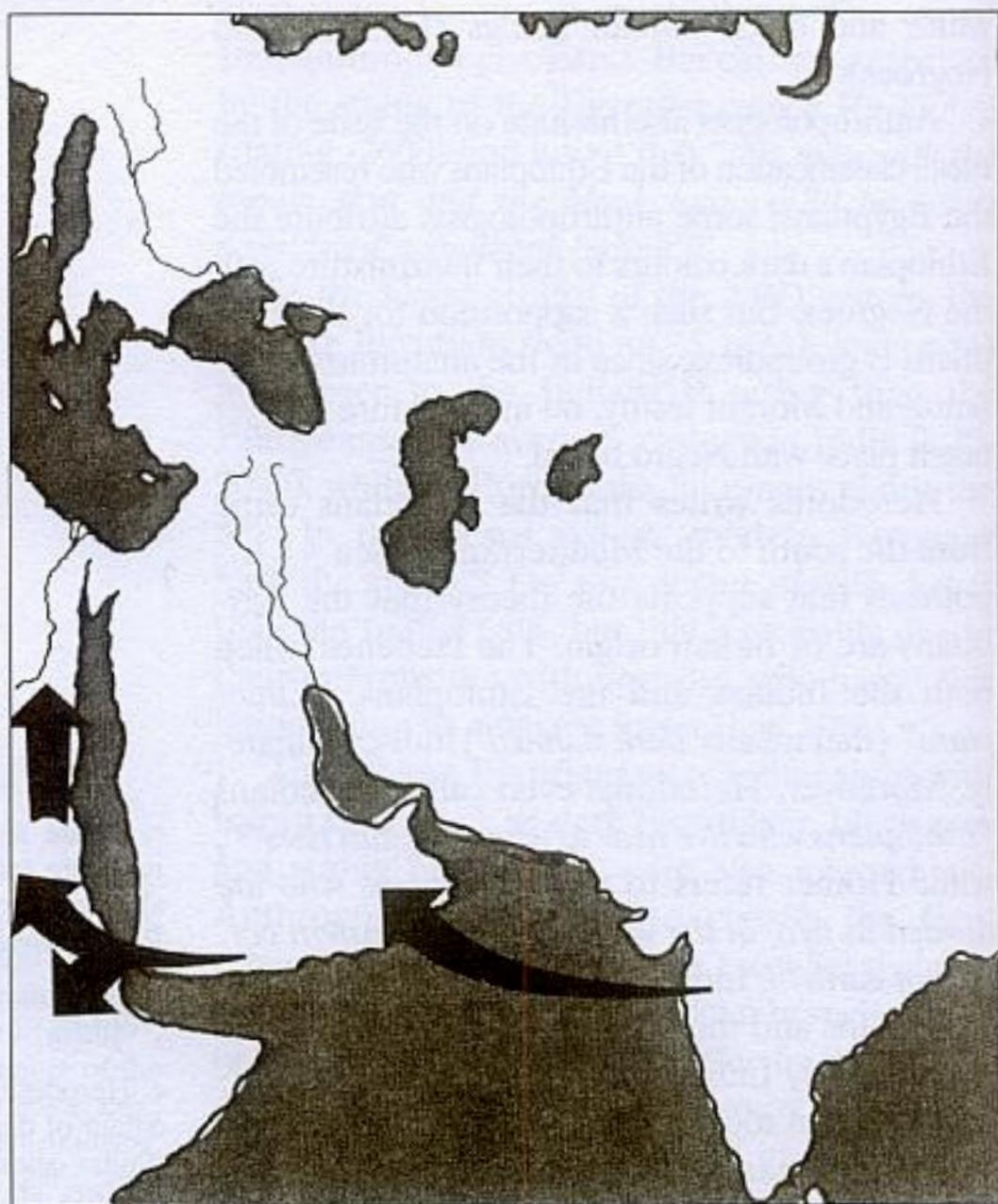
c. These four anthropological types are found later on (-9th c) also in Assyrian mosaics and Roman victory steles.

d. B.15

e. Herodotus refers to the dark colour of the Indians and to the similar colour of the Ethiopians (Γ. 101). He presents the Ethiopians as differing from the Egyptians – besides the language – only in hair texture, since the intermixture with the Negroes in Egypt was far more advanced in the years of Herodotus. (Z. 70).

f. Ὀδύσσεια A.23

g. As I have noted, the Ethiopians like the Indians have long legs.



The ancient movement of the Indides to the west: through Arabia to Ethiopia and Egypt.

Egyptians consisted of Hamitic people. They came from the south, from Nubia together with some kinds of cereals and sheep of Asiatic origin. Perhaps they had immigrated first from Asia to Abyssinia and from there to the eastern Sahara (between -4500 and -4000)”²⁰⁰.

When did the Indian invasion of Africa take place? The little palaeoanthropological evidence from the area reveals that after -9000 there lived in upper Egypt a people with an obvious prognathism (graves of Wadi Halfa). In Ethiopia many skeletal fragments dating from -9000 have been found, which have been classified as Proto-Mediterranean, but which are distinguished for their prognathism¹³². This is the result of the findings at the Gambles cave, in Naivasha and elsewhere. Kurth comments about these that *"we have not yet found evidence which proves that there is a direct connection between these and the Mediterranean area at the end of the Pleistocene epoch with the same or similar combination of characteristics"*. And this is to be expected, since these findings do not belong to Mediterranean who came from the north, but to Indides who came from the east.

It seems then that the Indides had reached Ethiopia even before -10,000, but their descent to Egypt must have taken place later on. Perhaps they had reached Upper Egypt even before -9000, but undoubtedly there are palaeoanthropological elements only for the period of -4500. The skeletal fragments of this period (Badari, Naqada etc.) reveal an obvious mesorrhiny²²¹ which proves the Indian origin of the area's inhabitants.

In the fifth century, the Egyptian poet Nonnos wrote an enormous book called the Dionysiaka, which was based on ancient Egyptian elements, and in which he describes the Indian's prehistoric invasion of Egypt and Arabia, an invasion that the Hellenic army faced successfully under the

leadership of Dionysos. The invasion is said to have taken place from the south (Ethiopia). Of course, the Hellenic victory perhaps subdued the invaders but apparently did not send them back to Ethiopia—the eternal error of the winners who underestimate the biological factor: in the long run the developing people win.^{h)}

The Indian invaders were greatly influenced by the Aryan Hellenism of Egypt, to which all the cultural achievements of the prehistoric period are due. Indeed, the so-called Egyptian civilization was due to the presence there of Aryan Hellenism, as the names of many Hellenic towns testify (Thebes, Abydos, Helioupolis etc.). For thousands of years the Hellenes were the elite ruling class in Egypt. They instituted the country's religion (the Thrice-greatest Hermes), developed astronomy (Aktis)¹⁹⁹, built her pyramids,ⁱ⁾ and governed the country ^{j)}. Since J.F. Champollion has decoded the Egyptian hieroglyphics using the Hellenic language, we understood that the priesthood spoke Hellenic. Herodotus's statements about what the Hellenes had taken from Egypt, refer to the ancient Aryan Egypt, and not to the later Indian Egypt. This explains the adoption of the "Egyptian" names of the Olympian Gods, names which were, however, Hellenic.^{k)} The ancient Egyptians of the later historical period gazed at their country's pyramids and other prehistoric monuments with wonder, not believing that they had built these monuments themselves.^{l)}

Anthropologically, we cannot establish the magnitude of the Hellenic presence there over several periods because that presence was arithmetically small and only apparent in the ruling

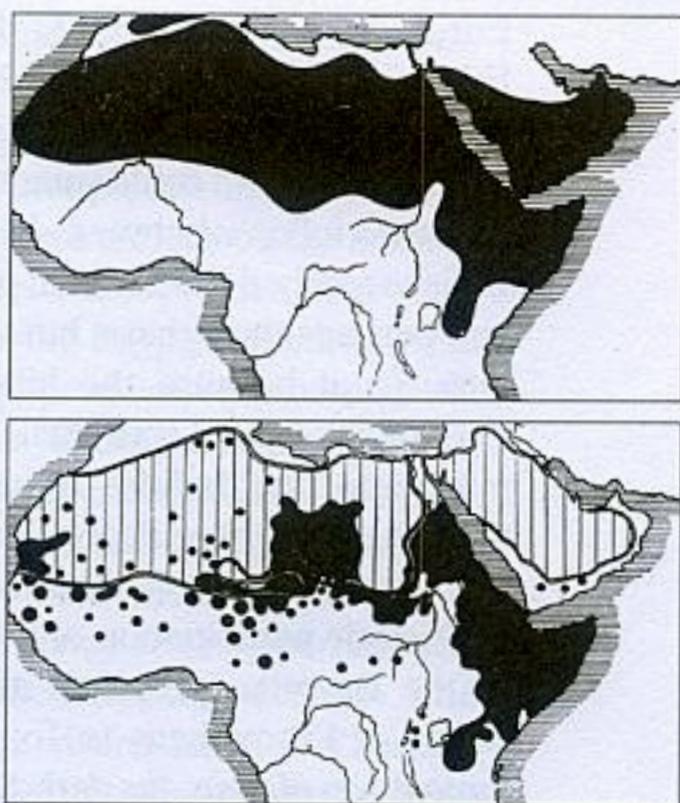
h. Besides, Diodorus Siculus presents Dionysos not as a violent invader, but as a great benefactor of Ethiopia (A. 18-19).

i. In the Egyptians there was a memory of a man named "Filiation", who built the pyramids (Herodotus B. 128). Perhaps his name was "Haemon", who according to some evidence was the "lord of the works of the Pharaoh".

j. See also p.94.

k. 2.50

l. And they boasted that these monuments were theirs, but as Diodorus Siculus says, "they are telling these out of ambition and not out of veracity" (A. 29.5).



The pre-historic expansion of the Indides to northern Africa (acc. to von Eickstedt and Schwidetzky). Above, before Arabia and the Sahara became deserts. Below, after the drying up and desertion of the area.

Egyptian class. Also, the cranial elements of the Indides and the Mediterranean are not differentiated with exactness.

Meanwhile, the Indian-born population of Egypt continued to have relations with India, as these countries' common cultural Mesolithic and Neolithic elements ^{m)} attest.

Thus, even from the Mesolithic period, a great Indian race with two branches had been developed: the eastern branch of the Dravides (in the Indo-Pakistani peninsula), and the western branch of the Ethiopides (in northeastern Africa and the Arabian peninsula). The eastern branch, as we have noted so far, was subject to intermixtures with Australoids in the south and

m. Civilization of small stones, humped ox Zembou, the cow as a sacred animal in Egypt (Herodotus B. 41), barley, sugar cane, and also a dialect of the eastern Indies found in Madagascar.

Europides in the north. On the other hand, the Ethiopian branch began in -2200 to intermix with Armenoids and later on with negroids.ⁿ⁾

As a result, we could summarize Egyptian pre-history as follows: between -10,000 and -9,000, the Indians reached the Arabian peninsula, Ethiopia, and perhaps the Sahara, but they did not move into Egypt because the latter was under the dominion of the Aryan Hellenes. During the 5th millennium, the Indides travelled to the north, then they fought with the Hellenes, and finally the latter undertook their administration. The prehistoric participation of the Hellenic element to the Egyptian people is also testified by the words of Prometheus to Io: *"You will bear the famous son of Zeus, the dark-haired Epaphus, who will develop the area that is irrigated by the broad river Nile"*.^{o)}

From -2200, Armenoids began to enter Egypt. The gradual intermixture of the latter with the Egyptians is revealed by the skeletal fragments: Even from the time of the 9th dynasty the cranial index of height/length begins to grow (from 73 it reaches 75.5), while occipital flatness also appears. According to ancient Egyptian history, a foreign Semitic people, the Hyksos, had invaded and plundered the country since -1730. These people were the Hebrews.

The Hyksos ruled Egypt for about two centuries (Dynasties 15, 16, 17), until the Egyptian people led a heroic revolt that liberated Egypt at about -1450: this is the Egyptian view of the story of the exodus of the Hebrews (Manetho).

The cranial index H/L after the exodus of the

n. The negroid tri-gene cDE of Rhesus appears in modern Egypt to a degree of 23.9%, while many somatoscopic elements of the Negroes can be found in the Egyptian population.

o. Aeschylus "Προμηθεύς Δεσμώτης" (846).

Hebrews becomes again smaller, as palaeoanthropological measurements show²²¹.

We do not know precisely when the Hellenes left Egypt for good. Perhaps, this had taken place in -1700, when the Hyksos undertook the administration of the country. The fact that a large wave of refugees, who, leaving Egypt, settled down in Rhodes and in the Peloponnese, reverberates still in the Greek tradition. Those were the *Danaans*, a name that the Peloponnesians later on adopted. The name "Danaus" (the first King of Danaans) originates from the word «Danos», which in archaic Greek meant «large river» — perhaps the old Greek name of Nile River was «Danos». The names of other large rivers, such as Danube, Rodanus, Dnieper, Heridanos, originate from the same root.

The Near East

The presence of the Mediterranean race in the eastern Aegean area brought rapid cultural progress to the Middle East, progress which preceded that in the Balkan peninsula. Remnants of rural settlements, the most ancient in the world, have been found in Mesopotamia, dating before -7000. According to Strouhal²²¹, the agricultural revolution started there at about -8000. Thanks to the moderate climate and the fertile land of Mesopotamia, the Proto-Mediterranean race first developed agriculture there. However, it is unlikely that Mesopotamia's progress spread to the Balkan Peninsula, because in the interlying geographical areas the mesolithic period continued. British archaeologist Colin Renfrew stresses that the "*immigration theory about the origin of the Aegean civilization is absolutely groundless*", and that "*the Aegean civilization did not come from outside, but was created in situ and is autonomous*"¹⁸⁷. The beginning of the

agricultural period probably occurred both in Mesopotamia and in the Balkan Peninsula independently and developed in parallel with each other.

While the Orientalid branch of the Mediterranean race preceded Mesopotamia in the cultivation of the earth, it lagged behind in the development of the arts. For example, pottery existed in the Balkan Peninsula before it did in Mesopotamia¹¹⁶. Monochromatic pottery appears in Hellas in -6000 (Ales of Locris), while in Mesopotamia in -5500. Shined pottery begins in the Balkan Peninsula in -5700, while in Mesopotamia 440 years later. Thus, although the cultivation of the earth began later in the Balkan Peninsula, the Neolithic period accelerated and finally surpassed Mesopotamia. Both Mesopotamia and the Balkan Peninsula were inhabited at that time by the Proto-Mediterranean race, but the delay of the former was caused by its mixtures with foreign races.

The eastern branch of the Proto-Mediterranean race, the Orientalid, created its own homoglossy, the Semitic. It is wrong to believe that the Semitic homoglossy was a creation of a foreign race. This homoglossy was formed in the Middle East at the time when the Proto-Mediterranean branch of the Orientalides dominated there. It was they who transmitted their language to the Armenoid breed that came later to the area. On the contrary, the Armenians, who did not descend to the Middle East, do not speak Semitic, since they were absorbed from the beginning by the Iapetic homoglossy.^{a)}

a. At the peak of the Aryan period, Mediterranean expansion also reached the nucleus of the Caucasian stock. The road to Colchis was from then on known to the Hellenes.

Not surprisingly the Semitic languages were a creation of the Mediterranean people. This was entirely natural, since a large race, the Proto-Mediterranean, had spread to an enormous geographical area prior to the creation of language, to create in these areas several linguistic nuclei. The Iapetic and the Semitic, (as well as the Dravidic and the Hamitic homoglossy), were the creations of the then great Proto-Mediterranean race.^{b)}

We can understand then how dangerous it is to use in Ethnology linguistic terms. We do not have a Semitic and Hamitic race, but only Semitic, Hamitic, and Iapetic languages. We also have races which have completely different names (Mediterranean, Orientalid, Nordic, etc.) By confusing the names of the races and languages, one creates unwillingly the conditions for serious ethnological misunderstandings.

After -4000, the Sumerians appear in Mesopotamia and developed a superb civilization. The Sumerian language was neither Semitic nor Iapetic. It was an agglomerating, peculiar language which at about -2000 gave way to the Semitic homoglossy. The origin of the Sumerians is unknown. According to Livas¹³⁶, they probably came from Egypt. However, their peculiar anthropological characteristics (cranial length 193, cranial height 143) correspond to the "steno-dolichomorphic race", which pre-existed in Europe and completely disappeared later on (p. 87). Perhaps the Sumerians were Atlanteans who after their defeat by the Hellenes were obliged to leave northern Africa. There are no traces of this race in ancient Egypt, but there are

b. Perhaps there were other linguistic nuclei which at the time were absorbed by the more powerful languages. Thus, we cannot exclude the possible existence of a Mediterranean language in some areas of pelagic Hellas.

some traces of it in the west. Therefore, the Sumerians most probably originated from the Mediterranean coast of Tunisia, from which they left following their defeat by the Hellenes.

It must be noted that it is a mistake to consider the Phoenicians as Semitic people, relatives of the Hebrews. Based on indisputable palaeoanthropological evidence (Bernhard²³, Bertholon²⁴), the Phoenicians were Orientalides, that is, they originated from the palaeolithic Mediterranean settlement of the Middle East.^{c)} Linguistically, they were "Semites", but this had nothing to do with the Hebrews, who were an Armenoid people that had adopted the Semitic language in the Middle East. The Phoenicians came from Arabia ^{d)} ca. -2900 and settled in the coastal area of the present-day Lebanon. Hellenic settlers, whose leader was Phoenix, the son of Agenor, came to that area later on (-1515), and mixed with the local Semites, but they gave to the latter their own name (Phoenicians). The Phoenicians were not only excellent sailors and tradesmen, but were also good fighters, taking part successfully in many sea battles. They created prosperous settlements in Thasos, Carthage, and elsewhere ^{e)}. They worshipped Zeus,^{f)} Heracles, and Dionysos,^{g)} and were also excellent craftsmen (especially architects and sculptors).

Shortly after -2000 the Hittites invaded northern Asia Minor, destroying the old towns and creating there a powerful nation. Much has been written about the origin of the Hittites. Some believe, given their brachycrany, that they came from the Caucasus; others believe that they were

c. The Phoenicians, with cranial length 190, height 133, index H/L 70.5 and a narrow forehead, were classic orientalides. Their relatives, the Gefirei in Athens, were not Hebrews as some people believe. The Gefirei were not Jewish in religion, since they had a temple dedicated to Demeter (Herodotus D. 61).

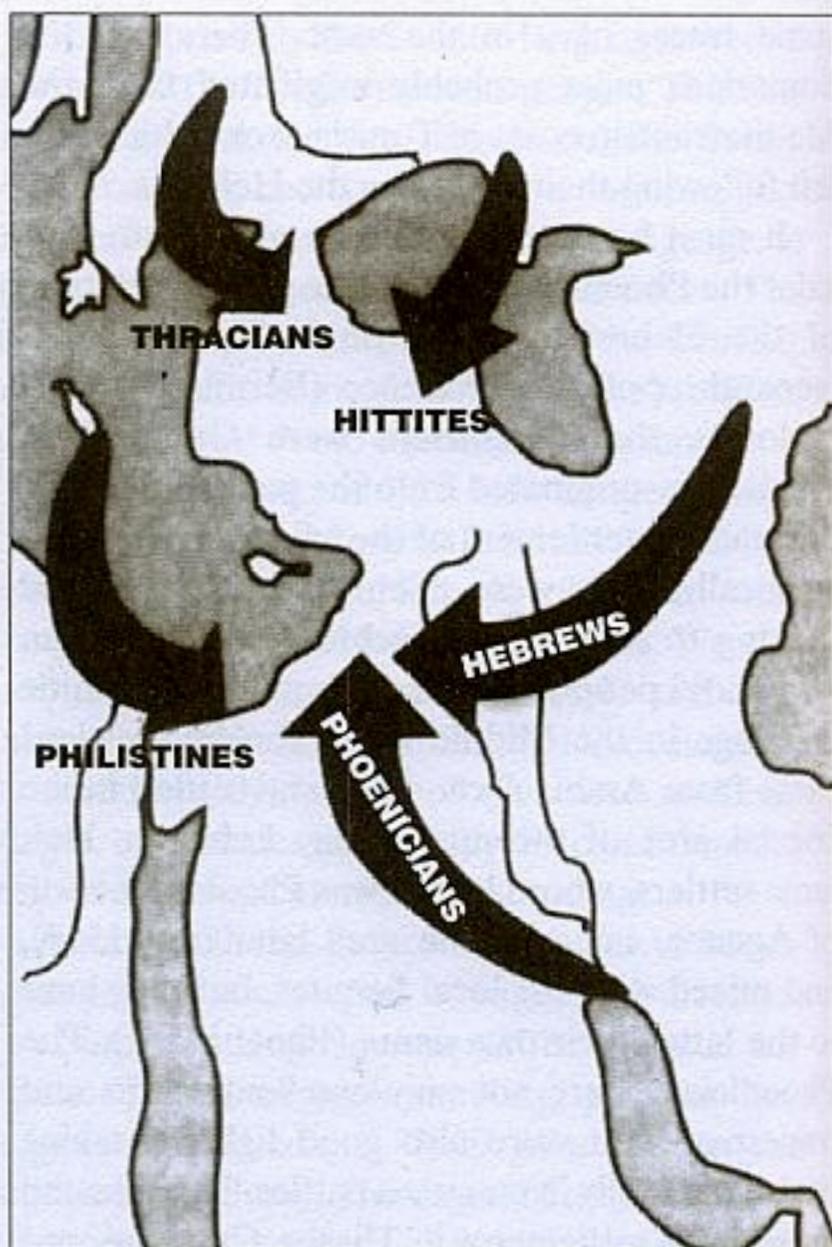
d. Herodotus (A.1,Z.89), as well as Strabo (6.766) testify to this, the latter adds that the town of Tyre which they built had the same name with an island in the Persian Gulf. The departure of the Phoenicians from their first habitat was perhaps due to the increasing infiltration there by the Indides.

e. According to Herodotus (Z. 90), the Cypriots came in part from the Phoenicians and from the mainland Hellenes (Salaminians and Arcadians).

f. Homer calls the Phoenicians "διοτρεφεῖς" (cherished by Zeus), and "δουφίλους" (friends of Zeus) (Iliad I 607 and 168).

g. Herodotus B.44 and 49

A schematic representation of the movement of several ancient peoples to Asia Minor and the Middle East.



Thrace-Macedonians because their language was Iapetic. The anthropological evidence testifies today that the Hittites were relatively brachycranial, but they did not have occipital flatness. Schaeuble considers them Alpine²⁰⁵. Their low facial index of 51-52 (within the limits of Euryprosopy) and lack of hypsicrany testify to this view. Thus evidence suggests that the Hittites invaded the shore of northern Asia Minor from

the Crimea. There, in the present-day Ukraine, the Alpine people, the ancestors of the Sarmatians who were already greatly affected by the Aryan-Hellenic cultural influence, dominated.

Whether the invasion of the Hittites was the cause for some Median breeds which were baptized Aryans in India to be pushed to the east, is still under consideration.

That Asia Minor became brachycranial during the second millennium is due to the Hittites as well as the Armenoids, who moved from the Caucasus to the south.

Later on, ca. -1200, an extensive immigration of Cretans occurs at the Mediterranean shore of the Middle East, south of Phoenicia: the Philistines. The Egyptians corrupted the word to "Peleste", from which the name to Palestine, the land which the Philistines settled, derives. The Philistines were in continuous conflict with the Phoenicians and later on with the new arrivals, the Hebrews, who were destined to vitiate them. From the Hebrews themselves we have testimonies that the Philistines were indeed of a Hellenic, and specifically of Cretan descent.^{h)} Moreover, palaeoanthropological evidence, as Macalister asserts, testifies to this¹⁵¹.

At the same time, the whole Near East falls again into the hands of the Mediterranean. In the middle of the 2nd millennium, the *people of the sea* invaded from the west and dominated the area, destroying the Hittite nation. From then on Asia Minor, and to a lesser extent the Middle East, returns to Mediterranean anthropological characteristics, as Bernhard asserts²³. Numerous emigrations were carried out, originating either from

h. In the Old Testament, Ezekiel (25. 16) states: "*therefore, thus says the Lord God, 'Behold, I will stretch out My hand against the Cretans and destroy the remnant of the seacoast'*". Furthermore, Zechariah (9. 6-13) adds: "*And I will cut off the pride of the Philistines. And I will remove their blood from their mouth, And their detestable things from between their teeth... And I will stir up your sons, O Zion, against your sons, O Greece; And I will make you like a warrior's sword'*". In Zephariah we read "*Woe to the inhabitants of the seacoast, The nation of the Cretans! The word of the Lord is against you, O Canaan, land of the Philistines; And I will destroy you, So that there will be no inhabitant, So the seacoast will be pastures, with caves for shepherds and folds for flocks'*". Even in St. Paul this hatred against the Cretans is evident (Titos 12-13).

Thrace, the Aegean islands or from Crete. Herodotus refers to the "*Thracians that were in Asia*" ⁱ⁾ recalling specifically the "Vhrygians", who in Asia Minor changed their names to "Phrygians" ^{j)}, and the "Bithynians".^{k)} Moreover, Strabo talks about the Mysians, the Lydians, the Troyans, the Migdonians and others.^{l)} This "Thracianizing" of Asia Minor must have been the result of Dinaric pressure that the Thracians felt in their country. There were also numerous immigrations from Crete to Asia Minor and the Middle East – Karyans, Lycians, Kavnians.^{m)}

From then on the Mediterranean race dominates the whole of Asia Minor and the Middle East. Divided into different peoples and separate nations, it was writing its own history. The main antagonists were on the one hand the old Semitic people, and on the other the newly arrived Aryans. Gradually, the Semitic homoglossy prevailed in the Middle East, while the Hellenic prevailed in Asia Minor. The Hellenes continued to pour into Asia Minor, especially after the Dorian invasion. The coastline of Asia Minor remained always Hellenic, and its Ionian civilization was not only equal to, but also a contributor to the Hellenic civilization of the Metropolis.

From an anthropological point of view, the findings in Ionia of the classical period are absolutely Hellenic²³, identified with those of mainland Hellas.ⁿ⁾

i. Γ.90

j. Z.73

k. Z.75

l. C.295

m. Herodotus A.171 and Z.92.

n. Skull dimensions 188X136 (index H/L=72.3, index B/L=76.5), Facial dimensions 134.6X69.8 (index=54.8), nasal dimensions 24.7X51.7 (index=47.7).

The Arabians

The term Arabians refers to the Islamic people who spread from Iraq to Morocco, that is, all the people of the Middle East and of northern Africa. But the Turks in the north, the Pakistani, the Afghanians, and the Persians in the east, are Islamic people though, without being Arabians. The Arabians are characterised by a common language, Arabic, which as a carrier of Islam supplanted all the old Semitic languages. Arabic, however, is a Semitic language.

In order to understand the ethnological structure of the Arabian world, we should first take a look at the origins of northern Africa. At the end of the mesolithic period in northern Africa, in the west of Egypt, there were two civilizations: the Mauritanic and the Capsian. The latter spread to the east (Tunesia, Tripolis) and, as Ferembach notes, "*seems to be imported to the country*"⁶⁵. The former civilization dominated the other north African shore, having as an epi-

centre the valleys and the Atlas Mountains across Gibraltar (Morocco, Algeria). It seems that the carrier of the Capsian civilization was a Proto-Mediterranean people, while the carrier of the Mauritanic civilization was the stenodolichomorphic race of the Atlanteans.

The findings of Mechta, Tavoralt and others reveal the same strange skull (with the over-dimensioned sizes of length and height, the euryprosopic and mesorrhinic) found in some areas of central Europe and in the Sumerians. In Morocco and along the coasts of Algeria and Tunis, this skull dominates. After -5000, though, the Mediterranean race appears, the Mauritanic civilization vanishes, and the Neolithic-agricultural civilization makes its appearance. Simultaneously, the Atlanteans started to move toward the west, and this pressure, as Ferembach states⁶⁵, "*would end with the victory of the Mediterraneans*", since the Atlanteans receded to the Atlas Mountains having lost their viable space.

This evidence, based only on palaeoanthropological findings, agrees chronologically with the hypothesis that the Atlantean war must have taken place between -5000 and -4350.

As I have noted, at about -4500 the Mediterraneans moved to northern Europe through the Moravian Gates. It seems that until that time, the area of the Gates was inhabited by Atlanteans.^{a)} At that time, in Moravia, (such as in North Africa), the Atlanteans, who had developed there the Unetice civilization with a remarkable engraved pottery, suddenly disappear palaeoanthropologically. Fifteenth-century Spa-

a. Even though Jelinek characterizes the mesolithic findings in Vestonice and Stare Mesto as "Proto-Mediterranean", they are rather "Atlantean", since they had a cranial height of 144 (see p. 49).

nish settlers in the Canary Islands found some remnants of the ancient Atlanteans¹⁷⁰—a few people with a curious euryprosopy, isolated there for thousands of years; furthermore, the anthropologist Collignon found similar anthropological types in the modern population of Tunis⁶⁵.

According to Plato,^{b)} the Atlanteans were mainly in northwestern Africa until the Hellenes defeated them. Hellenic mythology tells of the Hellenic presence in that area with the figure of Heracles, who defeated the local Antaios and also introduced agriculture and civilization to that country.^{c)} The myth also complements the hypothesis that the Sumerians settled from there to Mesopotamia (p.154). Thus, the Mediterraneans, pushing the Atlanteans to the shores of North Africa, pushed the inhabitants of Algeria and Morocco to the Atlas Mountains, while they chased the eastern inhabitants of Tunis, forcing them to the east, to Mesopotamia. The Atlantean Sumerians did then the inverse emigration that the Phoenicians would do 3000 years later to Carthage.

The origin of these Mediterraneans who brought agricultural civilization to North Africa is debatable. Some researchers believe that they came from Palestine. It is highly probable though that they came from Egypt or the Sahara before the latter suddenly dried up because of the cataclysm. It is worth noting that the Mediterraneans of Northern Africa suffered from thalassaemia, a disease endemic to the Mediterranean race (not, however, endemic to the eastern Mediterranean race or to the modern Arabians),

b. The Atlanteans, "*ruled Africa up to Egypt and Europe up to Turrenia*" (Τίμαιος 25.B). The palaeoanthropologists have detected skulls like those of Atlanteans in western Europe, from Spain to Czechia and Italy, but also in the Ukraine.

c. According to Hellenic mythology, Heracles during his tenth feat had passed from Kyrene (Diodorus Siculus, D. 17), where he married Queen Tiggy, and their son became the new king of the country, ruling the country with the Hellenic army (Plutarch, Sertor. 9).

and one which is still endemic to the Berberians. Secondly, the Berberians, in part descendants of those Mediterranean settlers, have a low q in the blood group ABO (only 6.5), compared to the Arabians who have about 16.

The increasing mixing, though, with the Egyptians and the Negrides from the south would differentiate the people of north Africa and would finally place them in the great Arabian world.

Generally, the Arabs belong racially to the Orientalides, but with various mixtures. The Orientalides are characterized by dolichocrany, leptorrhiny, and dark hair and eyes. They differ from the Mediterranean race from which they originate mainly in their larger chamaicrany, in their narrower forehead and thicker lips. In some areas, Libya for example, the presence of the authentic Mediterranean element is obvious.

The Indian race, as we have already mentioned, had a decisive influence in the shaping of the Arabs. This race with its two branches (the Dravidic and the Ethiopian) spread throughout the Arabian world. In the east, the mixture was intense in Afghanistan and less so in Persia; in the west (from Arabia and Egypt), there was an Indian infiltration in the centre of the Middle East, and in North Africa. Lundman stresses that the mixture with the Indians in Afghanistan and Iran is such that the boundaries between the Indian and the European race are difficult to determine. The same is also true of the western part of North Africa.

The Armenoids formed the third racial factor in

the shaping of the Arabian world. The Armenoid descent began in the Middle East at -3500. This race, known also as the "Near Eastern" race, had as a cradle the area of the Caucasus between the Caspian Sea and the Black Sea. Following the shores of the Tigris River, the Armenoids moved toward the south. At first they were few and their descent was peaceful; gradually, however, they increased. The gradual increase of the Armenoids in the Near East is detected by palaeo-anthropological evidence. According to Swedish anthropologist Lundman¹⁴², in ancient times, the inhabitants of the Middle East were dolicephalic and chamecranial—with the exception of the Sumerians who were orthocranic—and only in later times, with the arrival of the Armenoid race, is there the beginning of an increase in the hypsi-brachycephalic. The brachycranial skeletons of the fourth millennium in the Middle East constituted 13.7% of the total, while in the first millennium (after the massive descent of the Armenoids) they reached 75%.

The *Armenoid* race is characterized by intense brachycrany, and hypsikrany, dark hair and eyes, pale skin, intense facial hair growth and long hooked nose.^{d)} In the blood system ABO, the Armenoids exhibit ^{e)} a very high percentage of blood group A, and a low percentage of blood group O, while in the system M-N they exhibit a very low rate of M.

The Armenoids who descended to the Middle East mixed with the area's older inhabitants. A branch of them who remained pure were the Hebrews.

The entire Middle East, even from ancient

d. Guenther describes the nose of the armenoids as "hanging with a thick edge".

e. In the Armenoid communities, in the blood system M-N the group M is only about 56%, while in the system ABO, the gene r (of the group O) is about only 45% (compared to the 65% of the Mediterranean), and the p exceeds the 40%.



Typical Armenoid

times, was a racial mixture of Orientalides-Indides-Armenoids, and Negrides in the west, where in certain areas different racial components dominate. A common language (Arabic) and religion (Islamic) could not create a unified nation, given the lack of racial purity and homogeneity.

While the Middle East became a multiracial mixture, a fact which had a negative influence on its spiritual development and progress, Asia Minor, especially along the coast, remained for a long time a Mediterranean area, where the Hellenic breed dominated. The Indian race did not infiltrate Asia Minor; gradually, however, the Armenoid race did, since from the classical period the Persian state controlled almost the entire area — except Ionia. In the Roman and Byzantine periods the population of Asia Minor gradually underwent an “armenization”, meaning that the christianized populations of Hellenic and Armenoid descent, mixed to form a unified people.

Therefore, with the exception of coastal Ionia, the population of Asia Minor became a mixture of Armenoid and Mediterranean. In a relevant chapter we will discuss the Touranids’ (Seljuk Turks) modern racial interposition in the area.

The Hebrews

A superficial handling of this subject would give the impression that the Hebrews form only a religious community. With their own religion, Judaism, Holy Scriptures, customs, rabbis, congregations, etc., they try to live unobtrusively in every country of the world. Theoretically, one could accept Judaism, and become a member of the Jewish community. But only theoretically, because the Jews do not proselytise.

In practice, the Jews for centuries have been a closed community; to enter or leave this community is strictly forbidden. For the Jews, Judaism was what united them in their long history of dispersion, as Christian Orthodoxy was the connecting link for the Hellenes under Turkish occupation. In the eyes of non-Jews, who with some cautiousness believed that the Jews form a separate biological community, a foreign people, Judaism also became the pretext of the Jews' closed living.

The Jews themselves avoid, whenever possible, acknowledging that they form a nation. Specifically, today there is a plethora of atheists worldwide — among Hebrews as well — making it impossible to assert the old view about a “*religious community*”. The Hebrews do not support this view because there are many of them who deny any religious faith; they talk generally, however, about a “*community*” without any adjectival complement²⁰. What else are they?

Some Hebrews proud of their descent, boldly assert that the Jews form a separate people, different than the people who provide shelter to them — a view that has been criticized even by their own people.

The great Hebrew leader Theodor Herzl, whom all Zionists respect, emphasized first that the Jews constitute an actual people, and that this is the reason that some consider them a foreign body⁹⁴. A century ago, the Hebrew Marr wrote that “*the Jewish problem is not religious, since it is about a race and the difference lies in blood*”¹⁵². The contemporary Jewish writer W. Schlamm notes that “*the Jewish problem is not the sordid invention of dirty minds. The Jewish problem is as real and difficult, as the most real and difficult problem of human existence — the problem of differentiation. Because the Jews exist. And they are different*”²⁰⁸.

Furthermore, the famous Jewish anthropologist S. Landmann asserts that Judaism is not the result of social conditions, nor can it be interpreted by such criteria, but it can be interpreted only with the “*firm inherited natural beginnings of the*

Jews"⁸⁷. Landmann further believes that the raciality of creators can generally be detected from their cultural expressions, which applies to Jews as well. She added that "*from the natural qualities of the Jews we can determine their spiritual and mental qualities, and inversely, from some specific mental symptoms to be led to the respective racial type*"¹³⁸. Karl Saller, the only German anthropologist who opposed the National-Socialist movement, stresses that "*Jews and non-Jews are different, on the one hand because of their beginnings, and on the other because of their tradition. There can be no doubt about this*"²²⁹.

That the Jews form a separate nation is now, with the creation of the state of Israel, indeed indisputable. As Schlamm has already noted, "*the existence of Zionism proved that the Jews were not only a religious community, but a national community as well, since they wanted a country and a national life*"; today, the Jewish minorities that exist around the world declare that they form "*a national religious minority*", and that they consider Israel "*their own state*"^a).

Let us turn our attention again to Schlamm²⁰⁸: "*Sartre's famous statement that 'it is not the Jewish character that creates anti-Semitism, but rather anti-Semitism that creates the Jew', is not exact. Anti-Semitism does not create the Jew—it simply keeps him in life. The Jew even if he were a Christian he would keep his peculiar tint... According to the degree by which Christianity would remain faithful to the Jew Jesus and would also finally convince all the other Jews, under this degree only would the Jews disappear as a group. To this and*

a. See the magazine *Jewish Youth of Athens*, 37/1980.

only effect, it is true that anti-Semitism creates the Jew"^b). In other words, even if all Jews became Christian, the character of the Jew would not change, only Judaism would disappear as a politically oriented "group", as Schlamm underlies. The Jews as individuals would retain their peculiar qualities. Schlamm's revelatory text reminds us of the opinion of the German philosopher Schopenhauer, who did not consider the Jew the enemy of Christianity, because even if Christianity disappeared, the Jew would again remain isolated. According to Schopenhauer, the Jews, despite the fact that they are nationalists, live "*parasitically*" of other people, and for this reason we should not talk about "*Jewish faith*", but about a "*Jewish nation*".

The German biologist Lenz noted once that "*the nucleus of the Jewish soul is formed by Near Eastern (Armenoid) characteristics. The spiritual idiomorphy of the Jews is more intense than the physical one. The Jews could be characterized a spiritual race*"¹⁸. Of course, the term "spiritual race" does not form today a valid scientific term. According to Haertle, the Jews who have intermixed with non-Jews cannot be called a "race" anymore, but "people"⁹⁰. However, all people more or less are intermixtures, and as I have indicated⁵³, today we call "races" these homogeneous and stable racial mixtures. The term "people" reduces the diachronic dimension of a community, and therefore it would be an unfortunate term for such a strong and stable community like the Jewish one, if we used it to compare it with other "races".

b. The Jewish writer Auerbach had already responded to Sartre's view: It is not so much anti-semitism, but rather the Jewish belief that they formed God's chosen people, which has "*kept the Jew racially pure*" until today ⁸².

As the Jewish anthropologist Kahn notes, *“the Jews form a race – not in a strictly zoological sense, and even less, as we hear them say with erroneous pride, ‘a race purely maintained for thousands of years’ – but a race in the broader and higher sense, that the cultural history and the use of language render in the term race”*¹²⁴.

The Jews maintained their relative racial purity by strictly prohibiting intermarriage. Both the Old Testament and the Talmud dissuade the intermarriages with foreign people, who are considered *“alien, hostile people”*, and *“who is not your brother”*^{c)}, intermarriage is a sin against God^{d)} and is severely punished.^{e)} Such a wedding constitutes the holy sperm as sordid,^{f)} and no illegitimate child is allowed to enter the community of Jehovah, not even after ten generations.^{g)}

The rules of the Talmud are stricter; even religious proselytism is prohibited. As Andics writes, the *“Talmud is the first racial law according to which the Jews themselves, one thousand years before the National Socialist laws of Nuremberg, anathematized any mixture with non-Jews”*⁷. But according to the modern law of the state of Israel, mixed marriages are not allowed in Jews. The children of such marriages are not recognised as Jewish. The children of a non-Jew mother are not allowed to marry or to be buried!^{h)}

The anthropologist Salcia Landmann has analyzed the long-term attempt of the Jewish leadership (rabbinism, etc.) to establish eugenic rules.¹⁾ However, the strict purity of the Jewish race was maintained mainly after the writing of

c. Deuteronomy 17.15.

d. Nehemiah 13. 25-25, and Deuteronomy 7.3.

e. Joshua 23. 12.

f. Ezra B, 0. 2 and 12

g. Deuteronomy 23.2.

h. In Hellas, the Central Jewish Committee does not allow marriage between Jews and Hellenes, because *“mixed marriages are not allowed by the religion of Israel”*.

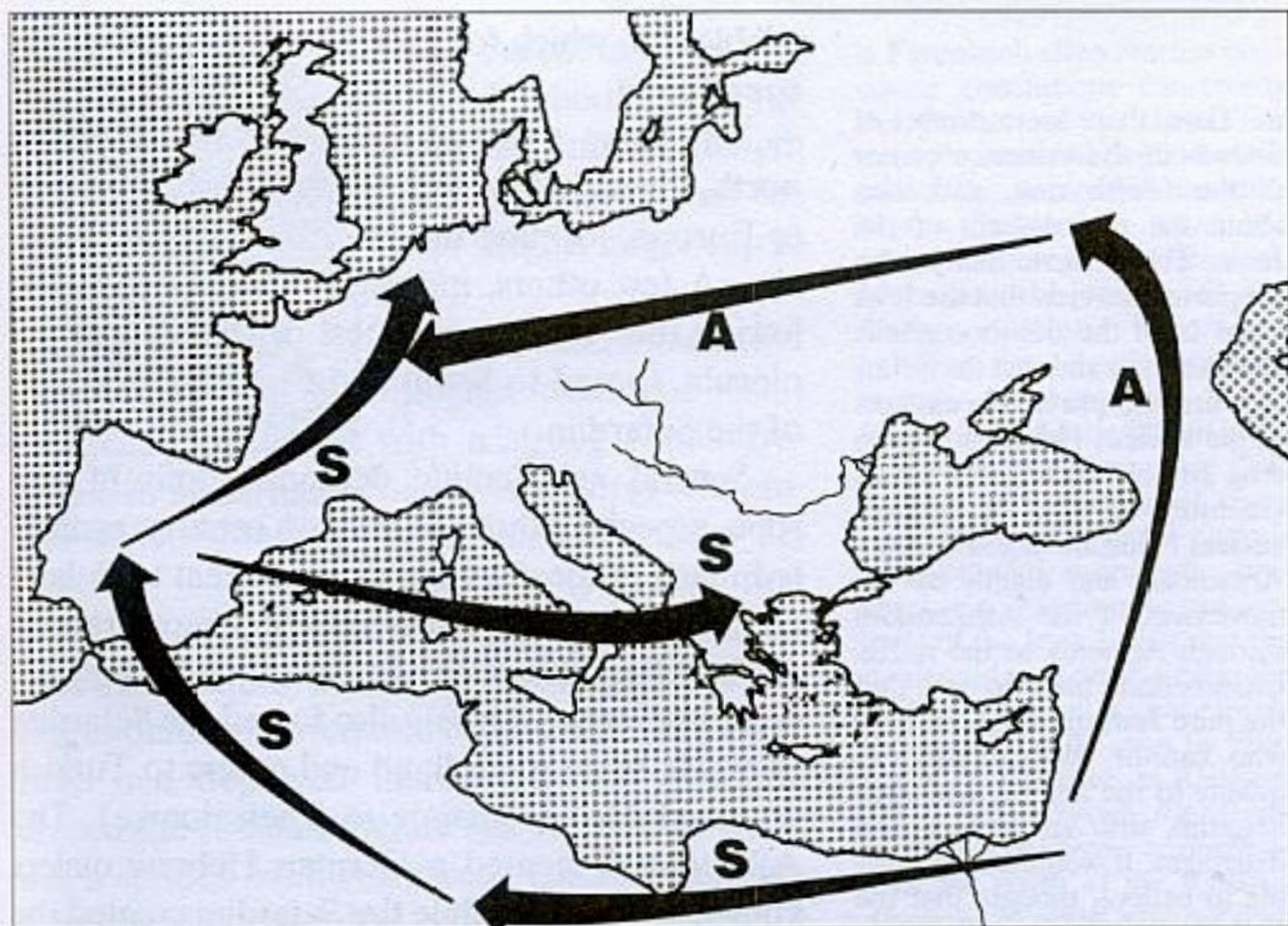
i. According to these rules, celibacy, marriage with foreign people, and marriage by law, were not allowed—love songs do not even exist in the higher Jewish class. However, the Jews of the lower classes fell under the temptation of love in the foreign societies that they lived, and thus a great degree of mixture was created—not, however, in the ruling class. Jews seldom married foreign women, while the Jewish women who married foreigners ceased to belong to the Jewish communities. To this effect, the Jewish race remained pure enough, while many of its members escaped to the safety of nations that sheltered them. The Jewish ghettos were not only the result of European pressure but also, as Haertle points out, an inner need of the Jews themselves. The aversion was mutual. According to Schlamm, even today the Jews in the U.S. live in luxurious ghettos.

j. It is characteristic that the Jews do not proselytize foreigners to the Jewish religion. They exercise religious proselytism through several heresies, such as that of the Jehovah Witnesses, they never allow the proselytized to enter officially the Jewish communities. They consider them “second-class believers”.

k. See also p. 150.

the Talmud (ca. +900), since serious mixtures had already taken place. In the first centuries, most of the Jews, after their dispersion from Palestine, moved to the north through Russia to Europe; a few, through the west, went to North Africa. During the first centuries of the dispersion, when Russia was still not christianized, many mixtures took place with the locals, who accepted the Jewish religion. After the writing and the spread of the Talmud, but also after the Christianization of Europe, proselytism to Jewish religion ceased. From thence forward Jews could become Christians but not vice versa.) However, in Ethiopia, Yemen, North Africa and Spain, where the Talmud had not fully spread, the flow of foreign blood continued and even later in the Jewish race. Thus, the Jewish race is a rather mixed race despite the eugenic laws that were strictly applied during the last centuries.

The Jews form a breed of the Armenoid or Near Eastern race, of which I have already written. Their most ancient traces are from the time of -1800 (Abraham, etc.); later on, we find them dispersed in ancient Egypt,^k) from where they were expelled (-1450), but under the leadership of the successors of Moses, they conquered Palestine, exterminating a great number of the latter's inhabitants. Years of war against and captivity by the Assyrians, Babylonians, and Persians followed. When finally the king of Persia, Cyrus, allowed the Jews to return to Palestine, only a part of them did; others preferred to disperse to and do commerce with the neighbouring countries. During the period of the Roman Empire,



The course of the Ashkenazim (A) and Sefardim (S) after the expulsion of the Jews from Palestine.

they spread everywhere and lived in all the towns of the empire.¹⁾ According to Strabo, "*they flooded all the towns and it is difficult to find a town that was not visited by them, or to be more exact, not conquered by them*". Schultz asserts that only 10% of the Jews lived in Palestine at that time²¹¹.

When the emperor Titus burned the Temple of Solomon (+70), and when particularly Hadrian razed Jerusalem and forbade the Jews to return to Palestine (+130), then the famous Jewish dispersion occurred in earnest. Thus, Hadrian became the agent of an international

1. In many Hellenic cities there were synagogues even before the dispersion, as the visits of the Apostle Paul to them proves.

m. Thus, there were doubts at first about the existence or not of the Jewish race, and then about the real descent of the Jews. There were many who supported the view that the Jews came from the dolichocephalic Oriental race and that the Sefardim are the purer descendants of the ancient Hebrews. According to this view (of Fischer, Guenther, et al.), the Jews in ancient Palestine mixed with the Armenoids and mainly by the movement of the Ashkenazim through Armenia to the north. Chamberlain used to say that the pure Jews are the Sefardim, who cannot be compared in quality to the antipathetic Ashkenazim, who are from mixed marriages. It would be impossible to believe, though, that the Jews during their quick passage through Armenia became Armenoids, when the Ashkenazim, as Guenther affirms, represent 90% of the total population of Jews. Moreover, wall paintings of the Assyrians of the -8th century present Hebrew captives with obvious Armenoid characteristics (hooked nose, etc.).

n. In these findings Ahrensburg and his colleagues managed to detect the blood groups ABO. The low percentage of the group 0, which was 3.5%, caused a sensation. We have $p=0.40$, $q=0.42$, and $r=0.18$. These conclusions coincide with the blood characteristics of the Armenoid race. (see footnote e, p. 163).

problem to which for 1800 years no solution has been found.

The Jews then migrated en masse to the north, through Asia Minor and Russia gradually to Europe, forming the branch of the Ashkenazim. A few others, moving to north Africa following the Arabian conquest of the Iberian peninsula, spread to Spain and formed the branch of the Sefardim.

Several anti-Semitic demonstrations in Europe, especially those of the 14th century, prompted many of the Ashkenazim to retreat to Poland and Russia, while the anti-Semitic demonstrations of the fifteenth century in Spain—following the departure of the Arabs—also forced the Sefardim to move, some to Holland and others to Turkish occupied Hellas (mainly to Thessalonike). The Ashkenazim created a German Hebrew dialect known as Yiddish, while the Sefardim created the dialect known as Spanioli or Ladino.

These two Jewish branches, the Ashkenazim and Sefardim, have some serious somatic differences. The Ashkenazim are to a great degree brachycephalic (head index B/L about 88), while the Sefardim are mesocephalic (head index up to 75). The difference is such that it is very difficult to find a Jew with a head index of about 80.^{m)}

Today the prevalent view is that the Ashkenazim are the purest descendants of the ancient Jews. The palaeoanthropological findings in Lachish (the period of the Jewish conquest of Palestine) and in Azor (the period of -1100) testify to the Armenoid mixture of the Jews, (skull height 138, index H/L=75.4, nasal height 51.5).



Modern Samaritan
(photo by Bernhard)

In the recent findings ⁿ⁾ of El Gedi (about +100) the skulls are smaller (length 178,5 up to 183), and the nasal heights larger (up to 53,5).

In Lachish some other findings exist (of -500) with a strong Mediterranean structure. Ferembach considers them Jewish, but it seems that

they are rather Samaritan.^{o)} It is known that the Samaritans were not of Jewish origin, but the descendants of Orientalid captives that the Assyrians had deployed there, and who had embraced the Jewish religion. For this reason there was a serious conflict between the Jews and the Samaritans;^{p)} the latter had actually refused to fight the Hellenes during the Maccabean wars. Thus, it seems that the differentiation between the Ashkenazim and the Sefardim existed even from the time they lived together in Palestine. The destruction of Jerusalem pushed the pure Jews to the northeast, while the Orientalid Samaritans moved to Egypt.^{q)}

The lack of any anti-Semitic demonstration of the Arabs became the cause of further intermixtures of the Sefardim, while on the contrary, the anti-Semitism of Europe proved advantageous to the Hebrew Ashkenazim for they retained their national identity.^{r)} The Sefardim witnessed the first anti-Semitic demonstrations after 1490, that is, after the expulsion of their protectors, the

o. Ferembach often reaches inaccurate conclusions concerning the descent of the Jews. For example, even though she attested the Armenoid elements of the findings of Azor, she attributes them to the Philistines. Moreover, she considered the findings of Gezar Phoenician, but they are clearly Mediterranean—in contrast to Macalister who had found them identical to the contemporary Cretan and had pronounced them Philistine¹⁵¹. The same anthropologist who supposedly supports the Mediterranean descent of the Jews, insists that the Armenoid race originated in the Balkan peninsula, a view expressed paradoxically even by Poulianos¹⁷⁶. However, as Alekseev notes, “*even though the Armenian language seems to originate from the south of the Balkans, Armenoid elements have not been found in the formation of the Hellenic anthropological type*”⁶. The Aryan influence on the Armenian language is known.

p. John (4. 9) reads: “*for Jews have no dealings with Samaritans*”.

q. We cannot exclude the possibility that the name “Sefardim” originates from the word “Samaritan”.

r. Herzl notes in his diary that “*anti-semitism, which is in fact something serious and unconscious, is not going to hurt the Jew. I consider it a movement useful to the Jewish character*”⁹⁵. Even the “Protocols of Zion” stresses that “*anti-semitism is necessary for us to rule our little brothers*”.

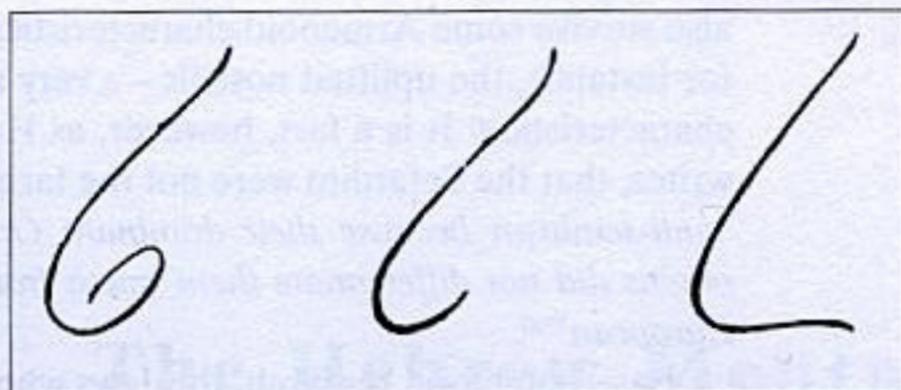
Arabs, from Spain. Since the Sefardim had a more liberal consciousness than the Ashkenazim (being Orientalids), they agreed by the thousands to turn Christians. These Sefardim were later called "*Marani*".

Thus, the Jews form a branch of the Armenoid race. In the prehistoric period this branch broke from the Caucasian stock and descended to the south—I have extensively referred to this Armenoid descent. This descent is recounted in the Jewish myth concerning the Jews' first ancestor Noah, who had survived at the top of Ararat, in the Caucasus where the Jewish people lived and multiplied.

Noted anthropologist John Baker describes the typical Jew (and particularly the Askenezim^s) as very brachycephalic, but this brachycephaly does not give the impression, as in other races, of a broader skull. The Jewish brachycephaly is due to the very small cranial length, which is combined with an extremely large cranial height. Thus, we have "*hyspi-brachykrany*" with occipital flatness at the back part of the head. At the same time the skull is round, giving the impression of a standing egg. The forehead is round and inclined from whichever side we look at it. In a horizontal section the forehead does not form angles with the temples (as with the Europeans), but a continuous curve. The skull, which is flat on the forehead, higher up becomes narrower and ends up in an accent top. The lips, especially the lower, are dilated, and usually there is a groove below the dividing line of the lower lip. The nose is large in all its dimensions,

s. The typical Armenoid race, as the remains in the proto-medieval cemeteries of Garni and Cerkesia (in Armenia) reveal, exhibits a cranial length of around 175.5 and height 136.5 (like the hypsicranic Dinaric race), but a far smaller face (width 130.5, height 69), again within the limits of mesoprosopy⁶.

t. Koumaris adds to the Armenoid characteristics the small eyes and the large, protruding ears.



Drawings of noses (according to Jacobs): Armenoid, Dinaric and European.

especially the lower edge, and is slightly hooked. The nostrils are thick, with a deep upper groove, sticking out and uplifted. The nasal index, despite the large width of the nose, is not high because its length is also large. According to Koumaris,⁹ the combination of a large nose with the small face gives the impression of a "bird face". The skin is fairly dark, the hair dark and more wavy than the Europeans, facial hair growth is strong and the body is of medium size. Because of short legs, stature is small to medium and the body is compressed; the shoulders are broad with a tendency toward curvature.

In actuality, these "typical" characteristics can be viewed only in part, depending on the percentage of the mixture in the ancestors of every Jew. These traits are more intensely viewed, however, in the Armenians, who did not suffer many racial mixtures in their history.

In contrast the Sefardim have a long skull, like the typical Orientalid or Mediterranean. They have lighter skin and hair colour and thinner, less hooked noses. In the Sefardim there

u. Many Arabs present such uplifted nostrils, a great proof for an older Armenoid intermixture.

also survive some Armenoid characteristics like, for instance, the uplifted nostrils – a very stable characteristic.^{u)} It is a fact, however, as Haertle writes, that the Sefardim were not the targets of “*anti-semitism because their dominant Oriental origins did not differentiate them much from the European*”⁹⁰.

Based on blood research, the Jews wherever they live present a higher analogy of the p genes and a lower r of the ABO system, compared to their neighbours; they also greatly differ from the Europeans in the other blood systems¹⁵⁶. According to the research of some Jewish scientists conducted in 1956, the Jews have some singularities in their fingerprints.^{v)} More recently some other Jewish scientists – since racial research is consistently conducted only in Israel – detected in the DNA itself a relationship between the Jews of different origins and heterogeneity with the peoples of those origins.^{w)}

v. Leo Sachs (Weizman Institute) and M. Bat-Miriam (Israeli Institute of Biological Research).

w. B. Bonne-Tamir (University of Tel Aviv), and Sam. Marlin (Stanford University). See *Neue Anthropologie*, 2/1987.

The Hebrew Mentality

The German socialist Eugen Duehring, at the end of the 19th century, dealt first with Judaism as a purely racial subject. Duehring believed that *"the Jew will always remain a Jew whether he is an atheist or a baptized Christian, since his peculiarity lies in his physiology, in his inherent character"*, and added that the Jew *"asks for sympathy to have the freedom to be ruthless"*. Indeed, beyond the relative physical characteristics of their race, the Jews exhibit a characteristic spiritual identity. This spiritual physiognomy is the same for all Jews, past and present, but it is more valid for the Ashkenazim and less valid for the Sefardim. The German political scientist A. Ehrhardt summarizes these spiritual characteristics as *"clear-sightedness, vigour, determination, flexibility, impudent cruelty, adaptability to foreign environments, a feeling of solidarity to those who belong to the same race"*⁵⁷. A century ago, the French ethnologist Lapouge wrote that *"the Jew is arrogant*

in success, servile in misfortune, treacherous, extremely avaricious, intellectually talented, but incapable of creation. He is courteous and a profiteer, never a worker or farmer. He is a usurper and above all he is bourgeois"¹³⁹.

One wonders whether the dispersion caused this Jewish character, or if this character became the main cause for the dispersion. According to Pierre Proudon, forerunner of communism, this parasitism of the Jews was a far more important motive for the dispersion than the violence of Titus and Hadrian⁹⁰. The dispersion did not start in Hadrian's time; it then occurred on a massive scale. Proudon believed that the Armenians, the relatives of the Jews, are also not capable of having their own country. And even Landmann accepts that the Jewish people are by nature nomadic. If the short-lived violence of Hadrian was the cause for the dispersion, then the Jews could have returned later to Palestine,^{a)} which for centuries they did not do.

However, during the extended dispersion, the Jew, whether by need or by character, followed a certain conduct which was not acceptable in Europe. On the one hand, he exhibited an incredible adaptability to the several foreign environments, but this was only superficial. In practice, the Jews associated mainly with their fellow countrymen, lived in ghettos, did not participate sincerely in public life, they were introverted, keeping the Jewish religious and other customs. This conduct made them look like a foreign body or people, like a "*state within a state*", as Bismarck used to say. Schlamm acknowledges that spiritu-

a. The Emperor Julian offered to rebuild the Temple of Solomon¹⁴⁰, but in response he was murdered by a Jew⁵⁰.

ally, the Jews differ from the Europeans. Besides, as the Old Testament teaches them, the people of Israel are different from others, as they are God's chosen people.^{b)} *"If you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation"*^{c)}, and *"I shall set you high above all nations"*^{d)}.

Given their spiritual and social isolation, the Jews' hatred for those around them was terrible and unjustifiable. The Jews considered everyone subject to submission and exploitation. The Bible and the Talmud reveal relentlessly harsh feelings for the non-Jews.^{e)} The cruelty directed at other nations which permeates their holy books is relentless.^{f)} During the siege of Palestine, the Jews nearly exterminated the people there, along with their women and children (*"and we smote them until no survivor was left"*), prophesising at the same time,^{g)} *"so the Lord shall do to all the kingdoms into which you are about to cross"*. And still, *"If I sharpen My flashing sword, And My hand takes hold on justice I will render vengeance on My adversaries, And I will repay those who hate me. I will make my arrows drunk with blood, and My sword shall devour flesh, With the blood of the slain and the captives, From the long-haired leaders of the enemy"*^{h)}. Voltaire used to say that *"the Jewish are ignorant and barbarian people who combine the most obscene avariciousness and repugnant superstition with an overpowering hatred for all people who abide them and make them rich"*ⁱ⁾.

As, I have already discussed, generally it is

b. Deuteronomy 32. 8-9.

c. Exodus 19. 5-6.

d. Deuteronomy 26. 19 and 28. 1.

e. *"And foreigners will build up your walls, and their kings will minister to you; And your gates will be open continually, so that men may bring to you the wealth of the nations, with their kings led in procession. For the nation and the kingdom which will not serve you will perish, and the nations will be utterly ruined. You will also suck the milk of nations, and will suck the breast of kings"* (Isaiah 60. 10-16). And they dream the power of Israel *"to spring up before all the nations"* (Isaiah 61. 11). Furthermore, the Bible teaches them that *"who is like you, a people saved by the Lord, who is the shield of your help, and the sword of your majesty! So your enemies shall cringe before you, and you shall tread upon their high places"* (Deuteronomy 33. 29).

f. *"And you shall defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them"* (Deuteronomy 7. 2). *"But the Lord your God shall deliver them before you, and will throw them into great confusion until they are destroyed. And He will deliver their kings into your hand so that you shall make their name perish from under heaven; no man will be able to stand before you until you have destroyed them"* (Deuteronomy 7. 23). And again, *"shatter the loins of those who rise up against Israel, and those who hate him, so that they may not rise again"* (Deuteronomy 33. 11).

g. Deuteronomy 3. 3-21, and Joshua I-IA.

h. Deuteronomy. 32. 41.

i. Indeed, whenever the Jews were in power, they were relentless. To avoid the recent examples in the Middle East, let us remember the event of +117, when the Jews in Cyprus, Egypt, and Cyrenaica rose against the Hellenes and massacred tens of thousands of innocent people. According to Ernest Renan, the cruelty of the Jews was such that they ate the raw flesh of their victims, and used their guts for belts! The famous historian Edward Gibbon⁷⁸, describes the following events: *"humanity is astounded by the recital of the horrific crimes of the Jews against the indigenous Hellenes, who considered them friends. The Jews betrayed the friendship and massacred 220,000 Hellenes in Cyrenaica, and slaughtered 240,000 Hellenes in Cyprus, as well as a large percentage of the Hellenic population of Egypt. Many of the unfortunate victims were sawed in two, in accordance to an old Jewish tradition, according to which David had blessed this kind of execution by his example"*. This horrible massacre stopped with the violent intervention of the philhellene Emperor Hadrian, who ordered the Jews' expulsion from Cyprus and later on from Palestine.

j. Salcia Landmann writes that the Jews, being nomads, did not have a stable image of God, but always carried with them,

religion that renders the psycho-synthesis of every people⁵³. If the Jews lived in their own country or space, then the people would be indifferent to Judaism, despite the hatred that the latter cultivates toward others as well as the need to dominate which it inspires in its followers. Then it would be their right – and perhaps their duty – to believe that they are God's chosen people. That would be an expression of their nationalism. The problem arises, though, because the Jews live among other people whom they hate and whom they try to corrupt in order to dominate them. In this sense, whether the Jews are faithful or not to their religion, their Jehovah, that is, their psycho-synthesis, becomes very intrusive, if not dangerous for the people who offer hospitality to them.

The Jewish intellectual Schlamm explains that the Jewish religion does not deny the world in favour of life after death, but asks only for justice in this world (justice, of course, that the Jews define for themselves). It also teaches that there is one God, who has chosen the Jewish people to rule other people. Schlamm adds that *"the Jews as human archetypes were always in search of not the eternal Universal God, that is redemption, but of God in their own world, that is, justice. The Messiah was promised to them. But Jesus Christ did not come as their own Messiah, but for all people. To accept Jesus Christ, the Jews would have to deny their own selves"*²⁰⁸. In other words, Jehovah is a reflection of Israel's racial soul.)

The basic characteristic of the Jews is extreme individualism, the feeling that they do not belong to the people among whom they live, and their

indifference to the foreign country in which they live. They do not share the aspirations and the ideals of the people who surround them. And even worse, they are kind and affable only when they need the people that they live among, but when these people are in misfortune, then the Jews become deserters and executioners. Their only concern is their own good living, which they pursue with avariciousness and other similar methods: acquisition of power, influence, etc. Moreover, in order to deceive the people whom they live among, of their spiritual differentiation, the Jews vulgarize and ridicule the national traditions and ideals as well as the cultural and spiritual manifestations ^{k)} of the former. The Jew, Otto Weininger supported that even the spirit of modernism itself, in whatever form, is of Jewish origin. Any renunciation of traditions and detachment from national roots in favour of a supposed progressiveness constitutes, Weininger stated, a profit for international—but for itself chauvinistic—Jewry.

This international pursuit, though, runs parallel to individualism. Only with the destruction of nationalism will the Jew become indeed invisible. Only with the dissolution of borders and with catholic cosmopolitanism will the Jew feel safe in organized communities. His pursuit was always the “*One World*”, the absolute levelling and lack of national and racial distinctions. In such a colourless environment, his action would be uninhibited and safe. They will continue, of course, to believe that they are God’s chosen people, and their hidden nationalism will then flourish.

wherever they were: the people should be the carrier of the divine; thus, the people should be the chosen of God¹³⁸. Feuerbach made the following remarks: “*profit, utility are what count more for the Jews. The belief in a specific divine providence is the characteristic faith of Judaism. But the belief in miracles is that nature is considered only for arbitrary purposes... [Everything] occurs for Israel's profit, only with the command of Jehovah, who cares only for Israel, and who actually is the personified vanity of the Jewish people, excluding all other people, the absolute bigotry—the secret of monotheism! The Hellene cultivated humanism, the liberal arts, philosophy. The Jew never rose above the everyday study of theology. The Jews have kept until today their idiosyncrasy, their god is the practical beginning of the world—egoism in the shape of religion*”⁶⁶.

k. Hobsbawm’s phrase about the national flags is characteristic: he characterizes the flags as “*simple pieces of coloured cloth which are attached with extremely charged ritualistic celebrations*”⁹⁷. According to Hobsbawm, “*the catholic ideological prevalence of nationalism today is a kind of delusion*”!

Their great obstacle is the nationalism of other people who have countries. The nationalism of others must be corroded, their cultural foundations must be destroyed; they must forget their traditions and ideals, lose their self confidence, and be absorbed by their petty material pursuits.

Thus, just because the Jews cannot — or do not want — to have a country, then others must not have a country, too. The Jews instead of assimilating themselves to the foreign environments, insist that foreign peoples adapt to their mentality. The Jewish journalist Bernard Lazar, known from the Dreyfus case, notes¹⁴⁰ that the Jewish nature is unsociable, cosmopolitan, anarchistic, rebellious but at the same time conservative when his self is concerned ^l). Moreover, the contemporary Jewish writer Nathaniel Weyl acknowledges that Hebrewism always promotes international equality, opposes nationalistic movements and regimes, uses minorities (such as African Americans) for destabilization purposes, etc²⁴³.

The cosmopolitan pursuits of the Jews are not a modern phenomenon and are not due to their kind and peaceful ideals. They always used consciously, or unconsciously every means lawful or not toward this end. They called other people “nationals” ^m) because the idea of a nation dominated their lives — a repulsive idea for the Jews. According to the German historian Mommsen, “the Jews during the Roman period formed an active element of cosmopolitanism and national disintegration”, something useful then for the multinational empire. But even later on, the Jews tried in various ways — through secret societies,

l. He clearly writes that “with a reduction of national isolationism the Jews will gain the weakening of their distinct features, and the progress of internationalism will bring about the decay of anti-semitism”.

m. This was the word used in the Septuagint. Later on, in the English translation the word “national” changed to “heathen”.

revolutions, etc.—to destroy the existing status quo, to demolish borders and nations. A description of these attempts would escape the limits of this book, and would lead to a very long catalogue indeed.ⁿ⁾ I could say, however, without exaggeration, that there was never an organized internationalist movement in the world which was not of a Jewish inspiration, or at least without generous Jewish support.

With their fishy dealings with Mehmet the Conqueror, the Jews ^{o)} also helped in the destabilization of the Byzantine Empire. Thus, when Constantinople fell in 1453 and the whole population was enslaved, only the Jewish community of Ballat remained intact. The new Ottoman Empire welcomed the persecuted Jews from Spain, who flooded into Constantinople and Thessalonike. Lugol¹⁴¹ asks in a boastful manner, *“isn't the entire Jewish history a long victorious battle of justice against injustice? The Egyptians, Chanaanians, Assyrians, Babylonians, Persians, Romans, and Byzantines, who oppressed Israel, aren't they all sleeping now in their dust? The Jewish people can go through ordeals, but will not disappear. Persecuted by Nebuchadnezzar, the Jews came back to life again under the very eyes of their persecutors. When Rome was oppressing the Jewish people, the latter found refuge in Babylon. When Ferdinand the Catholic persecuted them, the Great Turk opened the Gates to them”*^{p)}.

The Jews participated in the mass kidnapping of children (paidomazoma), usually selecting the children and contributing the janissary uniforms. Within a few years they held in their hands—

n. Islam was an early Jewish attempt to disrupt the spread of Christianity, and mainly to destroy the Byzantine empire. Under the cover of Islamic expansionism, the Jews could spread everywhere. In the +11th century the Jews created (under Sabath) the society of the Assassins. The Knights Templar was another Jewish society, as well as the Rosicrucians (under Rosenkreuz), societies which were the forerunners of Freemasonry²²⁸. Other known secret Jewish societies were the Illuminati (under Weisshaupt), the Theosophical society (Blavatsky and Olcott), the Martinists (of Paschalis), the Millenarians (Rotherham and Leacher), the Esperanto language (of Zamenhof), etc.

o. The *“Chronicle”* of the great Hellene G. Frantzis provides us with relevant evidence. But the Jews even in older times had turned the Persians under Hosrois B' (7th century), and later on the Arabs against Byzantium (9th century).

p. The *“Great Turk”* who invited the Jews to *“his”* country was the Sultan Bayezid, the son of the Conqueror, who had announced then: *“I thank the king of Spain who made my country rich”*! A few years later Bayezid was overthrown by Selim, and was poisoned by a Jew who wanted to be of service to the new master!

q. The word "gohim" survives, neatly translated, even in the Gospels (Mark 7 26-27, Mat. 15 26). It is also certain that such a characterization also existed in the Gospel of John (12 20-22), a characterization which was later deleted by a transcriber in order to obliterate the obstacles to the Christianization of the Hellenes. The phrase that follows (*"The hour has come for the Son of Man to be glorified"*) is not related to what comes before, but to what comes after: The verses 12 23-25 form a unity which refers to the forthcoming Passion. That there was some tampering here is revealed in the manuscript of the Bible of Eusevius of Caesaria (+265). In the manuscript, which was discovered by E. Prokos in 1974, in Vatican, the phrase that *"only Hellas bears human beings; Hellas is God's rear and celestial plant that creates reason and from that science"* was added! Besides, the author of the Apocalypse considered Hellenism the greatest obstacle to Christian teaching, the real "Antichrist". The Antichrist for John, the 666, is *Iapetos* (Japheth), the forefather of the Hellenes, as G. Georgalas ingeniously notes in *Doulos* (178/1996).

thanks to Turkish incompetence — the commerce and wealth of the Ottomans, including the gold mine of Chalkidiki and the Ottoman mint that existed there.

This time old anti-Hellenism of the Jews is quite well known¹⁷³. We find it even in ancient times from the battles with the Philistines (Cretan immigrants), reaching a climax in the -2nd century with the wars of the Maccabi. Seleucids' attempt to Hellenize and civilize the Jews — an unfortunate inspiration of Alexander the Great — elicited their violent reaction, but Seleucid succeeded in Hellenizing many educated Jews anyway. The hatred of the Jews for the "Hellenized Jews" (including the Apostle Paul) and mainly for the Hellenes was legendary and remained inextinguishable through the ages. The Hellene was characterized as "gohim" (dog)¹⁴⁰, and the exhortation of the Rabbi Yokai that *"he is the best of the gohim, kill him"*, has remained notorious.⁹⁾

Renan states that the coexistence at that time of Hellenism and Jewry, *"two absolutely contrary elements like fire and water, naturally created the greatest of explosions"*¹⁸⁶. The massacres of the Hellenes in +66 and +117 led the Roman emperors to take violent measures against Israel. Since that time the Jews have considered Hellenism their greatest spiritual (and not only) rival in the eastern Mediterranean. They never forgave Hellenism for the desertion of Jerusalem, and as Dendrinios writes⁵⁰, merely because through Hellenism Christianity triumphed.

From Bernard Lazar, who a century ago had

declared¹⁴⁰ that "*the Aryan invaders had found Hellas crowded with Semites and Hamits*", and that thanks to the Semitic influence, Hellenic mythology, Hellenic art, and the Hellenic alphabet had developed, to Martin Bernal whose recent work²² attributes the origin of the Hellenic civilization to Israel and ancient Egypt, Jewish hatred for Hellenism has never ceased to act,^{r)} whenever the chance arises. Thomas Mann's following phrase is characteristic: "*The Jews, thanks to their religion, their faith in a just god, superseded the centuries, while the superficial hoi-polloi of the aesthetic and artistic Hellenes^{s)} disappeared quickly from the proscenium of history*"!

r. For instance, the reaction of the Jews to the Hellenic War of Independence is well known from various incidents (Kosmas Aetolos, Patriarch Gregory V etc.). In the Smyrna catastrophe of 1922 they wore of their own volition a yellow star to be distinguished from the Hellenes; and also participated in the massacre of the Hellenes.

s. "*Das liederliche Aestheten- und Artistenvoelkchen der Griechen*".

C.

MEDIEVAL INVASIONS

Albania and Epirus

In the Balkan Peninsula two anthropological races prevailed: the Mediterranean and Dinaric. In the north of the peninsula other races, to a lesser extent, made their appearance. As I discussed earlier, the Mediterranean race, even from ancient times, was pressed by the Dinarics of the north, a pressure that finally reached an equilibrium. The Mediterraneans were compressed to the southeast of the peninsula, while the Dinarics settled down to the north and northwest part of it. Generally, the Dinarics dominated the areas of present-day Rumania, Albania and the former Yugoslavia, while the Mediterraneans the areas of Hellas and Bulgaria.

As I have already explained, the Dinarics formed a branch of the Caucasian stock that sprung up in the area of the Caucasus. One branch of the Caucasian stock, the Armenoid, moved to the Near East; another, the Dinaric, moved to the west, entering Europe. The main body of the

Dinaric race descended to the Balkan Peninsula, but there were also some other offshoots which moved farther west to Bavaria, southeast France, northeast Italy, and round the bay of Biscay. These Dinaric offshoots mixed with the European races but retained more or less some ancestral elements. Their anthropological characteristics proved of course stronger in time,^{a)} but some linguistic remnants were also detected: the strange language of the Basques, for example, shares some common roots with the Caucasian languages. However, these Caucasian roots also exist in the modern Albanian language, a language that descends from the Illyrian.^{b)}

a. Schwidetzky verifies the strong presence of the Dinarics in Southern Germany²¹². About the Basques see note a, page 70.

b. Von Arndt first detected this relation of the Albanian to the Basque language and their common roots from the languages of the mountainous Caucasus. He presented his evidence in Peter Pallas' *Comparative Dictionary* (published by the incitement of the Russian Empress Catherine II).

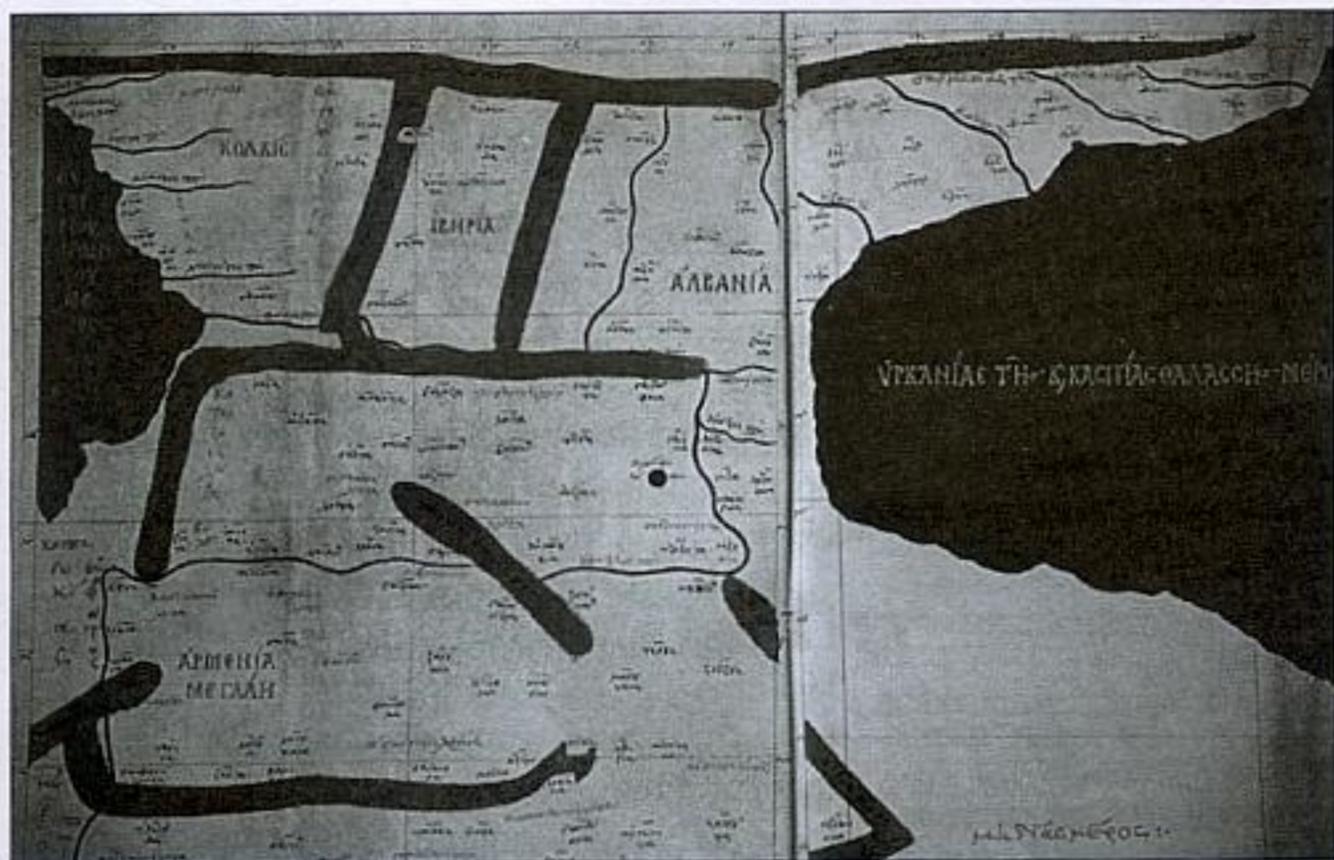
c. See Strabo (11, 4), Plutarch (Pomp. 34 and Luk. 26), and Ptolemy (5, 11). That area of the Caucasus is called today Azerbaijan and Georgia.

d. 5.9

e. 11.2

It is remarkable, though, that before the Iberian Peninsula acquired its name, the ancient Hellenes called those people who resided west of the Caspian Sea *Iberians*. Close to those "Iberians" — and north of Armenia — there lived the *Albanians*.^{c)} The emigration of those Dinaric peoples to Europe resulted in the transplantation of their names in their new countries.

There are a number of other similarities between the two "Albanias", the one of the Caucasus and the other of the Balkans. In the former there was a town named "Albanon" or "Albani", while in the latter there was the town "Arvon" or "Arvanon"¹⁴⁸ as well as "Alvanopolis" (Elbasan). The Hellenes called parts of the Caucasus Mountains "Keravnia", as well as the mountains of Balkan Albania. Ptolemeus^{d)} and Strabo^{e)} write that near the Caucasus there existed the people of "Touski" or "Doski", who are almost the same as the "Tosks" of southern Albania. The



Map of the Caucasus by the geographer Ptolemy on which Iberia and Albania are underlined.

“Tosks” call themselves “Arber” - and thus the word “Arvanites”⁹.

These and other similarities point to the relationship of these two people; as Koupitoris points out, it is “a most ancient relationship, before recorded history”¹²⁰. As we have indicated, the Dinarics had infiltrated the Balkan Peninsula in prehistoric times; the Albanians formed their southern branch. We do not know what prompted them to invade Europe at that time, and more particularly to descend to the Balkan Peninsula. One can only conjecture. Being culturally undeveloped, but knowing and admiring Hellenic civilization,⁸) they might have attempted a war of

f. Even as late as the fifteenth century, the Albanians called their language “Skiperian”, as Biris mentions. The Hellenes called them *Albanians* even before the time of Ptolemy.

g. There were myths in the Caucasus related to Jason and the argonautic expedition, and about their descent from a grandson of Iapetos (Strabo, 11,503, Tacitus, 6, 34 etc.). The Circasians, who lived in the Caucasus, believed that they were of Thracian origin.

conquest. However, from the language that they spoke, Illyrian, almost nothing survived since they would abandon their language when they encountered the languages of other more developed people. Then, in the southern Balkans where the Albanians reached, they encountered the Pelasgic language, from which they certainly borrowed many elements. In Roman times the Illyrians of the northern Balkan Peninsula, gave up their language to adopt Latin and later on Slavic.

The modern Albanian language is a mixture of Latin, Slavic, and Turkish as well as Illyrian and Hellenic. The Illyrian linguistic roots⁹⁹ which relate to the Caucasian, are certainly few and some of them uncertain – since the ancient Illyrians did not leave written documents. The words, however, which are of Hellenic origin refer to the Pelasgic antiquity, as the pronunciation of the rough breathing (helk = ἔλκω, draw, pull) and the ‘digamma’ (voe = ὠόν, egg, var = αἶρω, raise, lift) prove⁸⁶. Koupitoris has presented the relationship of many Albanian words to the ancient Aeolic dialect – concluding from this that the Pelasgic was the nearest to the Aeolic. This linguistic data proves the ancient arrival of the Albanians to that area as well as their intermixture with Hellenic-Pelasgic elements. However, this is not evidence enough to prove that the Illyrians “*form a Hellenic race*”, as Koupitoris insists¹²⁰. The latter view is somehow stale. It is a common mistake of researchers to draw ethnological conclusions only from linguistic elements.^{h)}

Let us examine then the anthropological ele-

h. Koupitoris, particularly, who supports the arrival of the Albanians from Caspia, does not excuse the inconsistency for the ‘Hellenicity’ of the Illyrians.

ments to have a clearer view. However, I should remind the reader of the main racial features of the Mediterraneans and Dinarics¹⁾ in order to follow the diachronic tug of war that exists between them within the broad Balkan area. The Dinarics are taller than the Mediterranean. Their cranial index (breadth/length) was always much larger²⁾: In antiquity it was about 80 (the Hellenic type was about 77); today it is hyper-brachycephalic (more than 85), while in the Hellenic area it is about 82. The back skull of the Dinarics is flatter (occipital flatness) and their ears usually protrude. In contrast, the Mediterraneans have small ears (even smaller than the Nordics¹⁷⁾). The Dinarics have a smaller skull, flatter and higher, than the Mediterraneans. The face of the Dinarics is also higher and their nose is crooked.

I have already mentioned that in antiquity the Dinarics first infiltrated the Hellenic area, particularly from the northwest. The Illyrians by gathering to the Adriatic coast with their infiltration to Epirus and Acarnania, and with their possible admixture with the Dorians, brought mainly to western Hellas a Dinaric contribution to the Mediterranean population. Anyway, the anthropological findings of ancient Hellas do not prove that this contribution was significant, since the main Mediterranean features were not affected by a Dinaric influence.

We could say the same about the modern situation. The head length in Hellas is 185-188mm (while in the Dinarics it is about 180). Occipital flatness in Hellas is limited; it differs from area to area^{k)} from 2.5 to 13%; in southwest Hellas

i. As Alekseev proves the anthropological relationship of the Dinarics with the ancient people of the Caucasus is indisputable⁶⁾.

j. We have dolichocrany with indexes smaller than 75, mesocrany with 75-80, and brachyocrany with indexes larger than 80. In the living people, the limits of the 'head index' are 76 and 81 respectively.

k. The anthropometric evidence for Hellas derives from Poulianos' pioneering book¹⁷⁵⁾. Poulianos' research, however, had the disadvantage that it was not conducted on a "random sample" of the population, but on the political refugees who had taken shelter in the Soviet Union after the civil war in Hellas. And because it is known that there is a racial connection between the physical and the mental characteristics, one can doubt about the validity of the chosen representative sample. Nevertheless, Poulianos's book is still a pioneering book in Hellas.

l. According to Necrasov, the Albanians have more than 57, and according to Coon the Ghegs of northern Albania have 58.1.

m. Of course, the safest way to verify the degree of the Dinaric participation in Hellas would be the measurement of the cranial height on recent skeletal material; but this unfortunately is not possible. The Dinaric race has a large cranial height.

n. We are referring to cranial dimensions and not head ones. That is, there is a widening of the skull of about 6mm from antiquity up to the present day. Brachycephalization affected to a lesser degree the cranial length, which became smaller, about 3mm. The Thracians today are still near to mesocrany (index 80).

o. In pre-historic times the Mediterranean race was dolichocephalic. Saller refers to von Luschan's research on ancient Crete²⁰⁰, where a gradual brachycephalization was certified. In the year -3000, the cranial index was about 73.5, the -2000 was 75.5, at about -1500 reached the 76.5, and at ca. -1000 exceeded 79.

(in the Peloponnese)¹⁷² it is just 3.5%. In Epirus, where occipital flatness exceeds 40%, the Dinaric influence is clear. The nose height in Hellas is about 53-54mm (only in Epirus does it exceed 55), while in the Dinarics¹⁾ the nose height is about 58.

Generally, a somewhat Dinaric admixture appears in Hellas only in Epirus (where there is hyper-brachycephaly with an index beyond 87), while the Dinaric participation in the other parts of the country is very small^{m)}. Xirotiri's view then, that "*racially western Hellas is basically Dinaric, while eastern Hellas is Mediterranean*"¹⁶², is not justified. Pitsios's research on the Peloponnese does not leave such possibility¹⁷². Furthermore, the opinion of the German anthropologist K. Saller is very clear on this: "*the evolution of the Hellenes until the present day remains basically Mediterranean and less Dinaric, compared to the other southeastern parts of Europe*"²⁰⁰. Beyond that, the great dispersion of the few Dinaric features among the Hellenic population also proves the antiquity of this admixture.

It is a fact that the Hellenic race in the course of time became brachycephalic, mainly exhibiting an increase in cranial breadth: from 141mm it gradually reached 145-148ⁿ⁾. This means an increase in the cranial index B/L from about 77 (mesocrany) to about 82 (brachycrany)^{o)}. This phenomenon, however, is wrongly called by some "Dinarization", since it is not due to a mixture with the Dinaric race. The correct term is "*brachycephalization*". The Swedish anthropologist Lundman writes that "*the rounding of the cra-*



Left, an ancient Illyrian skull with obvious occipital flatness (photo by Gavribovic). Middle, typical Dinaric (photo by Necrasov). Right, a Greek Mediterranean (photo by Xirotiris).

nial shape continues to our days, and this not usually due to population movements, but to a local change in type, probably by a mutation"¹⁴². Brachycephalization was indeed a general phenomenon throughout Europe, and not only in Hellas. This phenomenon was also noted in the Mongoloid race in the last 2000 years²²⁰. In the Neolithic period, the European cranial index was less than 76, with the exceptions being the "Alpine" area in central Europe (76-80) and the Dinarics who invaded at that time. Both the Mediterranean and the Nordic races were dolichocephalic; thus, as Baker notes¹⁷, the skulls of these two races are difficult to discern, unlike the alpine skulls. The tendency toward brachycephalization appeared as a phenomenon in all of Europe. As the anthropologists de Froe and Schwidetzky note⁷¹, "[this tendency] was not due to the Alpine race's increasing influence, as previous writers believed", nor, of course, to a Dinaric influence.

Today in Europe there are no longer dolichocephalic people. The only people who are mesocephalic are the Spanish, the southern Italians, the English, the Flemish, and the Scandinavians. All other people are brachycephalic and even hyper-brachycephalic. Thus, the division of the indexes—that is, dolichocephaly, mesocephaly, and brachycephaly—do not serve contemporary anthropological needs, but only to palaeoanthropology. Today, the areas of central and southern Germany, western Austria, Czechia, Slovakia, southern Poland, northern Italy, central France, and of course the Dinaric areas are hyper-brachycephalic.

Brachycephalization began in ancient times and continued in Europe, particularly from the beginning of the Middle Ages and approximately up to the previous century. Basically, it had as a result an increase in cranial breadth and a reduction somewhat in the cranial length. Bunak points out that “*there was also an influence in the face breadth*”³², while on the contrary Vallois detected an increase in leptoprosopy²³⁵.

Much has been written about the causes of brachycephalization. Fischer considered it relevant to the civilization of the people. On the contrary Lundman connects it to “*poverty, as far as food is concerned, and to the coldness of the areas*”. Many thought that the child rearing methods exerts an influence. Thus, for instance, infant swaddling and the placing of infants on their backs increases their cranial breadth, while on the contrary the placing of infants on their side reduces the head index. While this is true, we do



Left: artificial molding of the skull by the Inkas (acc. to Rieger).
 Right: artificially molded skull of an ancient Kirghizian (photo by Alekseev).

not believe that today this influence was decisive. There are some historical examples of artificial cranial moulding due to the local customs of the Incas, the Huns and the Tatars. It seems that something similar happened in Epirus, where midwives pressed the skull of a newborn, so that he could become "a seller of rolls in Constantinople"! Hippocrates^{p)} also refers to a people near the Azofic Sea, probably the Kirghizians, who mixed with the Mongoloids, and who reacted against their brachycephalization with an artificial moulding of the infant's skull into an oblong shape. We know today that such customs do not have a permanent physical effect, since the acquired characteristics are not inherited.

The most prevalent view for the cause of brachycephalization is that supported by Hulse¹⁰² and Schreider²¹⁰, who believe that persistent endogamy, that is, the long isolation of a population in one area, increases brachycephaly. Populations isolated in mountainous and difficult-to-reach areas tend toward brachycephalization—perhaps by the combined influence of some recessive genes, or perhaps because brachycephaly is a prevalent quality.^{q)} The hyper-

p. "Περί αέρων, ύδάτων, τόπων", 59.

q. In mountainous populations the high altitude perhaps exercises an influence on brachycephalization. The solar radiation is far greater on the mountain, especially when this is extended, and it perhaps causes a relevant mutation in the genetic substance. Living a year on a mountain with an altitude of 1500 m (according to an announcement of Helsing-Stiftung of Augsburg) brings an influence of 73mRem, equal to 243 chest x-rays. Amazingly even Plato had detected a difference in the people living in high altitude (*Τίμαιος* 22 D).

r. This is what Poulianos also believes, that *“the Mediterranean origin of the Epirot type is certain. Compared to the other types of Hellas, the Epirot type lives in relatively greater geographic isolation, and in more difficult weather conditions, and consequently to more special life conditions. We believe that the extreme brachycephaly that characterizes the Epirot and distinguishes him from every other Hellenic type is due to a degree to a combination of these causes”*. Of course, but up to a degree because hyper-brachycephaly does not bring about occipital flatness which is widely spread.

s. Today, 90% of the people of Kossovo are Albanians, and that is why this area is disputed by Albania.

brachycephalization of mountainous Austria, Bavaria, and Epirus ¹⁾ can be explained in this way. Generally, the closed societies of the Middle Ages might have affected the brachycephalization of Europe, while on the contrary, given the modern means of transportation, the mobility of modern people led to de-brachycephalization. Indeed, in the last century, a reverse of the phenomenon is detected — especially in the large cities where endogamy is reduced. For instance, Vallois detects this reversion in France²³⁵, where the head index in the last century averaged 78 to 88, while today it averages 78 to 84. Gloor indicates the same tendency in Switzerland⁷⁹, believing that the cause for this reversion is the reduction of endogamy; he adds that de-brachycephalization now occurs with an elongation of the skull rather than with the reduction of its width. Poulianos also certifies a de-brachycephalization in Hellas in the last decades¹⁷⁵.

It has been noted that the Albanians, who emigrated to Kossovo²¹⁴ and other countries some centuries ago, do not present a high degree of brachycephalization.^{s)} Thus, the high altitude of Albania and Epirus exerted a reinforcing influence on the phenomenon of brachycephaly, but not, however, a decisive influence. It seems that the other Dinaric characteristics (occipital flatness, crooked nose) were not affected by the environment.

The anthropological data for Albania clearly indicates that Albania is a typical Dinaric country, as Saller comments²⁰⁰. They have large brachycephaly (especially a large head width), hypsicrany,

occipital flatness, long and at the same time broad face (usually triangular), long nose, deep hair colour, brown or olive eyes²¹⁴. However, the mixing of the Albanians with the ancient Hellenes, in that area, renders them less Dinaric compared to their northern neighbours, as Lundmann states¹⁴².

Generally, one can certify a gradual anthropological differentiation from the north of Albania where the so-called Ghegs live, to the south where the Tosks live, and further to the south, the northern Epirots. Of course this differentiation cannot be entirely absolute and clear, despite the mountainous area and the difficulties in transportation. The river Shkumbi is the geographical border between the two Albanian breeds. The Ghegs speak a different dialect from the Tosks, while the Northern Epirots speak the Hellenic language. The Ghegs⁴⁶ have a very long, thin, crooked nose, with a nose index of just 58.4. The Tosks (according to researches of Tildesley and Necrasov) have a straighter nose and a larger nose index (60.5 to 64). Research specifically on the northern Epirots does not exist; however, the northern Epirots have about the same nose index with the other Epirots of Hellas, that is, beyond 65.⁹

Thus, the increasing influence of the Mediterranean race on the Albanian south becomes obvious. As far as the head index is concerned, the Tosks have a smaller head length, an index of 88-89, that is, hyper-brachycephaly, while the Ghegs have about 85. This phenomenon is attributed to the infiltration of the Slavs (who were

t. According to Poulianos¹⁷⁵, 65.6 is the relevant index, while the index in the Peloponnese, according to Pitsios¹⁷², is even higher (67.3).

light-coloured and had long heads) to northern Albania at the beginning of the Middle Ages²¹⁴. Indeed, the Ghegs have more light-coloured eyes than the Tosks.^{u)}

There is also a differentiation from a mental point of view. According to researcher Koupi-toris¹²⁰, who specializes on Albania, the Ghegs are wilder, while the Tosks are more ingenious. According to Christoforos Perrevo (the friend of Rigas Pheraios), the Ghegs are duller. In conclusion in Albania one can discern the Dinaric race with the decreasing influence of the Slavs in the south, and an increasing influence of the Mediterranean race. As Amantos writes¹, "*the Tosks mixed with the Hellenes and were influenced by the Hellenic civilization*"^{v)}. Biris calls them "*Helleno-albanic Tosks*"¹⁴⁸. During the Middle Ages most of the Tosks and the northern Epirots emigrated to Hellas and became the first "*Arvanites*".

Thus, from an ethnological view, a point can be raised for the area of the Tosks (modern central Albania), which Hellas could even claim, if the linguistic, cultural, and religious differentiation would not be a problem. The Hellenicity, however, of Northern Epirus cannot be disputed, since the northern Epirots clearly exhibit the racial prevalence of the Mediterranean type, and also the Hellenic consciousness (language, religion, will).

When in 1913 the Hellenic army liberated Epirus from the Turks, and the Great Powers of the time, giving into the demands of Italy, adjudicated Northern Epirus to the newly-established Albanian state, the people of the former, under

u. The somewhat light-colouredness of the area is also justified by its isolation, since endogamy contributes to the "homozygosity" of the recessive genes of light-colouredness.

v. This had already been detected by Strabo, who had called only northern Albania "Illyria", while about the southern area he writes that the Illyrians mixed with Epirots (C.326). He also maps out Epirus up to the Egnatia way, that is, up to Durazzo.



A map of Albania and Northern Epirus

the leadership of G. Ch. Zographos, declared their autonomy. The Albanian attack then was repelled successfully, and their autonomy was universally recognized (Treaty of Corfu). Later, with the outbreak of WWI, the Entente Powers agreed to let Hellas control once again northern Epirus, but in 1916, when Italy joined the Entente Powers, Hellas was again obliged to withdraw. The Hellenic army invaded northern Epirus for the third time in 1940, fighting against Italy. The heavy toll that the war took on the nation – the thousands of dead soldiers and officers – established permanently and undisputedly Hellas' right to the area. The victorious forces of WWII referred the issue of the settlement of northern Epirus to the future Peace Treaty, but before this happened (in 1989 with the reunion of Germany), the Hellenic government hastened to give up her rights, raising the typical state of war that existed between Hellas and Albania, and proceeded in guaranteeing the present Hellenic-Albanian borders. I must stress, though, that these Hellenic governmental initiatives do not coincide with the feelings of the Hellenic nation. Hellas should not claim only human rights for the northern Epirots, but also national rights.

Arvanites

After the tenth century, and especially during the fourteenth century, the Albanians emigrated en masse. The Ghegs in particular emigrated to neighbouring Kossovo, actually changing the latter's ethnological structure. In smaller numbers²¹⁴, Albanian-speaking people descended to Epirus, the Peloponnese, and southern Hellas. Those who descended to Hellas at that time, the "Arvanites", were northern Epirots and Tosks, most of whom also spoke the Hellenic language.

The descent of this Albanian-speaking population to southern Hellas did not take place because at that time the area was sparsely populated (as some have argued) but because southern Hellas was rich both in agriculture and trade. This is verified by Frankish sources (Miller¹⁵⁵), since, as it is known, the Franks occupied the area till then. That descent is similar to the recent descent that takes place since 1990.

Of the Arvanites that came to Hellas at that

time, many emigrated to Kalavria and Sicily during the next two centuries (as well as many Maniots)¹⁰⁹, while Hellas was under the cruel domination of the Turks. Quantitatively, only a few Arvanites stayed in Hellas. However, their number seemed greater later, when with the liberation of Hellas, many communities spoke the "Arbanian" dialect. Then, the question was raised about the ethnological position of those Arbanians. Arbanian communities were established in Boeotia, Attica, Euboea, Argolis, Corinthos and else where.

Sourmelis¹⁹⁸ explains that under the Turkish occupation, many Hellenic communities which were cohabiting with Arbanians preferred to dress and speak like the Arbanians to avoid the Turkish persecution. For this reason the bilingual communities multiplied. Biris points out that "*in the places where the Hellenic and the Arbanian languages intermixed, the latter language prevailed*"¹⁴⁸. This is the reference to the Arbanian communities that existed in Hellas after 1830. As we shall see, anthropologists verify this view today.

Indeed, Stephanos, in 1911, had noticed that none of the Arbanian communities in Hellas was hyper-brachycephalic.^{a)} Everywhere the average head index wavered between 80 and 84, with the Arvanites of Argolis tending towards hyper-brachycephaly, and the Arvanites of Attica, Euboea, and Corinth tending toward mesocephaly¹⁶².

Pitsios's recent research on the Peloponnese¹⁷² verifies that the Arvanites who live there do not have any relationship to the Dinaric race, but are

a. The head indexes that Stephanos measured, even though they do not share many similarities, were not outside the spectrum of Hellenic head index measurements.

even more Mediterranean than the Hellenes of Epirus. Thus, for example, the nose height of the Arvanites is about 53.5, of the Epirots about 55.5, while that of the northern Albanians, according to Coon's research, exceeds 58mm. Moreover, the jaw breadth of the Arvanites, which is small in the Dinarics, forming a triangular face (in the Ghegs it is just 107.7), exceeds 110mm, which is the same as the other Peloponnesian populations—the Epirots have about 109.^{b)} This and other evidence prove that the Arvanites, "*do not differ from the Hellenes of the neighbouring villages*"¹⁷². That is why the Franks did not differentiate them from other Hellenes (they used to write that '*they form one people*'), and distinguished them only by their language and their inclination toward the military art, as Biris points out¹⁴⁸.

This military inclination of the Arvanites, which caused the Franks to identify the name "arvanitis" with "soldier", denotes a singularity in their mental idiosyncrasy. And there is indeed a singularity in the mental character of the Arvanites, who are considered even today callous, stubborn, and self-seeking. Kambouroglou had long ago detected this differentiation of the Arvanites from other Hellenes¹¹²—even though he accepted that the former came from Epirus and not from Albania like the Turkalbanians.^{c)} But Biris also writes¹⁴⁸ that *«as the Arvanites proved in exercising their military skills, they did not lack ingenuity, but their lack of versatility made them rough in manners, persistent, and obstinate»* (what we call in Hellas, 'a stubborn Arvanian

b. Moreover, orthometopy, which is a pure characteristic of the Mediterranean race, is found in the Arvanites to a degree of 90%, that is, the same degree as in the other Peloponnesians, while in the Ghegs the degree is below 40%.

c. During the Turkish occupation in Hellas, a large number of Albanians converted to Islam, particularly the Ghegs. These Muslim Albanians are known as *Turk-albanians*; they combined the hardness of the Albanian character with religious fanaticism. The Turks used them in their military campaigns.

head'). This mental singularity of the Arvanites recalls the mental description of the Dinaric race (p. 38). And because mental characteristics are almost as convincing as anthropographic ones as far as raciality is concerned, one can conclude that the Arvanites have a somewhat Dinaric origin — even though the Dinaric participation is minimal, as physical traits reveal. This contrast between mental and physical traits certifies that mental racial characteristics can be occasionally more stable and diachronic than body elements, a fact that I have already mentioned and interpreted⁵³.

The Hellenic national consciousness of the Arvanites is indisputable. The consciousness forms the second component of nationality. We can support then without doubt that the Arvanites, even though their origins are minimally Dinaric like that of many Hellenes, do not differ ethnologically from other Hellenic people. Language alone is not an indication of nationality. Besides, the Arbanian language is rarely spoken today — and only as a second language.

The Slavs

By "Slavs" we mean the people who speak the Slavic languages, that is, the Russians, Poles, the Czechs, Slovaks, Slovenes, Croats, Serbs and Bulgarians. These people, though, do not share a specific racial relationship. That is, we do not have a Slavic nation or a Slavic nationality, but different people sharing a linguistic relationship.

As I have discussed in *Introduction to Biopolitics*, the basic components of a nation are race and consciousness. In other words, a racial homogeneity must exist in the people, and simultaneously a consciousness of their communal singularity. All other elements, such as language, civilization, morals, religion, etc. which are important, of course, are secondary. However, when one of these two basic components is absent, then the creation of a unified nation is unfeasible. This

is exactly the case with the Slavic people. They do not share a specific racial relationship, except, of course, that they all belong to the white European race. Thus, the linguistic relationship by itself cannot make a unified Slavic nation. There were, of course, in the past such visionaries and so-called *panslavistic* attempts took place, but nothing really happened, since a true relationship among these people did not exist—neither physical nor mental.

I have already discussed⁵³ the existence of “strong languages” that possess the ability to cross borders and under the appropriate conditions to prevail in different nations, and of “weak languages” that always remain with the people who created them. Various criteria distinguish strong from weak languages. It seems, at first, that the grammatically complicated languages, that is, the most ancient languages, do not strongly react to their intermingling with other more simple languages, and finally the latter prevail. Second, people with a national consciousness and highly developed civilization do not change their language easily. The third reason, of course, is marriages to foreign people, since without the mixture of families, the foreign language cannot infiltrate. The Slavic language was particularly strong because most of the neighbours of the Slavic cradle were culturally and mentally less developed and so accepted the Slavic language easily.^{a)}

a. The Rumanians constitute an exception.

The cradle of “Slavic homoglossy” is considered the area of eastern Austria, Slovakia and Galicia. Racially speaking, this area is part

of the so-called "Baltic race". From the first and particularly from the fourth century the spread of the Slavic language began from this centre.

Papariopoulos writes about three basic Slavic branches, the *Antes*, the *Vendes*, and the *Vindes*¹⁶⁷. The *Antes* formed the main Slavic branch which spread the Slavic language to Russia and Bulgaria. The *Vendes*, who formed the population of Slovakia, carried the Slavic language to Czechia and Slovenia. The *Vindes* moved to the south, to the Byzantine Empire. The *Antes* had attempted an invasion of Thrace in the sixth century, but were defeated by the Byzantine Empire and retreated. On the contrary, the *Vindes* did not attempt any military campaign against the Byzantine Empire, but in groups moved peacefully to the south seeking places to reside. This slow and gradual movement of the *Vindes* began in the fifth century and lasted for more than five centuries. They settled down in an area of the north Balkans, mixed with the locals, and gradually moved farther south.

The geographical centre from which the Slavic language sprung is today racially Baltic. The eastern branch of the Continental race is called *Baltic*. The western branch of this Continental Race ^{b)} is the so-called "Alpine race". From an anthropo-geographical point of view, the Continental race is absolutely different from the other European races (Nordic, Mediterranean, Dinaric, etc.) so they cannot be confused. The Continental race has always had a tendency toward brachycephaly; today – after the general

b. The Baltic race took this name because it considered that around the area of the Baltic Sea there are most of its representative types. The countries, however, of the eastern Baltic (Lithuania, Estonia, Letonia) are racially mixed with the Nordides, and as far as language is concerned, they do not belong to the Slavic people. The same is true of the raciality of northern Poland. In the west, in Prussia, the presence of the Baltic race is quite intense. Scholars have given to this race several names such as: "eastern Baltic", "eastern Alpine", "Laponic", "eastern European", etc. Because I do not want to confuse the reader with such little differences, I use throughout the book the term "*Baltic*" as the basic anthropological type of the entire area.

c. The typical Baltic is blond with deep blue eyes. In terms of the iris of the eye, we must take into consideration that we do not have only two extreme colours (brown and blue), that is, only two genes. There are many genes which give several shades to the iris—like the grey in the Nordics, which the Baltics lack. The iris consists of sections, each having a pile of different shades—a result of heredity. Thus, the method of measuring the colour of the iris, depending on the light or deep colour, in brown, blue and intermingled, is too simple. In reality, «intermingled» eyes are not the mixture of blue with brown.

d. See the anthropological studies of Suchy²²³, Bergman, Bielicki, and Sawicki²¹.

e. A great participation of the «Alpines» is found in the French people, perhaps greater than 50% (if one considers that the euryprosopic represent 25.3% of the population²³⁵), and also a far greater participation in northwest France.

brachycephalization—it tends toward hyper-brachycephaly, but without occipital flatness. Thus, it cannot be confused with the Dinaric race. However, its main characteristic is euryprosopy, that is, a short and broad face, or compressed face. The morphological height is just 118-119, and the morphological index 83-84. The nose index is similar to that of the Mediterranean race (that is greater than the Dinaric); however, the nose of the Baltic branch is neither straight (as in the Mediterranean) nor crooked (as in the Dinarics): but snub (pug nose). A particularity of the Baltic race—compared to the alpine one—is the light coloured hair and eyes, which distinguishes this race from the Dinaric and from the main branch of the Mediterranean race.^{c)}

The representative population of the Baltic race is today found in the area of south Poland and Slovakia. The typical characteristics of this race prevail there: euryprosopy, small head length (which results in hyper-brachycephaly and orthocrany), and light hair and eye colour.^{d)} Similar traits, but without the fair hair are found in the western «Alpine race», which is, however, mixed in a larger scale.^{e)}

Based on what we have examined so far, one would expect that the initial Slavic nucleus, the protoslavs, would be anthropologically speaking, a Baltic type. However, this is not the case. The existing paleoanthropological evidence shows that the protoslavs were dolichocephalic (or even mesocephalic) and leptoprosopic. Of course, we do not have ample evidence because the Slavs of that period used to cremate their dead.

However, the existing evidence is more than enough and proves that:

a) The area of Slovakia – south Poland up to the fifth century was not inhabited by Baltics but by Mediterraneans (mixed more or less with Dinarics).

b) That area which was the Slavic centre, appears as Baltic only later on – and as long as the Slavic spreading had been concluded.

c) The few skeletal fragments of protoslavs that exist have a distinct Mediterranean structure.

d) The area of former Yugoslavia, which received the Slavs moving to the south, did not show the slightest Baltic influence, but on the contrary, showed a Mediterranean influence.

These critical observations lead to the conclusion that the branch of the Mediterranean race that flooded central Europe in prehistory, began at about the fifth century a massive return to the south. Meanwhile, the Slavic language (a branch again of the Iapetic homoglossy) had spread to the neighbouring people. And the areas that the Mediterraneans had left flooded with new people from the northeast, inhabitants now of the Baltic race who also adopted the Slavic language. This process of population replacement is not clear today. Possibly the Baltics pushed out the north Mediterraneans, who in their turn moved to the south. What is certain from existing evidence, though, is that these protoslavs were racially a branch of the Mediterranean race.

The Russian scientist Bunak gives an exam-



Typical Baltics (photo by Torgersen).

ple of a protoslavic cemetery³². He refers to the findings of Cernjachov, which belonged to the Antes.¹⁾ According to the findings, we have Mediterranean people with a somewhat Dinaric, but not Nordic or Baltic intermixture.

The Austrian paleoanthropologist Toldt²³⁰ offers some very interesting evidence from research that he conducted on 12 protoslavic cemeteries (dating from the seventh to the twelfth century). He describes long skulls with a complete lack of brachycrany, and of some prognathism, establishing the great difference of the protoslavs with the modern inhabitants of the same areas. As Weninger notes, while earlier on in eastern Austria "*the Mediterranean combination of characteristics continued to form the greatest percentage, afterwards, the Mediterranean characteristics were drastically reduced compared to earlier times*"²⁴².

As far as Slovakia is concerned, as Jelinek comments, in the beginning of the Middle Ages,

f. The findings present a facial height of 69.5, zygomatic width of 131 (thus leptoprosopy with an index of 53.2), cranial length 186.4, and height 137.6, the index of $B/L=73.5$ (dolichocrany).

"the Slovakian, but also some south Moravian populations, had a smaller body height, dolichocrany, a more slender morphology, which denotes, based on the typical typology, a serious Mediterranean participation"¹⁰⁷. And he adds that, even though the brachycephalization had generally begun at that time, it was not started by the Protoslavs (the latter, however, slowly moved to mesocrany). The skeletal fragments of the Middle Ages found in the country up to the tenth century reveal clearly a Mediterranean and not at all Baltic presence: cranial lengths between 184 and 189, heights from 133 to 137.5, a facial index greater than 53.8. The differentiation that exists with the oncoming elements of the sixteenth century is impressive²²³. The typical Baltic race which replaced the retreating Mediterraneans had now a facial index of 50-52 (euryprosopy).

By studying the paleoanthropological picture of Poland, we discover that the Mediterranean participation in the population was radically reduced from 22.5% in the eleventh century to 4.3% in the eighteenth century; in an analogous way, the Nordic participation increased (from 17.5 to 38.6%) and the Baltic (from 5 to 37.1%), so that Wiercinsky²¹⁴ talks about "a process of racial homogenization which covered the whole of Poland"^g.

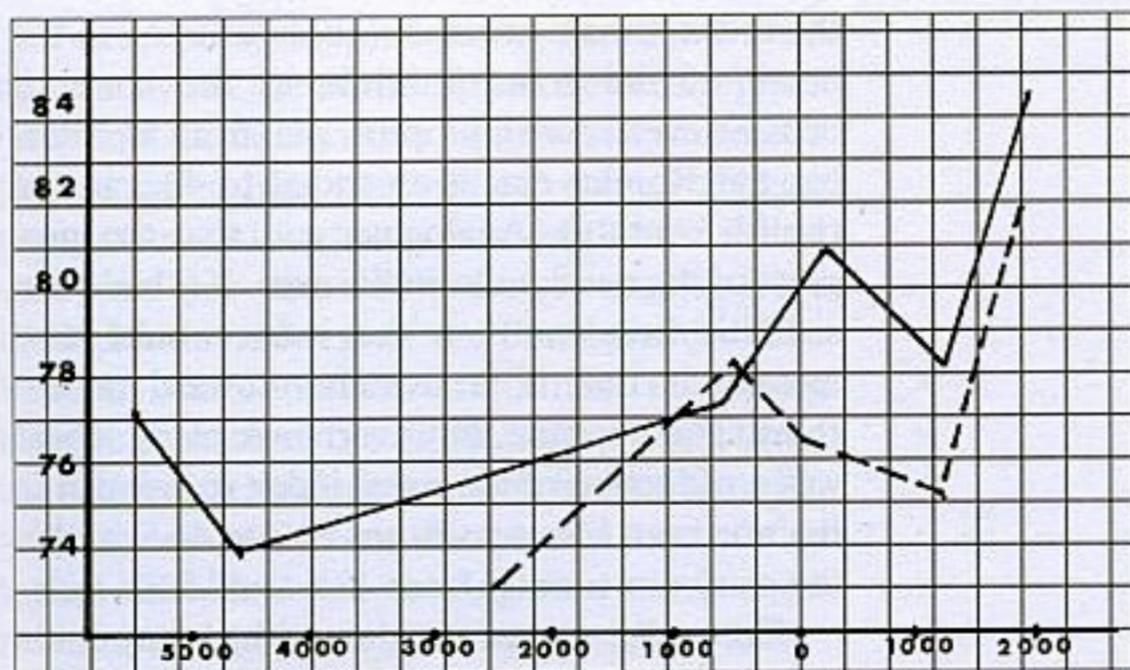
g. Essentially it is not about a "racial homogenization", since the Nordic race dominates the northern part of Poland, while the Baltic dominates the south.

Return to the South

In the area of the former Yugoslavia, where the Protoslavs prevailed, a de-brachycephalization took place. While the Dinarics who lived there had been for ages undergoing brachycephalization, the descent of the Mediterranean Protoslavs intercepted that process and reversed it.^{a)} The anthropologist Gavrilovic provides the diagram of the progress of the cranial index B/L in the former Yugoslavia, stressing that the southern Slavs (that is, the Protoslavs who entered his country) were dolichocephalic, "*as were the eastern Slavs and the western Slavs*" (meaning the Antes and the Vendes)⁷³. The diagram shows that the descent of the Mediterraneans from central Europe to the south must have begun much earlier, as from about -500 the cranial index in northern Yugoslavia starts to decrease gradually from the 78 that it had reached then.^{b)} Southern Yugoslavia (that is Serbia-Montenegro) which was more densely Dinaric and thus more brachy-

a. In de-brachycephalization, it was not only the specific mixture with the dolichocranic people that contributed, but also the mixture by itself, as the raising of endogamy.

b. That was not due to the Baltics, who had then a larger cranial index B/L (78-81), but to the north-Mediterraneans, those whom Strabo calls Celts (C. 314).



The development of the crania index in former Yugoslavia. With broken line the northern country, with unbroken line the southern.

cephalic, experienced a north-Mediterranean infiltration later at the onset of the Byzantine era; thus, the cranial index which had reached a maximum of 80.5, began once again to decrease toward mesocrany. The same diagram indicates that around the twelfth century, the Dinaric population finally absorbed the incoming Mediterraneans, and as a result the cranial index started again to ascend toward the present-day hyper-brachycephaly.

Clearly the picture would be completely different if the Protoslavs were Baltics. There would have been at least a reduction of the facial index in the former Yugoslavia—from the Dinaric leptoprosopy to euryprosopy. But this is not the case. Based on the paleoanthropological data that the Serb scientist Gavrilovic provides⁷³,

c. The nasal index of living subjects is on the Dinarics much smaller than the Mediterranean, but on the skulls (of skeletons) inversely the Mediterranean index is a bit smaller (about 48 compared to the 49 of the Dinarics). This fact can be explained by the following: the nose consists of a bony part and of a fleshy part. One race with a small bony part may have a very large fleshy part, as is true of the Dinarics. Something analogous happens with the Armenoids (see footnote f on page 289).

the index remained stable (at about 53.5) to the north of the country, while to the south it became even more leptoprosopic (from 51.6 during the Roman era, it ascended to 53.2 in the twelfth century). Analogous was also the progress of the nasal index in the area. If it had been a Baltic invasion then the index would have increased—that is, a tendency toward mesorrhiny. The opposite, however, took place. There was a reduction of the nasal index (on skulls) in the northern country ^o from 50.2 to 46.5, and in the southern country from 49.5 to 47.5.

Generally, we can ascertain without any doubt that the Slavic invasion of the area of the former Yugoslavia resulted in a Mediterranean and not a Baltic influence on the Dinaric population. Moreover, in the north the Mediterranean anthropometric elements prevailed. But Serbia, Bosnia, Herzegovina, Montenegro, Kossovo, and Voivodina are rather Dinaric areas, with hyper-brachycephaly, occipital flatness, leptorrhiny (with often a hooked nose) and macroprosopy. Poulianos notes, "*the Slavic races crossed the Danube toward the Balkans during the sixth and seventh centuries. These movements, however, as the anthropological data reveal were not so massive as to change the physical type of the people who lived in those areas*"¹⁷⁵. The American anthropologist Coon, comparing the small Serbian skulls to the "Slavic" ones, suggests that the Serbs, anthropologically speaking, are not Slavs⁴⁷. The invading Vindes, however, managed to transmit the Slavic language almost to the entire Illyrian population (except Albania).

Anthropologically speaking, the Slavs were more active in the northern and western regions (Slovenia-Croatia). The somewhat increased percentage of light hair and eye colour of these populations (with a brown iris less than 50% and dark hair less than 65%) derives exactly from the lightcolouredness of the Slav invaders. The Slovenes and Croatians do not have the strong Dinaric characteristics of the Serbs. Thus, there is a racial differentiation among Serbia, Croatia, and Slovenia, which has also caused their ethnological differentiation, having as a result their recent secession from the Yugoslavian state.^{d)}

From a racial point of view the Protoslavs did not differ much from the classical Mediterranean race—the Helladic. First, they were fairer since they were also affected by the de-colourization of north-eastern Europe, which had probably taken place in the -5th millennium. Second, they were still dolichocephalic, since the process of brachycephalization had not advanced so much in them.

Consequently, the Protoslavs can be considered a distinct breed of the Mediterranean race under the name "*North-Mediterranean*". Today, even though the latter has been totally absorbed by its neighbouring peoples, it can still be classified as a branch of the great Mediterranean race beside the *Helladic* race, the *Atlanto-mediterranean* (of the Iberian) and the *Eastern-Mediterranean* (of the Middle East).

The North-Mediterranean race is found today more in Slovenia, but also in Austria (where subsequently it infiltrated along with the Nordic race, spreading the Germanic language

d. There are also other differentiations among these three people. Linguistically, Slovenian differs from Serbocroatian, Serbian uses the Cyrillic alphabet, while the Croatian and Slovenian the Latin. The Serbs are Orthodox Christians, while the Croatians and the Slovenes are Catholics. These three people also had a different course in history. The Slovenes were under the Bavarian-Austrian influence for ages; Croatia was autonomous only between the ninth and twelfth centuries, after that she was subject to Hungary, and later to the Ottoman Empire; while Serbia, after gaining its autonomy in the eleventh century, also became subject to the Ottoman Empire. These three people unified in Yugoslavia after WWI; however, during WWII, Slovenia and Croatia formed distinct state entities on the side of the Axis.



Map of former Yugoslavia

to the country). It can also be found in Croatia mixed with the Dinaric race and to a lesser degree in Serbia. It seems that from this data Hellas relates racially more to Slovenia, western Austria, and Croatia, than with Serbia, even though both countries are Christian Orthodox.

After the Slavic descent, the Dinarics continued to dominate central Yugoslavia with Montenegro as their racial centre. As Gavrilovic notes, the Mediterraneans prevail on the Dalmatian coasts,

and mainly in (Northern) Macedonia. But we shall return to this later.

In conclusion, we ascertain that what we call the "Slavic boom" at the beginning of the Middle Ages, was actually an attempt by the descendants of those Proto-Hellenes who had spread to central Europe 4000 years ago and had flooded the northern area near the Danube and the Carpathians up to the Moravian Gates to return to the sea (Aegean, Black Sea), mainly to return to the south. It was an incredible attempt to return to the roots! Of course, the Antes' attack against Byzantium in the sixth century was subconsciously motivated by the same desire as the return of the North-Mediterraneans to the south. Certainly this subconscious desire, which caused the Protoslavs after thousands of years to return in groups to the area from which they had set out once, cannot be explained rationally. This desire can be interpreted only as a tremendous manifestation of the immortal racial soul, which actually moves people and creates history.^{e)} Of course, it might be a subconscious force also moved by some external causes.^{f)} Nevertheless, it was an incredible expedition that persisted for many generations. Finally the Slavic cradle area was almost emptied of Mediterraneans.

Meanwhile, from the time of the exodus of the Proto-Hellenes and their return to the Aegean, a new factor appeared. The Dinarics had infiltrated the Balkans from the east and had cut the former off. The entrance then of the Dinarics had led the Mediterraneans to the south of the Balkan Peninsula, but had left to the north another

e. For the racial soul and its manifestations see also the relative chapter in my *Introduction to Biopolitics*.

f. In the fourth and fifth centuries the Huns and Germans had invaded the area successively.

branch of them: the Protoslavs.^{g)} These Protoslavs must have been the descendants of the ancient Dakians, Thracian people (relatives of the Getes) who resided around the Moravian Gates.^{h)} The Patriarch Fotios and the historian Theophylaktos Simokattis used to call the invading Slavs "Getes". The descent of the Protoslavs fell on this concrete Dinaric bulk and was in a way absorbed by it. Only a few groups of the Protoslavs, and only after many generations, reached the sea. The return of those Dakians under the form of a "Slavic descent" and their infiltration to the Dinaric race constituted a kind of "revenge" in this race's ancient penetration into the Mediterranean cradle.

g. Except for the Mediterranean islet of the protoslavs, islets like these of the Aryan period were also cut off from northern Europe (see p. 66).

h. Indeed, Strabo places the Getes north of Istros and near the Black Sea (that is, in Vlachia); he also places the Dakians in the west, near the springs of Istros and up to the Black Forest (C. 295 and 304).

i. Many proto-hellenic words survived in the language of the Protoslavs. For instance, the words "φολίζ" (foil), "φρύγω" (roast), "ἀσπίς" (shield), "βάρβαρος" (barbarian), "τέμνω" (cut), "φαγεῖν" (eat), etc. (see Vasmer's etymological dictionary). According to Tzenoff, "Ζεὺς Πατήρ" was transformed into *Gospodar* (the counterpart to the Latin *Jupiter*)²³⁴.

Those Protoslavs who set out for the south did not possess a Hellenic consciousness nor did they retain the Hellenic language, except for some roots.ⁱ⁾ As I have stressed, racial descent alone without a unified national consciousness is not enough for the creation of a nation. If we conjecture then that the Slavs had reached Hellas at that time, then certainly they would have created many problems. Because for thousands of years they had not participated in the development of the Hellenic consciousness and civilization, they formed a foreign body, that could shatter the metropolis of Hellenism. In this sense, the fact that they were pushed back by the Byzantines, and were absorbed by the Dinaric populations was just as well for Hellas.

The general effect of these two racial movements in the Balkan Peninsula (of the Dinarics in the -3rd millennium, and of the North-Medi-

terranean in the first millennium) was to bring these two initially foreign races closer together. The Dinaric influence in the Dorians, and later on the Mediterranean influence in the Serbs and Croats through the Protoslavs is probably the cause today for the limited degree of relationship that exists among these people. Besides, the prehistoric invasion of the Dinarics had not completely turned away the Mediterraneans from the areas near the Danube, so that the Mediterranean racial participation is not absent from any area of the Balkans.

The area of Bosnia-Herzegovina does not differ at all racially from the rest of Serbia. The difference lies only in the Islamic religion, which about half of the people embraced during the long Ottoman domination. The low cultural and national standard made easier this change in their faith. Even today the same low standard renders the issue of religion in the area as the most important factor of national consciousness, and has led to the bloody secession struggles in the area. Rightfully, though, Serbia considers Bosnia-Herzegovina and Kossovo as Serbian areas.

From a political point of view, there is no doubt that Hellas should support the cause of Serbia, despite the racial differentiation between the two people. One should take into consideration that the Islamic populations of Bosnia-Herzegovina, Albania, and Kossovo,^{j)} may become satellites of Turkey, which ruthlessly uses religion to exercise her political influence in the Balkan peninsula.

j. The great majority of Kossovo is indeed Albanian, who moved there during the period of the Ottoman rule, substituting the retreating Serbs. Thus, rightfully today Kossovo is claimed by the Albanians. The Serbs, on the other hand, do not intend to abandon this historical area for them which is connected to the Serb-Turkish battle of 1389, and their hero Obilic.

Fallmerayer's Theory

Given what we have proven about the racial origin of the Slavs, it is absolutely clear that Fallmerayer's theory is fundamentally wrong. However, in order for the reader to have a complete picture, I will briefly present this theory.

Philipp Fallmerayer had created an uproar when, a few years after the liberation of Hellas from Turkish rule, he published some tracts in 1830 concerning the Slavization of Hellas⁶². Fallmerayer asserted that the Slavs had attacked the Byzantine Empire in 589, occupied Hellas, massacred the entire population of Hellas, and as a result the country was "enslaved" (a word that derives from 'Sklavini', as the Slavs were called at that time). For more than 200 years the Slavs dominated Hellas, while Athens, which was plundered, remained deserted for 400 years. Thus, Fallmerayer stressed that *"the modern Hellenes are Skythian Slavs, descendants of*

northern people, and are of the same race with the Serbs, Bulgarians, Dalmatians and Muscovites"⁶³.

Hellenes as well as German historians and linguists seriously challenged Fallmerayer's view. In 1832, Zinkeisen detected linguistic errors in Fallmerayer's interpretations of Slavic place-names in Hellas. In 1847, von Ow completed Zinkeisen's research. The first reaction in Hellas appeared in 1843, when professor Anastasios Georgiadis-Leukias¹³⁵ presented a series of Hellenic customs dating ^{a)} from ancient times, and concluded: "*everything that I have presented so far constitutes clear and sound evidence that there was always in Hellas an indigenous people, and these people constitute the present generation. If this is not true, then who introduced the language and customs after, the descendants of Avaris? Or the illiterate Bulgarians who came from the shores of the river Volga?*"^{b)}

In 1843, appearing simultaneously with Leukias' book,^{c)} K. Papparigopoulos published the first historical refutation¹⁶⁷ which later on was completed in a series of tracts and appeared in his Hellenic History¹⁶⁸. From the German camp, a complete answer with historical arguments was given in 1870 by Fallmerayer's compatriot Karl Hopf¹⁰¹.

In his theory Fallmerayer does not record the infiltration of the Slavic masses (Vindes) to Hellas during the eighth and ninth centuries, but the attack of the Antes in Thrace in the sixth century, an attack which was repelled. For this reason Papparigopoulos writes that "*it is about a strange historical belief*", and continues that "*we do not*

a. Bernhard Schmidt's refutation in 1871 focuses as well on morals and customs.

b. Leukias speaks sarcastically of Fallmerayer, who took as Slavic the place-names "Perivoli" (orchard) and "Ahladokampos" (pear-grove), and writes that "*it is enough for him [Fallmerayer] to find a syllable of a Hellenic word similar to a Slavic syllable in order to discard the word from the Greek dictionary and send it to the Northern Pole!*" A similar refutation occurred in 1941 when D. Georgakas³⁶ proved that the place-names that Vasmer had considered Slavic were of Hellenic origin.

c. Leukias managed to put in the epilogue of his book the then recently published tract of Papparigopoulos.

d. The Slavs invaded Thrace in 578, and as the contemporary historian Menandros wrote, they “*plundered Thrace and many other areas*”. No historian wrote about the conquest of the whole of Hellas, or about a slaughter of the population. At that time the Byzantines had sought the assistance of the Avarians (who are the ancestors of the modern Hungarians). The Avarians made a diversionary attack into Sklavinia (Serbia), where the Slavs had their women and children. Thus, the Slavic raid was terminated. Menandros also mentions that the chief of the Avarians boasted that he had liberated thousands of Byzantine prisoners that the Slavs had captured from Thrace. In the following years many other similar invasions in Thrace followed which all resulted in their expulsion. The columnist Theophanes and the historian Simokatis provide detailed evidence of these incidents. After 600, the Antes did not attempt to invade the Byzantines.

e. Konstantinos Porfirogennitos describes this victory of the “Greeks” against the Slavs.

give to this absurdity any scientific or national value”. A peaceful infiltration of strangers does not cause the extermination of the indigenous people. Extermination would presuppose a war invasion and extensive slaughter, for which we do not have any historical evidence.^{d)}

Remarkably Fallmerayer showed some hatred in his campaign, something incompatible to a researcher, which reveals a hidden agenda. Thus, he has repeatedly used as evidence his own standards and beliefs. For instance, he asserts that according to the columnist Procopius, the Slavs settled down in Thessalonike and Larissa in the sixth century, something that Prokopius does not mention at all. Moreover, he used the so-called “*Chronicle of Monemvasia*” to argue that Hellas was dominated by the Slavs for 200 years. He cut, however, the passage that records that in 807 a Byzantine army came to the Peloponnese and “*defeated and finally annihilated the nation of the Slavs, restoring order*”. This chronicle, as Kyriakides has proven¹²³, exaggerates the Slavic danger as it is based on the boasting of the Archbishop of Patras at that time, who desired promotion using the argument that St. Andreas had helped them to annihilate the Slavs. Indeed, in 807 a Slavic uprising occurred in the Peloponnese. The Slavs besieged the town of Patras, which did not have any army. Before any outside help could arrive, the people themselves took the initiative and cut up the Slav forces.^{e)} This proves that Hellenism in the Peloponnese was at that time prospering – and not non-existent as Fallmerayer asserts – and that the Slavs were so few

that they were beaten off by the civilians of Patras. And later the intervention of the Byzantine army proves that the Empire was a military presence there.^{f)}

These Slavic uprisings prove that the Slavs were working in the fields as serfs. According to Keramopoulos¹¹⁷, in Byzantine times, Slavs were used as slaves in stock raising and farming. That is why the word "slave" derives from Slav ^{g)} as well as the word "Serb" from serf, servant.

As King Porfirogennitos wrote to his son, the Slavs had reached the Peloponnese after the famine of 747, that is, in the middle of the eighth century—and not from the sixth century as Fallmerayer asserts.^{h)} Moreover, Hopf asserts¹⁰¹ that "*the Hellenic cities were almost all fully populated, so that Constantinople could bring more immigrants from these cities in 755*". The fact that we do not have Byzantine cultural findings from that period in the Peloponnese does not mean that the latter was deserted. Gianopoulos writes that "*this phenomenon does not appear only in the Peloponnese, but also in the rest of the empire*", adding that Slavic findings do not exist either³⁸.

Fallmerayer, in his insistence to set up his myth, became a victim of forgery. He bought in Athens a Monastir manuscript, the so-called "*Anargyrio*", which supposedly proved that Athens was plundered by the Slavs and was deserted for 400 years. Papparigopoulos proved that the manuscript dates from a much posterior date (1651), and that the city of Athens following a plundering by thieves was deserted for only three years.ⁱ⁾

f. The Byzantine columnists describe two other Slavic uprisings in the countryside. In 675, the Slavs tried to seize the coast of Thessalonike, and in 783, they mutinied in the Peloponnese, and the Byzantine army had intervened again.

g. However, Keramopoulos's position that the Slavs came to the Byzantine Empire only as the slaves of the Byzantine army is extreme. The truth rests in the middle, that is, the Slavic masses were coming then freely to Hellas to find land, and the Slavic place-names which survived here, should be attributed to those people as Kyriakides states¹²¹. However, the Slavs who were working in Hellas were the servants of the Hellene landowners and bourgeois, and in time they were absorbed by the Hellenic population.

h. Porfirogennitos's phrase that "*the whole country was enslaved and barbarized*" is an exaggeration. According to M. Vasmer, it probably corresponds to what we say today for instance, "*a German town became Jewised*", that is, it has many Jews.

Moreover, Hopf also detected the forger who had sold this manuscript to Fallmerayer, and pointed out that *"it is indeed a wonder that Fallmerayer did not perceive the forgery. What made him insist on his silence was the fact that his whole dissertation would be destroyed"*¹⁰¹.

Fallmerayer's anti-Hellenic campaign was fuelled not only by his hatred but also by his petty interest. As Biris explains, *"when the diplomatic documents of the Viennese Ministry of External Affairs became unclassified after WWI, it was revealed that the Russian general Osterman Tolstoy, by order of his government, accompanied Fallmerayer on one of his journeys to Hellas. Thus, it became clearly evident that the German historian had undertaken to serve the interests of Tsarist imperialism"*¹⁴⁸. With others words, this supposed researcher was just a common agent of Pan Slavism who worked with the former Minister of Defence of the Russian Empire, count Tolstoy—the latter was also looking for Slavic place-names in Thessaly and Macedonia. Hopf, who was then not aware of this secret, discovered that *"the German diplomats who considered the discovered relation between the Hellenes and the Muscovites dangerous, were more reserved toward Fallmerayer, who was providing the Pan Slavists with new reasons for war against Islam, in accordance with the orders of Czar Peter, that is, for the conquest of Constantinople"*. It was the time of the great conflict among the Great Powers in the Balkan Peninsula, and the Russians were trying to reach the Aegean.

When Fallmerayer talked about the "Slavi-

i. Kambouroglou proved that what appears in the manuscript as *"foustai"* does not mean Slavs, but pirate ships¹¹².

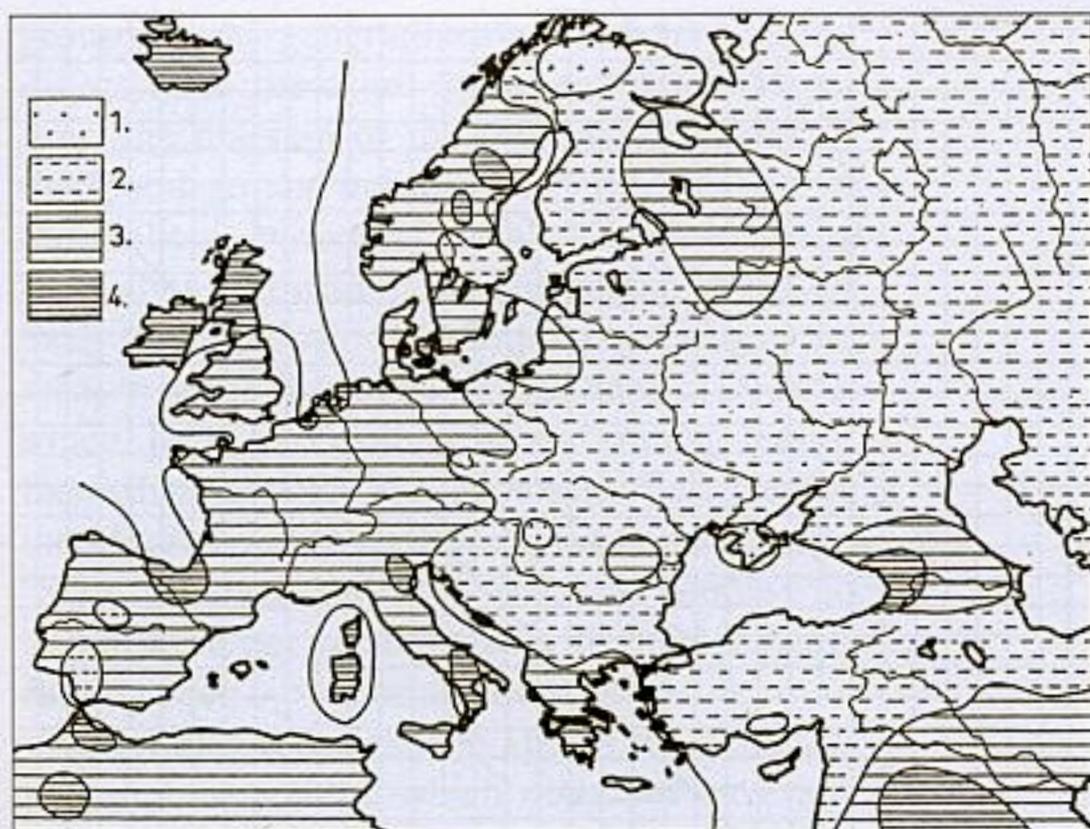
zation" of Hellas, he did not mean the linguistic alienation of the country. There was no linguistic alienation in Hellas, even though the Slavic language prevailed almost everywhere where it came in contact with other languages. Hopf writes that "*wherever the Slavs settled, within a few generations they absorbed everything, even the prevailing elements which were few and not dominant enough*". Hopf adds that "*since this did not happen in Hellas, then we must suppose that the Slavs did not outnumber the Hellenes, and they did not flood or dominate the country*"¹⁰¹. Besides, as Hopf asserts, only 1/40 of the geographical names in the Peloponnese is of Slavic origin. Professor Giannopoulos adds³⁸ that "*the Slavic place-names are today limited only to non-important communities or to uninhabited places. No significant town has a name of Slavic origin. Finally, the place-names of Slavic origin are rarely found in fertile or intensely cultivated areas. This fact supports the view that the first Slavs of the Peloponnese were of a nomadic and pastoral character*". Zerlentis aptly notes that "*it is indeed strange that since the Peloponnese was 'enslaved and barbarized', how is it that the Frank invaders who in 1205 occupied the Peloponnese as a Hellenic country do not record the existence of any Slavs there in their chronicles*"⁸⁵. The "*Chronicle of Moreas*", for example, which was written by a Frank, commemorates the name of the inhabitants which was "Romioi": "*from Rome they took the name of the Romans*", but "*there were Hellenes who took this name, they were simply calling them so*". There is not even one reference to the Slavs.

j. Later they caused two slight mutinies, one in 849 during the reign of Emperor Michael, and the other under Romanos in 930; both were successfully defeated.

k. He attributed the etymology of the word to the Slavic "more" (sea), and he supported the same etymology for "Moreas" (another word for the Peloponnese). Of course, the Slavic word itself, as Livas, explains has a Hellenic root: "mar", from which the word "μαρέομα" (sail) derives, or "myr", from which the words "πλημύρα" (flood), "άλμύρα" (saltiness), derive. There are many theories about the origin of the words "Moreas" and "Moraitis" (inhabitant of Peloponnese). What is certain is that this word is not Frankish, since it is recorded even from 1111, as Sathas notes¹⁹³. It is possible that it originates from the cultivation of the mulberry tree (morea) in the district of Elia, as Hatzidakis supports. It is most probable though that "Moraitis" is a corruption of the word "Mardaitis". The Mardaites were the Byzantine warriors of the Near East who were brought to the Peloponnese during the ninth century, perhaps to restore the order which was disrupted by the Slavs. Thus, these agents of the law were called Mardaites or Moraites, and by extension the native people.

As Papparigopoulos notes, the Slavs who settled in the Peloponnese during the seventh and eighth centuries were few and worked in the countryside as farmers or nomads. The Slavic language was easily forgotten, and the last who used it were the so-called Melingi and Ezerites of Taygetos, who were there until the thirteenth century.^j Even today in the mountainous area of Taygetos there is a high percentage of light iris (8.3%) as well as thinner face and longer skull¹⁷². But the Slavic language did not influence the Hellenic language at all grammatically or phonetically, and there was no cultural or spiritual kinship with the Slavic people. The Slavs, who managed to restructure linguistically and culturally so many great people of Eastern Europe and the Balkan Peninsula, did not succeed in changing anything in Hellas, because they were few, despite the havoc they raised with their "mutinies". The great Dinaric populations of the northern Balkans functioned as filters which allowed only a few Slavic factions to reach Hellas.

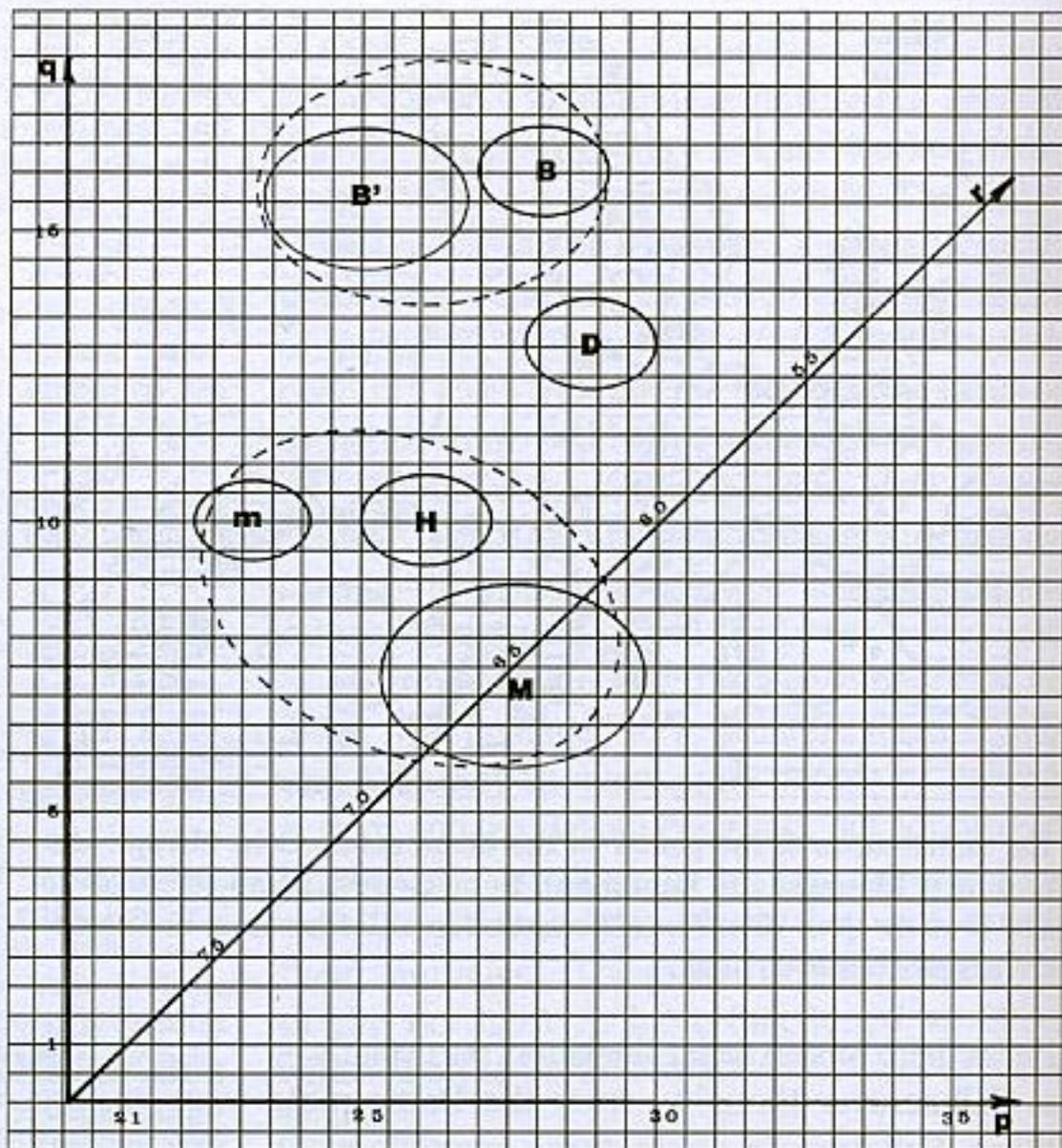
When Fallmerayer talked about the "Slavization" of Hellas, he meant the anthropological, and racial Slavization. He was thinking of the example of Pomerania,^k that is, of the infiltration of the Baltic race in and the racial alienation of the area which was formerly Germanic—because the Polavs were "secondary Slavs", belonging racially to the Baltic race, as Bach mentions¹⁶. And for Germany this is a fact, and it is a fact not only for Pomerania but for the whole of eastern Germany.^l But in the case of



The distribution of the gene *r* of the blood group O in Europe (according to Mourant and Lundman). 1=below 50%, 2=50-60, 3=60-70 and 4=more than 70%. The differentiation of Hellas from her northern neighbours is obvious.

Hellas there was no racial alienation, particularly—as Fallmerayer thought—from the Baltic race. When Fallmerayer wrote those grandiloquent phrases that “*there is not even one drop of pure blood in the veins of the people of modern Hellas*”, it was natural for the people who were living in Hellas to consult historical sources and refute his theory. At that time ethnological research on racial elements was not possible. However, today we know that the Baltic race which had infiltrated Germany did not touch at all the Balkan Peninsula. Slavic immigration here was on the contrary “Mediterranean” racial injections,

1. The “slavization” of Germany which started in the 7th century from the east with the infiltration of the Polavs, on the one hand, extended the Slavic language up to the geographical perpendicular which comes from Denmark, and on the other hand reduced the cranial length (from about 189 to 180) and the facial index (from 55 to 49). Of course, later on the German language spread again to the east, thanks to the new Nordic inhabitants. Today the Baltic and the Alpine intermixture in



Tri-axonal diagram of the blood system ABO in Hellas (H), and in Mediterranean, Dinaric, and Baltic countries. M=Central Spain, m=Sicily, D=Rumania, B=Slovakia, B'=Ukraine.

eastern and central Germany remains obvious²¹². And this intermixture is so obvious that the German anthropologist Felix von Bormann asserts that his country should not be called Germania but Germano-slavia²⁷.

which alienated only the north Dinaric countries of the peninsula. Hellas remained racially unaffected, as the blood groups of the system ABO reveal. The European chart of the Swedish anthropologist Lundman cited below shows how the posologies of the gene *r* (for the O blood

group) waver geographically, and how Hellas differs from the other Slavic countries. Moreover, the diagram of the three co-ordinates of the blood groups indicates that the position of the Hellenic blood (H) is placed between the two other recognized Mediterranean areas, of Sicily (m) and Spain (M), without entering in the areas^{m)} of the Baltic (B) or the Dinaric (D) race, which they have more q and much less r. Nevertheless, while the Protoslavs belonged to the Mediterranean race, today when we refer to "Slavs" we mean the Slavic-speaking people who do not have any relationship with the Mediterranean race — or among themselves.

We know today that in Hellas the Mediterranean race resides, which does not have any relationship with the "Moscovites" and other eastern European people. The Hellenes have a morphological index of 86-88, that is, within the limits between mesoprosopy and leptoprosopy, a fact which by itself is enough to completely distinguish them from the round-faced Baltic race. Facial width, especially in the Peloponnese (about 143), corresponds absolutely to the zygomatic widths in the skeletons of the Classical and Roman periods (Mycenae and elsewhere). Furthermore, Mongoloid traces, by a supposed mixture with the Avarians, are absolutely non-existent. The profile of the Hellene (the head's horizontal section) differs from the profile of the eastern European, which is flatter.ⁿ⁾ The light-coloured eyes in the Peloponnese are of the same percentage with the rest of Hellas; the skin colour is a bit darker than the skin of the inhabi-

m. For the Baltic race the most representative blood elements have been taken from Slovakia, and for the Dinaric from Rumania.

n. According to Poulianos, this profile, which is graded from 0 to 3, wavers in Hellas from 2.93 to 3.00, while in the Peloponnese, as Pitsios says, it is 2.94. In comparison, as Bunak mentions, the Russian profile is about 2.0.

tants of Crete—which was not “conquered” by the Slavs¹⁷². We could also mention many other anthropometrical elements, but I think that these given elements are enough. Besides, the racial homogeneity of the Hellenic people has been proven by recent medical research focusing on transplants which has ascertained the histo compatibility of the Hellenes.

Exactly the opposite happened from what Fallmerayer believed. The intermixture took place by “Mediterranean blood” in the eastern European Slavic-speaking people who intermixed with the Antes (Mediterranean Protoslavs). Now that we know that the Protoslavs were basically Mediterranean, we can conclude that even if they were in great numbers in Hellas, they would not have caused a racial differentiation there. If they were many, they would have caused only a linguist and cultural differentiation. But they were neither many nor belonged to a foreign race. For this reason they were absorbed easily, without leaving the slightest trace. All those who entered Hellas were easily Hellenized.^{o)}

o. There are historical references¹²² concerning the easy Hellenization of the Slavs in northern Hellas by the Emperor Vasilios I, the Macedonian.

Northern Macedonia

The descent of the Slavs during the Byzantine period made Slavic linguistically the Dinaric populations of the former Yugoslavia—but not, however, the Mediterranean population of Hellas. The differentiation of the populations who spoke Slavic and those who remained Hellenic-speaking was not, of course, absolute. Somewhere in between a narrow transitory zone was created, that is, the zone of the so-called “*Slavo-Macedonians*”. And it was natural that this language differentiation was not absolute, since it occurred without any state intervention or state education, that is, during a multinational period within the framework of the Byzantine Empire. Despite some exceptions, as Keramopoulos mentions, “*Byzantium neither thought nor desired the Hellenization of the Slavs; on the contrary, the same religion was the cause for the Slavization of many Hellenes or Hellenic communities which were located between the Slavic populations of Thrace and Macedonia*”¹¹⁷.

There, in the transitional zone, a mixed linguistic dialect was created, a mixture of Hellenic, Slavic, Vlachic, and Turkish words. The percentage of each language in this mixed dialect differs in each area. As Sinopoulos notes, "*in Hellenic Macedonia, the Hellenic words are in excess, in the northern areas, the Slavic words, and in the areas of Almopia-Giannitsa, where a Turkish population had settled, Turkish words*"¹⁹⁶. The Slavic words are rather of a Bulgarian structure. Martis explains that "*the most important causes of the shaping of this Slavic dialect occurred during the Byzantine period, when a number of Bulgarian prisoners were brought to work in the great fields of the Byzantine landowners. During the Turkish occupation which followed, many poor Slavs, because of a lack of essential borders in the Hellenic peninsula, moved to the northern parts of the Hellenic area in search of work. The communication problem was solved by the use of Hellenic, Bulgarian, Turkish, Albanian, and Vlachic words. That was a common means of communication for all of them. The Hellenic population was obliged to use that idiom to communicate of course, but also to escape the hatred of the Turks and the mass kidnapping of Hellenic children*"¹⁴⁵. However, as Tsioulka's research has revealed²²⁷, the roots of thousands of the words of this linguist dialect are Hellenic and also Homeric.

In the last few years a problem arose in the area with the creation of a Macedonian state, first within the confederate Yugoslavian state which has as its official language this mixed dialect, and later with the declaration of the

autonomous State of "Macedonia", which plans to include within its borders Hellenic Macedonia and the Bulgarian area of Pirin. For these reasons we must clear the issue from an ethnological point of view.

Macedonia is the area of the Hellenic peninsula to the north of Olympus and to the west of the mountain of Aemos. But where are the borders of Macedonia to the north? There are no geographical borders in the north, but only ethnological borders. Macedonia is the area that is inhabited by Hellenes—Hellenes in breed and in consciousness.

There was never a distinct "Macedonian" nation, and it is not possible to create one now. States are born out of historical circumstances, and they can die. Nations, however, do not die. Nations are diachronical entities that cannot be artificially created. A Macedonian nation never existed. There was, however, a Macedonian state in antiquity, but the main characteristic of that Macedonian state was its tendency to unite all Hellenes, and for this reason, it was even more Hellenic than the other Hellenic states. The Macedonians felt so strongly the hellenic spirit that they managed to unite then all Hellenes.

The Hellenic character of the ancient Macedonians is revealed even in prehistory through myth.^{a)} These myths symbolically rendered the relationship of the Pelasgians, Dorians, and Macedonians, a relationship that Herodotus detects^{b)} and Aeschylus praises.^{c)}

The Macedonians formed the last Hellenic breed which encountered the Dinarics' movement

a. According to the Hellenic mythology, Macedon was the son of Pandora, and thus he was the grandchild of Deucalion, the first man of the Pelasgia. Paion, who was a mythical King of Macedonia, was considered the son of Endymion, the Dorian king of Elis.

b. A.56

c. *Ἰκέτιδες*, 250-259

to the south, and was the rearguard of Hellenism confronting that strong Dinaric pressure. Even Guenther testifies to this: "*the Macedonians could be considered the Hellenic breed which remained back during the moving process from the Danube. Given recent historical research, this is now a certainty*"⁸¹. Furthermore, professor Ap. Daskalakis writes that "*it is absolutely certain that if the Macedonians had not guarded against barbarian invasions south of Olympus, then Hellenism would not have remained for so many centuries undisturbed and able to lay the foundations of freedom and reach those magnificent creations of thought and art*"⁴⁹. This is exactly what the historian Polybius also stressed.^{d)}

Of course, the geographical distances then and the natural obstacles made close communication among the south Hellenes, Macedonians, and Thracians difficult, and the result was that some linguistic differences appeared as well as differences in consciousness. Such differences existed, as it is known, even among the other areas of south Hellas. However, in all of Hellas, myth always preserved the memory of common descent and kinship as well as the common Hellenic language—which was a witness of this national relation. Therefore, when the historical circumstances matured, Hellenism was unified by the Macedonian Kings Phillipos and Alexander the Great. Strabo asserts epigrammatically that "*Macedonia is Hellas as well*".

The common morals and customs of the Macedonians and south Hellenes were also recently revealed by the findings at Vergina,

where the burial methods proved purely Hellenic, and particularly characterized by an archaic conservativeness of a Homeric type². Moreover, the golden burial masks of the graves of Sindos and Trembeniste reveal a direct Mycenaean influence. Hoffmann⁹⁸ considered the Macedonians "*an Achaean breed*", an opinion that Kallergis also shares who compared the linguistic idiomorphies of the Macedonians and Achaeans¹¹⁰. After the Mycenaean script Linear B was deciphered, it was revealed that in the Mycenaean scripts there were words, which some time ago were considered Macedonian idioms¹⁷⁹. Moreover, the recent discovery of the table of Dispilio (Kastoria), written in Linear script A in -5250, proves that Hellenic was also the language of Pelasgic Macedonia^e.

Despite its singularity, the language spoken in Macedonia was a Hellenic dialect, and possibly was closer to the archaic Pelasgic^f. According to the Roman historian Livius Titus, the Macedonians spoke indeed the same language with the other Hellenes. According to the -5th century historian Hellanikos, both the Macedonians and the Thessalians spoke an Aeolian dialect. The votive stelae of the Vergina graves mention seventy-five names of Macedonian citizens—all Hellenic. Andronikos notes that "*at the end of the 5th century B.C, the Macedonians who lived in the first capital of the Macedonian kingdom, that is, in the cradle of the Macedonian state, had Hellenic names. This testimony absolutely proves the view of historians who support that the Macedonians constituted a Hellenic breed, as all the other breeds*

e. See the deciphering of Kallim. Diogenis, magazine "Davlos" (March 94).

f. Philippos was called "Vilippos". The word "πέλιος" (old), according to Strabo (C. 329), was also Macedonian, and from this word the name of the Pelasgi comes from.

who lived in the Hellenic area"². Perhaps there were in the Macedonian dialect some Illyrian words⁹⁹, but "*the Macedonians were Hellenes and not Illyrians*", as Abel points out⁴. The German linguist Kretschmer stresses that Macedonian was a Hellenic dialect which differed from the others "*as the Teutonic differs from the Germanic*", and adds that "*the Macedonian language remained static at a stage which the Hellenic had abandoned some time ago. It is then certain that the Macedonians were closely related to the Hellenes, and if they had emigrated to the south, then they would become as Hellenic as the Dorians, the Thessalians, and the Boeotians*"¹³⁰.

I mentioned some elements concerning the Hellenic character of ancient Macedonia because they may not be well known. It is, however, superfluous to deal with the Hellenic consciousness of the modern Macedonians. Throughout the course of medieval history, Macedonia followed the fate of the rest of Hellas, as well as within the frame of the Hellenic Byzantine Empire, with Christianity as in the modern times under the Turkish occupation and the national regeneration. Macedonia and Hellenism are two inseparable concepts.

But the creation of that mixed linguistic dialect in northern Macedonia cannot be the cause for the creation of a new nation. For the creation of a nation a common descent and consciousness of the population are demanded, which are differentiated from the descent and consciousness of other people. Language as a factor might influence the consciousness of a

population, but it does not constitute by itself a cause for the establishment of a nation. Moreover, a mixed linguistic dialect, which is actually an occasional linguistic mixture, cannot even form a factor affecting the consciousness of a population. Thus, in the case of northern Macedonia, we must trace elsewhere the reasons for the declarations about "a Macedonian ethnicity".

As far as descent is concerned, there is no racial singularity in Macedonia. Macedonia always belonged to the Mediterranean race. The differentiation of the Macedonians from their northern neighbours, the Dinarics, was always clear. There is a minimal intermixture with the Dinarics in the whole of Hellas, but this intermixture is not greater in Macedonia — as it is in Epirus.^{g)} Anthropologist N. Xirotiris writes that "there is not any mixture of Easterneuropids in northern Hellas, and whatever is written concerning that is inaccurate or inadequate"¹⁶².

An issue was created about the triangle of western Macedonia, about which Poulianos had noted that "in Hellas the most light colours appear in the Hellenic-speaking groups of western Macedonia, and to a degree in northern Thessaly, and in the Vlach and Slav-speaking groups of Macedonia. Generally, the colour testifies to the existence of intermixture in these groups"¹⁷⁵. Lightcolouredness by itself cannot be considered as evidence of intermixture with a foreign breed.^{h)} Moreover, I have already mentioned that the North Mediterranean breed which moved to the south (Slavic descent) had retained

g. For instance, the head index B/L, which in Serbia and Montenegro exceeds 85.6 (hyperbrachycephaly)⁷³, in Hellenic Macedonia¹⁷⁵ is only 83, while occipital flatness, which is a catholic Dinaric feature, in Macedonia is found to a degree of 9%.

h. Xirotiris, based on his own research, denies such a singularity in western Macedonia.

some old Mediterranean characteristics (dolichocephaly, leptoprosopy), and was more light-coloured, but anthropometrically speaking, it was clearly a Mediterranean breed. This was certified recently by the unique medieval Slavic cemetery that was found in Hellas (on an islet of Prespes); the skulls found there had a small zygomatic breadth and a relatively small skull height. Poulianos considered these skulls Mediterranean¹⁷⁷. Thus, in this geographical triangle of western Macedonia, beyond the relative lightcolouredness, greater leptoprosopy and narrower skull is noted¹⁷⁵, elements which exclude a Baltic or Dinaric intermarriage and speak for an intermarriage with the northern branch of the Mediterranean race. There is the same picture in the mountainous area of Taygetus (p. 228). This, however, is not called an 'admixture', since it does not concern a mixture with a foreign breed. The Protoslavs were Mediterranean. Thus, it would be impossible to have an admixture either in Macedonia or in any other place of Hellas.

Concerning the Slavomacedonians, that is, the Hellenes who speak the mixed dialect, Poulianos writes that they are not racially differentiated from other Hellenes. On the contrary, "*the average Slavic-speaking type of Hellenic Macedonia differs significantly from the anthropological types that the Soviet scientists discerned in other Slavic people*"¹⁷⁵, that is, the Baltic and the eastern European. Thus, there is not in Macedonia, or in any part of Macedonia, such an anthropological singularity that can jus-

tify a claim for "Macedonian ethnicity", as the Skopjeans allege.

Is there, however, such a cause in northern Macedonia, that is, in the part that Yugoslavia possessed? The anthropologist Gavrilovic⁷³ concluded that the residents there "*share some similarities; they are differentiated from the neighbouring populations of Yugoslavia and Bulgaria in that they have a larger degree of Mediterranean characteristics*".ⁱ⁾ The German anthropologist Schade²⁰³ and the Bulgarian M. Popov reached the same conclusion, that is, the Macedonians of Scopje are basically of Mediterranean origin with a Dinaric admixture.

But here a serious point should be stressed. The so-called "Macedonia" in Yugoslavia forms a broad area, almost double the size of the real northern Macedonia in which Macedonians reside. The whole area of Skopje-Koumanovo, in the historical past was not a part of Hellenic Macedonia and, of course, its residents are not only Mediterraneans. In the recent past thousands of Albanians infiltrated there, and now make up more than half of the population there.^{j)} Therefore, any anthropological research on Yugoslavian "Macedonia" includes by necessity and real Dinarics who falsify the results.

On the contrary, the residents of the area of Monastir-Gevgeli-Stromnitsa, that is, the real Northern Macedonia, are to a large degree Mediterraneans, that is, people of Hellenic origin. This Northern Macedonia, the ancient so called "*Pelagonia*"^{k)}, also extends to the east

i. For example, while in the Dinaric epicentre (Montenegro, Bosnia and Herzegovina) the head index is about 86, in the part of Macedonia it wavers from 81 to 83.5. In eye colour the Macedonians of Skopje differ in that they have a lesser degree of lightcoloured iris than all the other populations of the former Yugoslavia—a fact that proves a complete lack of Slavism.

j. They form 30% of the total population of the former Yugoslavian Macedonia.

k. The Macedonian Pelagonia has the same derivation as the Pelasgi (that is, the land of the ancestors). In Pelagonia there were great Hellenic cities, such as Idomeni, Heraclea, Stovi, etc.



A chart of northern Macedonia

within Bulgaria itself. Today it is the so called "*Macedonia of Pirin*" (the area of Petritsion, Tzoumagia, Neurokopi), up to the Rhodope Mountains.

Let us proceed now to the other basic element of ethnicity, which is consciousness. First let me remind the reader that when the Ottomans ruled Macedonia, they had divided it into three 'vilayets', Thessalonike, Monastir, and Skopje. The vilayet of Thessalonike today belongs in part to Hellas, while the areas of Stromnitsa and Neurokopi are occupied respectively by the States of Skopje and Bulgaria. The vilayet of Monastir is occupied almost entirely by the state of Skopje—with the exception of Florina. The

great Macedonian War took place, however, in the entire area of these two 'vilayets'.

According to the last Ottoman statistics of 1904, the 'Vilayet of Monastir' was inhabited by 261,000 Hellenes, 178,000 Bulgarians, and by some minorities¹²². By the name "Bulgarians" the Turks meant those who spoke the mixed dialect (the Slavo-Macedonian). In 1903, there were 27,000 students who were studying at the Hellenic schools of that vilayet, and only 8,000 students in Bulgarian schools. Gradually, though, with the intensifying of the Macedonian war, the difference increased even more. Monastir itself had a teacher-training college like Thessalonike. These towns of Thessalonike and Monastir were the great bastions of Macedonian Hellenism and the two bastions of the Macedonian War (1904-1908). In Monastir they did not speak the 'slavomacedonian' dialect at all, only the Hellenic, and a little bit the Vlach dialect.¹⁾

The Macedonian War should be perceived in its entirety, not only as an armed conflict, but as a national war. The Macedonian warriors on the one hand confronted those murderous Sofia agents, the Commitadghis, protecting the Hellenic-speaking people of the area; on the other hand, however, they wanted to take by their side those speaking the mixed dialect. After so many centuries of slavery, the populations of that area, and especially those who spoke the mixed dialect, had a confused national consciousness. The nineteenth century, which swept Europe with nationalistic movements, found the so-called

1. In 1913, in Monastir 1,696 students were studying at Hellenic schools, 1,200 in Stromnitsa, and 557 in Croussovo. All of the Vlach speaking had a heightened Hellenic consciousness, the same as today.

'Slavomacedonians' experiencing internal unrest and national insecurity. They believed that the dialect they spoke could not classify them under any Nation, and for this reason they remained nationally disoriented. Thus, the Bulgarian agents attempted to win them over.

The main purpose of the Macedonian War was to certify to those speaking the mixed dialect that they were of a Hellenic descent and that the language does not form a dominant element of nationality. The Macedonian War was successful. Not only did distinguished members of the 'Slavomacedonians' become protagonists of the Macedonian War,^{m)} but also entire villages embraced Hellenism. Since then the Bulgarians have called these populations "*Graecomani*" (Hellenic-bred), and have hated them more than they hated the Hellenic-speaking ones. The Macedonian War was successful, in so far as the population who spoke the mixed dialect finally became Hellenized in consciousness. It is also known that guerrilla warfare cannot succeed without the solidarity of the population. The Macedonian War succeeded because the entire population, Hellenic speaking or not, supported it.

The strange thing about the Balkan war that followed is that Hellas was obliged to become allies with Serbia and Bulgaria to liberate absolutely Hellenic land from the Turks. The result was that these three countries divided this Hellenic land among them selves. Thus, Serbia took northern Macedonia (with Monastir, Gevgeli, and Stromnitsa). Each allied country occupied the land that its army gained.

m. Kotas, Gelev, Gogolakis, Kirou, Nikotsaras and others.

The land that Bulgaria occupied was regained by Hellenic forces in the Second Balkan War and WW I. But Monastir and northern Macedonia remained Serbian.ⁿ⁾ Thus, from the total Macedonian land, 20% remained Yugoslavian, 13% Bulgarian, and only 67% remained under Hellenic sovereignty.

The initial idea of "Macedonian ethnicity" was born in the secret service of Sofia around 1890. It had preceded Sofia's successful attempt with Eastern Romilia, another absolutely Hellenic area which had at first, in 1878, become autonomous and then later on was absorbed easily by Bulgaria. Bulgaria thought to attempt something similar with Macedonia, making the latter at first autonomous and then absorbing her later. Thus, the Bulgarians began to spread propaganda about the existence of Macedonian ethnicity, even though later on this propaganda collapsed under the pressure of the Hellenic reaction, and Bulgarian maximalism.

The success of the Macedonian War is due to the isolation of the Bulgarized and "Macedonianized" people. The great mass of Hellenic-speaking and non Hellenic-speaking population of Macedonia supported the fighters of Pavlos Melas and his descendants.^{o)} Later on, after the national mission of the fighters of Pavlos Melas, the populations of Northern Macedonia, having acquired now a Hellenic consciousness, expected their liberation from Ottoman occupation and their annexation to the free Hellas. This annexation, however, because of some unfortunate historic events, was not realized in 1912.

n. It is sad to think that the luck of Monastir was decided by the two days that the Hellenic army delayed in reaching there. It is also sad because Serbia was not interested in Monastir, turning her attention to her exodus to Adriatica. But Hellas, facing the danger of losing Thessalonike to the marching Bulgarian army, turned her attention to Thessalonike, sending only a battalion to the unprotected Monastir. Thus, almost by chance, northern Macedonia was lost. And when the great powers insisted on the creation of Albania, excluding Serbia again from Adriatica, Serbia was obliged to insist on the domination of northern Macedonia in order to win something from that war. Hellas, facing then the Second Balkan war with Bulgaria, did not want to risk her good relations with Serbia—and Monastir was sacrificed....

o. The mutiny of 1903 of those "Macedonianized", that is, the so-called mutiny of Iliden, failed because it was not supported by the populations of the area.

The worse thing is that Hellas since then has forgotten the Hellenism of Northern Macedonia and has pushed it indirectly toward Slavism. To the people of Northern Macedonia, the feeling remained that Hellas simply used them in the Macedonian war to annex Thessalonike. The people of Northern Macedonia knowing, that they were not Serbs or Bulgarians, were obliged to believe in a Macedonian ethnicity. What else was left for them to do?

Bulgaria never denied her aspirations to annex Northern Macedonia, either directly or indirectly, through the stage of "Macedonianism". It is characteristic that in 1912, Bulgaria proposed to Venizelos Macedonia's autonomy, and in 1941, she attacked Hellas in order to "*protect the Macedonian brothers*", as she declared. Furthermore, governing the area of Skopje in 1941-42 the Bulgarians had the opportunity to impress upon the people the "Macedonian" idea and also to consolidate pro-Bulgarian sentiments. Thus, it seems that in the future the problem of Northern Macedonia will not be a Hellas-Skopje problem, but an Hellas-Bulgarian one. Serbia never tried seriously in the past to make the area Serbian.^{p)}

p. Serbia never cared much about Northern Macedonia. Only during the Communist period did she eagerly accept and promote the idea of an autonomous Macedonia in order to destabilize Hellas. But in 1991 it was Serbia who proposed to Hellas the partition of the Skopjean state between them, a proposition that Hellas paradoxically denied.

After 1922, Hellas with her wings cut ceased to have territorial claims. She deserted not only Ionia, but also Eastern Romilia, Northern Epirus, and Northern Macedonia. Hellas forgot the Hellenic or non Hellenic-speaking Hellenes who lived beyond its present borders. Those speaking the mixed dialect within or outside the borders recognized them either as a "*Bulgarian minority*" (protocol of Kalvov-Politis, 1924), or a

"Serbian minority" (Pangalos, 1926). The residents of Northern Macedonia recognized them as "Slavs" and as Martis notes¹⁴⁵, "*the residents [of Northern Macedonia] had no relationship with the Macedonians, since they were Slavs*"!

Hellas's self-isolation after 1922—if not an avoidance of the problems of the Hellenic areas which in bondage—forced many Hellenic-speaking people from the Monastir area to immigrate to liberated Hellas;^q however, it forced many Slav-speaking to deny their Hellenic identity. Thousands of Slav-speaking Hellenes, with no country in their consciousness, manned the communist guerrilla army of 1946-49. But why and how did all these people end up with no country and anti-Hellene? Why did they believe in the supposed "Macedonian ethnicity"? Was it communism that caused them to deny their country, or was it the lack of a nation which made them communists?^r

Hellas is to a great degree responsible for the situation that befell the Slav-speaking people. For someone to speak the mixed dialect was a sin—as a token of Slavism. Those who spoke it, mainly the residents of Northern Macedonia who earlier on believed that they were really Hellene Macedonians, felt alienated and isolated from their own country. There was no psychological outlet for them, only the belief in an artificial Macedonian ethnicity, an idea that connects them if not with their nation at least with their land!

This is the essence of the problem. Hellas is responsible for the situation that developed there

q With the exchange of populations by the treaty of Neuilly, only 10,000 Hellenes consented to abandon their ancestral land.

r. Had not something similar happened to the Ionia refugees, when the indifference of the Hellenic state to their enormous problems forced most of them to turn to communism?

because she is not interested in that Hellenic area and its residents. She turned her back on them and forgot them completely. And they remained without a national orientation. What were they? A people without a national descent? They had to be something. And thus they accepted the myth of the "Macedonian Nation". The need for ethnicity is the strongest need in peoples' life. By accepting "Macedonianism" and not Bulgarism, they revealed that they still had hope in Hellas! Kyriakidis writes that *"the Hellenic spirit and the Hellenic Byzantine civilization can still be found in the land which the Hellenes tamed and civilized; moreover, abundant Hellenic blood flows in the veins of the residents today who do not speak the Hellenic language and do not have a national consciousness"*¹²².

Because of Hellas's obtuseness, indeed a new Macedonian ethnicity will crystallize in the state of Skopje. Hellas did not have the chance to avert the creation of a "*Bulgarian consciousness*" during the 19th century; but today, it must avert this fabricated "*Macedonian*" ethnicity even by intervention — not to conquer, but to liberate.

From an ethnological point of view, the Macedonian problem is not a matter of "Macedonian ethnicity", as the Skopjeans support, but on the contrary, concerns the re-Hellenization of Northern Macedonia.

The projection of Macedonian ethnicity by the Skopjean 'nomenclature' is an insolent act.⁵⁾ Giokas stresses that *"one cannot imagine a more greater and insolent misinterpretation of history. There is no doubt that most of the lands that this*

state possesses were Macedonian, and thus Hellenic from the beginning of the world. But since, however, these "Macedonians" accept that they reside in a part of ancient Paionia, Pelagonia, Lyngistis, and Dasartia, they must learn that the ancient residents of those areas were Hellenes and always fought hard against any barbarian for the freedom and security of the Hellenes. Therefore, if they consider themselves Macedonians, they must, as Macedonians, learn the Hellenic history of their ancestors"³⁹. But how could the residents of Northern Macedonia express their Hellenicity, when Hellas itself denies their Hellenicity? Livas emphasizes that the residents of Northern Macedonia "are pure Hellene-Macedonians", and he goes on to point out that "it is not an exaggeration if we say that those who spoke or still speak the Macedonian dialect—and this is true to a great degree in the north up to the springs of the Axios and Strimon Rivers and beyond—were undoubtedly Hellenes, and we say this with much more certainty than we could for any other modern Hellene"¹³⁶.

Hellas' strategy for the Macedonian problem should not only focus on the name of the newly established state, but should avert the stabilization of the consciousness of a Macedonian ethnicity. Hellas should not allow the creation there of an autonomous state. The name "Macedonia" that our neighbours want in the state of Skopje, may bother the official Hellenic state because it reminds Hellas that she has not done her duty to a historically Hellenic area. This name, however, instead of working against the

s. Moustairas, points out that "here we don't have simply a pogrom against an ethnological group, a pogrom that one would react to; here we have under the guise of the scientific mantle a denationalization of people and the presence of a new ethnicity, which not only demands acceptance and existence, but also with much insolence puts territorial claims to areas outside of Yugoslavia"¹⁴⁷.

interests of Hellas, would boomerang against those who inspired it. Hellas should declare the Hellenicity of the lands and the populations of Northern Macedonia and demand the latter's annexation.

The Vlachs

Another bilingual community in Hellas whose origins are controversial, is that of the Vlachs, who reside mainly in central Hellas.

There are many theories concerning the origin of the Vlachs, many of them based on prejudice. According to Lundman, the Vlachs (or *Aromouni*, as they call themselves), are the last descendants of the Roman settlement in Macedonia, a view unsupported by historical analysis. Safarik, on the other hand, believes that the Vlachs are the descendants of the Celts who had invaded Hellas at -280, and who during the Roman period were linguistically Romanized²⁰⁴. According to this view, the name 'Vlach' derives from the Celtic 'valac', a term attributed to some Celtic races. This theory also cannot be proven historically, since the Celts suffered several successive defeats in Hellas and settled in Thrace along with their wives, after which they were forced to move to Asia Minor.

Some scholars believe that the Vlachs were indigenous Hellenes who were Romanized during the Roman period, and since then never managed to get rid of their 'romance' language. Koumas notes that "*only in the large cities did the Hellenic language resist, and the mountains of Illyria held back the foreigners. The residents of the villages and of the valleys mixed their language with the Roman one, and thus developed a dialect that still survives in many parts of Macedonia, Epirus, Thessaly and Southern Hellas. All these people are commonly called Vlachs*"¹¹⁹. Keramopoulos adds that the name 'Vlachs' derives from the corruption of the word "Velahos", the name the Romans gave the natives who protected the borders of the Roman Empire in Egypt¹¹⁷. In this sense, he writes, at all the borders of the Empire breeds developed with similar names (Vlachons, Val-lons, Welshmen, etc.), and some of these breeds got used to the Latin language.^{a)}

This would be a valid theory if there were not the testimonies of Byzantine writers of the tenth and the subsequent centuries, which document a Vlach descent into or invasion of Macedonia and Thessaly. As foreigners the Vlachs of that period lived not in the cities, but in the country, being farmers and sometimes even marauders. For this reason the Hellenes generalized the word 'Vlach' to refer to the resident of the countryside.

Keramopoulos's view about the meaning of the word Vlach does not exclude the origin of the Vlachs from Rumania where this language of Latin derivation is still spoken - quite the

a. According to Moravidis, the initial etymology of the word Vlach derives from the verb 'φυλάσσω, φυλάχος' (protect, guard)¹⁵⁰.

contrary. If the Vlachs were the old border guards of the Roman Empire, then they would have had nothing to do in Hellas as it was not within the borders of the Roman Empire. But still, if they had such a function in ancient Hellas, then they would have had this name since then. But this is not the case. Before the tenth century the word Vlach is not mentioned anywhere in Hellas.^{b)} Thus, it is obviously a new element that entered the Byzantine Empire just before the tenth century. All the Byzantine writers (Kekaumenos, Choniatis-Akominatos, Chalkocondilis, et al) certify that the Vlachs were foreigners who came from Vlachia. As Paparigopoulos notes¹⁶⁸, "how could we explain the origin of the name of the Vlachs who lived on both sides of the Istros River, and the similarity of their language", if the Vlachs of Hellas did not come from Rumania's Vlachia?^{c)}

According to Gyoni⁸⁴, the massive Vlach settlement in Hellas was established in the tenth century. It is not certain if there were earlier Vlach descents to Hellas of a lesser scale, but probably other descents followed. In the ninth century, a disorderly mob called Slavs, descended to Thessaly from the north and settled in the countryside there. The Byzantine writers were unaware of the several ethnicities, and confused those who did not speak the Hellenic language — even in previous centuries, they had associated the incoming mob with the 'Slavs'. Possibly, those whom the Byzantines thought to be the Slavs of Thessaly were in reality (all or part of them) Rumanian Vlachs who spoke the Latin language.^{d)}

b. Katsougiannis¹¹⁴, Lazarou¹³³ and others record a testimony of Lydos, a Byzantine writer of the 6th century, in order to show the prior existence of the Latin-speaking Hellenes. However, Lydos's testimony proves the opposite, that "there was always a law according to which the decisions of the sub-prefects and of the other public authorities should be phrased only in the Italian language. Eventhough the majority of the inhabitants were Hellenes, they were forced to obey this law, and thus speak Italian, especially those who had to deal with the authorities". Even though the writer was not a Hellene and supported the use of Latin, he accepted in his study (which was also written in Hellenic) that the populations were mainly Hellenic and used Latin only out of necessity in their relations with Roman authorities.

c. Katsougiannis's view¹¹⁴ that the Roman legionaires carried this dialect from Hellas, which was previously conquered, to Rumania is not plausible. The Romans would carry their own language, and not a corrupted dialect.

d. Those foreign Vlachs had, of course, some Slavic linguist elements, if we take into consideration that Rumania was conquered by the Slavs in the seventh century. Possibly,

Thus, in order to ascertain whether the Vlachs of Hellas originated from the Vlachs of Rumania, we must, beyond the historical evidence that we have, resort to anthropological evidence. That is, we must compare the evidence dating from the Middle Ages of the Hellene-Vlachs and the Rumanian-Vlachs. The anthropological characteristics of the Vlachs of Thessaly, western Macedonia, and eastern Epirus that Poulianos has recorded¹⁷⁵, do not present any difference from their neighbours, the other Hellenes.^{e)}

In antiquity Rumania was inhabited by Mediterraneans, as was the entire area near the Danube. The Thracians who at that time inhabited the area were called Getes.^{f)} Gradually, however, Rumania became more Dinaric, as did the entire northern Balkans. The first Dinarization of the country had begun in Transylvania in the Bronze Age, and intensified during the Iron Age and later on. Until the Middle Ages, only Vlachia retained its Mediterranean character, as the Rumanian anthropologist Necrasov indicates¹⁵⁹. Vlachia, which was inhabited by the descendants of the ancient Getes, was until then like a Mediterranean islet surrounded by the Dinarics. Moldavia, Transylvania, and the other areas had a strong Dinaric character with an Alpine participation.

A great population shift on a Dinaric base occurred in Vlachia after the tenth century. Indeed, the remains found in Vlachic cemeteries dating between the seventh and fifteenth centuries reveal a cranial length of 184-186, an index of B/L=78-81, facial height of 67-68, that

Vagiakakos was right when he noted that "*naturally the Vlachs also became the carriers of Slavism and also brought many Slavic placenames, and Slavic words to Hellas*"¹³. Even in the modern "*coutsovlachic*" language there still remain 2.8% words of Slavic origin, a fact which proves by itself the origin of the Vlachs from the north (Katsougiannis, who gives us this evidence, calculated wrongly a smaller percentage).

e. They have a head length of 187-188 (in Epirus, because of mixtures or the altitude, it is a bit smaller), a head index of 83, a morphological facial height of 123-124, a nose height of 54. These characteristics correspond to a pure Mediterranean breed which has nothing to do with the Dinaric or any other race.

f. Strabo, C.304

is, as Necrasov mentions, "a Mediterranean basis, to which Proto-European elements, very gracil were added—Dinaric elements were still rare". This evidence thus explains how the Vlachs of Hellas have Mediterranean anthropological characteristics—even though they descended from Rumania. From the tenth century the descent of the Vlachs of Rumania to the south occurred on such a massive scale that their cradle gradually lost its Mediterranean elements. Since then Rumania possesses a strong Dinaric population,⁸⁾ as Necrasov¹⁵⁹, Lundman¹⁴², Baker¹⁷ and others certify. That is why it is a mistake to compare anthropologically the Vlachs of Hellas with the modern Rumanians as Poulianos has done.^{h)}

There is anthropological evidence certifying that the people called Vlachs or Aromouni in Hellas were pure Thracians who had abandoned the old Hellas around the Danube in order to avoid conquests from other races. At that time, the Vlachs of Rumania faced enormous pressure. There were many invasions by foreigners (Sarmatians, Goths, Slavs, Bulgarians). In the eighth century Bulgaria had declared her own emperor ruler of "Bulgaria and Vlachia". Their expatriation to Byzantine Hellas occurred to avoid foreign tyranny. Choniatis comments upon the Thracian origin of the Vlachs, (he said "*they are Mysians*"), as do Katakouzinis and Kekaumenos who record the Vlachs as Dakians. It also seems that the names "*Aromouni*" and "*Aro*" derive from the ancient Hellenic root "ἀρία", and not from its subsequent «Roman» corruption!

Linguistically speaking the Vlachs were

g. The skeletal findings especially of Moldavia (16th-19th centuries) reveal cranial lengths of only 173-175 and cranial heights of 138-141 (that is, a H/L index greater than 79). From the southern Dinarics of the Balkan peninsula, the Rumanians today are differentiated mainly by their lighter eyes: about 65% of the Rumanian people has a mixed eye colour, and only 15-30% has a deep brown colour. This is probably because during the Middle Ages there was an increased invasion of Noric elements from north-east Europe—a fact that is also revealed from the high percentage of gene q (13%) of the blood group ABO. The Vlachs in Hellas have to a degree of 39% mixed (green) eyes, that is, the same percentage with the rest of Hellas.

h. Gavrilovic⁷³, who noted that "*strangely the Aromouni [Vlachs] look more similar to the Hellenes than to the Rumanians*", made the same mistake.

i. At first there were cases of anti-Hellene acts by many Vlachs (as marauders or together with the Bulgarians, as the Aslan). By that time, though, their consciousness and their language became Hellenized. The Vlachic dialect survived as their second language.

j. The descent of the Vlachs, like the prior descent of the Vindes-Slavs, succeeded because it took the form of unorganised groups. The Byzantine State was not reacting to such incomings of populations—contrary to the attack, for instance, of the Antes-Slavs that was successfully repelled.

k. Other interpretations concerning the origin of the name “Coutsovlachs” from the Hellenic word “χουτσός” (lame) (either because they spoke Hellenic badly or they did not possess many flocks) are not convincing.

alienated even from the time of the Roman occupation, and their national consciousness was certainly not Hellenic. They were so few in number though and racially so similar to the Hellenes that they easily absorbed the Hellenic way of life and morals. But even if they did not have a Hellenic consciousness ⁱ⁾ then their descent could still be considered another descent of a Hellenic breed from the area of the Danube—following the ancient descent of the Achaeans, Ionians, Dorians, and the later descent of the Slavs.^{j)} During the Turkish occupation, central Hellas, because of the many Vlachic settlements, was called “*Small Vlachia*” in contrary to the “*Great Vlachia*” of Rumania.

The descent of the Vlachs to mainland Hellas should not be falsified by Hellenic writers as if it was a descent of foreigners; but on the contrary, it should be praised as an “exodus to freedom”. Similarly, their descent from Vlachia should not be exploited from the Romanian propaganda, because their escape from there occurred precisely to avoid their becoming Romanian.

When in 1850 Rumania became independent under its first king Alexander Cuza, it attempted to triumph over the Vlachs of the south Balkans who spoke the same language. From then on the Ottomans called the Vlachs “*Coutsovlachs*”^{k)}. Even though this attempt lasted for 60 years and also had the support of the Ottomans and the Bulgarized Macedonians, it did not have the slightest success. In all the Vlachic communities no more than 10% had become Rumanized in

conscience. The Vlachs as pure Hellenes reacted with contempt to the Rumanian propaganda¹¹⁴.

Today, the Vlach-speaking people possessing a Hellenic consciousness live mainly in Northern Macedonia (250,000) and in Albania (150,000). In Hellas, they do not exceed 80,000, since naturally their dialect here is waning.

Frankish Rule

In order to conclude our examination of the ethnological research on Hellenism in the Byzantine era, we must take a look at the period of Frankish rule when Hellas was occupied by western European "Franks".

As there was a decline in the internal social and national unity in the Byzantine state, conditions matured for foreign invasions. The decline of Byzantium was the result of a reduced national vigilance — since only religious consciousness differentiated its citizens from foreigners — and tolerance of every Christianized foreigner, according to Christian teachings. The long history of the Byzantine state had created in its citizens a feeling of absolute security; moreover, the lack of direct contact with foreign nations had waned Byzantine's national consciousness, and they did not pay the proper attention to foreign races (they believed that Christ would never abandon them). Thus, Hellenism as a

national quality had fallen into oblivion. The citizens called themselves "*Romans*" (Ρωμιοί) to indicate their official subordination to the Byzantine Empire which they resented for the taxes it imposed on them. The Frankish conquest of the Byzantine Empire in the thirteenth century awakened the national consciousness of Hellenism (Palaiologos, Plethon, Vissarion, et al). As Cavafy writes, "*waiting for the barbarians... Those people were a kind of solution*".

The Frankish occupation, however, was not short. Even though Constantinople was soon recaptured and the Byzantine state re-established, many Hellenic areas remained under Frankish rule for two centuries; this rule was replaced, almost without an interval, by the Turkish occupation. Thus, it is imperative to examine Frankish rule from a national-racial perspective and its influence on Hellas.

Frankish rule was imposed on the Hellenic area in 1204 with the Fourth Crusade. The Crusaders were few in number to influence racially the closely united Hellenic population. Their force was military, and their conquest of the Hellenes, even though they were few in number, was easy, since the people reacted to the conquest with indifference. Despite the great duration of the occupation, the Franks did not contribute decisively to a racial or spiritual alienation of Hellenism. The fact that there was no significant racial Frankish influence is proved mainly by the lack of intellectual influence: the manners, language, and religion (Orthodox) of the people remained the same, that is, Hellenic. Moreover,

Frankish rule caused a national awakening that created a serious national and religious confrontation between the population and the conquerors. The Peloponnesians wrote to King Henry that *"we are of a different race and we have another bishop; you might have conquered our bodies, but not our soul and spirit"*.

On the other hand, it is true that the Franks came to Hellas without their wives; thus, naturally there was intermarriage with Hellenic women, and the result was a gradual intermingling of the two peoples. Kalonaros writes¹¹¹ that *"because of a lack of French women or women of a Roman origin and religion, the third or fourth generation of Frankish invaders were all mixed, from the children of Prince William Villeardouin to the last Roman knight or bourgeois"*.

A large number of Hellenic intermarriages with the Franks occurred in the Cyclades, the Ionian Islands and the Peloponnese. In the other Hellenic areas, though, the strong conflict between the population and the conquerors did not encourage such intermarriages. The mixture in the Ionian Islands was due to the long duration of Venetian rule, which lasted for about six centuries. The Frankish influence in the Cyclades was much stronger because the Franks there outnumbered the indigenous population;^{a)} On the other hand, in the Peloponnese, because of the wise administration of the Villearduins, there was no conflict with the Hellenic population, a fact that facilitated intermarriages with the Franks.

At first, those people of mixed race were

a. The influence is obvious even today from the number of the Frankish names that have survived as well as by the strong presence of Catholicism.

notorious and were called "γασμοῦλοι". These people spoke the Hellenic language, but remained Catholic in religion with a definite Frankish consciousness¹¹¹. At that time it was inconceivable for Franks to convert to another faith. This strict conservatism of the Franks was the cause for their gradual reduction; as Miller writes, this conservatism "led them to racial suicide"¹⁵⁵. Reduced in numbers and later on with an unstable Frankish consciousness, most of them left for Venice when the conflict with the Hellenes intensified. Those who remained were absorbed in consciousness by Hellas and by the Hellenic way of life, and gradually any differentiation was eliminated mainly after the barbaric Turkish occupation. The Frankish last names that have survived today reflect those Franks who were assimilated at that time. Boutsikas writes that "[in Elis] one encounters in Hellenized types some Latin-born names, mainly last names, reminders of that faraway period of Frankish rule. They are the descendants of those Romans who loved the place, embraced Orthodoxy and acquired Hellenic consciousness"¹⁴⁹.

Therefore, that the Hellenic population significantly mixed with the Franks cannot be supported, since the latter were few from the beginning, and finally those few of their descendants became Orthodox and remained in Hellas. The majority of the Hellenic population remained uninfluenced by the Franks.^{b)} Maltezou writes that the "Hellenic-Frankish cohabitation noted in the years of the rulership of Villehardouin, occurred most in the classes of the local aristocracy and less

b. The French scholar on Frankish rule, Antoine Bon, referring to a document of 1337, notes that "Concerning the population, based on the names of the people who are recorded, almost all of the rural population is Hellenic. If we had conjectured that in the thirteenth and fourteenth centuries a significant immigration of Westerners took place, a document like this of the endowment would flatly contradict it. The Westerners did not settle down like farmers in the Moreas, but they remained in the towns and constituted a feudal aristocracy, in which some Hellenes also participated"²⁶.

to the people. The few occasions of the Hellenes who changed their faith, and the relatively few intermarriages did not affect the population"¹⁴³.

In order to measure, though, the extent of any intermingling that occurred then with the Franks, they must be racially examined. Thus, the so-called "Franks" of the Fourth Crusade, basically came from north-eastern France and Italy, and during the second phase of the Frankish rule from Spain (Catalanians). Only a few Germans and Flemish participated in the Fourth Crusade. The Italians and Spanish (the former were residents mainly of Venice and Lombardy) were basically people of the Mediterranean race. The French-speaking came from French Flanders (the area of France near the Belgian border), Campagna, Burgundy and the Belgian areas of Hainaut and Namur. Thus, the Franks of the Fourth Crusade were mainly the "Vallons", as we know them today.

c. As the Belgian anthropologist Twisselmann notes²³², only 37% of the Vallons have blue eyes and 22% are blond. Vallois notes that in the French areas of Flanders and Campagna the blue-eyed are more than 50%, while the percentage of brown eyes is also high (in Campagna about 40%), while brown hair dominates (60%). Twisselmann points out that "the differences in the light-colourdeness between the Belgian populations (Vallons-Flemish) seem to have been reduced since the last century". Therefore, the Vallons in former times should have been more deep-coloured. And the Burgundians have a similar percentage of blond hair (20-30%).

Relative light-colouredness is not a racial criterion for a people who reside for thousands of years in northern Europe. Anyway, the Vallons are more dark-coloured than their Flemish neighbours and the Germans, a fact that proves that they are not Nordic. Their anthropometrical elements are more revealing: the Vallons and the French of Flanders are sub-brachycephalic, leptoprosopic (but within the limits of mesoprosopy), and not so leptorrhinic (the index of living subjects in French Flanders is 62-64, and the index on skulls in Belgium is 49)^c). These elements reveal a Mediterranean race, which eight centuries ago was probably more pure.^d) As I

have already mentioned, the Vallons are considered the northern Mediterranean community, remnant of the ancient Aryan spread in Europe. Even today the people of Flanders (French and Belgian) are conscious of their singularity and are prone to separatist and independence movements.

In terms of racial psychology the Vallons are clearly distinguished from their Nordic neighbours. According to the "Helios"^{e)} dictionary, *"the Vallons are characterized by their flexible and lively character and their social adaptability; the Flemish, on the contrary, are characterised by inflexibility, persistence, and stubbornness"*, elements which describe the Mediterranean and Nordic race respectively.

The French, however, who come from Burgundy and Franche-Comté are considered "Norics" by Vallois²³⁵, that is, light-coloured Dinarics, but with an Alpine participation.

Therefore, the "Franks" who ruled Hellas from the thirteenth to the fifteenth centuries were basically Mediterranean in their racial descent (Italians, Spanish, Vallons), and in part Dinarics (Venetians and Burgundians). There was also a degree of Alpine and perhaps Nordic participation in those Franks. But their main Mediterranean descent facilitated the smooth absorption of their remnants in Hellas.

Independently, though, of the racial investigation of the Frank conquerors, we must generally note that the foreign occupations never change the racial tank of the conquered people. They may "steal the leading role" in history, that always

d. By the diachronical comparison of anthropometrical elements of the Vallons (a reduction of index H/L and an increase of facial index), the gradual Nordic admixture is certified.

e. Dictionary *Helios*, entry "Vallons".

describes the actions of the rulers, but they do not affect ethnologically the people, who remain silent like a "chthonic force" always in place. The conquerors remain in the veneer of the historical being, while the people survive and arise again and again in history. The conquerors never create a racial differentiation, despite the voluntary or non voluntary intermixtures, intermixtures which remain on the faces of the people only as wrinkles. Perhaps when the conquerors manage to impose their own cultural elements (language, religion, etc.), we can speak of some ethnological differentiation. But a racial differentiation may be caused only by massive population movements, usually in a peaceful way, which always, as historic phenomena, are very rare.

Thus, neither the few numbered Frankish aristocracy nor other long-standing occupations in Hellas affected the racial-ethnological structure of Hellenism. There never occurred in the Hellenic peninsula a massive population invasion.

The Romany

The Romany constitute a nomadic Indian race that had broken off from India at about the third century. They remained for a long time in Persia, where they acquired several sun-worship doctrines, and at about the eighth century they flooded the Byzantine Empire. According to one version, the first Romany who entered Byzantium came from Phrygia and were worshippers of the religious heresy of the "Athiggani" (a Christian-Jewish heresy with elements of magic). According to another version, the citizens should not mix with them (α-θυγγάνω, don't touch), and thus the Hellenes gave this name (Athiggani) to those nomads of Indian descent.^{a)}

For centuries the Romany remained in the Byzantine Empire and called themselves "Rom" and "Romany" to indicate that they were citizens of the Roman Empire. The Romany mixed in their Indian language many Hellenic words. Such corrupted Hellenic

a. According to Adamantios Korais, these nomads brought with them the name "Tsigganoi" from another country, while the name "atsigganoi" or "athigganoi" was given to them due to a misunderstanding—thus, the "a" is redundant.

words are still found today in the "Rom" dialects throughout Europe. From the fifteenth century onwards the Romany spread to the rest of Europe and received similar names to "Athiggani": *Cygan* in Slavic, *zingari* in Italy, *zingali* in Spain, *Zigeuner* in Germany, etc.

A second branch of these Indian nomads came from the east to Egypt remaining there for a long time. Later on some of them spread to northern Africa, Spain, and Europe, while others moved to Turkish-occupied Hellas and the northern Balkans. These Romany were called "gyfti" in Greece, from the word "Egyptians", *gypsies* in England, *gitanes* (from the "egyptianes") in France, *jiftu* in Romania, etc.

That the Romany descend from the Indian race is indisputable. Suchy wrote that "*based on much evidence, especially glossological, the initial country of the Romany must be placed in the inner valleys of West India. There are also a number of anthropological qualities that prove their Indian descent*"²²². Despite the strong and various mixes in several countries, the Romany are often mesocephalic and mesorrhinic.^{b)} Moreover, Bunak describes the Romany as having relatively flat noses³². This characteristic is one of the most prominent differences between the Indian and European race. Furthermore, the Romany, depending on the degree of their mixture, retain the deep brown skin colour of the Indians. In Hellas, because of their long-term residence and intermixture, they are leptorrhinic and not too dark-coloured.

b. Purer mixed groups have a nasal index of 70-73, as Suchy indicates.

Moreover, in terms of blood group, as Lundman notes, the Romany present the same characteristics as the Indians¹⁴². In the blood type ABO the gene q of the blood group B has a frequency of 0.24 (Suchy²²²), that is, in the levels of northern India—while this frequency in European countries does not exceed 0,10.^{c)}

Older than the Gypsies in the Hellenic area, the Athiggani are more mixed with Hellenic blood. The Gypsies, on the contrary, were used by the Turkish conquerors for the cruellest deeds against the Hellenes. Kampouroglou writes that *"the Gypsies who are and always were vile wanderers, were usually blacksmiths, copper-smiths, musicians, sieve makers, and at the same time were the executioners of cruel and ruthless death sentences against the Christians, subjecting the latter to unspeakable tortures. By torturing the Hellenes whenever they surrendered to their hands, the gypsies took revenge for the age-long contempt of all nations and their constant persecution and suffering"*¹¹². For this reason, the Hellenes have associated the so-called "Turk-gypsies" with their worst historical memories.

Today, of course, the Gypsies and the Athiggani are mixed, and their names are used in Hellas indiscriminately. At the beginning of the century their total number in Hellas was 50,000; today they exceed 300,000. The dialect they use is called "dortika". Those of them who are more mixed with Hellenic blood have tended lately, under the unfortunate auspices of the Hellenic state, to establish their own urban working class communities, although

c. In the rhesus system, the Romany have a negative degree of about 13%, that is, much less than European countries (14.5-18). In India, because the gene cde is relatively rare, the negative rhesus just reaches 10%.

they are opposed to every form of education.

The Romany are certainly musical; from them the word "bohème"^{d)} derives. As nomads, however, who live amidst civilized European countries, they tend not only to odd jobs, but also to illegal occupations (magic, fraud, robbery, etc.)^{e)}.

In Europe the racial problem that the presence of the Romany causes is serious. Particularly, their gradual assimilation puts in danger the ethnological purity of Europeans.^{f)} However, their expulsion from one country to another becomes impossible because neighbouring countries deny them entrance. Of course, this does not mean that the only solution to this racial problem would be assimilation—that would be the worst solution. Hellas, for instance, should prohibit interracial marriages and revoke Hellenic citizenship from the Romany. I have already discussed the dangers of racial admixtures generally (and particularly with the Romany)⁵³.

d. The French had named Bohemians a wave of Romany who had come from Bohemia.

e. The Hellenic courts are overloaded daily with penal offences by Gypsies.

f. The Gypsies, exploiting the desire of childless couples for a child, proceed methodically and cautiously to market their own babies. Thus, hundreds of gypsy children enter Hellenic society in such a way.

Thrace

The ancient Thracians were racially Mediterranean and composed the main body of the Mediterranean race that had spread to the entire eastern side of the Balkan Peninsula, from the shores and valleys of the Danube up to the Moravian Gates. Depending on the place, they spoke several dialects (divided mainly into Thracians, Messians, Dakians, Getae ^{a)}, etc.), which were all related to the Pelasgic Proto-Hellenic.

In antiquity, after the descent of the Dinaric-Illyrians, the Thracians were divided into two parts: the northern part, which was destined to return later on as Vlachic or Slavic, and the southern part, which is found today in the area of Hellenic Thrace and Bulgaria. From that time there was certainly a Dinaric racial influence in Thrace, though not significant. We find, for instance, an increased cranial height in the ancient Thracians, but there was neither

a. See Herodotus, D. 93 and Strabo C. 295.

occipital flatness nor had the cranial index B/L reached the area of hyperbrachycephaly.

The index B/L found in Thrace is indicative of the relatively smaller tendency toward brachycephalization. Up until the +6th century this index had reached 82.8 in the area north of the Aemos mountain and 77 in the south. From that time onwards, because of the Slavic influence, debrachycephalization began. In the fourteenth century it decreased to 75.5. Since then brachycephalization has increased, and today the head index in Hellenic Thrace and in south Bulgaria is 80-81, while in northern Bulgaria, because of the larger Dinaric and Baltic participation there, it exceeds 83.

In Bulgaria, because of the descent of the Slavs, there is a linguistic influence. However, in terms of the racial structure of the country, the influence of the Slavs was relative. While Eastern Romilia, in the south of Aemos mountain, continues to exhibit classic Mediterranean characteristics, northern Bulgaria and the area of Pirin have an increased degree of light-coloured population and a morphological index somewhat smaller, about 88, within the limits of lepto- and mesoprosopy. It becomes clear then that the Slavic invasion did not disturb the Mediterranean characteristics of the Bulgarian population – and this did not happen since the Antes were North-Mediterranean and light-colouredness was a characteristic of this northern Mediterranean branch.

The Bulgarian anthropologist Boev writes that "*Bulgaria's south exhibits today a clear gracil*

Mediterranean structure, which is due to a higher percentage of proslavic population and closer encounters with the Mediterranean people. On the other hand, northern Bulgaria, given its closer encounters with eastern Slavic and Proslavic (Skythian and Sarmatic) populations of the Black Sea, is more affected by the Pontian variety of Mediterranean (more brachycephalic and discoloured)"²⁵. By Pontian type, Bunak meant the Skythic people who belonged to the Mediterranean race, but possessing a Dinaric admixture, though. On the other hand, the Sarmatians, who compose the ancestral population of the Ukraine, were typical Alpines. Consequently northern Bulgaria has a Mediterranean (Thracian) basis, but with an Alpine and Dinaric admixture (brachycrany and broad face), while the relative discoloration comes from the northern Mediterranean Protoslavs.

In the seventh century Bulgaria suffered a Turkish-Tatarian invasion, which brought to the country a Mongolian admixture. Despite the fact, however, that those conquerors ruled the country and conducted fierce fights with the Byzantine Empire, their traces were finally lost amidst the Thracian population, linguistically and anthropologically. No Mongolian trace can be detected today in the Bulgarian people, even though the Mongoloid characteristics in the paleoanthropological findings of the seventh and eighth centuries (Novi Pazar cemetery, etc.) are clear. It is a common phenomenon to find foreign racial evidence of the several conquerors in the palaeoanthropological findings, and to

miss those completely in the contemporary populations.^{b)} This phenomenon has puzzled anthropologists and has given rise to several theories. The most probable is that the indigenous population, considering these foreign characteristics as "inappropriate" slowly isolated the carriers of these characteristics, giving them fewer chances to crossbreed. With the continuous application of this "automatic isolation", the foreign characteristics after some centuries disappear. Of course, the first Tataric invaders of Bulgaria were also few in number ^{c)}.

Some believe that, from that Tataric invasion derives the name of the country "Bulgaria", as the cradle of the Turk-tatars was the river *Volga*. Another view has it that the name derives from the Touranic word "*bulga*" (mixture), in the sense that the Bulgarians called themselves "*mulattos*". Keramopoulos's theory, however, is more convincing: that the Bourgarioi were people living on the borders of the Roman Empire who guarded the "*bourga*" (castles), and because of them, those who resided on the shores of the Istros River were called "*Burgarians*". Indeed, even from +200 the residents of that area were called Burgarians, as a Hellenic inscription found in Phillipoupoli and now housed in the Sofia museum proves⁵¹. Emperor Vasilios II first gave the name "Bulgaria" officially to the country when he conquered it.

If, however, the etymology of the first component of the word "*Bulgaria*" comes from the word "*bourga*", the second component is the word "*aria*" (land), which shows its ancient

b. In Hungary this phenomenon is more intense. The Avars, with an extensive Mongoloid admixture, who conquered the country and imposed their language, did not leave any trace of their characteristics in the Hungarian people.

c. Livas notes that "*what the historians call Bulgarians, that is the group of Asparuch, did not exceed the 2-3,000 fighters. It was about an insignificant group in quantity. The analogy of the foreign element that existed in the group of Asparuch is negligible compared to the indigenous population of the Hellenized Thracians who lived then in the modern Bulgarian area, and belonged to the Pelasgic and ancient Hellenic race*¹³⁶.

Thracian origin. The same is also valid for *Hungaria* (Hungary)—the ancient Arians were rooted across the Danube.

Bulgaria suffered two other mixtures with the Turktatars. In the fourteenth century the Turks brought Tatars to eastern Bulgaria as guards, and at the beginning of the nineteenth century—with Russia's invasion of Bessaravia—a new wave of Tatars entered the country, while tens of thousands of Bulgarians emigrated to southern Russia. These recent Tatarian infiltrations have left strong mongolic-touranic characteristics in the northeastern zone of the country (west of Varna).^{d)}

Popov's extensive anthropological research in 1959 found that there is indeed a series of differences between northern and southern Bulgaria. The southern country is less brachycephalic, more leptoprosopic (it has a particularly smaller facial width) and more deep coloured. Generally, in Bulgaria, *"it is more common to find a combination of characteristics that corresponds to the Mediterranean race, a combination that is from the Neolithic period the basis of the population. This combination is found to a large degree in the south. Even more common is the Mediterranean combination in the southeast, that is, in the Thracian Valley, in the Maritsa Valley, and on the shores of the Black Sea"*¹⁸⁴. This area between the Aemos and Rhodope Mountains is Eastern Romilia, a purely Hellenic area.

But the northern country, though basically Mediterranean, formed the centre of Slavism, since this area was first made Slavic linguistically,

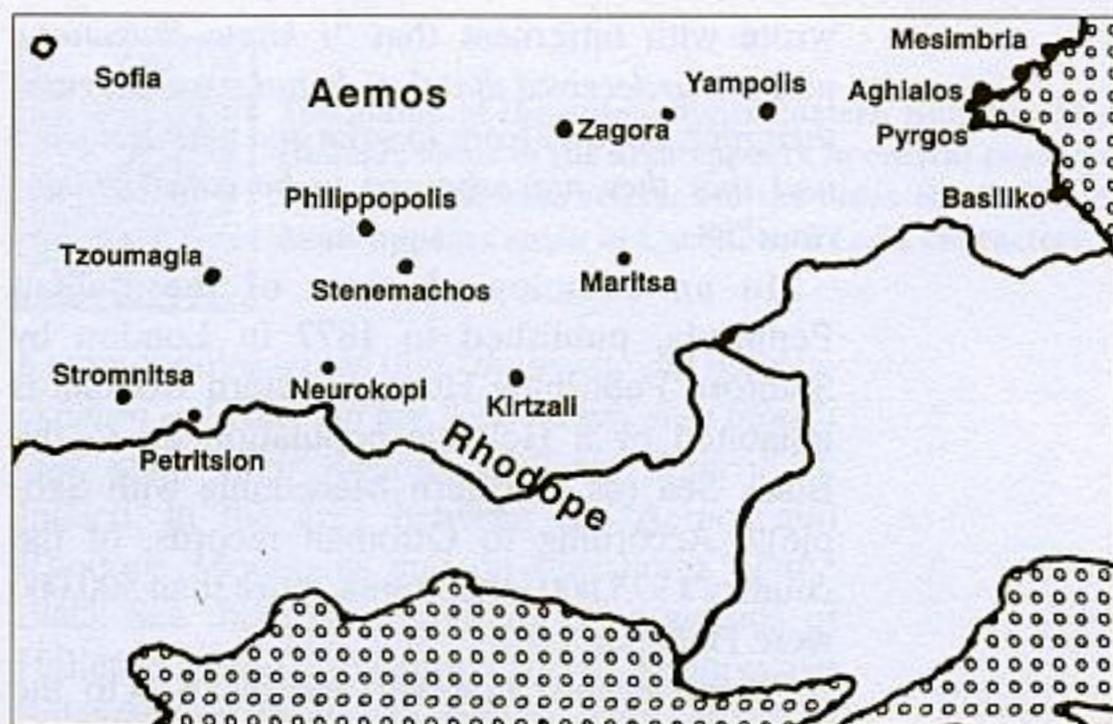
d. That area, as the Bulgarian anthropologists certify, is in a way isolated, and marriages are not contracted with the rest of the population²³³.

and in this area the new national consciousness, "the Bulgarian nation", was formed. Thus northern Bulgaria experienced a national alienation, one that Hellas would have suffered as well if during the seventh century it had suffered a massive Slavic infiltration.

In antiquity Thrace was even more isolated from mainland Hellas and had a less developed "Hellenic consciousness"—compared, for instance, to Macedonia. With the Macedonian rule of Phillipos and Alexander the Great, Thrace became part of a unified Hellas and developed more intensely its Hellenic consciousness. This also continued during the Byzantine Empire, but northern Bulgaria, even from the sixth century, was detached from the Empire. Thus, northern Bulgaria's linguistic Slavization and national alienation were facilitated. Despite its racial relationship with the main Hellenic body, northern Bulgaria formed nationally speaking a sensitive area ^e). In contrast, southern Bulgaria (Eastern Romilia) remained with intervals under the administration of Constantinople until the Ottoman domination of the fourteenth century, and the language that its Thracian residents spoke was always the Hellenic one.

During the Ottoman occupation, which in Bulgaria lasted for five long centuries, the Islamization of the population, particularly in the privileged classes, was considerable. And when the people decided to rebel, and Turkey, as usual, slaughtered thousands of women and children, then Russia intervened in 1876. Russia intervened, of course, to get an exodus

e. It was a national mistake to teach the Cyrillic alphabet to the northern Thracians, because in this way they were made Slavic. The Patriarchate should, on the contrary, take care of their Hellenization. Livas writes that "*the slavic language gradually prevailed when the Patriarch of Constantinople (ninth century) allowed liturgies to be held in Slavic*".



Map of Eastern Romilia (today Southern Bulgaria)

to the Aegean, in accordance with the pan-Slavic attempts of that period. The final fabrication of the Bulgarian national consciousness, which up to that time was non-existent, is due to these Russians approaches.

The Bulgarian national consciousness was indeed late in developing. Only after 1840 did it begin to take root under the pressure of Russia's pan-Slavic plans and with the total absence of Hellas—which at that time had started to rise. Even the Thracians, who were linguistically Slavic, tended toward Hellenism. Kormalis writes that those people "*did not want to be called Bulgarians; and the wealthier spoke the Hellenic language, married Hellenic women, and studied in Hellenic schools and universities*"¹¹⁸. The harbinger of Bulgarian consciousness, the monk Paisios,

wrote with bitterness that "*I know Bulgarians who are so deceived that they do not even recognize their race, but they learn to write and read Hellenic, and that they are ashamed to be called Bulgarians*"¹⁶⁴.

In an ethnological chart of the Balkan Peninsula, published in 1877 in London by Stanford Publishing House, Eastern Romilia is inhabited by a Hellenic population up to the Black Sea (as Northern Macedonia with Skopje)^f. According to Ottoman records, of the country's 975,000 inhabitants, more than 500,000 were Hellenes.

These events, however, led in 1878 to the Treaty of Berlin, according to which Northern Bulgaria and Eastern Romilia achieved their autonomy. It was clear to all that Eastern Romilia was not a Slavic area. The Hellenic language became the official language there (article 22 of the Organization), and a special stamp of the area was circulated where the placename "*Eastern Romilia*" written in Hellenic was in a prominent place. Unfortunately, Hellas then did not border with Eastern Romilia and was not in a position to provide any assistance to the latter's Hellenic population, not even when Bulgaria conquered the area in 1885, nor when the nationally "newly converted" Bulgarians vandalized the Hellenic population in 1906.

Later on, after the Balkan wars and the Neuilly Treaty (1919), an exchange of populations between Hellas and Bulgaria occurred, but of course, only 48,000 Hellenes wanted to leave Eastern Romilia and go to the liberated Hellas.^g

f. Stanford himself had investigated the area and stressed its Hellenicity. But even Turkey had defined in 1870 the area of the Bulgarian Ecclesiastical Exarchate only to the Villaet of the Danube, excluding Eastern Romilia¹², which they called "*Rum Eli*" that is, the *area of the Hellenes*¹¹⁸.



The stamp of the autonomous Eastern Romilia. The Hellenic name of the area appears in central position with Hellenic characters. On the sides the Hellenic name appears again in Cyrillic and Latin characters.

Keramopoulos writes that *“those who did not dare to return to Hellas still live there silently even though they know their agelong Hellenic descent”*¹¹⁷. Indeed, in the area between the Aemos and Rhodope Mountains and on the shores of the Black Sea there live hundreds of thousands of Hellenes who, despite their suppressive Bulgarization, have not forgotten their descent or their Hellenic language. *“In the enslaved Romilia, the Hellenes, fooling the oppressor, retain unblemished their Hellenic consciousness and their worship of mother Hellas, despite plans for Bulgarization”*¹¹⁸.

Hellas never claimed Eastern Romilia and never made an issue of the national rights of the latter's citizens. Bulgaria, on the contrary, repeatedly showed aggressive behaviour toward Hellas. At the beginning of the twentieth century, having as a pretext the Slav-speaking people of Macedonia, Bulgaria claimed through violence the whole of northern Hellas, resulting first in the heroic Macedonian War and the Second Balkan War later. Moreover, Bulgaria's conduct was outrageous during World War II; she gave “earth and water” to Germany in order to occupy, with Germany's aid, Hellenic Thrace and to try to make it Bulgarian.

Bulgarian nationalists believe that the Bulgarians are Thracians, and thus they have

g. This treaty did not impose the obligatory exchange of populations, as the Hellenic Turkish treaty of Lausanne¹⁹⁵. The Hellenes of Eastern Romilia were then more than 200,000. Even the Bulgarians recognized the fact that *“the Bulgarian element was weak”* in the area, as Ischirkoff mentions¹⁰⁵. It is worth mentioning that Bulgaria re-issued in 1908, in Eastern Romilia, the stamp of 1881 with the Hellenic characters that I mentioned before.



Stanford's ethnological chart. The dominance of the Hellenic population is obvious in Northern Epirus as well as in Skopje and Eastern Romilia. In the latter areas only Bulgarian minorities are detected. Bulgaria is limited to the north of the Aemos, in the northeastern zone in which a strong Turkish minority is recorded. The Turkish minorities which are reported to Hellas have ceased to exist today with the exchange of populations (except that of Thrace). Kosovo and paradoxically Montenegro are included in the Albanian ethnicity, while Bosnia is rightfully characterized as Serbian — despite its Islamic minority.

the right to “unite” the whole of Thrace with the Aegean. It is, of course, an indisputable fact that the Bulgarians are Thracians, who after the sixth century, however, abandoned the Hellenic language and consciousness to acquire new ones. Thus, they do not have the moral right to unify Thrace, but the Thracians of Hellas, who were always faithful to their primordial descent do.

People who are not racially related cannot become nationally related. People, however,

who are racially related can change national consciousness and become worst enemies. However, the hope for reformation never ceases. Thus, the Bulgarian and Hellenic people are racially related.^{h)} The Bulgarians are the only neighbours related to Hellas that has, however, a differentiated consciousness, which many times has led to an acute conflict with Hellas.

For geopolitical reasons Bulgaria desires access to the Aegean. This desire made Bulgaria in the nineteenth century a permanent pawn of Russian external policy. Bulgaria became the flank of the Russian intervention to the Aegean, first of the Tsarist and later of the Communist Russia. If Bulgaria could overcome her anti-Hellenic self, then Hellenic-Bulgarian relations would be excellent. On the one hand, there is the common danger from the East for both Bulgaria and Hellas, and on the other, there is a common internal minority problem (which we shall discuss later). Hellas and Bulgaria are racially related countries that form together the European bastion against the Turanic threat.

h. In addition to anthropographical data, linguistic data show that one-fourth of the Bulgarian names as well as 10,000 Bulgarian words have a Hellenic root. In the field of ethnography (popular art, dances, etc), the similarity of Bulgarian and Hellenic customs is surprising.

The Pomacs

The Pomacs live in the Rhodope Mountains. Because the greater part of Rhodope extends to south-west Bulgaria, the majority of these people, about 400,000 in number, live there. A small number of these people (about 35,000) live in the southern part of Hellenic Rhodope. These people have embraced Islam and speak for the most part Bulgarian. There are, however, some villages in Bulgaria where the Hellenic language is spoken, for instance, Liabova,^{a)} and others with a Greek name, such as Kokkino and Mavrozi. The Pomacs who live in Hellas speak a mixed Hellenic-Bulgarian dialect¹²², in which there are many ancient Hellenic roots - such as "pyrostitia" (fireplace), "lehousa" (a woman in child-bed), "pedepsia" (education), "mirodia" (scent), etc.

a. See, Jirecek's (the first minister of education in Bulgaria, 1879) book *The Bulgarian Rule*.

The name *Pomacs* was retained in Hellas, even though the Pomacs called themselves *Achrianes*. The Byzantine historian Akropolitis

calls this area of the Rhodope Mountains "*Achrida*". The name "*Pomac*" means an uncouth fellow in Turkish, and it was used by the Turks in a derogatory way,^{b)} as the word is a paraphrase of the ancient Hellenic "*agrianes*" (stiff-necked).

There are many theories and much ambiguity regarding the ethnological descent of the Pomacs. Some believe that they are Hellenes, others believe that they are Turks, Slavs or Nordics.

The Turkish view is definitely unfounded, since the Pomacs do not have the slightest trace of Touranoid or Armenoid characteristics, and they are more light-coloured and mesocephalic. The view that the Pomacs are of Nordic (north) descent is supported by German anthropologists who consider them descendants of the ancient Thracians who were light-coloured Nordics. Schwidetzky notes that in the inaccessible Rhodope Mountains remnants of the ancient Thracians remained, that is, the Pomacs with their Nordic characteristics²⁵. The Bulgarian anthropologist Boev disputes this theory, arguing that "*based more on cranial evidence for the estimation of the anthropological structure of the Thracians, rather than on the ancient comments about the light-colouredness of the ancient Thracians, and having not discovered Nordic elements in the ancient Thracians, I believe that these blond people of Rhodope have rather a Slavic descent*"²⁵.

Indeed, these people do not have a larger morphological index than the rest of the population of Thrace, as the research of Popov indicates¹⁸⁴. Thus, the theory concerning Nordic

b. There are other unconvincing interpretations for the etymology of the word Pomac.

descent does not seem right. Beyond that, the ancient Thracians had a large cranial height, a fact that refutes this view – since the Nordics are characterized by intense chamaicrany.

The ancient Hellenic writers describe the Thracians as dark haired and mostly as light-coloured or with “pyrro” (flame-coloured)^c beards. And it is self-evident that there was among the Thracians a greater number of light-coloured people, since they formed the northern branch of the Mediterranean race. Under the pressure of the Dinarics in the second millenium, there were probably northern Thracian breeds, more or less light-coloured, which were pushed to southern Thrace. The Pomacs may have been such a breed which had moved not to southern Macedonia, as other Thracians, but to the east in the Rhodope Mountains. The isolation of the Pomacs in that mountainous area and their non-mixture with the other, darker coloured Thracians explains why their relative light-colouredness has survived until today.

Thus, the Pomacs cannot be considered Slavs. Their presence there is witnessed by antiquity. The Pomacs do not consider themselves Bulgarian, and often in the past they reacted to their subordination to the Bulgarian state.

Strabo^d) refers to the existence of these people in the Thracian mountains, calling them “*Agrianes*”, a name that still survives in a corrupted form even today. Strabo adds that Illyrians, the people of Skordiski, usually campaigned against the *Agrianes* who hid in the mountains. The *Agrianes*, who lived in geographic isolation, suf-

c. The “pyrro” colour is wrongly translated as reddish. According to Plato (*Tίμαιος* 68C), a “pyrro” colour is produced by the mixture of blond and gray; it is thus the dark blond or wheat colour.

d. C.318

ferred in the thirteenth and fourteenth centuries successive Bulgarian (Slavic) attacks, and as a result, appropriated many elements of the Bulgarian language. Most certainly, an admixture also occurred at that time. Later on, in 1660, under the pressure of the Ottomans they embraced Islam.

Thus, clearly the Pomacs or Agrianes are Thracian in descent. Neither their language nor their religion should isolate them from the rest of the Thracian population. It is a mistake for people to consider them Bulgarians or Turks. Just because the Pomacs are Moslem is not a reason to categorize them imprudently with the other Muslim population of Thrace.^{e)} On the contrary, Hellas should strengthen the Pomacs' Hellenic spirit and help them financially and culturally. However, Hellas should not fall to the temptation of touching their religion.

The Pomacs' behaviour toward Hellas has never been exemplary.^{f)} Probably misguided by their common religion with the Turks, they play the political game of Turkey—in recent parliamentary elections, 80% of them voted for Turk candidates. If they do not want to encounter any problems in the future, they should cultivate a more patriotic attitude.

e. It is unacceptable that the children of the Pomacs are required to study in the Turkish minority schools of Thrace.

f. They never reacted against Hellas, but were always spiritually isolated from Hellas. In 1920, during the liberation of Thrace by the Greek army, General Zimvrakakis attested that the Pomacs "*heed our advance with absolute indifference*".

D.

THE ASIAN THREAT

The Turanids

In order to study the Turanids, we must examine the relations between the Europids and Mongoloids of Asia, since the Turanids (or Ouralides) are people of mixed Europidic-Mongoloid origin.

In the pre-historic period there was, on the one hand, a Caucasian racial centre in the area of Caucasia (ancestral of the Dinaric and the Armenoid race), and on the other, an Alpine substratum in Russia—Ukraine. During that period a massive infiltration of the Aryan Mediterranean race occurred in Russia, and also a Caucasian racial extension to the west and east (Siberia, Uzbekistan). The Mongoloid were still confined to China. The Russian anthropologist Alekseev writes that *“the borders between the main European and Mongoloid populations were not the same as the modern ones. Not only the Caucasus, but also the whole of Soviet central Asia and the south Siberian steppe belonged then to the European area”*⁶. However, even from that time some face flatness is detected in Russia,³⁾ which

a. The nasomalar index was 142, the zygomaxillar index was 131-133 etc. In south east Russia the nasomalar index was 140-142, the simotic index 40-45, and the angle of the nasal bones 21-26 degrees.

seems to indicate that there was in the Paleolithic period a mixture with the Mongoloids.

Clearly, though, in the Neolithic period and the Bronze Age that followed, there is the distinct presence of a "northern-caucasian" race in Russia and eastern Caspia. Named "paleo-European" by Alekseev, this race has large facial dimensions and cranial height. Zygomatic width was more than 138, facial height 69-77, and cranial heights more than 140. No Mongoloid elements are detected.^{b)}

Mongoloid movement to the west began in the Iron Age (that is, after the weakening of the Caucasian centre by the emigration of its population). Generally, it seems that the Europides retreated, followed everywhere in Siberia by the Mongoloid and by brachycranic Europide-Mongoloid—the first Turanids. Alekseev notes that "*the Europides now returned to the west and the Mongoloid conquerer followed the deserted areas. This was the first event of the new geographical direction in the ethnogenetic process during the Iron Age. The second event was the spread of a very gracil and leptoprosopic European race with Mediterranean characteristics in the Caucasus area and partly in central Asia*"⁶. That is, the Aryans spread both to the north and northeast.^{c)}

At the end of the second millenium the Mongoloid-Turanians spread to the west to Siberia, while in the south there was reversely a strengthening of the Mediterranean-Orientals in the area of the Caucasus ^{d)} and Uzbekistan. Thus, Turanism was a phenomenon that started in the northern Siberian zone, north of Arale Lake.

b. The rhombic index is larger than 73.

c. That was the result of the invasion of the Hellenic "People of the Sea" in Asia Minor that we previously revealed.

d. Cemeteries also exhibit (such as that of Samtavro) small cranial heights (131-4) and zygomatic widths of 133-8, which indicate a Mediterranean mix. In the whole of the Caucasus there is leptoprosopy, but with absolute face sizes much bigger than the Mediterraneans.

However, the Skythians and the Cimmerians, probably pushed by the Turanids, moved then to the south via the Caucasus. They were the "Proto-Iranian", slightly Turanized, who established Vactria and Parthia. It was at that time that the Persians came to their new country by conquering the Medes.⁶⁾

Today, based on Alekseev's evidence⁶⁾, the Azerians have a cranial index $H/L=74$ (orthocrany), index B/L just 79.5 (that is, mesocephaly), but the nasal index (on skulls) is below 47. These elements certify the Mediterranean structure of the Azerians with an Armenoid participation.

A similar situation occurs today in Georgia, where the index H/L is 75.5 (orthocrany), the index B/L is 83.2 (brachycephaly), and the nasal index (on skulls) is below 45. The Armenoid participation is clearer here.

In Armenia, the classic armenoid race is retained with an index of $H/L=78$ (hypsicrany), $B/L=86.1$ (hyper-brachycephaly), nasal index ρ on skulls 47. Moreover, 53% of the Armenian population has a hooked nose, while in Georgia and Azerbaijan it is about 35%.

Curiously the Azerians have accepted the Turkish language; one would expect that they would have also received a Turanian influence, something, however, that did not happen. In order to study the Turanism of the Azerians and the other people of the area, we must first give the suitable characteristic anthropometric elements. These elements have absolutely nothing to do with those that we have used so far to distinguish the European races. The elements

e. The Iranian languages that those conquerors spoke survive today not only in Persia but also in the Kurds, Tajiks, and Pamir. Thus, the Proto-Iranians were racially Northerncaucasian, but they hardly influenced that oriental country. Moreover, from a racial point of view, the Medes survived in the Kurdish people, but mainly in the Azerians. In that ancient time there was a Caucasian racial centre in the area of Georgia, though, with a clear infiltration of the Mediterraneans: cranial height 136, cranial length 177, index $H/L=76.8$, facial height 70.2, and zygomatics width 129.2 (Proto-middle Age cemetery of Cerkessia). In Armenia, the "Armenoid" race prevailed: cranial height 137, cranial length 175.3, index $H/L=78.2$, facial height 69, zygomatics width 130.5 (cemetery of Garni). Today²³⁾, the Armenians have an H/L index between 76 and 79.3. In the area of Azerbaijan the Mediterranean presence was more obvious from that time: index H/L about 76, slightly broader faces (index 52).

f. On living subjects the nasal index of the Armenoid is not so hyper-leptorrhinic, because they have a thick fleshy width. The index is 65-66. The index 61-62 referred to by Alexkeev and Koumaris in the Armenians is not comparable because the nasal height is not measured from the nasion, but from the lower side of the eyebrows.

which reveal Turanism, that is, the mixture with Mongoloids, are absolutely different.

The Mongoloids have the characteristic epicanthus in the eyes. They have straight, brittle hair, due to their round profile—in contrast to the Europides who have hair with an elliptical profile. They also have a scarce beard: in the fifth degree of Bunak's scale, the beard growth in the Mongoloids is about 1, while in the Turanians it reaches 3.5 degrees. Their face profile is flat, which means that the horizontal section of the face gives a very obtuse angle. Concerning the flatness of the face, which is graded on a three degree scale, the Mongoloids register about 1 degree; by greater degrees, until 2.2, is indicated the Turanism of a people. Moreover, the Mongoloid (and to a lesser degree the Turanians) have a large facial width with developed zygomatics, low nasal root, a high percentage of blood group B, while in the infants, the so-called "*Mongoloid spot*" appears (that is, a blue spot in the buttock area of the skin).

In paleoanthropology, when we study skulls, the characteristics of the Turanians are detected in a series of measurements:

a) The nasomalar angle^{g)} exceeds 140 degrees. When this angle is large, the eyes appear to be high on the face.

b) The zygomaxillar angle^{h)} exceeds 127 degrees.

c) The angle of the nasal bones (n-rhi) is less than 30 degrees (the Mongoloids have a flat nasal root)ⁱ⁾.

d) The indexes called "*dakryal*" (d-d) and

g. With the nasion as a top and edges the external points of the orbita, that is, the angle fmo-n-fmo.

h. With the lower edges zm of the zygomatics bones, that is the angle zm-n-zm.

i. To estimate the chamerrhiny, the Japanese anthropologist, H. Suzuki, uses another index²²⁰, the quotient of the width of the nasal bones (mf-mf) by the length of the arc which they form.



Turanids (photos by Kiszely and Alekseev).

"simotic" are less than 52 and 50 respectively.

e) The index of the forehead width (ft-ft) to the zygomatics width (zy-zy), which we call *rhombic* (because the face has a rhombus shape) is less than 71. This index, which in the Mongoloids is 64-65, exceeds 72 in the Armenoids, in the Mediterraneans 75-77 and in the Nordics 78-80.

Starting from the Altai Plateau the Mongoloid moved slowly to the west to Siberia, making the Europidic populations Turanic. Ethnologically, the Turanians who were created were called Turks; they had, though, several different names. The first Turkish people who appeared in the third century were the Huns who moved later on through southern Siberia to the west (Kazakstan, northern Caucasus). Alekseev writes that "*this Mongoloid invasion did not affect the people. Evidently the local populations had absolutely no contact with the conquerors*". In the fifth century the Huns moved to Europe, and under Attila spread terror everywhere until they were defeated and retreated to the east. The Avars appeared in the sixth century pushing the Slavs and the Hellenes, but they were pushed back to Hunga-

ry's Pannonia, while the Koumans settled in the area of the Volga. After the eighth century the Chazars prevailed in northern Caspia, but their rule was more political than ethnological. In the ninth century those Koumans who were in the south invaded northern Thrace. They were few in number, however, and were easily absorbed by the population there, and were linguistically absorbed by the Slavs (modern Bulgaria). The Magyars, even though they mixed with the Europides, invaded Hungary and linguistically made the population Turkish there. The first primitive Turkish state was established in the seventh century in Mongolia which affected culturally and anthropologically Kirghisia and Kazakstan, while the populations of southern Siberia were linguistically made Turkish.

The name *Turanids* refers to the racial mix between the Mongoloids and the Caucasians—either the northern Caucasian race or the Armenoid. In north east Russia there are Turanids from a mixture with the Baltic race, and in Uzbekistan from a mixture with the Mediterraneans. Thus, the Turanids, who are ethnologically known as *Turks*, have never had an ethnological homogeneity. “*The people of the Turkish homoglossy are morphologically the most unhomogeneous of all the language families of the (former) Soviet Union*”⁶. Generally, however, according to Bunak’s description³², they are brachycephalic up to hyper-brachycephalic, with dark eyes, large facial width (143-145) and height (126-130)i), facial flatness (grading up to 2.20), and small growth of beard (grading up to 3.50).

j. The Mongols them selves, who reside north of China, constitute the stock with the largest face in the world. Their facial height on skulls is 77-79 and the zygomatic breadth is 138-142 (Suzuki²²⁰).

Moreover, depending on the occasion, they present the previously mentioned somatoskopic and anthropometric characteristics (epichanthos, small rhombic index, straight brittle hair, etc.). Alekseev writes that *"the Turkish nation was formed in Central Asia as a Europidic-Mongoloid mix. The remains in cemeteries in Central Asia dating from the Middle Ages reveal brachycrany, broad faces, a small protrusion of the nasal bones, and more or less flat faces"*⁶.

The Turanids, strengthening continuously their position, tried in the Middle Ages and onwards to infiltrate Europe. They had two routes at their disposal. The first route to Eastern Europe, open from a geographical view, stumbled at the resistance of the Slavs, the Byzantine State, and the Germans. The second, through Afghanistan and Persia, brought them to Asia Minor after they had conquered the Caucasus. Known as *Seljuks*, they managed to make Afghanistan and Azerbeidjan linguistically Turkish, but not Armenia and Georgia. From a racial perspective the Turkish influence in Caucasus was short-lived and insignificant.^{k)} Bunak³² writes that *"when the Azerians were made Turkish linguistically, it did not result in the destruction of their ethnogenetic continuity"*^{l)}. The Armenians, on the other hand, do not exhibit any Turanic influence.^{m)}

Not all of the Turanids spoke Turkish. Some of them, mainly the Alanians, spoke Iranian, a language that they brought to northern Georgia. But as I have mentioned, only a few Turanian elements have survived in Georgia.

Thus, the Turanids, through Persia and the

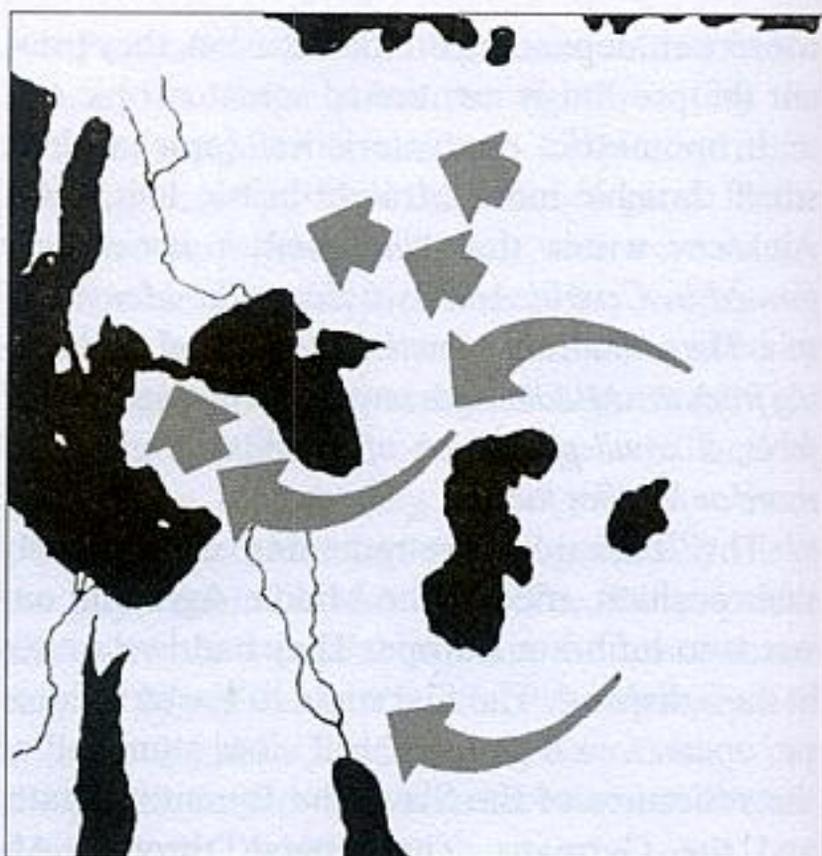
k. In Georgia in the fifth century we note an increase of the nasomalar index to 139, in the tenth century to 140, and in the fifteenth century to 143; in the eighteenth century it fell to 138. Today it is 136,8. The rhombic index respectively fell from 73 to 70-71 to rise again in the eighteenth century to 72-73.

l. In Azerbeidjan, the rhombic index of the conquerors reached 66. In the people, later on, the index wavers between 71-72; thus, one can suggest that the Azerians, despite the fact that they became Turkish-speaking were hardly influenced by the Turanians. They have today a nasomalar index of 137, a nasal bone angle of 40, simotic index 62, and dakryal 71, and exhibit a facial profil of 2.34, a beard growth of 3.62, facial width only 138.5, and a complete lack of epicanthus.

m. Nasomalar 136.5, nasal bones 34, simotic index 55, dakryal 64, rhombic 72.5, facial profile 2.80, beard 3.66.

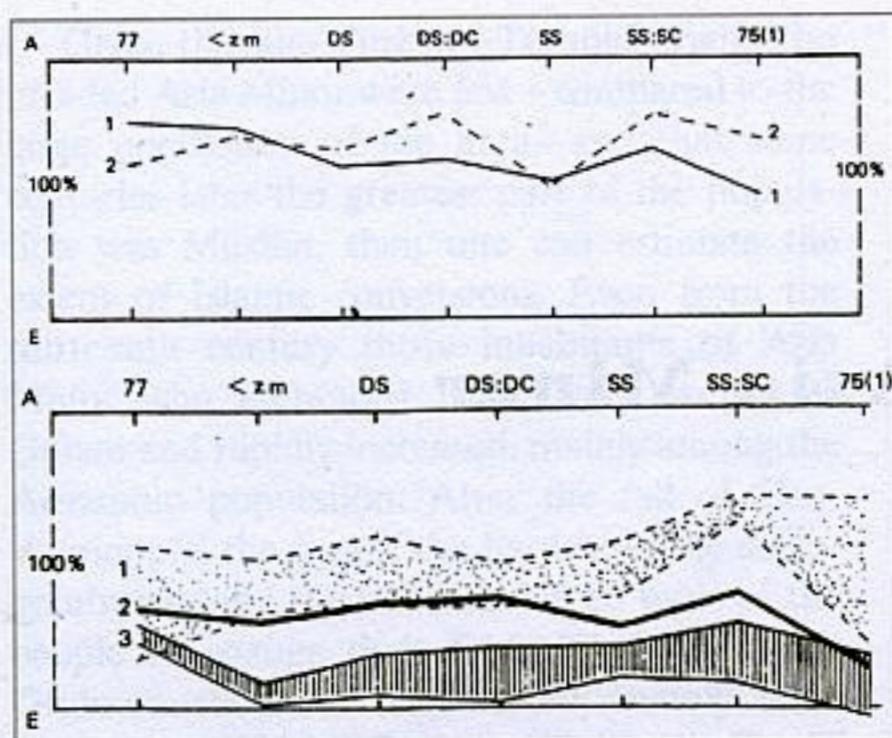
n. The Turkish transformation of Siberia and the southern countries continued during the Middle Ages. In the thirteenth century the Tatars (Turkish mob, mainly Koumans) under Genghis Khan dominated everywhere. The Tatars tormented eastern Europe for 250 years and were finally divided into three States, the Tatars of Crimea, the Astrakhans in the Volga estuary and the Kazachs to the east. In the sixteenth century they were subjugated to the Russians of Ivan the Terrible. The Tatars of Volga have even today a reduced beard growth (1.50-2.10 degrees) and an increased facial levelling (2 degrees and below) which prove their Turanic descent.

o. The Uzbeks have a beard growth 3.22, rhombic index 70-71 and an epicanthus percentage of 6%. The Turkmen have a beard of only 2.49, facial profile 1.77, rhombic index 70-71 and an epicanthus of 25%.



The two routes from which the Turanians invaded Europe. The northern to eastern Europe and the southern to Asia Minor.

Caucasus, entered Asia Minor where they violently converted people to Islam and mixed with the Armenian and Mediterranean population there. Having strengthened gradually their position they began to harass the Byzantine Empire.^{o)} The Uzbeks and the Turkmen belong to the Turanids who had also accepted Turkish.^{o)} The Kazachs and the Kirghizians are even more Turanic. In Alekseev's diagrams, the Turanism of these people, based on several criteria, is revealed, while at the sides we have the Armenoid (A) and the Mongoloid (E). Moreover, the rhombic index of the Uzbeks is 70-71, the Kirghizians



Above diagram:

1=Uzbecks, 2=Turkmen

Below diagram: 1=Kazachs, 2=Kirghizians, 3=Buryats (live north of China).

The criteria of Turanism in both diagrams are from the left: nasomalar, and zygomaxillar indexes, dakryal height and index, simotic height and index, angle of nasal bones.

67, the Kazachs 65-66 and of the people of eastern Siberia 64-67.

The Muslim religion, which spread to all the Turkish people of Asia, contributed to their unified ethnological structure. Thus, the Azerians now belong to the Turkish people, even though from a racial point of view they are not more Turanic than the Georgians who do not speak Turkish and are not Muslim.

After the break up of the Soviet Union in 1991, within the ethnic groups that found their independence are all those Turkish people who extend from Mongolia to the Caucasus. They ceased to obey Soviet politics (in actuality Russian politics) and acquired their own voice. A voice, however, that could be tuned in later on to unified Turkish politics, like an Asiatic ram to Europe— Turkey of Asia Minor as the flank. This is the danger of what I call "*Turanism*".

Asia Minor

The Turanid infiltration of Asia Minor was not great in number, thus not enough to make Turanian the racial structure of the area. Asia Minor, where earlier on the Armenoid (east) and the Mediterranean (west) races cohabited, suffered a relative Turanization mainly on its eastern or Armenoid side. The Turks, exploiting the religious fanaticism of the Middle Ages and the inability of the Byzantine Empire to destroy them, managed between the eleventh and the fifteenth centuries to convert the greater part of Asia Minor to Islam and impose their language. In the fourteenth century Tamerlane created his enormous empire which spanned from India to the Aegean. This empire did not expand to Europe, but facilitated, however, the creation of a unified Turkish ethnicity among the Turanian peoples. Later, the disintegration of the Byzantine Empire and the fall of Constantinople constituted the greatest defeat in the history of Hellenism.

Given that the Turks of Turanid origin who invaded Asia Minor were few—compared to the large population of the area—and that some centuries later the greatest part of the population was Muslim, then one can estimate the extent of Islamic conversions. Even from the thirteenth century those inhabitants of Asia Minor who embraced Islam were known as *Gulam* and rapidly increased, mainly among the Armenoid population. After the fall of Constantinople, the terror, the hardships, the disappointment, and the violence forced most of the people to change their faith. Thus, the great Ottoman state was established, mainly from Islam-converted populations of Asia Minor.

Moreover, the high biological quality of the Hellenic children gave the Turks the horrific idea of kidnapping masses of Hellenic children; from these kidnappings the Jews and Armenians were excluded. Mass kidnappings started in Asia Minor and northern Hellas in the fourteenth century and intensified after the fall of Constantinople in the rest of Hellas; it ended in 1705 after Naoussa declared guerilla warfare against this crime—and because the institution itself had lost its power because of the reaction of the Turks themselves, who envied the offices of the “faithless janissary”. The four centuries of mass kidnapping cost a large blood tax to Hellenism.^{a)} Even though the janissaries did not have the right to marry until the sixteenth century, Halil believes that the racial alienation of the Turkish people was big due to this reason.^{b)}

The influx of Hellenic blood in the Turkish

a. Papparigopoulos estimates it to one million people, but the Turkish scientist Halil raises the number to five million, including Asia Minor.

b. “The Mankind Quarterly”, 1975.

c. In the seventeenth century, the famous scholar and monk Damaskinos of Athens used to say to the French travellers in Hellas that *"the value of the Hellenic nation was not destroyed. Are not the soldiers who still fight against your armies and who enslave your countries Hellenes? Because you cannot deny the fact that the elite of the Ottoman army consists of Hellenes who were stolen from us, as a tax, the name Janissary, however, cannot exclude the right of Hellenic descent, nor does it destroy the national force. We have almost the same blood with the Turks and the two people form one nation. And if God wills for the Turks to embrace Christianity, and thus eliminate the difference of religion that exists between us, from which difference derives the difference in our morals and customs, then we could say with conviction that the emperor of the Hellenes is already more powerful than the former emperor of Byzantium"*¹¹². Of course, the difference between the nations is not only a difference of religions—I wish that the things were so simple. Hellenic blood mixed with Turkish cannot retain its pure Hellenic qualities.

d. According to this myth, Greeks will some day push the Turks to the depths of Asia Minor to a mythical place called the "red apple tree".

people led many deluded Hellenes during the Turkish occupation to believe that the Turks and the Hellenes could create a unified nation^c). There were indeed many "hidden-Christians" and "hidden-Hellenes" in Turkey even up until the nineteenth century. As Landau notes, *"for many people there the word 'Turk' had a somewhat derogatory meaning, and for this reason some intellectuals preferred a form of Ottoman nationalism"*¹³⁷. Even today old Hellenic myths and customs—even the myth of the "red apple tree"^d)—survive in the Turks.

The Turkish people emerged in the Middle Ages as a consequence of the religious fanaticism of the invading Turanians and the violent Islamization of basically the Armenoid but also the Hellenic populations. Near the shores of the Aegean, the population was basically racially Mediterranean, while to the east in Anatolia, the Armenoid race dominated; the Turanid characteristics are also obvious there. The Armenoids, who from the time of Alexander the Great had adopted the Greek language, have now become Turks. The Turanian infiltration of Asia Minor should not be considered racially negligible as many people believe. In the beginning they may have invaded only the Koumides, known as the Seljuks, but in the following centuries, as Kuendig-Steiner asserts¹³¹, there was a continuous flow to the Ottoman state of Tatars, Circassians, et al. Along with the Turanians new Armenoids were coming through who were converted to Islam following the Turkish invasion of the Caucasus. The German professor of anthro-

pology Bernhard accepts that "only 15-20% of the Turkish-speaking population of Asia Minor is believed to have come from the conquerors who had invaded that area at the beginning of the second millenium"²³. This percentage, however, is not at all insignificant.^{e)}

In this way, the population structure of Asia Minor changed significantly. If we exclude the coast where Mediterranean Hellenism continued to dominate, the rest of the country was dominated by the Islamic Armenoids who had also a relative Turanian admixture. Particularly after 1922, when Hellenism was torn from its primordial Ionic country, no one can speak of a high percentage of Mediterraneans in Asia Minor.

The Armenoid structure of the Turkish people of Asia Minor is proved by a series of anthropological data which derives from Turkish research conducted before World War II (under Kemal).

a) In terms of blood group, the Turks are certainly differentiated from the Mediterraneans in the system ABO. They have a percentage of r (that is, group O) just 56%, much lower than the Hellenic (64%) and closer to the typical Armenoid percentage of 49. Respectively, the percentage of q (group B) is 12.5-15%, which shows an oriental influence (in Hellas it is 8-10.5%)^{h)}. In the blood system M-N, the Turks have a lower percentage of M (55-57%), as do the Armenoids—while the Arabs have 75% and the Kurds 60%^{g)}.

b) The head length is very small and, as Bernhard notes, "it is reduced from the west to the east"²³. In central and eastern Turkey it is only

e. Liva's position¹³⁶ that only 4,000 Seljuks conquered Hellenic Asia Minor who have changed the religion but not the racial structure of the country, is quite romantic but not realistic at all.

f. In Cyprus, the Turkish-Cypriots and the Hellenic-Cypriots have 12% and 9.6% respectively.

g. See footnote e on page 163.

180, in the west 181-182, and only around the Bosphorus and Smyrna does it reach 183. This length in the Mediterranean race is 186-190.

c) From research conducted by the Austrian anthropologist Weissbach on modern Turkish skulls, a large hypsicrany was certified (a typical Armenoid characteristic): cranial index $H/L=79$ (that is, length 175.4 and height 138.6) ^{h)}.

d) The nasal height is generally large (more than 56); in eastern Turkey it reaches 58.6. Extensive research in the area of Ankara found that the nasal index on skulls was only 46.6 ⁱ⁾.

e) The majority of Turks has a hooked or inclined nose. And this Armenoid characteristic becomes even more intense toward the east.

Consequently, the anthropological structure of the Turkish people, if we exclude the Aegean coastal zone where Mediterranean participation is obvious, is clearly Armenoid. Indeed, Swedish professor Lundman characterises Turkey as Armenoid¹⁴². Moreover, German professor W. Bernhard classifies the Turkish people as an "*anatolid breed*", which is a variation of the Armenoid²³. According to von Eickstedt, the "*anatolid*" breed differs from the Armenoid breed only by its larger facial height and its leaner characteristics⁶¹.

While the basic racial structure of the Turkish people is Armenoid, there is some Turanian participation that is not, however, obvious to non-specialists, but can be detected, though, by some elements. In addition to the fact that the Turks have a bigger face²³ than the Hellenes (a Turanian characteristic), the Mongoloid spot is found

h. The same index in the Kurds shows orthocrany (75).

i. The same index in the Kurds is 47.9.

in 12,000 children according to two extensive studies (one conducted by the Turkish anthropologist Kansu¹²⁵). This corresponds to 3,8% of the Turkish population²³, a percentage that reveals indisputably the Turanism of the Turks. From Weissbach's research (on the collection of Turkish skulls of the Museum of Natural History of Vienna) a rhombic index of 70.5 was found (particularly, width between temples 94.4 and zygomatics 134).

In conclusion, the contemporary Turkish people of Asia Minor are basically Armenoid with slight Turanism, especially in Anatolia. There is, of course, in coastal Asia Minor a Hellenic (Mediterranean) participation, which Hellas considers definitely lost, since it has a Turkish consciousness. Ultimately, nationalism is not based only on race, but also on the consciousness of each population.

Turkish Rule

Turkish occupation heavily affected Hellenism, particularly in a quantitative way, since the Islamizations, the mass kidnapping of Hellenic children, and the exile of prisoners to the slave-bazaars of the East dramatically reduced the Hellenic population.

While the Hellenic population suffered a quantitative attrition during that period, there was no significant racial differentiation. Those who converted to Islam and the Jannisaries were breaking from the Hellenic people and there was no other mixture with the Turks. The religious differentiation was so intense and absolute that it was inconceivable for Turks and Hellenes to intermingle. According to the popular song "*he who kisses a Hellenic woman kisses the flint-gun, and he who kisses a Turkish one kisses the tile*". Kampouroglou writes¹¹² that "*everybody acknowledges the virtue of Hellenic women who, despite rare exceptions, never loved a Turk whom they used to*

call 'the dirty dogs'". Thus, the deep religious and national division between the Hellenes and the Turks positively affected the Turks since their population increased, but also favoured the Hellenes who remained pure in consciousness and race.^{a)}

Despite the age-long cohabitation of the Hellenes and the Turks, they remained absolute strangers to each other and irreconcilable enemies. The Turkish language, except for a few words, remained unknown in Hellas and incomprehensible. The historian von Rotteck notes that "*when a blood mixture does not take place, then even an enslaved people very seldom accepts the language of the conqueror*"¹⁹². And this happened in Hellas.

Had there been a considerable mixture between the Hellenes and the Turks during the Turkish occupation, this could be detected only by Armenoid characteristics. However, the Hellenic people do not possess such characteristics. Only a few Armenoid elements are detected in those Pontians¹⁷⁵ who resettled in Hellas; these elements originate from their ancient mixtures with the Armenians who were living in the environs of the Black Sea.^{b)} In Weissbach's research on modern Turkish skulls, the cranial index H/L of the Pontians is 75.6-79, but the rhombic index is 73.5 (that is, absolutely no Turanic influence).

During the Turkish occupation there were certainly many Turkish settlements in Hellenic areas, especially in Thessaly, Macedonia, and Thrace. According to an Ottoman census taken at the beginning of the sixteenth century, the

a. Rape, that was the result of a Turkish raid or reprisal against Hellenic communities, was the only possible way for the two peoples to intermingle. The majority of the Turks, however, who were active in Hellas were Jannisaries, that is, of Mediterranean origin, and subsequently the children who were born out of rapes were naturally incorporated as Christians in a familiar ethnological environment.

b. The Hellenic-Cypriots also exhibit some Armenoid mixture. But this mixture is an ancient one and comes before Cyprus's Turkish occupation. In Cyprus, a skull dating from the Classical Period was found with a cranial length of 181.7, height 132.7, index H/L=73 (orthocrany), facial dimensions 130.3 X 69.8 (index 53.6) and nasal dimensions 24.5 X 53.1 (index 46.1). That is, Mediterranean elements with perhaps a slight Armenoid participation revealed by the small cranial length and the small nasal index.

Moslems represented 25% of the total population in the entire Balkan Peninsula. If we exclude, however, the indigenous Islamized people of Albania, Bosnia, and Bulgaria ^{c)}, in the Hellenic area the analogy of the Moslems to Christians did not exceed 15%. And after Hellenic independence and with the exchange of the populations those Turks and Islamized Hellenes were removed from Hellas. The only Turkish community that remained was that of Thrace—and a small one in Rhodes.

If because of the Turkish occupation there was a deterioration in quality of the Hellenic people, it was not due to the admixture but to a negative choice. Of course, I cannot accept the view that the Hellenic people acquired then bad habits, since this view is based on the theory of environmental determinism, while the acquired characteristics, as it is known, are not inherited. However, during those dark ages many significant Hellenes escaped to the West, while in the country itself the best of the people were oppressed or exterminated or they could not easily have children. It was natural then that in an inhuman regime of cruelty and tyranny only the worst, the petty, and the cruel could survive and not the best, the virtuous and the intellectuals. That situation was generally "disgonic", that is, a negative choice, as biologists call it, a choice that the Hellenic people are still paying for and will continue to pay for some more centuries—but of course with fewer repercussions.

The positive effect of the Turkish occupation on Hellas, no matter how this sounds oxymoron-

c. According to the same Ottoman census, from the Moslems who had settled down in the Balkans, only 19% were You-ruks that is, pure Turkish immigrants, while the others were indigenous Islamized populations.

ic, is that it functioned as a bitter drug and awakened the age-long sleepy Hellenic consciousness. Hellenism's meaning and essence were slowly extinguished in the Byzantine Empire; the religious and the multinational character of the Empire did not allow for the survival of the Hellenic consciousness. Only the Hellenic language managed to survive and make its influence felt. But the Hellenic spirit, civilization, tradition and history, even the word "*Hellene*" itself had almost disappeared. After Frankish rule, an initial awakening had partially taken place ^d). The Turkish occupation was a catalyst which shocked the consciousness of the people, who—face to face with the Turk—realized what "national differentiation" meant. Unfortunately only historical adventures with foreigners awaken the realization of the uniqueness of a people, what we call "national consciousness". Perhaps, mature people do not need such adventures to recognize its consciousness. However, the Hellenic people in Byzantium had morally degenerated, and the strength of the drug for its purge must have been analogous to its low national self-consciousness.

In the beginning, the Hellenic people believed that the problem was the religious difference with the Turks. Consequently, they embraced more Orthodox Christianity. Thus, this religious differentiation between the Christians and the Moslems became absolute. The Church then achieved the feat of keeping Hellenism close to it and of protecting it through isolation. Even though during the Byzantine era the Church's responsibility for the de-nationalization of the Hellenes

d. Kanellopoulos, commenting on Mazari's satire "*An Epidemic in Hades*" (1416), according to which, in the Peloponnese there reside "*many mixed breeds... Lacedaemonians, Italians, Peloponnesians, Slavinians, Illyrians, Egyptians and Jews*", notes that "*Mazaris counted seven breeds in the Peloponnese, because Herodotus had also noted: 'in the Peloponnese there are seven nations'. Mazaris divided the Hellenes into Lacedemonians and Peloponnesians, something which was of course absurd*"¹¹³. What Mazari had written, of course, can be understood only in the context of the satire. The breeds that are recorded, Italians (Franks), Slavs, Illyrians (Albanians), Egyptians (Gypsies), and Jews, were simply minorities.

e. Svolopoulos mentions that "From this time onwards the Ecumenical patriarch will not only be "arch-bishop" but a "despot" as well. In the orthodox temples the psalm will continue to be recited that the Lord should protect "our arch-bishop and despot", but this psalm is not referred now to two persons, that is, to the patriarch as arch-bishop, and the emperor as despot, but only to one person, the patriarch who becomes a despot as well. For this reason the arch-bishop will also wear the previous imperial uniform"¹⁹⁵.

f. The suspicions against the Patriarchate of Constantinople were certainly exaggerated. Let us not forget that the Patriarchate after 1453 suffered many hardships. The agelong silence of the Patriarchate is altogether tragic. Its presence there maintained however the "Megale Idea" of Hellenism for a national unification and deliverance of the violated Hellenic countries.

was serious, during the Turkish occupation its help, on the contrary, was great since it helped the Hellenes to avoid alienation by the Turks. In the Church the Hellenes maintained simultaneously their religious and national identity; it represented their potential state.⁶⁾ They came to recognize slowly, however, their absolute difference from the Turks, which is not only a religious difference, but deeply national. Then, as Svolopoulos writes¹⁹⁵, "*a total war will be declared against the Ottoman Empire that will carry along the Ecumenical Patriarchate for two main reasons. First, because the latter has as a "Great Idea" universality, which rather unconsciously the revolution fights, and second, since it resides in Turkey it must be a pawn of the Turks*"¹⁾.

Thus, after 1821, a new, strong Hellenism emerged. We could even say that Hellas was among the first countries in Europe—perhaps the second after France during the Napoleonic period—that acquired a modern "national consciousness". The Hellenic revolution of 1821 was the first national revolution in Europe, a revolution that was imitated by many other people both within and outside of the Balkans.

The Thracian Minority

The only remnant of a Turkish community in liberated Hellas is in western Thrace.^{a)} This community has created problems in Hellenic-Turkish relations, since Turkey uses this community to destabilize Hellas and to project its expansionist plans against her. In this attempt Turkey tends to include in the Turkish community the Pomacs who are pure Thracians.

The Turkish community of western Thrace was formed in the fourteenth and fifteenth centuries, when the Ottoman Empire transported to the fertile valleys there "Haldoups", that is, pure Turks from Asia Minor, and "Yourucks", that is, Islamized nomads. As Kyriakides writes,^{b)} they settled there as farmers in the areas north of Komotene (Kirtzali, Sultan Yeri and Dari Dere). Moreover, the area of Xanthe, as Georgantzis mentions, was "*colonized by Yourucks (crude Turkish and Turkmen nomads) who flooded the valley and altered its demographic*

a. In Cyprus there is also a Turkish community representing 18% of the population of the island. As Halil supports, this community originated from the Turkish invasion of 1571. One percent of this population mixed with blacks who came as slaves in 1668 and with Franks in the area of Paphos⁹¹. Of course, Islamized Hellenes are included in this community. In the Hellenic population, as Halil supports, there is no black mixture. This mixture however, in the Turkish-Cypriots must exceed 1% if we take into consideration that the tri-gene cDe of the Rhesus system is detected in 5% of this population, as Bernhard indicates²³. The Turkish minority in Cyprus was strengthened more after the 1974 invasion with the immigration of thousands of Turks to the island.

physiognomy, also establishing their own town, Yenitze, that became the religious, political and military centre of the area"³⁷. The Turkish-speaking community increased in the sixteenth century because of an influx of Islamized Hellenes (Macedonians and NorthEpirots), Albanians, Serbs, and Bosnians¹⁶⁵, who came or were transported to the area for work.

Thus, while the Turkish-speaking community of Thrace is racially mixed, given its consciousness, way of life, morals and customs, it is purely Turkish. Not only do the Turks consider the community Turkish, but also the community itself, whose actions do not leave any doubt for its Turkish consciousness.^{c)} If the community did not have a Turkish consciousness, then Turkey's attempts against Hellas would be useless. And in the past, when western Thrace was under Bulgarian occupation (1918), the Turks of the area had asked the help of the Hellenes against Bulgarian atrocities, but they stressed at the same time that "*our views concerning the political future of western Thrace obviously differ from yours*"¹⁹⁵.

The Turks of western Thrace number about 57,000, that is, they constitute 15% of the population. However, they tend to include in their lists the other Moslems of the area, the Pomacs and the Gypsies, who are not Turkish-speaking and who do not possess a Turkish consciousness; they number about 37,000 and 18,000 respectively. Moreover, they are mainly concentrated in the prefecture of Rhodope, creating thus a major internal problem in Hellas that can at any

b. At another point in his book¹²³ Kyriakides supports the opposite position that the Turkish-speaking population of Thrace derive from the Hellenes of Asia Minor who came to Thrace because of Turkish persecution. This view, however, leaves unanswered the question of why Islamized and Turkishized Hellenes from Asia Minor were persecuted by the Turks and were obliged to leave their country.

c. For instance, the declaration of autonomy in October 1913, or the recent election of Turkish nationalist deputies in the Hellenic parliament.

moment function as a time bomb, particularly in the case of a Hellenic-Turkish war in Evros; it could put the Hellenic front in danger from the rear.^{d)}

Venizelos used to say that "*the borders of Great Hellas will never be secure unless western Thrace and Macedonia become ethnologically and not only politically Hellenic areas*". This was achieved in Macedonia with the exchange of populations,^{e)} but not in Thrace (article 37 of the Lausanne Treaty). Turkey did not want then the removal of the Turks from Thrace in the hopes of a future return there—Hellas also desired the continuation of the Hellenic presence in Constantinople, Imvros and Tenedos. According El. Venizelos "*the national consciousness would rebel if the government had accepted such a monstrous act*", that is, the uprooting of the Hellenes of Constantinople who then numbered about 400,000.

Thus, the maintenance of these two minorities in both Hellas and Turkey basically constituted for both nations a speculation, that is, the possibility of future extension—in western Thrace for Turkey, in the Bosphorus for Hellas. The issue was which of the two countries had a diachronic strategy. And it is proved that only Turkey had such a strategy. Indeed, Turkey completed unilaterally the exchange of the populations, destroying Hellenic communities, while Hellas, which did not respond to these actions, continues to call the Turks of Thrace "Hellenic citizens". Vakalopoulos writes that the Turks exterminated the Hellenic population of Constantinople, in 1955 ridding itself of this minority, while the Hellenes remained with the

d. Bulgaria has a more serious minority problem with 850,000 Turkish-speaking (10% of the entire population). In this minority the Yourucks are included who came in the fourteenth century, the Tatars who came to Dovroutsa at the beginning of the nineteenth century, and others who settled down in eastern Romilia between the sixteenth and eighteenth centuries, and many Islamized Thracians. The 300,000 Romany form a separate minority.

e. According to the Lausanne Treaty 320,000 Moslems of Macedonia, 19,000 of Crete, and 9,000 from the Aegean islands were exchanged with Hellenes from Asia Minor and Pontians. These Pontians have nothing to do with the noric "Pontian type" (page 271).

burden of the Muslim minority in western Thrace¹⁴. "*It was a mistake for the Hellenic diplomats and politicians to exempt the respective minorities from the general exchange of Hellenic Turkish populations*". While I do not think that the exemption of these minorities from the exchange of the populations in 1923 was a mistake, indisputably, though, it is a national scandal that the rights of the Moslem minority were maintained after 1955.

The Lausanne Treaty was onerous for Hellas, since it was the product of the 1922 catastrophe and it should be the constant aim of Hellenic politics to denounce this Treaty; in particular article 45 of the Treaty should and must be denounced by the Hellenic government.^{f)} This article is directly connected with articles 38-42 which determine the protection of the Hellenic communities in Turkey as far as their rights to life, liberty, civil, and political rights and use of their own language are concerned; it notes that "*the recognized rights of the non-Muslim minorities in Turkey are also recognized by Hellas for the Muslim minorities who reside there*". Consequently, the violent destruction of the Hellenic communities in Turkey renders automatically void article 45 for the protection of the Muslim communities of western Thrace.

Hellas did not react either to Turkey's expulsion of the Hellenes of Imvros and Tenedos nor to the first blow against the Hellenes of Constantinople that came in 1942 (with the law concerning property taxation) since it was under occupation. However, the horrible massacre of

f. Other articles of this Treaty are also burdensome for Hellas, such as the agreement about demilitarized zones (24.7.23), an agreement that should certainly be denounced given the obvious Turkish threat against the Aegean islands.

the Hellenes of Constantinople in 1955 was such a blatant violation of the Lausanne Treaty that it is indeed a wonder that Hellas keeps on declaring its dedication to the other conditions of the Treaty, calling the Turks of western Thrace "Hellene Moslims". However, the Turks of Thrace are anything but Hellenes.

Since 1964 when Turkey struck the final blow against the Hellenes of Constantinople,^{g)} by obliging them to immigrate, the need for Hellas to denounce the Lausanne Treaty in its entirety and to declare exchangeable the Turks and the Gypsy Moslims of western Thrace is imperative. On the contrary, Hellas should include in its constitutional legislation the protection of the Moslem Pomacs, so that the latter should not be affected by the denounced Lausanne Treaty.

Strangely Hellenic foreign policy more loudly declares its dedication to that Treaty than Turkey, perhaps because Hellas fears the expulsion of the Patriarchate from Constantinople.^{h)} The constant strategic target of Hellas should be the expulsion of the Turks from Thrace, even if they have not given Hellas any pretext. Such minority problems in a distance of a few kilometers from Hellas' borders should not go unattended.

Any other delay tactics or solution of another form ⁱ⁾ would be dangerous, given that the Thracian minority openly declares its Turkism. It is absurd to give forcefully Hellenic citizenship to those who deny it. Ethnicity embodies both descent and consciousness. When national

g. With the denouncement of the Treaty of Commerce, Settlement, and Navigation of 1930, the Hellenes of Constantinople were forced to leave their country penniless (16.3.-64). That was the Turkish reaction then to the expedition of the Hellenic army in Cyprus.

h. Turkey first refuted the Lausanne Treaty in 1925, when she started to check and control the election of the patriarchs, limiting the delegates among the few who had remained in Constantinople. Thus, the slow death of the Patriarchate is a given fact. It is naïve to believe in the survival of the Patriarchate. This is feasible only if Hellas recaptures Constantinople.

i. Proposals such as spreading the Turks throughout the whole of Hellas or Christianizing them, would on the one hand degrade racially the Hellenic people and, on the other, would spread a multitude of Turkish agents in the country.

consciousness is absent, then ethnicity is absent too. A basic article of the constitution should foresee the revocation of citizenship of those who deny it in any way. Hellenicity should not be obligatory. It is not a form of coercion or punishment. Hellenicity is a privilege, a manner of life, and a gift.

Turanism

By Turanism I mean the political possibility of organizing all the Turkish speaking people of Turanian descent into a unified force, which as a coalition of nations could provide a potential new danger for Europe in the future. Some call it "*Panturkism*", a term that could include, though, people (such as the Hungarians, Finnish and Estonians) who speak Turkish dialects but have absolutely no spiritual link with the Turanian people.

The possibility of a Turanian coalition is real for the people of Turkey, Turkmenia, Kazakstan, Uzbekistan, Kirghisia and Azerbaijan. All these people are racially Turanian (with the exception of Azerbaijan), Turkish speaking and Muslim, that is, they present all the necessary elements for the creation of a unified ethnicity.^{a)}

Of course, the Turanians have a varied racial composition, and consequently the creation of a unified national consciousness is difficult. Mo-

a. On the contrary, the creation of a unified Islamic ethnicity consisting of all the people of the former Soviet Union under the leadership of Iran is not feasible because Iran has neither a linguistic nor racial relation with those people.

reover, there are some less developed people who derive from interminglings and do not have the virtues of their originators (Europides and Mongoloids)⁵³. Even though their coalition is not overtly visible, it is still extremely dangerous or even fatal for the future of Europe and of Hellas especially which neighbours those peoples.

In the past nationalist feeling among the Turanians was non-existent. Even the officers of the mighty Ottoman Empire felt that they were simply "Islamists" or "Ottomans"—that is, they were united by their faith in the Koran and the Sultan—and their unique ideal was plundering. As Manousakis writes, "*the Turkish nomads always found a religious excuse for their plunderings—which was their main source of survival—in the absolute differentiation between the faithful and the faithless*"¹⁴⁴.

At the end of the nineteenth century, when Turkey had lost most of its European dominions because of nationalist uprisings by occupied people, a form of nationalism started to take shape in Turkey (Neoturks). Turkish nationalism intensified especially after the Balkan War. Landau notes that "*the successive defeats of the Ottoman Empire in the Libyan and Balkan Wars strengthened more the patriotic feelings of the Turks within the Empire itself and abroad. The Neoturks began to support more and more the "Panturkism" solution, that is, Turanism, in order to compensate for the losses of the Empire in Europe and Africa. They considered it proper to approach the Turkish groups of Asia, which*

ultimately could help Turkey reconquer its lost territories"¹³⁷. The Hellenic national uprising caused in Turkey itself a growing nationalism, manifested in Turanian form. At the same time, Turanism had from its genesis a goal of "revenge" for the Turks, that is, their returning to the lost Balkan peninsula.^{b)}

Two more factors contributed to the genesis of Turanism. First, the Jewish interference wishing to stop the reappearance of the Hellenic-Christian factor in the eastern Mediterranean. Significantly, the first proponent of Turanism was the Jew, Arminius Vambery, who in 1865 commented that "*the Osman House, as a Turkish dynasty, could create, together with other neighbouring and related people connected by a common language, religion and history, an empire that extends from the shores of the Adriatic to the depths of China*". Moreover, other pioneers of Turanism were Jews such as Leon Cahoon and Moses Cohen, known by the pseudonym Tekin Alp.

Another factor that facilitated the genesis of the Turanian consciousness in the last century was the Turks' natural reaction to Pan Slavism. Russian attempts to form a coalition of linguistically similar peoples in order to secure an exit to the Aegean caused the reaction of the Turks and the Tartars who felt the racial connection between them.^{c)} The communist prevalence, however, in the Soviet Union subdued any Turanian movement, and the government imposed on them the Cyrillic alphabet. Kemal, at the same time, replaced the Turkish alphabet with the Latin one. Landau comments that "*per-*

b. In 1912, Chalil Beis, president of the Turkish parliament, said that "*from this high floor I address my nation and plead for it not to forget Thessalonike, the cradle of liberty and constitution, the all-green Monastir, Kossovo, the Skoutari of Albania, Ioanina, and the whole of beautiful Romilia*"!

c. The Germans, in reaction to Pan Slavism, encouraged then Turanian ambitions. At that time the German-Turkish friendship was forged. Today, Russia's approach to Europe would help Turkey's isolation, and the confrontation of the Turanian threat. Furthermore, the influx of unemployed Turks in Germany has also shaken German-Turkish relations.

haps it is not accidental that this retraction coincided with Lenin's abandonment of Pan-slavism"¹³⁷.

Indeed, Kemal Ataturk was anti-Turanian. He wanted to orient Turkey toward Europe and away from Asia—he believed that the Turks were the descendants of the Hittites, “*an Aryan people who coincidentally resided in Anatolia*”¹⁴⁴. Kemal suppressed any Turanian manifestation in his country. Faithful to the Lausanne Treaty that he had signed, Kemal forbade any Turkish design against Cyprus and any Turkish nationalist expression there, even encouraging the immigration of the Turkish-Cypriots back to Turkey!^d) But Kemalism was only a temporary interval. Immediately after the death of Kemal (1938), the Asian-Turanian mentality returned to the country. Kemalism was attacked thereafter as trying to limit Turkey to its borders and was called derogatorily “*Asia-Minorism*”.

During World War II, as Weber notes, “*British and German sources prove clearly that Turanism was not simply an infatuation of the masses, deriving from the people, but the Turkish government's official program which it unfolded continuously, but secretly*”²⁴⁰. Turanism began to develop at that time not only in the east but also in the west with expansionist ambitions against Bulgaria, Albania, the Dodecanese islands and Thessalonike²⁴⁰. Turkey at that time began to persecute the Hellenes of Constantinople, and from 1945 turned against Cyprus and western Thrace¹³⁷, facts that Hellas absolutely ignored. Especially, according to Landau, “*after 1965 Pan-*

d. Under article 20 of the Lausanne Treaty, Turkey abandoned all of her rights to Cyprus. Hellas refuted this article by signing the Zurich Treaty that brought Turkey back to Cyprus as a guarantor. Turkey's invasion of Cyprus in 1974 was one more de facto refutation of the Lausanne Treaty.

turkism had begun one of the most dominating policies of Turkish politics", and even more after 1991, when the Turkish people of Asia became independent.

Turanians are proud of their Mongoloid descent and praise the achievements of Tamerlane, and Attila.^{e)} Many eulogists of Turanism in Turkey, such as Netzip Asim, Giokalp, Mete, et al., fight to raise the Turks' pride worldwide in their Turanian descent. They support that the Turks and Mongols belong to the same race and, if united, as Ahmad notes⁵, they could achieve anything they desired; they dream of a "*Turkish nation extended from the shores of the Adriatic to the borders of China and the mainland of Siberia*"^{f)}, or a national centre, as Seyfentin points out, "*from Asia Minor to Turkestan, because the Turks do not have any other national cradle as the Hellenes had*". In his recent book *The Pride and Feelings of Turkism*, Arikian asks, "*Who are we? We are a people who descended from the Altai Mountains*", while Eroz, in his book *A Study of the Cultural Life of the Turks*, notes that "*from Turkestan to Cyprus, there is a unified civilization*". Recently ^{g)} a special Turanian political party in Turkey was formed, whose politics clearly reflect the concealed strategy of the Turkish state.

In his 1952 book, professor Erturk explains that all the Turkish people are connected by a common language, religion, customs, arts and history, and that they belong to the same race, while only the inhabitants of Turkey have a state. Thus, Turkey's duty is to help her brothers

e. The Cyprus invasion in 1974 took officially the name of the Hun brigand *Attila*, revealing thus the Turanian mentality of Ankara.

f. Ottoman dictionary "*Kms-I Turk*", 1880.

g. Their leader Turkes in 1966 claimed that Cyprus, Asia Minor, Western Thrace and Thessalonike are parts of the Great Turkey, and he demanded that "*Turkey should demand the freedom of the Turks who live in Hellas*". There is, however, another Turanic party in Turkey (that of Erbakan), which is intensely Islamic and anti-European.

residing in the Soviet Union and the Balkan countries to achieve first their independence, and then to create "*the Great Turan*"! Turkey's participation in anti-Soviet NATO had this as a prime target.

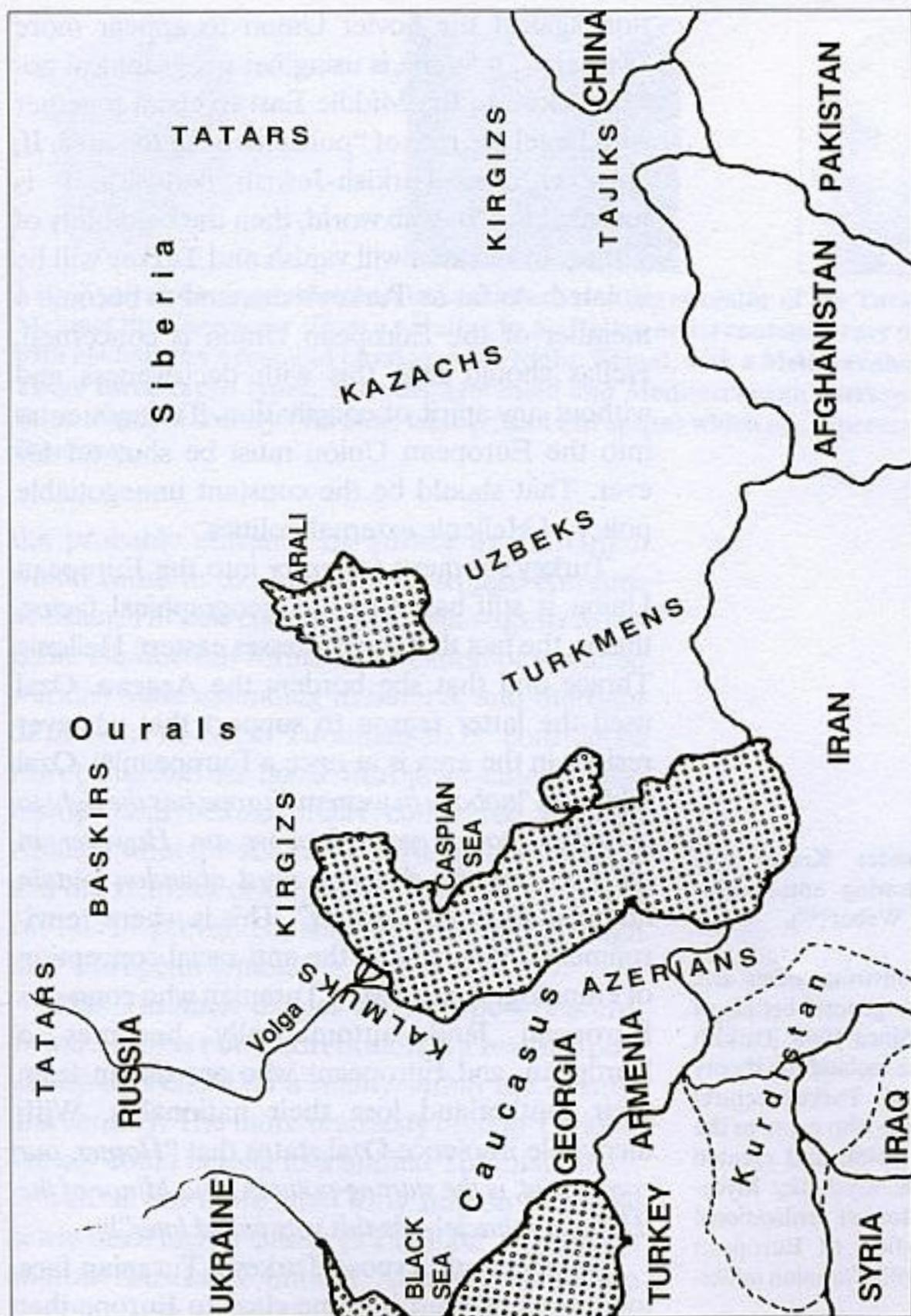
The independence of the Turkish peoples of the former Soviet Union in 1991 paved the way for the promotion of Turanian ambitions—which Turkish politics pursued with consistency, without admitting it officially, for decades now in Cyprus, western Thrace, Bulgaria, and the Aegean.^{h)}

Turkey, in her general external politics, does not hesitate to play on three fields, sometimes as a western European country, sometimes as an Islamic country, ally and protector of all surrounding Moslems, and sometimes as a Turanian, Turkish-speaking country, the protector of all the newly-created Turkish states of Asia. These different facades are used occasionally, but the result is one and the same, the strengthening of Asiatic barbarism. This tendency has existed all the time as much in the Ottomans as in the Turks today.

Turkey as an Islamic power did not have any particular success, since the Arabs have not forgotten Ottoman tyranny, and since other countries play this role more convincingly. But recently, Turkey exerted her influence in the Islamic zones of the Balkans, having Hellas as a strategic target.

The other two faces of Turkey, the European and the Turanian, are stronger. At the European level, Turkey used her geographical posi-

h. Turkey uses the Thracian minority either to destabilize Hellas and oblige the latter to a defensive introversion or to oblige Bulgaria to support pro-Turkish politics. Turkey succeeded in invading Cyprus without any reaction of Hellas. At the same time she exerts pressure on the Aegean in order to prepare the ground there for future territorial demands, and to divert Hellas's attention away from Cyprus to her own safety.





tion against the Soviet Union to appear more “western”; now she is using her geographical position close to the Middle East to claim together with Israel the role of “policeman” in the area. If, however, the Turkish-Jewish collusion ⁱ⁾ is revealed in the Arab world, then the credibility of Turkey in the area will vanish and Turkey will be isolated. As far as Turkey’s demand to become a member of the European Union is concerned, Hellas should face this with decisiveness and without any spirit of conciliation. Turkey’s entry into the European Union must be shut off for ever. That should be the constant unnegotiable policy of Hellenic external politics.

Turkey’s request for entry into the European Union is still based on the geographical factor, that is, the fact that she possesses eastern Hellenic Thrace and that she borders the Aegean. Ozal used the latter reason to support that whoever resides in the area is at once a European¹⁶³. Ozal adds that “*nobody in western Europe has the right to be called more Aegean than we are. However, in order to conceive this, one must abandon certain historical racist conceptions*”. This is where “environmental theory” and the anti-racial conception of ethnology leads! Every Turanian who conquers European land automatically becomes a European, and Europeans who are driven from their motherland lose their nationality. With incredible insolence Ozal states that “*Homer, our compatriot, is the starting-point in Asia Minor of the ‘Hellenic miracle’ – as this was called later*”! ^{j)}

Hellas should expose Turkey’s Turanian face to Europe. It must become clear to Europe that

i. Only under Kemal was Turkey following anti-Semitic politics (Fr. Weber²⁴⁰).

j. Ozal’s monstrous views are, however, the general beliefs of the Turks. Since 1968, Turkish school books include the theory that it was the Turkish central Asiatic people who came to the Aegean in –2480 and created the Minoan, Cycladic, Mycenaean, and Ionian civilizations! A combination of European ambitions with Turanian inhibitions...



Left: Typical Kouman who (acc. to Lundman) was the ancestor of the Turks. Middle: Mehmet the Conqueror (from a painting by an Italian artist contemporary of Mehmet) with obvious the Armenoid physiognomy. Right: Kemal, with a Mediterranean profile. These three racial types, Turanic, Armenoid and Mediterranean correspond to the three trends in Turkey (Turanic, Islamic, and European) which are expressed in a confused way.

the probable entrance of Turkey to the Union would cause in the future the ipso jure entrance of other Turkish countries of Asia — up to Mongolia. No one can forbid the creation of a unified Turkish State extending to Siberia, and the right of millions of Asian Turanians to be considered European and to flood European cities. Thus, Europe will be essentially conquered through Ankara: what the sea battle at Naupactus in 1571, and the victories of Eugene of Savoy in Vienna in 1691-1717 prevented, shall be achieved through the “European Union”.

This Turanian danger for Europe — peaceful or war like — is not theoretical. It is a realistic possibility that could be a reality within the twenty-first century. The more than sixty million Turks of Turkey could belong to a unified Turanian State, as well as the more than forty million from the newly born Soviet States (17 million Uzbeks, 8 million Kazaks, 7 million Azerians, 3 million Turkmenians, 2.5 million Kirghizians) and per-

haps some more from Tatzikistan, Afghanistan, and western Mongolia.

With the conquest of Asia Minor, Turkey has extended more to the West than the other Turanian peoples. Turkey's geopolitical power originates from this fact. Like Janus, Turkey has two faces, the European and the Turanian. This is her weakness, though, for anybody who wishes to take advantage of it. Essentially, Turkey is outside her own geopolitical area. Isolated from the other Turanian peoples, Turkey needs Azerbaijan in order to form a geographical continuity with her Asian neighbours. However, the Azerians, even though they are Turkish speaking and Muslim, have absolutely no racial relation with the Turanians, and it is not certain that they will finally support the creation of the Great Turan ^k).

The Armenians and the Kurds are also an obstacle to Turanian geographic continuity, a fact which explains the abysmal Turkish hatred against these people. According to Landau, the deeper cause of the genocide of the Armenians ^l) was the Turks' deepest feeling that the former formed "*a barrier between Turkey and the other Turkish people in Russia who resided near the borders*".

On the other hand, the Kurds, despite their Islamization and their occasional interminglings with the Turks, remained conscious of their own ethnicity. The Kurds, of a different descent – the same with the Azerians – and speaking a different language (Iranian), strive for their independence, an independence that Turkey, Iraq, and Iran deny. There are about 15 million Kurds in

k. The Azerians, feeling the lack of any racial relationship with the Turks, despise them and call them "*Levantine*". As Weber reveals²⁴⁰, this fact caused the failure of Germany's pan-Turanian plan against the Soviet Union in 1942.

l. More than one million Armenians were slaughtered in 1895-6 and in 1915. Today about two million Armenians live in the liberated Armenia and only about 300,000 in Turkey.

Turkey alone, who if they were organized appropriately and armed by Hellas, could destroy completely the Turkish rear. The Kurdish question is the Achilles heel of Turkey and of Turanism.

Turanism is an enormous threat against Hellas and Europe and the struggle to prevent it should be the main strategic target of Hellas. The Turanids are the only people of Eurasia who were not infiltrated at all in the past by the Aryan race—either linguistically or culturally.^{m)} They are a foreign body in Europe and a fatal danger for her cultural future. Hellenes and Slavs, allies by necessity, have to face first this threat. On the one hand, the liberation of the people of the Soviet Union from communism intensified the Turanian threat, yet, on the other, untied the hands of the Slav-speaking people, who could approach Europe and face together this common danger.ⁿ⁾

The target of Hellas should be the creation of a great anti-Turanian alliance, of an "Orthodox Christian bow", that should include Bulgaria, Serbia, Ukraine, Russia, Georgia and Armenia.

But it is upon the shoulders of the Hellenes once again to stand as Europe's bastion against the danger from the East. History holds in the future another terrible conflict between the Turks and the Hellenes, from which the fate of the Aegean shores will finally be determined. The centuries after 1453 form only a parenthesis. The future battle will give back to the Hellenes their primordial Aegean cradle and will give Turkey the form of an insignificant state between Armenia and Kurdistan.

m. Turan was called in Persia "Anayran", that is, "non-Aryans".

n. According to Landau, in the past "the Soviet Union and communism were the bogey of Turanism, as was to a lesser degree the Megale Idea of Hellenism". Now the liberated Slavic people can together with Hellas intercept any Turanian danger. Fortunately these people are aware of the Turanian danger. Recent proof of this is Russia's decisive reaction to the Turkish attempt for the secession of Chechnya, that forms the terminative link of the Turks in Siberia to the Caucasus.

Epilogue

Two views circulate in Hellenic society. One view is that the racial factor is not an element of ethnicity, considering it a “nazi view”, projecting only the spiritual factor—“*those who share Hellene education are Hellenes*” etc. The other view is that modern Hellenism directly descends from ancient Hellenism and struggles stubbornly to prove that modern Hellenism is not a product of foreign invasion. Even though these views contradict each other, they are simultaneously supported usually by the same people. For instance, an author in the same book supports the first position and a few pages later the other position.

This contradiction, found also in the people themselves, hides an inner insecurity. The people feel the necessity and/or the reality of a Hellenic diachronal continuity, but because they cannot prove it, they see which way the cat jumps, for the crossing off of this necessity!

The basic aim of this book is to eliminate this insecurity that the Hellenes feel. It is not, however, a “nationalistic” book, in the sense that its motive is only to boost our national egoism; it is a national book in Solomos’ sense of the word, that “*national is what is true*”. The book is based on the existent anthropological research which though few are sufficient to prove the truth: that from ancient times until today Hellenism has the same anthropological composition, as well as the same language, and the same national conscience.

This book proves Plethon's assertion that "*we are Hellenes the breed as language and traditional education reveal. It seems that the Hellenes have inhabited this country since times immemorial, and there were not other foreign people in this country before or later, but only the Hellenes who rushed out of this land to conquer many other countries without abandoning though their own country*".

My research extends to the deepest antiquity in order to shed light on pre-history and to reveal that the Aryan race was none other than the Hellenic one. Moreover, thanks to irrefutable evidence, my research clarifies once unclear ethnological issues, such as that of the "descent" of the Achaeans, Dorians, etc., the issue of the Atlanteans whose war against the Hellenes is not a myth at all, the issue of the origin of the Sumerians, Phoenicians, Egyptians, Hittites, etc.

Of course, this book cannot fully cover Hellenic prehistory that is enormous and covers tens of thousands of years. There were times that escape our knowledge today, the times of the Golden and Silver Breeds of the Hellenes, times which seem to have irrevocably vanished in the darkness of forgetfulness. For instance, who can today restore the authentic prehistory of Egypt, at the time when the Hellenes were in charge and decorating her with pyramids and megalithic monuments, or the prehistory of America, at the time when the Cretans were leaving there double axes, and in the Mayans a plethora of linguistic elements? What this book contributes to Hellenic prehistory is no more than shady outlines and reflections.

This research in parallel extends to the entire Balkan Peninsula, studying its origins and the neighbours of Hellenism. This research could be divided in two books; however, only the simultaneous research in the space-time would solve our questions about our issue. Beyond that the modern ethnological structure of the Balkan Peninsula can be understood only by an explanation of Aryan prehistory. For instance, the tendency of the Slavs or the Vlachs to return to the south can only be explained through a description of the Aryan exodus to the north.

The exodus of the Mediterranean race during the Aryan period was not of

course the same every where. In some places this exodus was massive – mainly in the Italian and Iberian Peninsulas – in other places the exodus took the form of an invasion, as in southern France. But that geographical spread resulted in the dispersion of a unified conscience. Thus, some peoples emerged who were racially related to the Hellenic people, but who created different national consciences. The Bulgarians, Italians, and Spanish are the more closely related.

On the other hand, the Aryan-Hellenic Empire of prehistory was the cause not only for the linguistic convergence of the European people (within the frames of the Iapetic homoglossy), but also for their racial convergence. Given that the European races had no relation and no common ancestor after the period of the homo sapiens, then the Aryan racial contribution becomes clear: it acted as a solder, making the European people relatives to each other! The Aryan-Mediterraneans mixed everywhere with the other races and formed the modern European nations. Thus, these nations created to a degree some Hellenic blood and psychism. The Hellenic spirit is understandable to and respected by all, and the love of Hellenic beauty is apparent in all of Europe. Everywhere we find modern buildings with Hellenic columns, pediments, and Hellenic-style statues. The Aryan prehistory is the deepest cause of the modern unified European Spirit, but also of the structure of the European Union today. The European Union is built upon the invisible ancient foundations of the Aryan-Hellenic contribution – since all Europeans are more or less Hellenes! In this sense only, the entire European race can be called abusively “Aryan”.

The Mediterranean race was always present and dominant in history. This race was not only dominant during the prehistoric “Arya”, but also later in the Mycenaean period, in Classical Hellas and the Alexandrian period. But wasn't the Byzantine Empire, despite its drawbacks, a new universal force of the race? Did not Christianity become a universal religion because it was adopted by Hellenism? As a dominant power in prehistory Hellenism illuminated Europe. But even as a slave Hellenism illuminated Europe – first under the Romans and later after the Fall of Constantinople. Those repeated illuminations made Europe the place of Hellenic spirit.

But generally speaking those were not the only contributions of the

Mediterranean virtue. The Roman Empire constituted the blossoming of another Mediterranean branch, the Latin one, as the Medieval glory of the Spanish and the Portuguese, another glamour and glory of the Mediterranean race. But even the Renaissance, which sprung in southern Europe from the light of the dispersed Hellenes, was another feat of the great Mediterranean race. In one sense, Slavism, which also civilized the then primitive eastern Europe, was the feat of the always dominant Mediterranean race.

The great danger for the Metropolis of the Mediterranean race, that is, for Hellenism, came from Asia. The Caucasian race pushed Hellenism from the north and east: first the Dinarics in the north, who finally lost their power and stabilized their position in the northern area of the Balkan Peninsula, and later the Armenoid from Asia Minor. The latter, after their failed expedition during the Persian Wars, returned more barbarous than ever given the Turanian factor and conquered the holy Metropolis of Hellenism – the greatest historic adventure of all humanity!

Engrafted in their new land by Mediterranean blood, the Dinarics (Illyrians), during the last milleniums, embraced Hellenism and so no longer constitute a danger. On the contrary, historically they can become allies of Hellenism. However, the same cannot be said for the Asian wing, which continues to occupy one shore of the Aegean and threatens the other.

The Turkish occupation cost dearly in Hellas. I have already explained the “negative choice” in the biological body of Hellas that occurred at that time, which resulted in a quality delay. In addition, typography was invented at the time of the Fall of the Byzantine Empire, so that the European West – thanks to that – made jumps of spiritual progress in all the centuries that education was non-existent in Turkish-occupied Hellas. Thus, the gravity centre of civilisation moved from the southern Mediterranean to western Europe. It was a movement caused by violent external factors.

During the Middle Ages the rest of Europe progressed spiritually and socially. Feudalism there might be tyrannical, but had a positive effect on people because it taught them to work, to be disciplined and to respect the principles of the state. At the same time, when the community spirit was progressing there, Hellas was under a barbarous foreign occupation. The Hellenic communities’ defence was their isolation, but the state was the

enemy—something that survives in the psyche of the Hellenes until today. Northern Europeans had under feudalism a social education that prepared them later on to face democracy, something that was absent in Hellas. Hellas lost her Middle Ages. Hellas' leap from foreign occupation directly to democracy was great. Hellas entered a period of anarchic freedom without sufficient communal solidarity, viewing the State as an opposing subject.

By nature Mediterraneans tend to be egocentric and to hold loose ties with their communities. This further contributes to their backwardness. Their dispersion was always the result not only of their ambition, but also of their limited communal ties. During the Aryan period and later on in Classical Hellas (and even today), the Hellene tends toward dispersion (what else does the myth of Deucalion symbolize according to which he walks and throws stones behind his back—but the dispersion in other countries and the blooming there of new people?). However, contrary to the Jewish dispersion, the Hellenic dispersion is a light bearer of civilization. The Hellene, wherever he travels, illuminates, gives, and civilizes. But, as Livas says, while the Hellenes “civilized and illuminated the entire humanity, for the Hellenes themselves this tendency was a serious obstacle to their cultural unity and damaged seriously Hellenic interests”. And this fate continues to persecute Hellenism. Prometheus' liver is still being devoured by the eagle of immigration to foreign lands.

The transfer of the world's spiritual and cultural center from Hellas to northern Europe and later on to the U.S was accompanied by its two “mutations”—since Hellas is no longer the harbinger of spirit and civilization. First, civilization came to reflect the qualities of the northern race—technical and organized characteristics that do not fit the Mediterranean race. Second, civilization replaced culture, that is, civilization became financial and consumer-oriented. This civilization does not complement the deeper psychosynthesis of the Mediterranean who tries to imitate this civilization with little success though.

Philosopher I. Theodorakopoulos writes that “every nation follows its own way to acquire self-consciousness. Thus, two elements characterize the being of the Hellenic Nation, the heroic and the spiritual. Heroism and exceptional spirituality are found in every period of Hellenic history”. It is unfair to judge the cultural level of contemporary Hellenism with other measures than Hellenic ones.

Despite the problems inherited by long-time barbarous occupation, Hellas is not lacking in spirituality or heroism from any other country. Perhaps, Hellas is deprived of the organization and the wealth or the discipline that other countries have, but Hellenism is capable of achieving all these. Guenther declares that European opinion of the Hellenes "*has become more favourable during the last decades*" – not that the Hellenes care in anyway – and that the German soldiers, during the German occupation, were "*impressed*" by the Hellenes, "*even though the more educated soldiers certified a difference between the ancient and modern Hellenes*" – as if they had a close look at the ancient Hellenes.

Western Europeans might have produced some great artists, especially during the period when monarchies paid artists highly, but today with their materialistic "civilization", they lack spiritual figures. The Hellenes taught them the ancient Hellenic language and so they are able to read Homer and Sophocles. But since they do not speak the modern Hellenic language, how can they value Sikelianos, Papadiamantis, or Cavafy? The modern spiritual figures of Hellenism are not equal to their northern European counterparts. They are superior.

Hellenism has a long road ahead in order to reach the level it deserves. Nevertheless it should turn its attention to three main targets:

First, to the development of a vigorous national morale, with the cultivation especially of spiritual and linguist education. Technological progress should not be an end in itself. The internal front of the people should be unbreakable without being dilluted by ephemeral partisanships. Hellenism should trust itself and should limit its tendency toward self-contempt.

Second, Hellenism should aim at the creation of a nationally homogenous population. What I have mentioned concerning the minorities may be useful. Thus, in Hellas there are no other minorities besides those of the Jews, the Romany, and the Turks, and only the latter form a "minority problem" in a political sense. Let's not talk about the large inflow of Afro-Asian immigrants during the last few years...

Third, national integration is a basic prerequisite for the progress of Hel-

lenism. This integration concerns the return of Hellenic lands still in bondage as well as the minimization of immigration and dispersion.

A historical nation like Hellas that for eight thousand years keeps climbing and that every now and then reaches the top of the world, illuminating and civilizing, will return to the top once again. The immemorial breath of Hellenism never ends: Its time of exhalation will come again.

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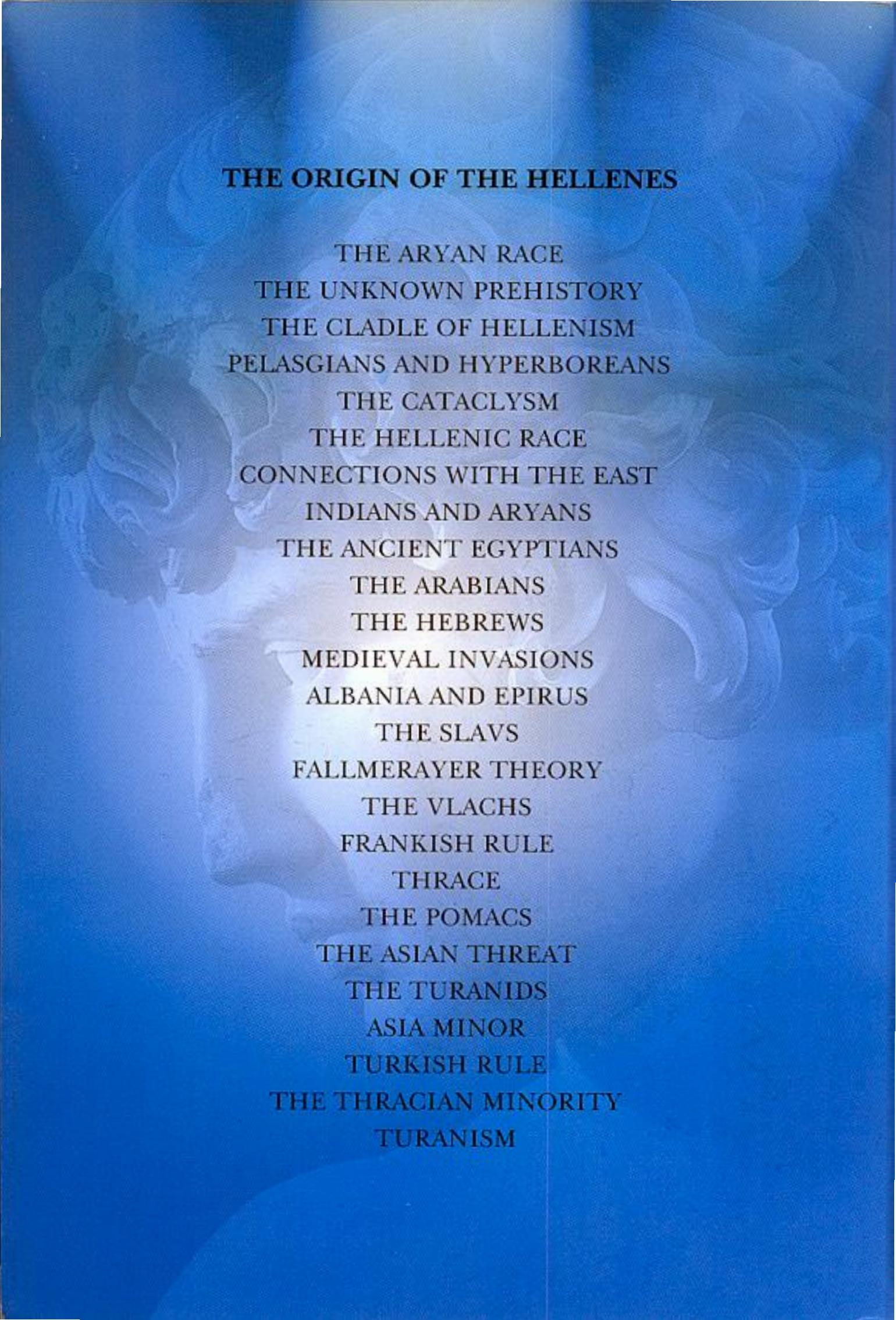
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THE TURANIDS

ASIA MINOR

TURKISH RULE

THE THRACIAN MINORITY

TURANISM



DEMETRIOS DEMOPOULOS

He was born in Athens in 1939. He graduated the Technical University of Athens as Mechanical Engineer. Since his youth he is contributing in Hellenic and Foreign magazines. In his mother tongue he published the books: *"The New Order"*, *"Introduction in Biopolitics"*, *"In the Adytum (Penetralia) of the Hellenic Oracles"*. He attended post-graduate studies in Philosophy (Athens' University). He is a member of the German "Association of Biological Anthropology". The book at hand consists a prototype ethnological research which illumines the unknown pre-historic era of Hellenism, its links to the other nations and its course through time and space. Minorities' issues, based on current anthropological data, are clarified, and the relations with neighbouring countries are noted.