Strabo writes in his *Geography* that “All who wrote about Alexander preferred the marvellous to the true” (2.1.9). The *Alexander Romance*, a conglomerate of many different stories mingling the historical life of Alexander the Great with fantastic legends, certainly corroborates Strabo’s assertion. While far from an epistolary novel, the *Romance* utilizes letters as one of its primary tools for narration—letters of war to Darius as they contend over Persia, letters to loved ones back in Greece detailing his Eastern explorations, and finally letters to mythicized figures he encounters along the way, such as the Amazons. In this study, I zoom in on Alexander’s correspondence with the Amazons, showing the ways that it often mimics real letter-writing customs in the ancient world.

I then set the *Romance’s* Amazonian correspondence against Plutarch’s use of spurious letters as documentary evidence in his *Life of Alexander*, which claims more historical and “authentic” roots. However, I show that extricating fact from fiction can prove just as difficult in Plutarch as in the *Romance*; neither text is truly “historical,” and each text embraces inauthentic materials (especially letters) to further its Alexandrian stories. My paper also uses each text to think about pre-modern conceptions of communication and documents, and how letters specifically bleed through both real and imagined spaces, often telling of people characterized by their “Otherness.” Letters become road maps in each text, marking the author’s intention and cultural information at each stop along the way, so it is particularly fitting that letters convey space—space between the sender and the recipient, space traveled to convey the message, spaces described in the letters themselves. This creates a better understanding of late-classical and medieval sensibilities while speaking to more modern questions about intertextuality and cultural difference.