Macedonia’s independence as a sovereign state ended after its last king’s defeat at the battle of Pydna in 168 BC. A republican Macedonia retained a formal autonomy until 148 or 146 BC as a Roman protectorate. From then on the permanent presence of a Roman governor reduced the former kingdom to a Roman province. Within that province, the survival of a distinct Macedonian entity with mainly festive attributions, the Macedonian koinon or ethnos, preserved a sense of a Macedonian identity at least until the beginning of the fourth century AD, from which period dates the last attestation of a person “ethnically” identified as “Macedonian.”

Later on, successive reforms, which carved up the province or extended its appellation into new regions, creating new administrative units, such as Macedonia Prima, Macedonia Secunda or Macedonia Salutaris, blurred the contours of this geographical term. By the beginning of the ninth century the “theme”—the new name of the administrative units which replaced the old provinces from the seventh century onwards—of Macedonia with its capital at Adrianople consisted not of Macedonian but of Thracian territories. During the Byzantine period Macedonia proper corresponded to the “themes” of Thessaloniki and Strymon. The Ottoman administration ignored the name of Macedonia. It was only revived during the Renaissance, when western scholars rediscovered the ancient Greek geographical terminology, which they used in a rather loose way, since they could not easily match it with the geographic realities of their time. The memory of the ancient Macedonian kingdom had nevertheless survived among the Greek literate public thanks to the popularity of the successive versions of the Alexander Romance, while in the Greek folklore...
king Alexander and Gorgona, his mermaid sister, had acquired the status of Panhellenic heroes.

It is only with the revival of classical studies that an interest in the antiquities of Macedonia began to emerge. Starting from Kyriacus of Ancona, Western travellers made their way through Macedonia recording the vestiges of its past. They were naturalists like Pierre Belon (mid sixteenth century), missionaries like P. Braconnier (first decade of the eighteenth century), physicians like Paul Lucas (first decade of the eighteenth century), scholars, like Jean-Baptiste Gaspar d’Ansse de Villoison (late eighteenth century) or diplomats like the count Choiseul-Gouffier and F. C. L. Pouqueville (beginning of the nineteenth century). Diplomats, who spent years in the same post, had better opportunities to work methodically. Such was the case of J. B. Germain (mid eighteenth century) who, as a French consular agent at Salonica, made a systematic record of the antiquities of that city. However, the most prominent specimens of Macedonian antiquarian-diplomats were unquestionably the French Esprit-Marie Cousinéry (end of the 18th-beginning of the nineteenth century) and the British William Martin Leake, who have left us the two-volume *Voyage dans la Macédoine* (1831) and the four-volume *Travels in Northern Greece* (1835) respectively.

With the liberation of Greece from the Turks a new era began, with the foundation of the Archaeological Society and of a series of foreign schools of Archaeology in Athens, starting with the *Ecole Française d’Athènes* (1846). The first professional archaeologists to explore Macedonia were two of its students: Alfred Delacoulonche and Léon Heuzey. The fruit of their joint travels were *Le berceau de la puissance macédonienne des bords de l’Haliacmon à ceux de l’Axius* (Paris, 1858) and *Le mont Olympe et l’Acarannie* (Paris, 1860) respectively. The consummation of Heuzey’s work in Macedonia was the official archaeological expedition which he undertook in 1861 with the support of the emperor Napoleon III, during

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