

A NEW LOOK AT A DEFAMED CULTURE HERO

# ALEXANDER THE GREAT

## RECLAIMING THE TRUE LEGACY OF A CULTURAL ICON

WESTERNERS, INCLUDING AMERICANS, have come to believe that our ancestors and cultural forebears were effeminate, egalitarian, multiculturalist liberals. Instead of watching Oliver Stone's Hollywood propaganda or reading glossy disinformation books, we should be reading the great, untainted history books our forefathers used to read when our nation was still strong, with men educated on the classics. Don't allow Hollywood to tarnish our idols by portraying them as degenerates and psychopaths. If you want to find out who Alexander the Great really was, there have been authentic history accounts of him written in antiquity, such as the works of Plutarch, readily available in modern English translation.

BY PETER PAPAHERAKLES

Alexander the Great (356-323 B.C.), born in Pella, Macedonia, was perhaps the most powerful personality to have walked the face of the Earth. No one in history has had such a profound effect on civilization, having conquered almost all the "known world" of his time before his 33rd birthday and spreading the Hellenic institutions and language, which became the standard of the world.

He is widely considered the best general who ever lived, having never lost a battle in his 11 years of campaigning, while leading his troops from the front, a practice long for-

gotten by the boardroom generals of today.

Plutarch (A.D. 46-120), the great Greek historian, wrote of Alexander:

"Alexander had light skin, blond hair and melting blue eyes. . . . Action and glory, rather than pleasure and wealth, were what Alexander wanted from life. Fame was his passion. He wanted a kingdom involved in trouble and war, where he would have an ample field to exercise his courage and make his mark on history. He disdained a life of comfortable sloth. This young warrior was always a great patron of the arts and of learning."

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**The most famous image of Alexander the Great** is this Roman mosaic found in the House of the Faun, Pompeii, Italy, showing the victorious conqueror in the momentous Battle of Issus against Persian King Darius in 333 B.C. Had Alexander not died at a young age, he would have added Arabia and most of Europe to his empire, and there would never have been a Roman empire. The history of the Western and Eastern worlds would have been very different indeed.



**As the son of the powerful King Philip** of Macedonia, Alexander the Great (left above) was privileged to be tutored by the world's foremost living scholar, Aristotle (right). Alexander once wrote to Aristotle: "For my part, I assure you, I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion." It would appear that Alexander received from Aristotle not only his public doctrines, but also something of those more abstruse and profound theories which philosophers reserved for oral communication only to the initiated.

Plutarch goes on to describe how a young Alexander showed his precociousness by taming Bucephalus, the horse he would ride for most of his life, when no one else could.

Alexander had noticed that the horse was afraid of its shadow, so he turned it to face the Sun and then jumped on its back and rode it at full speed.

"O my son," said King Philip with tears in his eyes, "find yourself a kingdom equal to and worthy of yourself, for Macedonia is too little for you."

Plutarch continues: "After this, Philip sent for Aristotle to be Alexander's tutor. Ordinary teachers would not be enough for Alexander, who could easily be led by reason but refused to submit to compulsion. All kinds of learning and reading interested him, but Homer's *Iliad* was by far his favorite book. He always took a copy, annotated by Aristotle, along on his campaigns.

Aristotle had a profound influence on Alexander, who said he loved Aristotle as much as Philip—his father, he said, had given him life, and his teacher had taught him to use it.

This influence Aristotle had on Alexander cannot be overstated. The historic merging of these two giants has had

a most profound effect on Western civilization, incomparable to any other pairing.

Had these two men not interacted, the world as we know it would never have materialized. Aristotelian thinking is the bedrock of our civilization. No one has singlehandedly contributed more to the formation of Western thought.

Aristotle was the culmination of three generations of the top thinkers of the golden age of classical Greece. He was the best pupil of Plato, who in turn was the best pupil of Socrates. The wisdom Aristotle possessed was staggering, and he imparted all that wisdom to Alexander, himself the embodiment of Apollo or Achilles, who then spread it throughout the known world with the vim and vigor of a 20-year-old.

Alexander the Great, then, was the personification of perfection in that he had the fair beauty and vigor and enthusiasm of youth, the bravery and discipline of a seasoned warrior, and the knowledge and wisdom of a philosopher.

It is disappointing to see a Hollywood depiction of him a few years ago (2004) that seemed to portray a less flattering image of him.

The film was made by Oliver Stone and was titled simply *Alexander*. Stone, of course, is a master director with many important films to his credit, including *Platoon*, *JFK*, *Nixon* and many more. Many of his films, however, although brilliantly done, with all-star casts and big budgets, seem to have some propaganda involved.

*W*, for instance, totally misportrayed George W. Bush as a fairly intelligent, patriotic president who sincerely believed he was on a mission from God to save the United States, whereas anyone who knows anything about what 9-11 was all about knows “W” is a criminal idiot who sold us out to his mass-murdering globalist masters.

Stone’s movie *JFK* is likewise a major disinformation “flick.” Although very well made, with at least a dozen actors who alone could carry a movie, it cleverly co-opts the growing number of Americans who have lost faith in the Warren Commission version of the assassination story and leads them down a dead-end street of confusion about whodunit without ever mentioning the real culprits.

*Nixon* has similar shades of propaganda, distorting Richard Nixon’s character flaws, without showing what the Watergate affair was really about. Again, the excellent acting by Anthony Hopkins and Paul Sorvino carry the movie. Sorvino is so good as Henry Kissinger, we are left believing Kissinger was a great and loyal staff member.

*Alexander* is another well-made piece of propaganda. In fact it is so well made that you may not notice that Stone has utterly humiliated Alexander the Great and the Greek—and thus the Western—ideals he represents.

First of all, the leading actor, who plays Alexander, is miscast. Instead of having someone like Russell Crowe play Alexander, Stone has Colin Farrel play the role, an actor who has no heroic qualities.

Furthermore, his dyed blond hair looks ridiculous because, in several instances, at least an inch of brown roots betrays it as a bad dye job. Of course, Hollywood can do better than that, unless their intention is to humiliate the lead character and protagonist. Alexander was a natural blond.

But the worst humiliation is that he is portrayed as a homosexual.

We don’t mean just allusions to possible homosexuality. The makers of the film actually show him in bed with another man, kissing and fondling each other. And that man is only Alexander’s “boytoy.” He also has another man, Hephaestion, with whom he is deeply in love.

If that is not enough to make you angry, they show his



## THE GORDIAN KNOT

Perhaps nothing demonstrates Alexander’s dynamic personality better than the case of the Gordian knot, symbolizing a bold solution to a complex problem. Early into his campaign of conquest in 333 B.C. when Alexander crossed over into Asia Minor he came upon a city in Phrygia named Gordium. Gordium was the capital of Phrygia and long ago used to be called Telmisus.

At one time the Phrygians were without a king, and an oracle decreed that the first man to enter the city driving an ox-cart should become their king.

A poor peasant named Gordias was the first one to ride in on an ox-cart with his wife and son, Midas, and was immediately declared king by the priests, and they renamed the town after him. Midas went on to become the legendary king whose touch turned everything into gold, according to myth.

In gratitude to Zeus, Midas dedicated the cart to the god and placed it near the temple of Zeus on Gordium’s acropolis. The cart’s yoke and pole were bound by an immensely complex knot made of many tough thongs of cornel bark, which had proven impossible for anyone to untie.

It was foretold that the man who contrived to undo the knot would become lord of all Asia. It was unthinkable that Alexander would leave the city without attempting to undo the knot. Upon assessing the impossibility of untying the knot, Alexander, not one to accept defeat, drew his sword and slashed the knot open, thus laying claim to its prophecy and in fact becoming the lord of all of Asia.

# A GOOD SOLDIER, ABOVE ALL

Alexander's bravery was famous. Not only did he lead from the front while wearing brightly colored plumes on his helmet, clearly revealing his identity to the enemy, but also he was often the first to storm city gates and climb over castle walls, which nearly cost him his life on one occasion in India, when he took an arrow in the chest.

One thing he would not tolerate was any disrespect to his reputation as a brave soldier, which was more precious to him than his life and possessions. He often challenged his generals to a competition of who had the most battle scars, pointing out that, in addition, all of his were in the front.

Unrelenting about military training and physical fitness, he constantly prodded his men to stay fit.

"Those who labor sleep better than those who are labored for, and luxury leads to slavery, while royalty goes with pain and work," he told his men. "Haven't you learned yet," he scolded them, "that the honor and perfection of our victory consists in avoiding the vices that have made our enemies so easy to beat?"

"You can't be a good soldier, unless you take care of the 'equipment' that is nearest yourself, i.e., your body, even though you might have splendid armor and a fine horse," he said.

He led by his own example in this. Instead of enjoying lazy days of pleasure, he hunted lions in his spare time. He also led by example in his unwillingness to receive special treatment in the field.

While in pursuit of Darius, the Persian emperor, Alexander and his men had covered 40 miles of desert in 11 days and were dying from thirst. A very small amount of water was found somehow, and a helmet-full was offered to Alexander. He promptly refused it, with thanks, because, he said, "There is not enough for everyone, and if I drink, the others will faint."

When his men saw this, they spurred their horses forward and shouted for him to lead them. With such a king, they said, they would defy any hardships.

father, Philip, raping another man on top of the banquet table during a big party, in front of everyone.

According to this movie, homosexuality was rampant in ancient Greece. There are over two dozen scenes and conversations in the movie that either show men having sex, kissing, fondling each other, wearing mascara and other makeup, or just talking about homosexuality as a positive or acceptable practice.<sup>1</sup>

At an early point in the film, when Alexander was about 12, there is a scene where Aristotle is teaching Alexander and his classmates about the merits of moderation, when one of the students asks: "How about Achilles, master, was he not excessive in his revenge on Hector?" Aristotle explains that Achilles was crazed with grief over his dead "lover" Patroclus. Then he continues: "When men lie together in lust, it is a surrender to the passions, but when men lie together and knowledge and virtue are passed between them, that is pure, and excellent."

This is the root of Stone's propaganda.

Has Stone, or his assistants, ever read the *Iliad*? Nowhere in the *Iliad* does it say Achilles and Patroclus were lovers. It says they loved each other and were good friends, but not that they were lovers. They lived together, but not because they were lovers. Actually they were not only friends, they were cousins.

Achilles was not crazed with grief over his dead "lover" but over his dead cousin and friend. Was this an honest mistake by Oliver Stone? Of course not. Actually his whole propaganda movie is based on this lie.

Achilles was the hero of the Trojan War and the *Iliad*. Alexander idolized Achilles for several reasons:

He considered himself a descendant of Achilles. He admired the bravery of Achilles. He was blond and blue eyed like Achilles.

If Oliver Stone portrays Achilles as a homosexual (he even has Aristotle praise his "gayness"), then Alexander's alleged homosexuality is thereby legitimized.

The movie always draws parallels between Achilles and Patroclus, on the one hand, and Alexander and his friend Hephaestion, on the other.

Also the portrayal of ancient Greece in general being openly agreeable to homosexuality made the whole premise of Alexander's alleged perversion much more believable.

If one examines the attitude of ancient Greeks toward homosexuality, he will find that they were far less tolerant toward it than we have been made to believe.<sup>2</sup> In fact, homo-

sexuality in ancient Greece was punishable by death.<sup>3</sup> Similarly, there is absolutely no evidence of Alexander's homosexuality or bisexuality.<sup>4</sup>

He was a man's man in the finest sense, and preferred spending time with his generals more than pursuing women, which hardly makes him other than heterosexual.<sup>5</sup>

Plutarch says: "Alexander was always very chaste and courteous in his relations with the opposite sex, and he had a great respect for the institution of marriage. He used to say that two things reminded him that he was human and not a god: sleeping, and the act of generation, as if to say that both weariness and lust are produced by the same weakness and imbecility of human nature."

At one time, it is alleged, a young Alexander was offered a woman to mate with, which he refused because she was married. As absurd as it seems, his detractors have taken that incident as a "clue" that he was "gay."

What we are seeing here is another Hollywood promotion of radical cultural distortion. Cultural subversives portray not only Alexander but much of the entire ancient Greek population as homosexual, bisexual and every other shade of queerness.

We are supposed to believe that the ancient Greeks were so "uninhibited" about mating that they responded to their sexual inclinations without being judgmental and prejudiced about gender. Today young people are conditioned to believe that sexual relations are something you have at the drop of a hat.

It is not only Oliver Stone who promotes this sleazy propaganda against ancient Greece. Academia and Hollywood alike have been spreading this cultural filth for decades.

In researching this article, this writer came across well-made, glossy-paged hardcover coffee table books about Alexander that cleverly sneak in culture distortion amid beautiful pictures and apparent praise for Alexander and Achilles. It is almost as if they were all written by the same author.



**Alexander rides victoriously into Babylon** in 331 B.C., shown above in a 17th-century painting by Charles le Brun. He had just become the undeniable master of Asia, as foretold by an oracle. Alexander annihilated Darius III's large army with a compact, well-trained army of Macedonians in the Battle of Gaugamela, one of the greatest military clashes in history. Darius's army, no match for Alexander's intensity and masterful strategy, suffered a crippling blow at Gaugamela. Since embarking on his quest to conquer Persia in 334 B.C., his obsession was to capture Darius alive. Over four years, the two armies clashed at three major battles: Granicus, Issus and Gaugamela. Darius managed to escape on horseback during the last two battles. After Babylon, Alexander resumed a relentless pursuit of Darius, who was on the run with the remnants of his army. Betrayed, Darius was stabbed and left to die. After covering 400 miles in 11 days, Alexander and 160 of his men caught up with Darius, who was on his last breath. Darius told one of Alexander's men that he was grateful for the courteous treatment Alexander had shown Darius's womenfolk, who he had captured at Issus. Darius died before Alexander could see him, July 330 B.C. Alexander put his own cloak over Darius and lamented his death. The body was sent to Darius's mother for an honorable funeral.

# ALEXANDER'S MYSTERIOUS DEATH

BY PETER PAPAHERAKLES

Alexander died on June 11, 323 B.C. in the palace of Nebuchadnezzar II (king of the Neo-Babylonian empire), at the age of 32. He had planned a series of new campaigns, beginning with an invasion of Arabia, but he would not live to see them realized.

On his way to Babylon, local fortunetellers prophesied that he would die if he entered the city. But Alexander paid no attention. As he came to the walls, he saw some crows fighting with each other, and some fell near him. Even this “evil omen” could not deter him from entering Babylon.

“Contempt of divine power makes a man miserable, but, on the other hand, so does superstition,” says Plutarch. “Like water, it seeps in to fill the depressed mind with fear and foolish notions.”

Alexander drank heavily upon entering Babylon as part of a festival in honor of Hercules, or Herakles as the Greeks called him, and he caught a fever. After suffering for 12 days he died in Babylon. Plutarch goes on to mention rumors of possible poisoning but dismisses them as fabrications. Diodorus, Arrian and Justinus do not totally dismiss this possibility, but no one states with certainty that in fact he was poisoned.

After celebrating extensively for two days, Alexander downed a large bowl of “unmixed” wine (i.e., unwatered wine) in honor of Hercules, at which point he “gave a shout of pain as if struck through the stomach with an arrow,” said one historian. Other historians use similar language to describe the event.

The description of his reaction seems very consistent, but this in itself does not prove the wine was poisoned. If it was toxic, the prime suspect would be Antipater, Macedonian viceroy, a man at odds with Olympias, Alexander’s mother.

Antipater had been one of Alexander’s generals and had been summoned to Babylon by his chief. Alexander’s mother, a very difficult woman, had always com-



A portion of *The Death of Alexander the Great* after the painting by Karl von Piloty (1886).

plained to the great king about him. Antipater’s son Iollas was Alexander’s wine pourer, in an ideal position to slip poison—perhaps strychnine—into the king’s wine.

Did Iollas, acting on orders from his father, kill Alexander? That is one theory. Nevertheless, no convincing case has ever been made against Antipater and his sons, so it remains merely a rumor. Several natural and unnatural causes have also been proposed, such as his suffering severe wounds like the arrow he took in India, from which he never fully recovered, malaria, typhoid fever, meningitis, pancreatitis or some virus.

Plutarch might be correct in dismissing the murder theory. Maybe Alexander should have listened to the fortunetellers and never entered the wicked Babylon. But Alexander would not allow superstitions to rule his life.

Like his idol Achilles, he thought himself to be almost immortal; and like Achilles he was immortal—almost. ♦

There is no proof for their theory. At no place in any text does Homer or another ancient historian say or imply that Achilles and Patroclus were lovers.

If someone cannot conceive that it is possible for two cousins to have a strong bond of friendship with each other that would result in one fiercely avenging the other's death, but instead chooses to interpret that closeness as homosexuality, then that person himself is either perverse or has a deliberate agenda to defame the heroic glory found in the *Iliad*.

Anyone who has served in the military before it was overrun by girls and queers, for instance a Vietnam or World War II vet, knows that the bond a man shares with his comrades in arms who have faced death together repeatedly is a special relationship that he often never finds again in his life. That definitely does not mean that he was making "goo-goo eyes" at his buddies in the foxhole.

People who even consider that possibility must be mentally ill; they simply cannot accept a healthy agapic love between two men. They have to cheapen it and pervert it in order to make it something they can relate to. Those who have been hard at work distorting the values of Western culture for many decades now with polluted ideas of pseudo-equality, political correctness and multiculturalism see a patriarchal white male dominated society as something that needs to be destroyed forever in our collective psyches.

The root of our glorious Western civilization goes back to the basics laid down in the foundations of ancient Greece.

The propaganda portraying the Greeks as multicultural,

## THE SIEGE OF TYRE

Perhaps no other challenge in Alexander's campaign displayed his fierce determination more than the siege of Tyre. Tyre, the most significant port on the Phoenician coast, was really two cities, the old Tyre on the mainland, and the more important new Tyre on a small island half a mile out with walls soaring 150 feet high, straight up from the sea, making it seemingly impregnable. (See map lower left.)

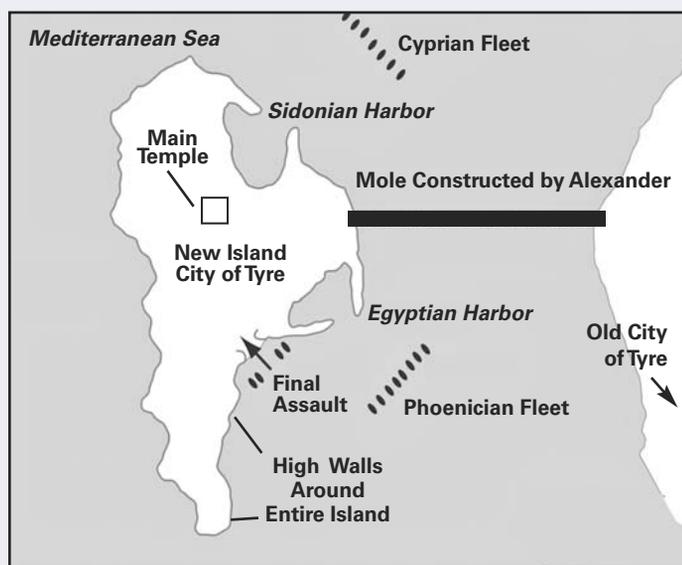
Nebuchadnezzar had laid siege to the city for 13 years, without success. When the Tyrians refused to surrender and even killed Alexander's messengers and threw their bodies from the walls, Alexander vowed to capture the city at all costs. He started dismantling the old city and cutting down the forests to use as material to construct a mole or causeway, connecting the mainland to the island. Thinking he was out of his mind, the Tyrians did not take him seriously, until they noticed he was making strong progress.

They sent ships to either side of the mole, to harry the workers with archers and slingers, successfully killing many of them. Alexander countered by building two enormous wooden towers on wheels and placing them at the end of the mole. Inside them, bowmen and light catapults, shielded by leathern screens, rained down arrows and stones on the ships. The Tyrians responded by rigging a ship full of naphtha, igniting it and steering it into the towers, burning them down, and shooting arrows at the workmen. Even the mole, partly made of wood, burned, and was filled with corpses.

Undaunted, Alexander built new towers, while having the mole's width doubled to 200 feet. The work involved in filling the area with rocks was unbelievably laborious as the water got deeper and the currents more turbulent.

Yet he doggedly persisted for seven months while at the same time recruiting ships and more men from Cyprus and nearby cities, inevitably building a fleet three times larger than the Tyrian fleet, while acquiring thousands of mercenaries and volunteers to help with the work.

He eventually reached the new city with the mole, breached its walls and conquered the city. He severely punished the Tyrians by crucifying 7,000 men of military age, and enslaving the remaining 30,000 citizens. He found very little resistance from other cities after making an example of the Tyrians. The mole he built, in 332 B.C., is still there today, transforming the island into a peninsula. ♦



politically correct egalitarian “fairies” has been relentless. Nothing could be further from the truth. In ancient Greece, homosexuality was punishable by death. Democracy was considered by nearly all political thinkers as the worst form of government. There is an ocean of difference between a republic—government by an elite—and a democracy. Only propertied white males were allowed to vote in Greece.

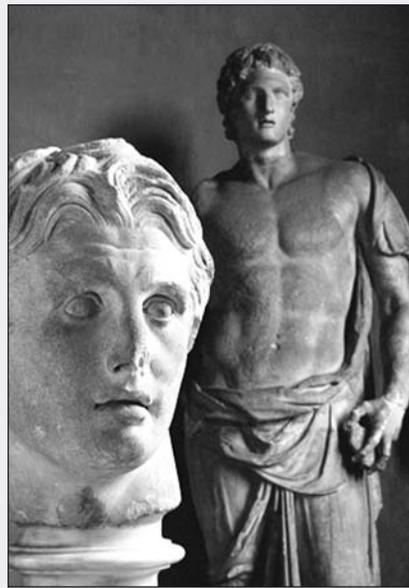
The many distorted lies and half-truths about Alexander and Greece in general have been systematically foisted on us repetitively through seemingly unrelated sources for a long time now with poisonous effect.

As a result, the unsuspecting public, unaware that the same sources of propaganda run through all the diverse outlets of information, education and entertainment—yet unwilling to believe “conspiracy theories”—are readily accepting of these warped interpretations of history without realizing that at the same time they are allowing their ideals to be tarnished bit by bit until they are left with no sense of identity and no sense of pride in the idols and role models they once admired.

A propaganda expert once said: “If you want someone to do what you want, don’t tell them what to do; tell them who they are.”

Our heroes and our ideals define our imagination of ourselves. They are our inspiration and guiding stars. They define who we are. If we lose our sense of who we are, we can easily be led to think we are something else—something the propagandists find more malleable to their own interests.

It should be considered our duty, in light of what the giants of our race have contributed to our civilization, to prevent the tarnishing of their legacy by being portrayed as sexual perverts or psychopaths or drunks or genociders. They have done infinitely more than we can ever hope to do



**Statue and bust** of Alexander the Great in the Istanbul archeological museum. The marble bust was found by archeologists working at Pergamum.

to promote the ideals of our Western civilization.

We must not allow those who seek to destroy our civilization to blaspheme their names, especially since their kind has only produced liars, cheats and criminals. Alexander the Great was, and will forever remain, great—despite the propaganda.

#### **A NOTE ON SOURCES:**

Plutarch, of course, is a key source. Diodorus, the Sicilian historian of the first century B.C., wrote about Alexander. Arrian, a Roman historian of the early second century A.D., also wrote about the famous Greek leader. Finally there was Marcus Junianus Justinus (appearing in the genitive as M. Juni-

ani Justini), also of the second century, and an anonymous Latin work of the same period known as *Historia Alexandri Magni*. Using these sources, one can discern who Alexander really was. ♦

#### **ENDNOTES:**

1 In the movie, Alexander himself wears mascara on a regular basis, as do Hephaestion and another general, Cassander. Alexander’s servant/lover Bagoas, a eunuch, is a full-blown transvestite. If one looks closely, there are fleeting scenes throughout the movie, especially during festivities, of men passionately kissing, androgynous creatures caressing, and even King Philip’s second wife appears to really be a man in “drag.” Alexander is portrayed as a big promoter of multiculturalism, miscegenation, homosexuality and even masochism. His simian looking wife Roxanne, who has zero personality, pulls a knife on him while they are in bed for the first time, and puts it against his throat, threatening to end his life. Alexander tells her he loves fearless women like her.

2 “Although for various time periods such relationships were temporarily tolerated, they were certainly not widespread.”—Lewis and Rhenhold, 1966.

3 “[I]t is also noteworthy that ancient Greek and Roman law made homosexuality punishable by death.”—Will Durant, *Life of Greece*, 1939.

4 “Alexander’s sexuality has been the subject of speculation and controversy. Nowhere in the ancient sources is it stated that Alexander had homosexual relationships. . . .”—Wikipedia.

5 “Alexander married twice: Roxanne, daughter of the Bactrian nobleman Oxyartes, out of love, and Stateira, a Persian princess and daughter of Darius III . . . as a matter of political interest. He apparently had two sons, Alexander IV of Macedon by Roxana, and, possibly, Heracles of Macedon from his mistress Barsine; and lost another child when Roxanne miscarried at Babylon. . . . Apart from wives, Alexander had many more female companions. Alexander had accumulated a harem in the style of Persian kings, but he used it rather sparingly, showing great self-control in pleasures of the body.”—Wikipedia.

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