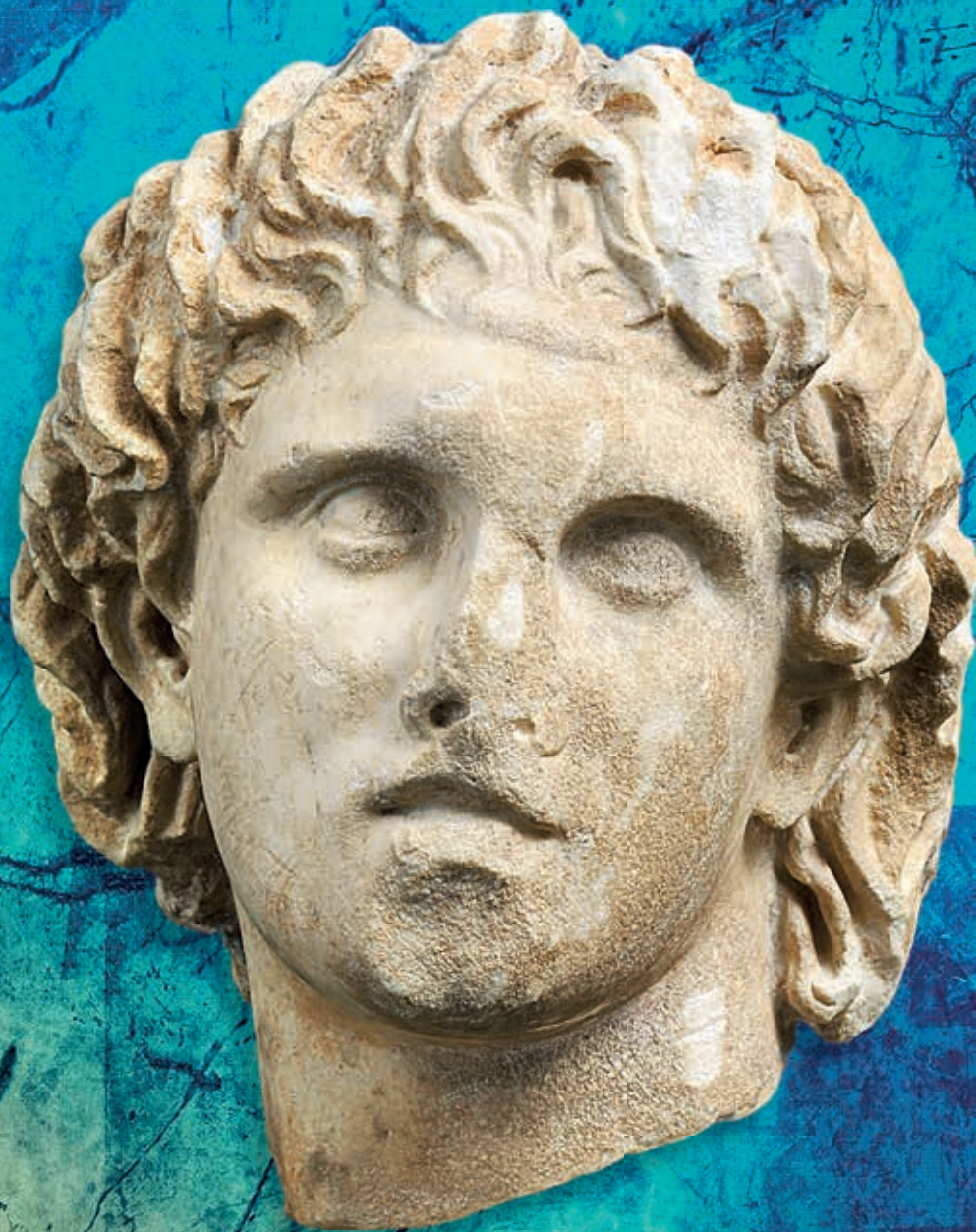


THE AUSTRALIAN INSTITUTE OF MACEDONIAN STUDIES  
IN COLLABORATION WITH THE  
GREEK ORTHODOX COMMUNITY OF MELBOURNE AND THE  
PAN-MACEDONIAN ASSOCIATION OF MELBOURNE

Present



# ALEXANDER THE GREAT

PIONEERING MULTICULTURALISM CONCERT

WEDNESDAY, 26 OCTOBER 2016

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## ΕΙΜΕΘΑ ΜΑΚΕΔΟΝΕΣ ΕΠΕΙΔΗ ΕΙΜΕΘΑ ΕΛΛΗΝΕΣ

[We are Macedonians Because we are Hellenes]

### ΟΙΔΕ ΗΓΩΝΙΣΘΗΣΑΝ

The concert **ALEXANDER THE GREAT: PIONEERING MULTICULTURALISM** is dedicated to the kind memory of Australia's Macedonian Hellenes whose contribution and input to the culture, Greek thought and customs will remain everlasting. The long list of the devotees to Hellenic legacies **ALSO** includes:

- Amanatidis** Antonios (Rev.)
- Deligiannis** Ploutarhos
- Dimtsis** Anastasios
- Doropoulos** Christophoros
- Efkarpidis** Theophilos
- Kasapidis** Abraam
- Kyrou** Athanasios
- Liousas** Stergios
- Loustas** Dimitrios
- Mousias** Anastasios
- Ninis** Ioannis
- Nollidis** Zissis
- Sikavitsas** Nicholaos
- Sioustis** Eleftherios
- Skenderis** Ioannis
- Tsitaridis** Efstathios
- Tsoulias** Nicholas



The Tsoulias Group  
and  
the family of Constantinos and Anna Tsoulias  
celebrate  
the contribution and role of Alexander the Great  
in the promotion of  
the Greek language and Greek thought and  
the dissemination of the Hellenic ideas and  
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## AUSTRALIAN INSTITUTE OF MACEDONIAN STUDIES

### MESSAGE

The Australian Institute of Macedonian Studies celebrates its 30 years of contribution to Hellenism in Australia; it also celebrates the input of its members to the Macedonian Hellenic thought, intellect, culture and civilisation. Thirty years ago, a small group of professionals and dedicated devotees of Hellas joined forces and established the Institute to promote the tradition and history of Macedonia, to enhance the cultural aspiration of the region, to produce research and studies on Ancient, Byzantine and contemporary Macedonia within the national borders of Hellas. Its mission also included the support and promotion of scholarships, the enhancement of the teaching and learning of the Greek language, the maintenance of the Hellenic identity. Since then, the Institute has grown and continues to be active.

The celebrations of the 30th anniversary of the AIMS include the production of the 4th volume of the scientific journal of the Institute, titled *Macedonian Studies Journal*; the invitation of the prominent Greek scholar of contemporary and modern History of Greece, renowned Professor Ioannis Mourellos, presenting lecturers in WA, Victoria and NSW; the close collaboration with the Pan-Macedonian Association in the activities of 2016 DIMITRIA Festival; the close collaboration with the Greek Community of Melbourne and Victoria in organising this special concert titled *Alexander the Great: Pioneering Multiculturalism*. It took the talented composer, Christos Ioannidis to labour more than two years in creating and composing the music; it took the charismatic conductor Douglas Heywood, OAM more than a year's hard work with the member artists of Camerata Chamber Orchestra and the Camerata Chorus to implement this creation on stage. I wish to express our profound satisfaction via the Conductor, and the leaders of the orchestra and the Choir, Mary Johnson and Simon Stone, to all those who perform this evening to bring memories and icons from the Asian depths and shed light on the world contribution of a Great Macedonian Hellene, Alexander the Great. On behalf of the Board of Directors of the Institute, I wish to congratulate all and each one of them for their immense contribution.

Additionally, I would also like to thank our friends and in particular, our sponsors, who had supported the event with their trust and love. Finally, I am indebted to all of you present in this concert; it is your support and your presence that make this event significant and honourable.

PROFESSOR ANASTASIOS M. TAMIS

PRESIDENT





The Hon Daniel Andrews MP

Premier of Victoria

1 Treasury Place  
Melbourne, Victoria 3002 Australia  
Telephone: +613 9651 5000

D16/47248

### MESSAGE FROM THE PREMIER

I am pleased to send my best wishes for the *Alexander the Great: Pioneering Multiculturalism* concert. With its world-class composition, choir and orchestra, the show is sure to impress.

I also wish you well as you celebrate the liberation of Thessaloniki – a city with a history dating back to ancient Greece, and a highly valued sister-city of Melbourne. This relationship recognises Melbourne’s large Greek community and the enormous contribution it has made to Victoria.

Thank you to the Australian Institute of Macedonian Studies for presenting this concert, and to both the Greek Community of Melbourne and Victoria and the Pan Macedonian Association of Melbourne and Victoria for providing support for this production.

**The Hon Daniel Andrews MP**  
Premier



### MESSAGE FROM THE CHAIRPERSON

On behalf of the Victorian Multicultural Commission I send my best wishes to everyone involved in the *Alexander the Great: Pioneering Multiculturalism* concert. I commend all those involved in this historical and inspiring creative endeavour.

As a Greek Australian myself I feel a real sense of pride that the first European people to embrace multiculturalism were the Greeks. The conquests of Alexander the Great dramatically changed Greek culture forever, fusing Eastern, Asian and Indian cultures creating a new generation of cosmopolitan young Greeks. It is a part of history that is more relevant now than ever.

I also extend my good wishes on the occasion of the anniversary of the liberation of Thessaloniki. Over the years our sister-city relationship with this great, European city has flourished and the warm ties of friendship between Thessaloniki and Melbourne have continued to grow.

My sincere thanks and congratulations to the Australian Institute of Macedonian Studies for presenting this concert, and to both the Pan Macedonian Association of Melbourne and Victoria and the Greek Community of Melbourne and Victoria for supporting this production.

I wish all those involved in this production much success.

Sincerely,

Helen Kapalos  
Chairperson  
Victorian Multicultural Commission





# Macedonian Studies Journal

Journal of the Australian Institute of Macedonian Studies  
Melbourne, Australia  
Volume 2, 2015, Issue 1

**Macedonia in the Great War (1914-1918)**  
Loukianos Hassiotis

**The Salonica theatre of operations  
and its part in the outcome of the First World War**  
Ioannis Mourelas

**Constructing and maintaining Commonwealth  
WWI Cemeteries in Greece 1920-1940**  
Vlassis Vlasidis

**The Borders of Ancient Makedonia II:  
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John Melville-Jones

**Demonstrations in Macedonia in the era of the Young Turks**  
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**Public Art in FYROM: From Tito to Alexander the Great**  
Stavroula Mavrogeni

**The Museum for the Macedonian Struggle**

**"Macedonia's Name: Breaking the Deadlock"**  
Evangelos Kofos

**Περιοδική Έκδοση Μακεδονικών Σπουδών**

Έκδοση του Αυστραλιανού Ινστιτούτου Μακεδονικών Σπουδών  
Μελβούρνη, Αυστραλία  
Τόμος 2, 2015, Τεύχος 1

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# Australian Institute of Macedonian Studies (AIMS)

Celebrating 30 years of contribution to Hellenism

The Australian Institute for Macedonian Studies (AIMS) was formed in August 1986 by a group of academics, teachers and professionals, aiming to promote the cultural and historical identity of Macedonian Hellenism and to conduct research on socio-cultural, linguistic and historical issues pertinent to Hellenism who resided and developed the wider geographical region of Macedonia from the 11 century BC to the present day. The founding members met at the premises of the then St Basil's Brunswick Grammar School in Blyth Street, Brunswick, electing P. Liveriadis Chairman of the Board, Professor Dr A. M. Tamis

inaugural President of the AIMS, Dr D. Iakovidis and P. Iasonidis Secretaries, N. Halatzoukas treasurer and M. Kasapides, Th. Karabatsas, N. Katris, P. Gogides, M. Kasnaxis, C. Mantzios and K. Hatzistavros members of the Board of Directors.

The AIMS has managed over the years to widen its authority nationally and internationally, establishing lectures and seminars in state capitals, publishing six monographs and collective volumes, organising three international conferences, over 25 seminars and colloquia and numerous public lectures. The Institute also produced a literary journal entitled



Statue of Alexander the Great at Thessaloniki city in Greece (Credit: Dreamstime)

*Makedonikos Logos (Macedonian Logos)* in 1986, a monthly *Macedonian Bulletin* distributed to its members and community organisations and a large number of cultural events including lectures, symposia, seminars and concerts in classical music. In 2014, the Institute published its refereed journal, titled *Macedonian Studies Journal*, with contributions from scholars and researchers from all over the world under the sponsorship of Tziolas publishers in Thessaloniki.

Over the years, the members of the AIMS published a number of articles in refereed Journals on historical, linguistic and socio-cultural issues pertaining to Macedonia; presented review studies on Macedonian Hellenism and the complex issues pertaining to Macedonia; advised Australian, Greek and Cypriot governments and their agencies, including diplomatic representatives; submitted studies on ancient Macedonian language, the Slavonic and Greek dialects spoken in the wider geographic region of Macedonia; compiled reports and offered erudite advice to government advisors on issues relevant to the Macedonian Question and its controversy amongst the involved ethnicities; promoted the music, culture, folklore and the national costumes of the wider Macedonia and the similarities and differences between the Greek Macedonians and the Macedoslavs.

In 1997, the AIMS was academically amalgamated within the National Centre for Hellenic Studies and Research at La Trobe University until the eradication of the Centre in December 2008. The Board of Directors of the AIMS has continued to liaise closely with Australian and overseas university entities, as well as with international research centres, including the Institute for Balkan Studies in Greece on research matters and publications.

In February 1988, the AIMS organised its *First International Conference on Macedonian Studies* with the participation of 234 renowned academics and academicians from 35 European, American, Asian and Australian Universities. The proceedings of the Conference led to the publication of a collective volume edited by A. M. Tamis, entitled *Macedonian Hellenism*, published in 1990 in Melbourne by the River Seine Press. The intention of the congress was to stimulate academic research, the dissemination and

discussion of findings and the identification of future directions for research. The works of the Conference highlighted the complexity of the issues surrounding the Macedonian cultural heritage in an explicatory and immitigable way.

In July 1991, the AIMS organised its Second International Conference on Macedonian Studies focusing on Ancient Macedonia at the University of Melbourne. The Academic Committee of the Congress was headed by the President of the Department of Classical and Near Eastern Studies of the University of Melbourne, Peter Connor. Other members of the Committee included Prof. R. Milns (University of Queensland), A. McDevitt (Monash University), Dr N. Ashton (University of Western Australia), P. Thomas (University of New England), Prof. Con Castan (University of Queensland), Professor D. Pantermalis (University of Thessaloniki), C. Procopiou (Victoria College) Dr G. Horsley, C. N. Fifis and A. M. Tamis (La Trobe University).

The Third International Conference entitled *Byzantine Macedonia* was held at the University of Melbourne 10–17 July 1995 by the AIMS with the participation of the Australian Association for Byzantine Studies, the University of Thessaloniki, the University of Melbourne and La Trobe University. The Academic Committee comprised Prof. Roger Scott, John Burke (University of Melbourne), Professor A. M. Tamis (La Trobe University), Professor Phaedon Malingoudis (University of Thessaloniki).

#### Collective Volumes Published by AIMS:

1. M. Tamis (ed.) 1990: *Macedonian Hellenism*, River Seine Press, Melbourne. This collective volume of 395 pages incorporating 32 articles trace the Greek origins of the people who inhabited Macedonia from earliest antiquity through to modern times. Macedonians, although culturally and economically less advanced than other Greeks for part of their distant past, have nonetheless been enshrined in Greek history for over four millennia. Two important themes are explored in detail: the ethnic identity of Macedonians (based on cultural attributes, historical legacies, perceived ancestry and linguistic considerations) and the past and present interactions between Macedonian Greeks and their neighbours.

2. Peter Connor (ed.), 1995: *Ancient Macedonia: An Australian Symposium, Mediterranean Archaeology*, Sydney. This publication of 135 pages, devoted to the renowned historian Nicholas Hammond, incorporates a monumental introduction by Professor Nicholas Hammond on Macedonia before Philip, and the chapters on Ancient Macedonians by Eugene Borza (University of Pennsylvania), Peter Londey (The War Memorial Museum, Canberra), Elizabeth Baynham (University of Newcastle), Ian Worthington (University of Tasmania), Ian Sharples (University of Western Australia), Leah McKenzie (University of Melbourne), Graeme W. Clark (Humanities Research Centre, ANU), Peter J. Connor (University of Melbourne), Minor M. Markle (University of New England) and Greg H. R. Horsley (University of New England).

3. Roger Scott and John Burke (eds), 2000: *Byzantine Macedonia, Identity, Image and History*, Australian Association for

Byzantine Studies, Melbourne. This publication of the AIMS comprises 232 pages and included chapters by Angeliki E. Laiou of Harvard University; by Johannes Koder of Vienna University; by Ioannis Tarnanidis of the University of Thessaloniki; by Johannes Irmscher of Berlin University; by Andreas Schminck of Frankfurt University; by Dion C. Smythe of King's College London; by Apostolos Karpozilos of the University of Ioannina; by Marthe Grigoriou-Ioannidou of the University of Thessaloniki; by Dionyssia Myssiou of the University of Thessaloniki; by Athanasios Karathanassis of the University of Thessaloniki; by J. H. W. G. Liebeschuetz of the University of Nottingham; by Alkmene Stavridou-Zafraka of the University of Thessaloniki.

4. Roger Scott and John Burke, 2000: *Byzantine Macedonia: Art, Architecture, Music and Hagiography*, NCHSR, La Trobe University.



Alexander Sarcophagus, illustration showing Alexander in the battle of Issus (333 BC)  
(Credit: Ronald Slabke / CC-BY-SA-3.0)

# Alexander the Great: From Military Conquest to Pioneering Multiculturalism

By Vasilis Sarafidis and Anastasios Panagiotelis (AIMS)

Alexander the Great is renowned for his conquest of the Persian Empire in the fourth century BC. His campaign began in Asia Minor in 334 BC with his first major victory at the Battle of Granicus. As a result of further success at the Battle of Issus, Alexander was able to conquer Egypt, establishing the city of Alexandria in the Nile Delta and visiting the Oracle of Zeus Ammon. After Alexander's victory at the Battle of Gaugamela in 331 BC, the Persian King, Darius III fled into the Central Asian hinterland of his crumbling empire where he would be murdered by the local Satrap Bessus. Alexander continued his

campaign in the Central Asian provinces of Bactria and Sogdia, consolidating his Empire before defeating the Indian King Porus at the Battle of the Hydaspes. With his army weary, Alexander returned to Babylon where he would die at just 33 years of age.

While Alexander is famous for his military achievements, perhaps less is known about his profound cultural legacy. By taking active measures to unify first the Hellenes, and then all the ethnicities of his vast Empire, Alexander can truly lay claim to be a pioneer of multiculturalism. This impact has resonated throughout the ages up until modern times.

## Alexander unifies the Hellenes

One of Alexander's first achievements was to implement the so-called "Panhellenic Idea"; an ideology that envisioned the unity

and military coalition of the independent and disparate Greeks, with the purpose of liberating the Greek cities of Asia Minor



In 333 B.C. Macedonian Hellene Alexander the Great defeats the Persian army at Issus (Credit: Image courtesy Wikimedia, from an ancient mosaic in Pompeii, Italy)



Map of the Empire of Alexander the Great (1893) (Credit: Wikimedia Commons/Public Domain)

from the Persian yoke. The Panhellenic Idea was first proposed by Gorgias in a speech delivered at the sacred site of Ancient Olympia in 392 BC.<sup>1</sup> However, the chief exponent of this idea was the Athenian orator Isocrates, who strongly urged Alexander's father Philip to lead this effort in 346 BC.<sup>2</sup>

Alexander's impact in unifying the Hellenes would extend beyond the military sphere. Most notably, while dozens of dialects were spoken by the Greeks during the period of classical antiquity, a unique dialect, now known as "Hellenistic Koine" emerged through Alexander's army during his campaign.<sup>3</sup> Therefore we have, for the first time, the creation of a common dialect among the Greeks, combining elements from all main dialects of ancient Greek (Attic, Doric, Ionic, and Aeolic). This single dialect, which is also the precursor of the Modern Greek language that is spoken today in Greece, spread over an area of 5.2 million km<sup>2</sup>, from Egypt to India, and became the international lingua franca. This facilitated communication and learning among hundreds of different ethnic groups, which together with the migration of Greeks seeking new life opportunities into Asia, encouraged the internationalisation of trade.<sup>4</sup> These phenomena were arguably comparable to the

discovery of the so-called "New World" in the 16th century.

The spread of Greek language in all corners of the then known world, and the mixing between Greek and foreign cultures would go on to have a tremendous global significance because they became a force for developing a true spiritual unity among people that surpassed national levels. As a result, local polytheistic religions declined, ultimately paving the way for the rise and spread of ecumenical monotheistic faiths, most notably Christianity.

Alexander's campaign was the key factor in the creation of the first Philhellenic Movement in history, which took place in a vast area that incorporates the Middle East, Africa and Asia. For example, the kings of the Hellenistic empire of Parthia regularly stamped the designation "Philhellene" on their currencies.<sup>5</sup> Even nowadays, in the mountainous regions of Afghanistan and Pakistan many tribes boast that they are descendants of Alexander and the Greeks, such as the Kalash people in Chitral, as well as the Chounza and the Patan people.

During the Hellenistic period, Greek scientists acquired new, broader scientific horizons. They came into contact with ideas developed by other cultures and

utilised and combined them with their own knowledge to achieve some of the greatest intellectual progress in human history. Two clear examples are the discovery of the Geographer Hipparchus (about. 190 BC – c. 120 BC) of the precession of the equinoxes based on astronomical observations made by the Babylonians, and the construction of

the Antikythera mechanism, between 150 BC and 100 BC, based on the Babylonian Saros cycle, which could predict with great accuracy the position of the sun and moon, as well as their eclipses. The Antikythera Mechanism is the oldest known analog computer in human history.

## Alexander unifies Humanity

Alexander the Great was the first cosmopolitan in history. He envisioned, established and nurtured the first multicultural society in the world, with mixed marriages (including Alexander's own marriage to the Bactrian princess Roxanne), a synthesis of civilisations, exchange of customs, tolerance for other cultures and religions, and a common use of clothing, diet and daily life. Alexander was able to overcome national boundaries, proclaiming the unity and equality of all people. The oath of Alexander before his army in 324 BC in Opi of Asia rejected the dichotomy

between "Greeks and Barbarians".<sup>6</sup> In this environment, the Stoic theory of "cosmic pneuma" gained in popularity, rejecting ethnic discrimination and establishing the doctrine that the law of nature is above all political boundaries.

Under such circumstances, class distinctions between free citizens and slaves started to fade out, to a certain extent; the Epicurean philosophy advised its followers to show mercy to all slaves, while the Philosopher Zeno requested that he be treated as a slave. Ancient Greek art was influenced and transformed by these



Laocöon and His Sons (Credit: Wikimedia Commons/Public Domain)

developments as the so-called New Comedy emerged. The best-known representative of New Comedy was Menander, who upgraded the role of slaves and assigned to them moral virtues traditionally ascribed to free men in the arts.<sup>7</sup>

During the same period, art was transformed from the idealism in the classical period to the realism and the

depiction of emotion (pathos) and character (ethos) in the Hellenistic period.<sup>8</sup> The famous works of art that were created during the Hellenistic period include the Winged Victory of Samothrace, Venus de Milo, the Apollo of the Belvedere, and the Laocöon and His Sons, which is characteristic of the "Baroque" style, developed in the Asia Minor around 200 BC.

## Alexander's significance throughout the Ages

Alexander the Great not only consolidated a global civilisation but also laid the foundations for its preservation over the centuries. The Museum and the Library of Alexandria, which, according to estimates, possessed nearly 500,000 scrolls<sup>9</sup> were at the forefront of such preservation; the Library of Pergamum and the Library of Antioch also played an important role towards this end.

Before the advent of the Hellenistic period, the libraries that existed were typically small and were usually under the supervision of religious authorities. To be able to gain access to the material of these libraries, one had to be either a member of the clerical hierarchy or a follower of the corresponding doctrine. This changed radically during the Hellenistic period; the material collected in the libraries of Alexandria, Pergamon and Antioch became available to all scholars and visitors, regardless of their origins and their religious beliefs.<sup>10</sup>

Scholars in these libraries collected, cataloged, inspected and reproduced all the surviving works of spiritual and philosophical texts of classical antiquity. These efforts proved crucial to the maintenance of many literary works, such as tragedies of the three great classical tragic playwrights Aeschylus, Sophocles and Euripides.<sup>11</sup>

Classical Greek antiquity had a great influence upon the Islamic Golden Age and

the Renaissance in Europe – the spiritual base of which was humanism, derived from the rediscovery of ancient Greek philosophy. A typical example is the phrase credited to Protagoras: "Man is the measure of all thing".

In addition to the Classical Era, the Hellenistic Era also heavily influenced the Renaissance. In particular, the research methods used for scientific discovery, as well as an ethos for free availability and dissemination of knowledge that are characteristics of the Renaissance had their origins in Hellenistic times.

The Museum of Alexandria was the first organised university and research center of humanity. Hundreds of scientists, originating from many cultures across the world, lived and worked there. Among the distinguished Greeks who worked in the museum permanently or as visitors were Archimedes, Aristarchus, Eratosthenes (who has recently been described as "a Renaissance Man centuries before Renaissance"),<sup>12</sup> Hipparchus, the physician and anatomist Herophilos, the poet Callimachus, and the philologist Zenodotus, who was the first librarian and director of the Alexandria Library. The Museum would later provide a model for the Imperial Library of Constantinople, the Academy of Gondishapur, the House of Wisdom in Baghdad as well as the universities of the European Renaissance.

## Conclusion

After defeating the Persians, Alexander earned the right to create his own empire. His vision of empire always extended to broader horizons than the political entity that would dissolve shortly after his death. Alexander's vision was an empire of culture, art and science and an empire of the mind and soul. Alexander knew that a precondition for creating such an empire was to unite

all people regardless of race or creed. Alexander led by example and established the multicultural cities and institutions where diverse cultures could intermingle and learn from one another. The Hellenistic Age that Alexander inspired has continued to inspire periods of social harmony, prosperity and progress throughout history. Alexander the Great is truly a pioneer of multiculturalism.



## Notes

1. Markle (1976).
2. It is worth noting here that Isocrates had originally urged the Athenians to take on this role (Panegyrikos, 380 BC, paragraph 50), and then placed his hopes to Jason of Pherae, Dionysius of Syracuse, and Archidamus, king of Sparta. However, the only person who actually had the military power to launch a campaign against the Persians was Philip, which is why the letters of Isocrates to Philip had much greater political significance.
3. See the article published on the web Koine Greek Explained and the references therein, especially the book entitled History of the Greek Language by Nikolaos Andriotis.
4. See the article by Thomas Martin, An Overview of Classical Greek History from Mycenae to Alexander.
5. The word "philhellene" had two types of meaning in classical antiquity, and specifically it was also used to indicate a "patriot". Thus, in Isocrates' Panegyrikos those Athenians who resisted the Persians are called "philhellenes", while at the Panathinaikos speech Isocrates views Philhellenism as a virtue of the Athenian ancestors.
6. The oath has survived through Pseudo-Callisthenes' "Alexander Romance" and Plutarch (Parallel Lives, ch. Alexander the Great).
7. See Westernmann (1955), pages 39–40.
8. The article by Blythe Dawson Art from Classical to Hellenistic provides a brief summary for this subject.
9. See the related article Library of Alexandria in Wikipedia.
10. Papadopoulou T. (2008), page 25.
11. See the excellent article Η Βιβλιοθήκη της

Αλεξάνδρεια και the references therein.

12. See the excellent article by Randy Alfred "June 19, 240 B.C.E: The Earth Is Round, and It's This Big".

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# The Hellenistic World: The World of Alexander the Great

by Joshua J. Mark

The Hellenistic World ("Hellenistic" from the Greek word Hellas for Greece) is the known world after the conquests of Alexander the Great and corresponds roughly with the Hellenistic Period of ancient Greece, from 323 BCE (Alexander's death) to the annexation of Greece by Rome in 148/6 BCE (although Rome's rule ended Greek independence and autonomy it did nothing to significantly change nor did it in any way halt the Hellenisation of the world of the day).

Alexander the Great (356–323 BCE) of Macedon first followed in his father's (King Phillip II) footsteps in subduing the city-states

of Greece and then lead his army on a series of campaigns which successfully conquered the then-known world from Macedon, through Greece, down to Egypt, across Persia, to India. Alexander's tutor was the Greek philosopher Aristotle (384–322 BCE) and, as Alexander travelled, he spread Greek thought and culture in his wake, thus "Hellenising" (to make 'Greek' in culture and civilisation) those he conquered.

After Alexander's death his Empire was divided among his four generals (known in Latin as the Diadochi, the name by which they are still referenced, from the Greek, Diadokhoi,



Portrait of Alexander the Great. Marble, Hellenistic artwork, 2nd–1st century BC. Said to be from Alexandria, Egypt. (Wikipedia)

meaning "successors"): Lysimachus, Cassander, Ptolemy and Seleucus. Lysimachus took Thrace and much of Asia Minor; Cassander, Macedonia and Greece; Ptolemy seized Egypt, Palestine, Cilicia, Petra, and Cyprus (thus beginning the Ptolemaic Dynasty in Egypt which lasted until the death of Cleopatra VII in 31 BCE) while Seleucus took control of the rest of Asia (so founding the Seleucid Empire which was comprised of Syria, Babylon, Persia, and India).

Hellenic influence continued to spread throughout the lands ruled by the Diadochi and Greek dedications, statues, architecture and inscriptions have been found in abundance in every locale. Greek language

introduced Greek literature into the former Persian Empire, thereby influencing the philosophical thought and writing of the region (and the same held true for the area known as Palestine where Greek literature found its way into the religious thought and scripture of Judaism). The Great Library at Alexandria, Egypt, which is said to have been started by Ptolemy I, became the most important center for learning in the ancient world. Greek theatre flourished throughout the lands conquered by Alexander and the amphitheatres built during the Hellenistic Period show markedly Greek features no matter the nationality of the architect nor the country of construction (one example being, Ai-Khanoum on the edge of Bactria, modern day Afghanistan).

"The spread of Greek influence and language is also shown through coinage. Portraits became more realistic, and the obverse of the coin was often used to display a propaganda image, commemorating an event or displaying the image of a favoured god. The use of Greek-style portraits and Greek language continued into the Parthian period, even as Greek as a language was in decline" (gnostic files).

Even after the rise of the Republic of Rome and then the Roman Empire, Greek language, attitudes, philosophy, understanding and overall culture spread from the civilisations conquered by Alexander the Great and his Generals to others in the East and then north to Europe through trade and, further, by Roman conquest, thereby Hellenising the entire world of antiquity and influencing virtually every culture of the earth today.



Map of the successor Kingdoms before the battle of Ipsus (Wikimedia Commons/Public Domain)

## ΠΡΟΓΡΑΜΜΑ

### ΜΕΡΟΣ Α'

1. Άκτιε Αλέξανδρε - Χορωδία
2. Καβείρια Μυστήρια - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
3. Ο Πλούταρχος Γράφει - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
4. Όνειρα - Γέννηση Αλεξάνδρου - Σοπράνο/Βαρίτονος/Χορωδία
5. Αριστοτέλης και Αλέξανδρος - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
6. Μόρφωση Αλεξάνδρου - Σοπράνο/Βαρίτονος/Χορωδία
7. Βουκεφάλας - Βαρίτονος/Σοπράνο/Χορωδία
8. Εκστρατεία - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
9. Πόλεμος - Βαρίτονος/Χορωδία

### ΜΕΡΟΣ Β'

10. Παλαιστίνη, Αίγυπτος - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
11. Πριν τον γάμο του Αλεξάνδρου - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
12. Γάμος Αλεξάνδρου - Σοπράνο/Χορωδία
13. Ινδία - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
14. Το Μοιρολόι της Ολυμπιάδας - Αφήγηση/Σοπράνο/Χορωδία  
Κείμενο: Χρήστος Ιωαννίδης
15. Στο Πάνθεον των Ηρώων - Βαρίτονος/Χορωδία
16. Πάνθεον - Αφήγηση  
Κείμενο: Χρήστος Ιωαννίδης
17. Αλέξανδρε, Αλέξανδρε - Σοπράνο/Βαρίτονος/Χορωδία

## PROGRAM

### PART A'

1. Alexander, Ray of Light! - Choir
2. Cabeirian Mysteries - Narration  
By: Christos Ioannidis
3. Plutarch Writes - Narration  
By: Christos Ioannidis
4. Dreams - Alexander's Birth - Soprano/Baritone/Choir
5. Aristotle and Alexander - Narration  
By: Christos Ioannidis
6. Alexander's Education - Soprano/Baritone/Choir
7. Bucephalus - Baritone/Soprano/Choir
8. War Campaign - Narration  
By: Christos Ioannidis
9. War - Baritone/Choir

### PART B'

10. Palestine, Egypt - Narration  
By: Christos Ioannidis
11. Before Alexander's Wedding - Narration  
By: Christos Ioannidis
12. Alexander's Wedding - Soprano/Choir
13. India - Narration  
By: Christos Ioannidis
14. Olympias' Lamentation - Narration/Soprano/Choir  
By: Christos Ioannidis
15. In the Pantheon of Heroes - Baritone/Choir
16. Pantheon - Narration  
By: Christos Ioannidis
17. Alexander, Alexander - Soprano/Baritone/Choir



## Christos Ioannidis

Composition / Orchestration / Lyrics

Christos Ioannidis is a Melbourne based composer, singer and poet born in Greece. He studied at the National Conservatorium of Greece, prior to migrating to Australia in 1973 and studying at the Melba Conservatorium of Music.

From 1975–1979 he promoted Ethnic Music at La Mama Theatre; in 1977, he staged the premier performance of his composition *Free Besieged* with the Melbourne Philharmonic Orchestra; In 1978, Christos was successful in receiving a grant from the Australian Performing Arts Board for Composition — creating his *Symphonia Polytechnique* which was performed in 1979 at Dallas Brooks Hall for the Festival of All Nations; in 1980, he performed his atonal composition *Massa Confusa* at the National Gallery of Victoria with the Spiros Randos Ensemble-E from Vienna.

He performed in many festivals and concerts in Australia as well as his birthplace. His most well-received performances include: On Australia Day of 1979, he sang his own composed songs with the Melbourne Symphony Orchestra; In 1981, he was commissioned by the Education Department of Victoria to compose 12 children songs for the Greek curriculum program. He also

composed music for the ABC television series *ANDRA* and SBS for the Sammy Award winning documentary *Song for Melbourne*.

Christos also composed additional music for the film *Kostas* by Paul Cox in 1983; for the plays *Ifigenia En Avlidi* by Sophocles [Ancient Greek tragedy] and *Ekkliisiasuses* by Aristophanes for the Epidavros Theatre Melbourne. He also composed children musicals, including *The Gods of Olympus* performed at Westgarth Theatre with his students; the musical *Lucky Peter's Journey* by Strindberg, performed by Theatre Parikia. He also composed the *Taxidi*, a contemporary ballad, commissioned by Ethnic Affairs of Victoria for the Melbourne-Thessaloniki Sister City celebrations performed at Melbourne Concert Hall.

In 1984, he participated in the Melbourne Summer Music Festival in the Greek Jazz concert with Herbie Mann at the Concert Hall; he also acted as a Conductor and Arranger for the Greek Song Festival (1980–1987), after winning first prize in 1977 and 1978; also in 1987 he won the first prize in the Radio 3EA (SBS Radio) Children's Song Competition for the International Year of Peace. In 2014, he was nominated for Australian of the Year Award.



## Douglas Heywood OAM

Conductor

Douglas Heywood holds an enviable reputation as one of Australia's leading conductors and music educators. He is known and respected as an integral part of the Australian musical community.

At 18 he joined the National Theatre Opera School and soon became a principal artist with the National Theatre Opera and later the Victorian Opera Company. By 1966, he had established himself as one of Melbourne's most sought-after baritone soloists and his operatic roles included the title roles in *Rigoletto* (Verdi); *The Marriage of Figaro* (Mozart) and *Marcello* in Puccini's *La Boheme*.

In 1974, Douglas was appointed conductor of the Camberwell Chorale (a position he still holds); in 1976, he formed the Camerata Orchestra and continues to be their conductor. In 1983, Douglas formed and became Musical Director of the Victorian Concert Choir. In 1988, he was appointed the Choral Director for G.T.V. Channel 9's national television production of *Carols By Candlelight*. In 1997, Douglas became Musical Director of the Victorian State Singers. From 2000–2007 he was Musical Director of the acclaimed Melbourne Welsh Male Voice Choir.

In 1979, Douglas was appointed to the Education Faculty at Melbourne University as lecturer in Music Education, a position he held until retirement in 1995. His commitment to music education inspired the founding of the Melbourne School Bands Festival and a choral festival for schools in Hobsons Bay. Douglas is in regular demand as an adjudicator and he has adjudicated at major eisteddfods in Victoria, South Australia and Tasmania.

In 1995, Douglas was awarded the Medal of the Order of Australia in recognition of his service to music education and community music and in 2013 he was named Hobson's Bay Australia Day Citizen of the Year for "making an outstanding contribution to the artistic and cultural life of the city and services to the community of Hobsons Bay".

In 2005, Douglas conducted the orchestra for three concerts in Melbourne by Greek legend Michalis Hatzigiannis. Douglas has over 100 major choral and orchestral works in his repertoire including world premieres: Stelios Tsiolas' *At Dawn*, Michael Easton's *Unsung Heroes* and this year's exciting new work by Christos Ioannidis, *Alexander the Great*.



## Lauren Oldham

Lauren Oldham graduated from the Victorian College of the Arts in 2005 with a Bachelor of Music Performance (Honours). During her time there she received numerous scholarships and prizes. At age 21 she was the youngest winner of the Melbourne Welsh Male Choir's Singer of the Year competition and also won the Dandenong Youth Aria. Lauren was a finalist in the 2009 Herald Sun Aria. She has been a soloist for the Melbourne Chorale, Box Hill Chorale, Melbourne Bach Choir and the Melbourne Symphony Orchestra. She has sung many times with the Camberwell Chorale in performances including Handel's *Messiah*, Mendelssohn's *Elijah*, Michael Tippett's *A Child of Our Time* and Mozart's *Mass in C Minor*. This concert marks Lauren's first performance at the Melbourne Recital Centre and her first performance under her newly married name Lauren Savrasov. Describing herself as someone with eclectic taste, Lauren enjoys listening to and performing a wide variety of musical repertoire both classical and contemporary.

## Adrian McEniery

Adrian McEniery is a multi award-winning artist with a career spanning opera, concert, recital and radio, is a Churchill Fellow and has twice been nominated for Green Room Awards. He has toured throughout Australia and internationally working with the major opera companies of Australia and New Zealand, and in children's musical theatre in Asia and the Middle East. Adrian has performed at St Martin in the Fields, with the Scottish Chamber orchestra and for the major Arts Festivals of Australia and is a versatile and engaging performer with a repertoire including a number of Australian and World premiere performances. He presents and regularly produces for 3MBS Fine Music Melbourne, and mentors Young Artists from the Opera Studio Melbourne.



## Camerata Chorus

### Conductor

Douglas Heywood OAM

### Repetiteur

Simon Stone

### Soprano

Nicola Barnard  
Brigid De Neefe  
Annette Dick  
Susan Henry  
Jacqueline Love  
Rebecca Major  
Rachel Meletis  
Cara Richards  
Beth Richardson  
Kate Smith  
Lauren Stanley  
Kirstie Stanley  
Dona Taleska  
Emily Tang  
Sylvie Tang  
Natasha Tsioglou-Cetiner

### Alto

Judith Burns  
Alexandra Cameron  
Dianne Camilleri  
Bronwen Lane  
Christine Liao  
Susan Moore  
Janette Rees  
Marg Rogers

Jennifer Stengards  
Alice Symons  
Bronwyn Whitten

### Tenor

Rob Adams  
Natalya Beloborovo  
Geoffrey Collin  
Sean Dillon  
John Gregory  
Bradley Hall  
Alan Keating  
Colin MacDonald  
Dominic McKenna  
Chris Murray  
John Stenning

### Bass

Kristian Clancy  
Michael Coughlan  
John Dagley  
John Davies  
Gerard Evans  
Kevin Maynes  
Adam Nash  
Phillip Newsham  
Maurie Richardson  
David Sharp

## Camerata Chamber Orchestra

### Conductor

Douglas Heywood OAM

### Leader

Mary Johnston

### Flute

Helen Hardy

### Oboe

Robert Millar\*

### Clarinet

Christopher Ondaatje

### French Horn

Cate Waugh

### Trumpets

Robert Harry\*  
Amber Lomanowic

### Trombone

Eric Clay

### Timpani

Elissa Goodrich\*

### Drums/Percussion

Gavin Demouskos

### Keyboard

Chris Nicolaidis  
Andreas Koikas

### Piano

Simon Stone

### Violins

Karla Hanna  
Mary Johnston  
Mana Ohashi  
Estelita Rae  
Jackie Tinsley  
Annabel Wyburn  
Imelda Yalcin

### Violas

Janet Mason  
Amerentia Van Lammeren

### Cellos

Gerald Keuneman OAM  
Robert Ekselman

### Double Bass

Eugene Belenko  
Gordon Gunn

### Acoustic Guitar

Mat O'connor

### Credits:

Gordon Gunn  
Score Graphic Editor

Mat O'connor  
Score Conversion  
Video and Sample Editing

## Rena Frangioudakis

Rena Frangioudakis, OAM was born in the city of Chania, Crete and migrated to Australia in 1966. Upon her settlement, she was engaged as a broadcaster in various commercial radio stations as well as the SBS and ABC. In 1994, she joined the Greek Media Group and closely collaborated as a journalist, presenter and programmer in the newspaper TA NEA, the TV HELLAS television and the 3XY radio station creating her own cultural and social programs and special segments for the children. She also participated on a number of TV programs of Channel 7 and 10 as well as documentaries in SBS.

Over the years Rena was involved as a volunteer in numerous philanthropic campaigns as well as in multiple cultural events, promoting the socio-economic welfare of the Greek Australians, their national and cultural activities and their history, language and culture.

In 1988, the Australian Government in recognition of her multi-faceted humanitarian activities and her aspirations as a volunteer philanthropist appointed her to the Federal Advisory Committee on multicultural matters. For her unfailing contribution to Hellenism, the broader



Australian society and the dissemination of the Hellenic civilisation she was awarded a number of distinctions, including Honorary Life Memberships by various philanthropic societies, the Greek Australia Cultural League of Melbourne, the Hellenic Australian Chambers of Commerce and Industries and the Australian Government with the OAM in 2010. In 2016, Rena celebrates fifty years of active contribution to the Greek Community and the Australia Society.



## Vaios Anastassopoulos

Vaios Anastassopoulos is an Australian Lawyer and a radio producer. He is the principal solicitor of Aniston Lawyers and a radio producer for SBS Radio Greek Language Program since 1999. He has produced a number of thought provoking radio programs and has participated as a narrator in a number of cultural events in Melbourne. Vaios knows byzantine music and he is the choir master of the Parish of St Haralambos Greek Orthodox church in Templestowe, Melbourne. He migrated to Australia in 1993 from Thessaloniki, Greece. He is married with two children.

## Alexander, Ray of Light!

Lyrics: Kostas Tampakis

Music: Christos Ioannidis

Alexander Ray of Light! Macedonian  
Hellene and virtuous child of Olympias  
and of Olympian Zeus! Great General!  
Dorian Eagle! War Horse of the  
Hellenes! Ruler of the World!

### Άκτιε Αλέξανδρε

Ποίηση: Κώστας Ταμπάκης

Μουσική: Χρήστος Ιωαννίδης

Άκτιε Αλέξανδρε  
της χορωδίας έξαρχε  
πρώτε τραβώντας το χορό  
πρώτε σε αγώνα ιερό  
Έλληνα Μακεδόνα  
αιώνια είσαι ανεμώνα

Του ήλιου μέγα εκλεκτέ  
της οικουμένης αρεστέ  
της άνασσας Ολυμπιάδος  
άξιον τέκνον  
και του Ολυμπίου Διός  
δάκτυλον έκτον

Του φίλου ίππων επικέ  
και της Ελλάδος πρώτε υιέ  
απώτατε υπαρξιστή  
κάθε ιδέας πορθητή  
Άναξ ανώτατε  
και μέγα στρατηλάτη  
των Δωριέων αετέ  
και των Ελλήνων άτι  
Άξων δεκαεξάκτινε  
ακτινοβόλε εκλεκτέ  
αλεξικέραυνε αγωγέ  
και του πλανήτη οδηγέ

Αλέκτωρ έξαλλε δεινέ  
της οικουμένης κύριε  
και σαλπικτή εγερτήριε  
των θαρραλέων των δειλών  
των ενδεών των κροίσων  
πυρήν εν μέσω ίσων

## Dreams – Alexander's Birth

Lyrics/Music: Christos Ioannidis

Prophetic dreams with thunder, lightning  
and flames from the sky. Sacred signs  
pressed onto the belly of Olympias: the  
lion, the spear and the sun. Prophets  
predict the coming of a great King who  
will change the world, ruling with justice.  
It was you Alexander, leader of the  
Hellenes, descendent of Achilles and  
Hercules. The great King is born.

### Όνειρα – Γέννηση Αλεξάνδρου

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Όνειρα προφητικά  
κεραυνοί βροντές  
εξ' ουρανού φωτιές  
σημεία θεϊκά

Η Ολυμπιάδα είδε όνειρο  
πως στην κοιλιά της έπεσε  
ουράνια φωτιά  
δυνάμωσε κι απλώθηκε  
ως την Ασία μακριά

Αλλά κι ο Φίλιππος είδε όνειρο  
με το βασιλικό του σφραγιδόλιθο  
πως σφράγισε της Ολυμπιάδας την κοιλιά  
κι ενεφανίσθη πρόσωπο  
με λιονταριού μορφή  
ένα δόρυ κι ένας ήλιος  
που έφερνε τη νέα αυγή

Μάντες και προφήτες  
διεάλησαν  
τον ερχομό ενός μεγάλου βασιλιά  
που θ' άλλαζε τον κόσμο  
θα κυβερνούσε δίκαια  
και ειρηνικά

Και ήσουν εσύ Αλέξανδρε  
των Πανελλήνων έξαρχε  
απόγονε του Αχιλλέα  
του μυθικού Ηρακλή  
ο μέγας Βασιλέας  
έχει γεννηθεί

### Alexander's Education

Lyrics/Music: Christos Ioannidis

Aristotle was your great mentor, educating you in philosophy, philology, medicine and music, cosmology, geography, zoology and botany. But above all he taught you of the nature of the soul, of mindfulness and virtue. Aristotle made you a man, elevated your soul and armed your spirit.

### Μόρφωση Αλεξάνδρου

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Παιδαγωγοί και δάσκαλοι είχαν τη μόρφωσή σου ο Αριστοτέλης ήτανε ο μέντορας του νου σου

Διέπλασε το πνεύμα σου με σθένος με σοφία κι έλαμψε μέσα σου το φως για μια λαμπρή πορεία

Φιλοσοφία φιλολογία ιατρική και μουσική κοσμολογία γεωγραφία ζωολογία βοτανική

Μα πάνω απ' όλα εστίασε στη φύση της ψυχής της υψηλής διανόησης κι αυτή της αρετής

Ο Αριστοτέλης σε άνδρωσε ύψωσε την ψυχή σου και όπλισε το πνεύμα σου για την αποστολή σου την πανελλήνια και ιερή λαμπρή αποστολή σου

### Bucephalus

Lyrics/Music: Christos Ioannidis

Alexander, as a child you showed daring and courage, and with cunning you tamed Bucephalus. Taming Bucephalus was your first great deed, but more than that, Bucephalus, your favourite horse, was a friend. This was just the beginning, you would go on to unite the Greeks, and lead them to victory.

### Βουκεφάλας

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Κεραυροφόρε Αλέξανδρε από μικρό παιδί έδειξες τόλμη και ορμή με νόηση και εξυπνάδα με μια σου κίνηση ευφυή εδάμασες τον Βουκεφάλα

Ο Βουκεφάλας έγινε το πρώτο απόκτημά σου το αγαπημένο σου άλογο φίλος μες την καρδιά σου

Κι αυτό ήταν μόνον η αρχή για τα μεγάλα οράματά σου ένωσες όλους τους Έλληνες κι έγιναν η γροθιά σου

Η ελληνική ψυχή γιγάντωσε έβγαλε τη μιλιά της για νέες νίκες πιο λαμπρές άνοιξε τα φτερά της

### War

Lyrics/Music: Christos Ioannidis

The Panhellenic campaign, led by Alexander, sets out to Asia to take vengeance against the Persian King Darius who had tyrannised Greece. The first battle took place at Granicus, Alexander split the Persian army and chased the startled Darius away. And with that the Persian King's glory evaporated at the hands of the Greeks.

### Πόλεμος

Στίχοι/Μουσική Χρήστος Ιωαννίδης

Η πανελλήνια εκστρατεία με τον Αλέξανδρο αρχηγό ξεκινά για την Ασία σε έναν πόλεμο ιερό να εκδικηθούν τους Πέρσες το Δαρείο το φοβερό που για χρόνια τυραννούσαν τον Ελληνικό λαό

Η πρώτη μάχη δόθηκε εκεί στο Γρανικό κι ο Αλέξανδρος εσάρωσε

τον Περσικό στρατό ο Δαρείος αιφνιδιάστηκε κι ετράπη σε φυγή τη δόξα του εξαφάνισε η ελληνική πυγμή

Οι μάχες συνεχίστηκαν Περσέπολη και Ισσό ως τα βάθη της Φρυγίας κι ως το Γόρδιο Δεσμό ο γενναίος στρατηλάτης ο μεγάλος νικητής είναι ο νέος βασιλέας των Περσών και Βακτριανής

### Alexander's Wedding

Lyrics/Music: Christos Ioannidis

The time has come for Alexander to wed, for he has fallen in love with the beautiful Persian Roxanne. Long may they live and love one another. Two strangers who were enemies have become one. Two cultures now sing and dance together. Let us celebrate this new age where nothing divides us!

### Γάμος Αλεξάνδρου

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Έφθασε η ώρα η καλή ο Αλέξανδρος να νυμφευθεί έχει τρελά ερωτευτεί μια Περσίδα διαλεχτή

Η καρδούλα του χτυπάει τη Ρωξάνη αγαπάει που είναι όμορφη σαν ρόδι πριγκιπέσα από σόι

Να μας ζήσετε να προκόψετε σαν δυο πουλάκια μικρά ν' αγαπιόσαστε

Δυο ξένοι ήσαν δυο εχθροί κι έχουνε τώρα ενωθεί δυο κουλτούρες δυο λαοί πίνουν τραγουδούν μαζί

Τίποτα δεν τους χωρίζει μια εποχή καινούρια αρχίζει στο χορό στο μετερίζι ο ζουρνάς πανηγυρίζει

### Olympias' Lamentation

Lyrics/Music: Christos Ioannidis

What has happened to you my boy? Who closed your eyes, never to open again. You were everything in my life, my bright star. The message has spread everywhere, my Alexander is gone, and nobody knows how. Was it illness, an arrow or something more treacherous? Now your mother cries for you and so does your whole army. Open your eyes, my boy, open your eyes.

### Το Μοιρολόι της Ολυμπιάδας

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Ποιος σου 'κοψε τις ρίζες σου και στέγνωσε η μορφή σου τι μου 'καμες λεβέντη μου τι μου 'κανες ψυχή μου

Ποιος σου 'κλεισε τα μάτια σου αχ μοσχολούλουδό μου ήσουν ό,τι είχα στη ζωή αστέρι φωτεινό μου

Καμπάνα φέρ' το μήνυμα σε κάθε γη και τόπο ο Αλέξανδρός μου έφυγε δεν ξέρω με ποιον τρόπο

Αρρώστια ή βέλος ήτανε συνέργεια ήταν ή δόλος σε κλαίει η δόλια η μάνα σου και ο στρατός σου όλος

Ξεσφάλισε τα μάτια σου ξεσφάλισε τα μάτια σου

### In the Pantheon of Heroes

Lyrics/Music Christos Ioannidis

The world still exalts and admires your vision and your boldness. Although you conquered many lands you humiliated none, and you treated your vanquished foes with respect and dignity. You laid the foundation for the Hellenic ideal, for justice amongst Peoples and the value of humanity. Now you live in the Pantheon of Heroes.

### Στο Πάνθεον των Ηρώων

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Το όνομά σου ακόμα βασιλεύει  
τα πέρατα του κόσμου  
θαυμάζει και μαγεύει  
το όραμά σου, η ορμή σου  
η θεϊκή καταγωγή σου  
τη φαντασία κυριεύει

Λαούς και χώρες  
μακρινές κατέκτησες  
έδειξες φρόνηση  
δεν παραφέρθηκες  
με σεβασμό στον ηττημένο  
αξιοπρεπώς φέρθηκες

Τους αναγέννησες  
τους αναμόρφωσες  
με την ελληνική ιδέα  
τους ενέπνευσες  
και για τα δίκαια των λαών  
και της ανθρώπινης αξίας  
θεμέλιο λίθο έθεσες

Και τώρα που δε ζεις  
στο πάνθεον των ηρώων  
σαν ένα φως ανέσπερο  
αιώνια φεγγοβολείς

### Alexander, Alexander

Lyrics/Music: Christos Ioannidis

Alexander, Alexander great general.  
Your fame has spread to all corners  
of the world. People welcomed you  
as their liberator, under you they are  
united and you are united with them.

Alexander, great King, you have  
promoted the spirit of the Hellenic  
ideal, spreading Greek education,  
wisdom, arts, literature, language and  
religion.

Alexander, Macedonian Hellene,  
destiny favoured your just struggle, you  
enlightened the West and the East and  
your spirit is admired and venerated.

### Αλέξανδρε, Αλέξανδρε

Στίχοι/Μουσική: Χρήστος Ιωαννίδης

Αλέξανδρε, Αλέξανδρε  
Έλληνα Μακεδόνα

το σύμπαν συνωμότησε  
στον δικάϊό σου αγώνα

Στο διάβα σου κατέλησες  
θεσμούς και τυραννίες  
επέβαλες κι εδραΐωσες  
παντού δημοκρατίες

Αλέξανδρε, Αλέξανδρε  
μεγάλε στρατηλάτη  
η φήμη σου εξαπλώθηκε  
σε μήκη και σε πλάτη

Λαοί σε υποδέχθηκαν  
σαν ελευθερωτή τους  
με σένα ένα γίνανε  
και εσύ ένα μαζί τους

Αλέξανδρε απυρόβλητε  
και μέγα βασιλέα  
εξύψωσες το πνεύμα  
την ελληνική ιδέα

Εδίδαξες και ανέδειξες  
την ελληνική παιδεία  
γνώση τέχνες γράμματα  
γλώσσα και θρησκεία

Κι όμως ο Αλέξανδρος  
δεν έμεινε εκεί πέρα  
αγκάλιασε το όνειρο  
και πέταξε πιο πέρα

Η λάμψη του ταξίδεψε  
σ' ανατολή και δύση  
το πνεύμα του εκθειάσανε  
τον είχαν θεοποιήσει

Στο διάβα σου κατέκλεισες  
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παντού δημοκρατίες

Αλέξανδρε, Αλέξανδρε  
μεγάλε στρατηλάτη  
η φήμη σου εξαπλώθηκε  
σε μήκη και σε πλάτη

## Aristotle, Alexander's Teacher

“the wisest, and justest, and best of all men whom I have  
ever known...” (Phaedo, Plato)



Bust of Aristotle. Marble, Roman copy after a  
Greek bronze original by Lysippos from 330 BC.  
(Wikimedia)

UNESCO has declared 2016 as the  
anniversary year of the great Greek thinker  
Aristotle since it marks 2,400 years since his  
birth. Aristotle, whose name means “the best  
purpose”, was born in 384 BC in Stagira,  
Chalcidice, about 55 km east of Thessaloniki.  
His father Nicomachus was the personal  
physician to King Amyntas of Macedon.  
Aristotle as a child probably spent some time  
within the Macedonian palace, making his  
first connections with the Royal Court.

At about the age of eighteen,  
Aristotle moved to Athens to continue  
his education at Plato's Academy. He  
remained there for nearly twenty years  
before leaving Athens in 348/47 BC,  
disappointed with his teacher Plato, who  
appointed his nephew Speusippus as his  
successor in the Academy.

Aristotle then accompanied Xenocrates  
to the court of his friend Hermias of  
Atarneus in Asia Minor. There, he traveled  
with Theophrastus to the island of Lesbos,  
where together they researched  
the botany and zoology of the island.  
Aristotle married Pythias, Hermias' adoptive  
daughter. She bore him a daughter, whom

they also named Pythias. Soon after  
Hermias' death, Aristotle was invited  
by Philip II of Macedon to become the  
tutor to his son Alexander in 343 BC. By  
335 BC, Aristotle had returned to Athens,  
establishing his own school there known  
as the Lyceum. Aristotle conducted courses  
at the school for the next twelve years.  
While in Athens, his wife Pythias died and  
Aristotle became involved with Herpyllis of  
Stagira, who bore him a son whom he  
named after his father, Nicomachus.  
According to the Suda, he also had  
an eromenos, Palaephatus of Abydus.

This period in Athens, between 335 and  
323 BC, is when Aristotle is believed to have  
composed many of his works. He wrote many  
dialogues of which only fragments have  
survived. Those works that have survived are  
in treatise form and were not, for the most  
part, intended for widespread publication;  
they are generally thought to be lecture aids  
for his students. His most important treatises  
include *Physics*, *Metaphysics*, *Nicomachean  
Ethics*, *Politics*, *De Anima (On the Soul)*  
and *Poetics*.

Aristotle not only studied almost every  
subject possible at the time, but made  
significant contributions to most of them. In  
physical science, Aristotle studied anatomy,  
astronomy, embryology, geography,  
geology, meteorology, physics and zoology.  
In philosophy, he wrote on aesthetics,  
ethics, government, metaphysics, politics,  
economics, psychology, rhetoric and  
theology. He also studied education,  
foreign customs, literature and poetry.  
His combined works constitute a virtual  
encyclopedia of Greek knowledge.

In 322 BC, Athenians Demophilus  
and Eurymedon the Hierophant denounced  
Aristotle for impiety, prompting him to flee to  
his mother's family estate in Chalcis. He died  
in Euboea of natural causes later that same  
year, having named his student Antipater as  
his chief executor. Cassandros, the new king  
of Macedonia, finally brought his ashes to  
Stageira, where they were placed in an altar  
in front of the City's Prytaneion.



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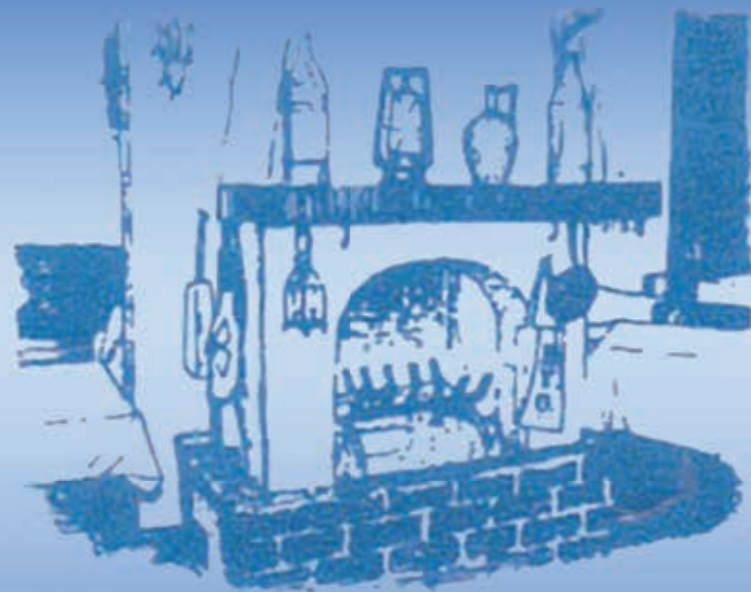




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We thank the Ministry of Culture and Sports – Ephorate of Antiquities of Pella for kindly granting permission to reproduce the cover image of Alexander the Great.



[2] Perfect imperfect dinner of lamb and eggplant and wine. Shot by Will Neill.



[1] View from apartment 401 of the Shine Dome and a man crossing the road. Shot by Will Neill.

Recognize yourself in he and she  
who are not like you and me.  
*Carlos Fuentes*

[3] Ken Neale lying on the Monster Salon room floor. Shot by Ross Honeysett.



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