

How did Macedonia treat its foreigners in the 4th century BCE?

Macedonians are considered by many to be the same as the Greeks, however, according to the discourses of Isocrates to Alexander the Macedonian peoples are separated from the Greeks and in turn Barbarians.¹ Or as Barbarians by Demosthenes who has a strong dislike for the Macedonians evident in his orations² Foreigners could have been treated similarly due to the closeness of the geographic and cultural position of the two entities.

Barbarians and foreigners can be a coupled concept in the ancient world as all peoples considered barbarians are foreigners but not all foreigners are labelled barbarians. The reasoning for this lies in the idea that people that come from another polis in Greece to another are foreigners in the regard that they are not from that area. However, Barbarians are distinctly non-Hellenes.³ Isocrates states in his correspondence to Philip II that "if by your hands they (Barbarians) are delivered from barbaric despotism and are brought under the protection of Hellas"⁴ which leads a reader to consider that the Macedonians were considered Hellenes but conversely as Foreigners and Barbarians, this could be credited to the Macedonian system of monarchy.

Foreign Traders were treated differently depending on where they are from as is seen in Aristophanes *Acharnians*⁵ Where a trader from Megaria is set upon by an informant after Dicaeopolis set up a market who asks "Am I not to expose the enemies of our people (Athenian)" when confronted by Dicaeopolis. While this is Athens and not Macedon we can imagine there will be some similarities between the two in regards to how traders are treated if they are considered enemies of the polis. It should also be mentioned that Aristophanes drama is a comedy and therefore certain aspects may be exaggerated for comedic use.

Foreigners may have been treated like this due to the inherent aversion for outsiders principally those from outside the Greek world, especially from the east to Persia. ⁶ This dislike is apparent as a result of the numerous conflicts between the Greek peoples. This coupled with the derogatory terms used to describe barbarians the word becoming synonymous with uncultured and uncivilised peoples.

Policies on outsiders amongst the greek and Macedonian states is quite isolationist in both cultural and legal respects, to own land outright you had to be a citizen of a polis, as a free foreigner you could own buildings but not the property as such as a foreigner in Macedon it is highly likely that it is somewhat similar in presentation and execution as it is in Athens. Macedon most likely followed similar customs to citizenship as Athens and other major Polei, it is suggested that after a certain number of days up to a month a free foreigner would have to register and pay taxes.⁶ Their contributions could well earn them enough notice by the citizens of to potentially consider giving an extraordinary foreigner citizenship, this would most likely be in the form of financial offerings to the maintenance or construction of public works of the polis the free man currently resides in.

Being a foreigner can lead to a measure of distrust in smaller communities as seen in the modern world and mentioned throughout folklore and legends in history. However, within developed population centres the issues surrounding being foreign are likely to be more dependent on the

¹ Isoc. Or. 5,154

² Dem. Or. 9,31

³ Hdt. 5,22

⁴ Isoc. Or. 5,155

⁵ Arist. Ach. 805

⁶ Konrad [2006]

trade flow in the settlement, and large population centres are likely to contain large numbers of traffic via trade.

In conclusion, the position of foreigners in classical Macedon likely mirror those of Greek poleis to a certain extent in that there exist settled foreigners, and Barbarians, those who exist beyond the 'Greek world' and that it is possible for a free or freed man to ascend the social ladder to citizenship in rare and expensive circumstances.

Word Count 673

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