

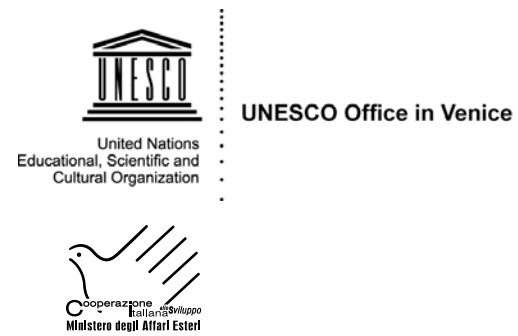
MACEDONIAN
CULTURAL
HERITAGE

ARCHAEOLOGICAL SITES



UNESCO Office in Venice

ISBN 978-608-4549-04-8



MACEDONIAN CULTURAL HERITAGE

This work has been published with the financial support of the UNESCO Venice Office – Regional Bureau for Science and Culture in Europe (UNESCO-BRESCE) and Cooperazione Italiana.
The designations employed and the presentation of the material throughout this text do not imply the expressing of any opinion whatsoever on the part of the UNESCO Secretariat concerning the legal status of any country or territory, city or area or of its authorities, the delimitations of its frontiers or boundaries. The author(s) are responsible for the choice and the presentation of the facts contained in this text and for the opinions expressed therein, which are not necessarily those of UNESCO and do not commit the organisation.

Skopje 2008

ARCHAEOLOGICAL
SITES

M A C E D O N I A N C U L T U R A L H E R I T A G E

ARCHAEOLOGICAL
SITES

M A C E D O N I A N C U L T U R A L H E R I T A G E

| | | | | | |
|---------------------------------|-----------------------------------------|----|--------------------------------------------|------------------------------------|----|
| ● Tumba Madžari | Skopje | 12 | ● Vardarski Rid | Gevgelija | 62 |
| ● Skopje Fortress – Kale | Skopje | 16 | ● The Town at Isar | village of Marvinci at Valandovo | 66 |
| ● Skupi | village of Zlokukani, Skopje | 20 | ● The Fifteen Holy Martyrs of Tiberiopolis | Strumica | 68 |
| ● Tauresium | village of Taor, Skopje | 24 | ● Antique baths | village of Bansko, nr. Strumica | 70 |
| ● Castel above the river Pčinja | Skopje | 28 | ● Carevi Kuli | Strumica | 72 |
| ● Stobi | Gradsko, Veles | 30 | ● Isar | Štip | 74 |
| ● Vrbjanska Čuka | village of Slavej, Prilep | 36 | ● Bargala | Štip | 76 |
| ● Styberra | village of Čepigovo | 38 | ● Morodvis | village of Morodvis, Kočani region | 80 |
| ● Markovi Kuli | Prilep | 42 | ● Viničko Kale | Vinica | 82 |
| ● Heraclea Lyncestis | Bitola | 44 | ● Grad | village of Grad, Delčevo region | 86 |
| ● Golem Grad | Prespa Lake, Prespa | 48 | ● Golemo Gradište | village of Konjuh | 88 |
| ● Lychnidos | Ohrid | 52 | ● Kokino | Kumanovo | 90 |
| ● Engelana | St.Erasmus, nr.Ohrid | 58 | ● Kostoperska Karpa | Mlado Nagoričino | 92 |
| ● Bay of the Bones | village of Peštani, Gradište, nr. Ohrid | 60 | ● Tetovsko Kale - Bal Tepe | Tetovo | 94 |

Since the time of cave lions and Paleolithic hunters, remains have been discovered that give meaning to the distant and misty beginnings of the existence of humankind on the soil of the ever promised land in the region of the mythical Balkans. The remains from the life in this period have been recorded in the valley of the river Babuna, that is, in the Makarovec cave near Kristiforovo in Pelagonia; even earlier traces of life have been recognized at the Paleolithic accesses on Mt. Osogovo. Their story reminds one of an Argonaut-like journey through time. From this Pleistocene distance, from this Old Stone Age onwards, everything changed. In fact, these regions were obviously strongly attracted, in the period that followed in prehistoric times, to the new Iron Age, to the so-called Neolithic revolution, i.e., to the idyllic period of the Neolithic civilization which began approximately 8000 years ago. The impressive terracotta idol figures of the Great Mother from Madžari and Govrlevo, the figurine of Adam of Govrlevo, the numerous cultural achievements of the Amzabegovo-Vršnik and the Veluško-Porodin cultural groups testify to this fact. From those times onwards, the 'promised land' of Macedonia, with its rivers and lakes, mountains and hills, valleys and dales and mild climate has been continually settled and this vibrant life can be still felt today. Although it appears as if those ages, known as the Eneolithic (Copper Age), Bronze Age and Iron Age will never return, yet, some time deep in our future, they will; the archaeological treasures -

the rich ceramic ware manufacture, bone, stone and flint stone tools discovered in the shore waters of Lake Ohrid - testify to this fact. These ages are 'flooded' with the highly significant artifacts known as 'Macedonian bronzes', small ritual objects in a variety of shapes which promoted the Iron Age on Macedonian soil in the archaeological world. The journey through time continues to the gold ritual masks and numerous other gold, silver, bronze and ceramic artifacts that have been discovered as funeral gifts that accompanied the deceased from the aristocratic circles in their tombs in Lychnitida, especially in Lychnidos and Trebeništa (present-day Ohrid region) in the 6th and 5th centuries BC. These treasures include the famed volute craters which emerge in the region of the valley of the river Vardar in the 'promised land' (Demir Kapija), while the famous figurine of the Maenad from Tetovo also dates from this period.

Early Antiquity and the "golden 4th century", when Macedonia ruled the world with its kings Philip II and Alexander III, left behind numerous archaeological artifacts and exceptional architectural structures, fortresses built of megalithic stone blocks (Lychnidos/Ohrid, Engelana near the Church of St. Erasmus, across Pelagonia) and structures known in scholarly circles as the "Macedonian type of tombs" (Ohrid, Pelagonia), while the Macedonian period in world history, with its promotion of the so-called Hellenistic culture (which is a sublimation of the Macedonian, Hellenic, Egyptian

and Asian/Persian cultures) represents one of the richest periods on European soil. Macedonia of that time abounds in archaeological artifacts made of gold and silver, in riches open to the whole world as they knew it; however, it was in this period that the so-called Macedonian schism began, and somewhat later, with the oncoming of Rome as the future world empire, the 'promised land' became the first Roman province in the Balkans. In fact, this period marked the beginning of the so-called Macedonian partition. Macedonian soil was being given away to those to whom it was promised by history. In the Roman period, as the Roman values gradually took root in all spheres of life in the already urbanized areas, the cities in Macedonia developed in circumstances of provincial peace and well being. This is evident from the excavations carried out in Stobi, Heraclea, Scupi, Syberra and Lychnidos. Stobi, which is situated at the heart of the Macedonia of this period, the mouth of two rivers (the Axios/Vardar and the Erigon/Crna Reka) is one of the most important cities which, in the Roman period, had exceptional privileges and minted its own money, as did Lychnidos as well, which was situated in the then Upper Macedonia; the fact that it stood on the shores of Lake Lychnidos (Lake Ohrid) and by the most famous Antique main road Via Egnatia made it an exceptionally wealthy and sophisticated city of that time. Scupi, the Roman colonial city of the period between the 1st and 3rd centuries, was among the largest in the Balkans, while Styberra near Čepigovo

(Prilep region) was, at that time, one of the larger Antique centres with workshops for building marble sculptures. The region of the 'promised land' was especially densely populated in Late Antiquity. This can be concluded on the basis of the presence of Late Antique grave structures made mainly of two-ridged roof tegulae; it was also the beginning of the Early Christian period, i.e., the TIME OF BASILICAS, monumental Early Christian buildings with resplendent architectural features and mosaic floors. The basilicas in Lychnidos (Ohrid) and Heraclea, with their depictions of cosmogony made with the magical multi-coloured pebbles, on subjects from the Christian faith, are especially important for this period within the Early Christian Mediterranean world. The world-known terracotta icons from Vinica, a collection absolutely rare in world religious art, also belong to this period. This is a period when Macedonia was 'promised by history' to the Byzantine Empire, this is the time of Emperor Justinian who, interestingly enough, is believed to have originated from a region in Macedonia, this is the time of the long, 'Argonaut-like' Byzantine journey across the high Balkan 'historical' mountains, a time when, in the 10th and 11th centuries, nine emperors from the so-called Macedonian dynasty sat on the imperial throne in Constantinople. Simultaneously, the Balkan regions were settled by Slavonic tribes (6th to 7th centuries) of whose material culture very little

remains. Nevertheless, the time of St. Clement (late 9th to early 10th centuries) is the golden period of the Slavonic peoples in the 'promised land'. It is the time of the activity of St. Clement's University and a time which, subsequently, resulted in the establishment of Samuil's mediaeval Slavonic empire. Samuil's fortress in Ohrid is the profane monument which evidently, in archaeological and historical sense, reflects this period of the Macedonian Slavonic domination over the other Balkan lands. The mediaeval cultural strata in the archaeological soil in Macedonia abound in testimonies to the achievements of the mighty Byzantine spring, which includes jewellery, glazed painted ceramic ware, metal objects and, especially, numerous individual and group finds of gold, silver and bronze coins unearthed on archaeological sites. With the exception of Tsar Samuil, who is without doubt the only emperor in European and world history who did not mint coins, since he probably did not dismount his horse for forty years and did not have time to organize the monetary system in his empire, other rulers left their mark not only in this domain, but also within the entire socio-political and religious life of the population of the empire. Finally, after a period of rule of Serbian kings in the 14th century, towards the end of this period Macedonia was 'promised' to the Ottoman Turks, in other words, it was part of the Ottoman Empire for more than half a millennium. Bearing in mind that the distance from

this period is constantly growing, especially with the beginning of the 21st century, archaeological research should include the exploration and scholarly study of this period in a much more serious manner. This is especially important since it was while it was part of this empire that Macedonia began its own battle, that is, it began to work in the direction of 'promising itself to itself' in the true sense of this phrase.

More than 4,700 archaeological sites have been identified on the archaeological soil of Macedonia. Only few of them have been explored or are sites with undergoing excavations. Here, we present twenty-eight of them which, in a certain way, reflect this country in its archaeological sense, a country which, regardless of the circumstances, represents an archaeological oasis, both in Europe and as part of the Mediterranean cultural complex.

Pasko Kuzman

● SITE: Neolithic Settlement of Tumba Madžari
● LOCATION: Skopje

TUMBA MADŽARI



The site of Tumba Madžari, situated in the present-day suburb of Čento, represents the most important Neolithic settlement in the Skopje Valley. It was discovered in 1961/2 during archaeological reconnaissance. The first archaeological explorations were carried out in 1978 by the Museum of Macedonia. The results revealed that this is a Neolithic settlement, with three phases during which it was settled. The stratigraphy of the settlement has a cultural stratum 2.40 m thick, and the pits are 2.80 m deep. This settlement reached its economic and cultural peak in the period between 5800 -5200 BC, i.e., during the phase Anzabegovo-Vršnik II-IV. The explorations carried out in 1981 revealed the first

structure identified as a shrine. Thus far, seven more such structures have been unearthed. The house that was discovered first was built in the traditional technique, with poles stuck into the ground, often flanked with stones/millstones. The patching shows that big hewn logs, whose imprints/traces are still visible, were built into the walls. On the outside, the walls were decorated with fingerprints in the shape of spirals terminating as primitive volutes. The house covers an area of 8 x 8 m and has a regular square form. The roof is double-pitched, made of straw and mounted on a wooden structure supported by thick poles on the outside, which stand on the front and west sides. The house interior is partitioned by a thin, irregular parapet. It separates two furnaces built next to it. For the first time in Macedonia, one small and two large painted amphorae have been discovered on a single site; their shape, texture and decoration with stylized floral elements were made by the hand of a highly gifted craftsman. A total of forty-five fully preserved vessels and numerous fragments have been discovered in this shrine/house. They include various pots, pythoses with barbotine ornaments, large frutaria with protruding ribs on the inside of the rim, plates, a small pyxis with plastic pintadera-like relief on the bottom and various small vessels. The askoses with their simple, but perfect form are especially

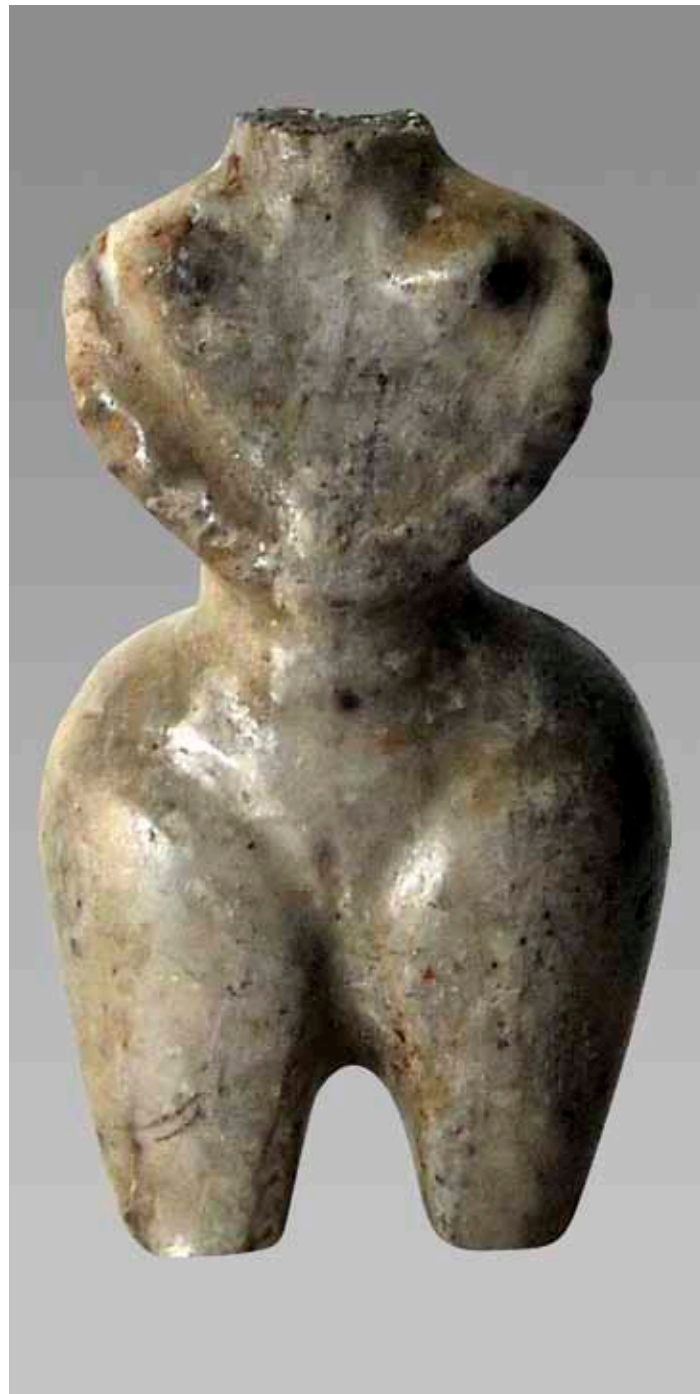




2



3



4

characteristic of Tumba Madžari. Decorated with feather-like barbotine, with four handles on the belly and one on the back, they resemble water birds.

In 2002, an earthen 'bath tub' was discovered as well, with finely smoothed walls and floor, and on it, salt crystals.

The terracotta figure of the Great Mother is the hallmark of the site of Tumba Madžari and this house. Its impressive dimensions (0.39 cm in height), the classical composed posture of the female figure rising above the house, watching over the house's hearth and tranquillity, makes this terracotta figure an exclusive artefact. Later research revealed other fragments of cylinders and a house with different dimensions and different hairstyles of the female figures. In general, the hairstyles speak of the exceptionally varied hairstyle fashion among the Neolithic women. Of special interest is an impressively sculpted man's head in natural dimensions. On the site of Tumba Madžari, specimens of anthropomorphic plastic art are numerous and greatly varied.

A random find from this site is a ceramic head of a ram (bull), a bucranion, dated to the early Neolithic period.

Other exceptional zoomorphic depictions include a goat and a centaur with receptacles on their backs.

The tools discovered in Tumba Madžari include weights for a vertical loom, bi-conical weights (reels) for fishing nets, numerous bone spatulas standard in shape, awls/bradawls and needles. Flint artefacts include small flint knives, cutters, stone mortars and millstones.

The analysis of animal and bird bones from this site indicates that the Neolithic man provided his meat exclusively from his livestock, and very rarely by hunting and fishing.

Dragiša Zdravkovski

Bibliography: B. Санев, Неолитско светилиште од Тумба во Маџари, Скопско, Maced. acta archaeol. 9, Скопје 1988, 9-30; A. Москалењска, B. Санев, Preliminary analysis of bone remnants of animals from the Neolithic Archaeological site Tumba Madžari near Skopje, Maced. acta archaeol. 10, Скопје 1989, 55-75; B. Санев, Тумба Маџари, Археолошка карта 2, Скопје 1996, 377-378; Д. Здравковски, Среден неолит во Горновардарскиот регион (магистерски труд), Скопје 2003, 100-112.



5



6



7

THE SKOPJE FORTRESS - KALE



The Skopje Fortress holds the most prominent position in the central area of the city of Skopje. It stands on the long ridge of sediment sandstone that stretches along the east bank of the Vardar in the N/S direction, on its southern, most prominent part. The entire cultural and political history of the city is practically linked with this area. It was inhabited as a settlement as early as in prehistoric times, more specifically, in the Eneolithic Age. Beginning with this, the earliest settlement, and through certain periods in the Bronze and the Iron Age, the intensity of the settlement of this area varied, until the time prior to the establishment of the Roman government in Macedonia. However, this area was settled with highest intensity as a mediaeval fortress, more precisely, as the Upper Town of

the mediaeval Skopje. As such, it was reconstructed in the periods that followed, at the time of the Ottoman conquest, and remains in use to the present day.

In prehistoric times, there were at least three settlements (Eneolithic, Bronze Age, Iron Age), while in the Middle Ages and the Ottoman period, at least three other settlements were consecutively built (the first between the 10th and 13th or 14th centuries, the second between the 14th and 17th centuries and the third between the 18th and 20th centuries).

The earliest finds from the Skopje Fortress are the remains of the very first settlement from the Copper Age (Eneolithic) or the 4th millennium BC. Various structures, mud huts or semi-mud huts which served as dwellings, cult structures or waste or storage pits were dug into clay subsoil.

In the next period, the Bronze Age, i.e., during the 3rd and 2nd millennia BC, prehistoric way of life continued, this time in a smaller area, limited mainly to the northeast parts of the Fortress. In addition to numerous movable finds and remains of dwelling structures, ceramic ware kilns and other remains of material culture from all the stages of the Bronze Age have also been recorded in these strata.

The latest prehistoric settlement, that from the Iron Age (first half of the 1st millennium BC) marked the continuation of life, this time concentrated on a new site, primarily in the southeast parts of the Fortress. The





2

exploration of this settlement revealed the customary remains of prehistoric architecture or houses with a rectangular floor plan, and a wooden construction of poles and wickerwork.

No significant traces of life in the second half of the 1st millennium BC have been discovered yet; however, certain finds confirm the assumption that some activities did take place on the site of the Fortress during the 4th century BC. The remains of settlements from the phase that followed belong to the mediaeval city. Its uninterrupted and turbulent historical development as a genuine urban centre (mediaeval Skopje) which continues to this day began approximately in the late 10th century or at the time of Samoil.

It was originally protected with ramparts that display high-quality masonry, and which completely encircle the area, forming a unique fortification system built according to the highest standards and with the best building techniques of the period. The numerous coins from the 10th and 11th centuries, burials made by the interior side of the south

rampart, war axes and arrows, ceramic ware and other small finds which date from the same period suggest that at that time, the Fortress probably functioned as a large military castrum.

Along the south rampart, remains have been discovered of numerous wooden structures with waste pits, hearths, kilns and traces of metallurgical activity, warehouses and workshops, i.e., blacksmith shops where weapons were made and repaired. Of special significance for this city was the south entrance to the fortress, with all the accompanying elements. It continued to be used and was repaired several times in the following centuries as the main entrance, both to the later mediaeval and early Ottoman fortress.

Remains of a cobbled surface - a path, which ran along the interior side of the south rampart and led to the higher parts of the hill on which the fortress stands were discovered in the section which is a continuation of the entrance segment of the fortification.

All the remains of this, provisionally termed Samoil phase

are accompanied with finds of coins known as anonymous follises and of the emperors Basil II, Nicephoros III and Michael VII, all dating from the 10th and 11th centuries. The cultural strata of the settlement from the 12th and 13th centuries, or from the time of the reign of the Comnenus dynasty, reflect the role of Skopje as a genuine centre of the wider Balkan region. The numerous finds of lead seals, coins, remains of developed metallurgical activities and manufacture of ceramic ware, as well as a variety of finds from daily life testify to this. In this sense, the luxurious dish ware decorated with painting, engraving and glazing stands out as superbly manufactured artwork. Some of the dishes discovered are genuine works of art, while the entire collection of this ceramic ware is among the largest and most valuable in the Balkans.

In the course of the 13th century, life in Skopje's Upper Town continued with the same intensity. The ramparts were reconstructed and surrounded an entirely new urban area, while the city was further fortified with surrounding walls and the so-called Lower Town (suburbium). A church with a cross-shaped interior and a necropolis around it was discovered on the highest and most dominant part of the Fortress, in the southeast part of the city. According to written records, other churches stood there as well, inside the Skopje Fortress, dated to the same period. In 1391, Skopje was captured by the Ottomans, who destroyed the city and parts of the city ramparts. After these events, the Fortress was used for other purposes and served as a military barracks. The buildings and the entire cultural inventory that have been discovered and which are dated to this period reflect activities customary for a fortress that served this purpose.

Dragi Mitrevski

Bibliography: А.Дероко, Средњевековни град Скопје, Споменик САНУ 120, Београд 1971; Микулчиќ, Старо Скопје со околните тврдини, Македонска книга, Скопје 1982; И. Микулчиќ, Средновековни градови и тврдини, МАНУ Книга 5, Скопје 1996; Микулчиќ, Антички градови во Македонија, МАНУ Книга 8, Скопје 1999; Д. Митревски, Скопска Тврдина-Ревивал, Музеј на град Скопје, Скопје 2007.



3



4

● SITE: Scupi
● LOCATION: village of Zlokukani nr. Skopje

SCUPI COLONIA FLAVIA SCUPINORUM



Scupi is one of the largest Roman cities in the Balkans with the status of a colony. It is situated 5 km northwest of Skopje, near Zlokukani, on the southwest slope of Zajčev Rid, left of the site where the river Lepenec flows into the Vardar. Its precise location was identified by Arthur Evans in 1883. Continuity of life on this site has been confirmed from the Bronze and Iron Ages to the 6th century BC. The beginnings of this city are linked with the incursions of the Roman legions in the late 1st century BC and the founding of the province of Moesia in 15 AD. The question concerning its previous status, i.e., whether it was a civilian settlement or a legion camp, remains open. During the Flavian dynasty, probably during the reign of Domitian, in 84/5 it acquired the status of a self-governing deductive colony (Colonia Flavia

Scupinorum) with the settling of veterans, mainly those from Legio VII Claudia. The original settlement was transformed into a complex Roman urban city with all the administrative, civilian and religious facilities and structures which the new conditions and circumstances required. It developed as an important administrative, economic, cultural, religious and transit centre of the province Moesia Superior. There is a reference to Stobi in Ptolemy in the 2nd century. During Marcus Aurelius, in 170, the Dacian Costoboci passed through it during their incursions towards Aegea. In 268/69 it was ravaged by the fierce hordes of Goths and Heruls/Eruli. In the late 3rd century it became the metropolis of the newly established province of Dardania, and in the 4th century it experienced once again great economic and urban growth. In the Tabula Peutingeriana (4th century) it is marked with a vignette as the province capital. During his stay in Stobi in 379 and 388, Emperor Theodosius I issued two imperial edicts. The city was probably not spared during the ravaging incursions of the Huns in 447. Between the 4th and 6th centuries it was an episcopal and metropolitan see. In 518 it was destroyed in a disastrous earthquake recorded in the Chronicle of Marcellinus Comes. After the renewal in the 6th century, urban life eventually ceased towards the end of the century, during Mauricius (582/3). It survived as a small rural settlement until the 10th and 11th centuries. Its urban features, the infrastructure and the high level of





2



3



4



5



6



7



8



9

communal living (water supply, drainage system, developed street grid with paved streets, public baths, floor heating, floor mosaics, decorated walls, paned windows) place Stobi at the highest civilizational scale among the Roman provincial cities.

The surrounding walls are in the form of an irregular rectangle (738 x 590 m), covering a surface of 43 hectares. The city plan has an orthogonal design. The streets, paved with massive stone slabs, run parallel with the rampart walls (SW/NE/NW/SE) and intersect at a right angle. The pavements are separated with curbs and are covered with porticos. Under and by the streets there is a sewage system for waste water, as well as a complex grid of clay and lead pipes for the supply of clear water. Throughout its historical

development, the city preserved its basic urban plan, with the same orientation of the building complexes and other structures, despite the fact that the dimensions and purpose of the city quarters changed in different periods. In terms of its urban design, judging from the scope of its exploration, these urban features are especially characteristic of the Late Antique Period (late 3rd and the 4th centuries.)

Several building complexes and structures have been completely or partially explored: the theatre (a grandiose structure with the unearthed contours of the skena, the theatre building and the auditorium, with luxurious architectural marble decoration) which belongs to the Roman type of theatres, built during Hadrian in the 2nd century; a horeum (a large-size public building which served

as a warehouse, built between the late 3rd and early 4th centuries); a city villa/domus (a private house with walls resplendently decorated with frescoes and private floor heating, built between the 3rd and 4th centuries); a civilian basilica (a representative and monumental public building with lavish architectural marble decoration and a mosaic floor, built in the 4th century); a city bath (a public building with floor heating and sections for hot and cold baths, built in the period between the 4th and 5th centuries); a three-nave Early Christian basilica with a baptistery on the south side, dating from the period between the 5th and 6th centuries); a small housing complex (private houses from the 6th century); several structures of unidentified purpose and part of the street grid (the cardo maximus, a crossroads

with two decumani, another cardo and a decumanus from the period between 4th and 6th centuries). The necropolises and other auxiliary buildings are outside the city walls. Approximately 1,000 graves from the southeast and northwest necropolises have been explored, which date from the period between the 1st and the 4th centuries, as well as parts of the Antique bridge across the river Vardar, a private villa and a Christian basilica in the village of Bardovci.

Lenče Jovanova

Bibliography: И. Микулчиќ, Скопје со околните тврдини, Скопје 1982; Б. Драгојевиќ Јосифовска, Inscriptions de la Mésie Supérieure (IMS), vol. VI, Scupi et la région de Kumanovo, Beograd 1982; Д. Корачевиќ, СКУПИ, Градска територија, Скопје 2002.

● **SITE:** Antique settlement of Tauresium
● **LOCATION:** village of Taor nr. Skopje



The Antique settlement of Tauresium is situated in the immediate vicinity of Taor, the village approximately 20 km S/E of Skopje.

Today, the village of Taor can be reached from two directions. The first direction is from the south and it connects it with the city of Skopje via the bridge across the river Vardar and the village of Orešani, while the second route is 3.5 km long, and the village is connected on its southeast side with the main road E 75.

In Roman times, these two directions from which the settlement could be accessed represented the main road along the flow of the Vardar (Via Axia) that ran along the north side of the settlement, which stretched from Scupi, through Stobi and to Salonica.

TAURESIIUM

This Antique settlement was first recorded by the English explorer, archaeologist and travel writer Arthur Evans more than one hundred years ago. On that occasion, he visited both Scupi and this settlement, identifying the latter as Tauresium, the native town of Emperor Justinian I (527-565), to which the Antique writer Procopius also refers.

Archaeological exploration of this site began in 2000 by the Skopje City Museum and has continued to this day. Today, this settlement is known as Gradište and is situated on the southeast periphery of the village of Taor, standing on a high hill that has an acropolis and two terraces, covering a total area of 1.6 hectares.

On the basis of archaeological exploration that has been carried out, three cultural horizons can be identified: prehistoric, Late Antique and early mediaeval.

The prehistoric cultural horizon belongs to the Early Bronze Age and is dated to ca. 2200 to 1700 BC. Its existence has been confirmed with several finds of small stone axes, short flint knives and a number of fragments of ceramic vessels, which were excavated in the Antique layers.

The presence of a Late Antique cultural horizon has been confirmed with numerous movable archaeological finds and various buildings. Two phases can be clearly identified in the stratigraphy of this horizon. The first





2

phase lasted from the 4th century to the early 6th centuries, that is, until the disastrous earthquake of 518, and the second phase, in the period after the earthquake until the end of the 6th century. The exploration of the first phase revealed remains of only one structure built of stone and mud used as binding material. In this period, the settlement had no defensive ramparts. In the second phase, after the earthquake of 518, the settlement was practically completely renewed, a defensive wall was built, as well as a water supply and

drainage system. As a consequence of the several raids of Avars and Slavs in the late 6th century, life in this settlement became extinct. The early mediaeval cultural horizon marks only a short period of existence. After a hiatus of two centuries, life in this settlement was renewed in the 9th and 10th centuries. The explorations that have been carried out on this site revealed a large number of movable archaeological finds. They include numerous fragments of ceramic vessels, fragments of glassware, window panes, jewellery



3



4



5



6

(earrings, fibulae, rings), bone artifacts, weapons, parts of military equipment, tools, objects from construction work, parts of locks and keys, about 250 coins, etc. In addition to these finds, fragments of architectural stone elements, such as several marble columns with bases, capitals and capitals decorated with Early Christian motifs have also been discovered as part of the first building. In our opinion, the most significant find among those that have been discovered thus far is the fragment of the mouth and neck of a pythos (storage vessel). The mouth of the pythos is decorated with the seal which is, in fact, the

monogram of Emperor Justinian I. This monogram corroborates the one hundred years old thesis of Sir Arthur Evans that the settlement near the village of Taor is the Antique Tauresium, the native town of Justinian I.

Kiro Ristov

Bibliography: Evans A., Antiquarian Researches in Illyricum, Part IV, Scupi, Scopia and the Birthplace of Justinian, Archaeology, Vol 49, 1, London 1885, 208-246; Микулчиќ И., Старо Скопје со околните тврдини, Скопје 1982, 103-106; Ристов К., Градиште-Таор, Прелиминарен извештај од истражувањата во 2000-2004 година, Maced. acta archaeol. 17, Скопје 2006, 215-230.

● SITE: Castel above the river Pčinja
● LOCATION: nr. Skopje

CASTEL ABOVE THE RIVER PČINJA



Today, the Castel above the river Pčinja is on the present-day territory of the Republic of Macedonia, 26 km southeast from the centre of Skopje, by the motorway Skopje-Thessaloniki. The settlement is situated on the orthographic line which marks the point where the mountain ranges of Mt.Šara and the Rodopes meet; hence, its dramatic and disastrous geological history persists to this day. The prehistory of the Castel is mystical and difficult to determine; therefore, until recently, researchers have been unable to unravel its genesis. The waves of the river Pčinja and the conquerors who burned it down during their raids often changed its colours and the structure of its population. Around 3500 BC, the insignificant village with its nameless dwellers was forced to dig trenches and erect palisades in

order to protect themselves from the raiders who came from the north. The answer to the question whether the land tillers and goat breeders by the river Pčinja belonged to the Brigues or were culturally close to them remains illegible on the historical pages. The few fragments of ceramic vessels that have been discovered, earlier in date than 1000 BC, come from the ceramic ware from which the members of the Paeonian tribes ate, vessel from which they fed, those Paeonians who fought on the side of the Trojans in the wars against the Achaians. As one of the northwest settlements which bordered with Dardania, the Paeonian settlement was undoubtedly administratively dependant on the urban centre of Bylazora built approximately 20 km from this site.

Its Macedonian period, from the 4th century BC to the 1st century AD, as well as its Roman period and the period until the 4th century are still veiled in mystery. As a castellion, this settlement acquired its strategic importance and played an important role in the 5th, 6th and 7th centuries due to the control it had over the Antique and mediaeval road from Thessalonica to Scupi (Skopje). In the fortress, the Christian population built a church in which it prayed until the early 7th century, when it was conquered by the barbarian tribes from the north. The church site itself is impressive and awe-inspiring, as it leaves the impression that it hovers above the river Pčinja. The stone mobiliary that has been discovered on this site testifies to the inventiveness, creativity and great originality of the stonemasons' feeling for artistic expression. At the same time, the local bakers, blacksmiths and traders led their daily lives on the tall cliffs near the Acropolis. It should be noted that only 5 km north of the castellion stands Bederiana, the native village of the Byzantine Emperor Justin I (518-527), the uncle of the great Justinian I (527-565). From the 7th to the 11th centuries this settlement and fortress fell into oblivion and was covered with the darkness of the Middle Ages. The revival of the Byzantine Empire in the 11th century restored it to life and the castellion gained in significance once again, a phase which persisted until the Ottoman conquest in the late 14th century. It is highly probable



that once a monastery stood on this site, a fact recorded in the imperial documents kept today in the Russian monastery of St. Panteleimon on Mount Athos. According to a document which dates from the 14th century, Jacob, metropolitan of Serres, was endowed with the monastery and the surrounding territory and property as an imperial gift, and was in charge of its administration. In all probability, he spent the last years of his life in a cell hewn in a cave under the steepest and southernmost cliffs at the foot of the castel. In the Middle Ages, the inhabitants of the castellion were buried on the westernmost stretch of land above the river Pčinja, the site where their graves have been discovered, as well as a

church in which the last rites for the deceased were performed. The kastrophylax had the best and most privileged view of the surrounding area, who administered the region from the highest pirg (tower). The tower and the residential area are the most impressive architectural complex which, today, can hardly be overlooked or ignored by the visitors; it is also very likely that they included chambers for concubines.

Кирил Трајковски

Bibliography: С. Новаковић, Законски споменици српских држава средњег века, Београд 1912, 694, 701; Т. Томоски, Овче Поле во средниот век. Год. 36. На Ф. Ф., 4 (30) Скопје 1978, 243-265; И. Микулчиќ, Летевци, Скопје, Археолошка карта на Р. Македонија, Т. II, Скопје, 1996, 375. И. Микулчиќ, Старо Скопје со околните тврдини, Скопје 1982, 91-92, 133-135; И. Микулчиќ, Средновековни градови и тврдини во Македонија, книга 5, Македонски цивилизации, Скопје 1996, 290-292.

● SITE: Stobi
● LOCATION: Gradsko, nr. Veles

STOBI



The archaeological site of Stobi is situated in the central part of the Republic of Macedonia, in the area where the river Crna Reka (the Antique Erigon) flows into the river Vardar (Axios). Since it was an important Antique crossroads, Stobi was marked on the Tabula Peutingeriana; therefore, in the middle of the 19th century, the European explorers easily established its position. Archaeological explorations began in World War I and, with certain interruptions, continue to this day. Although in scholarly circles Stobi is primarily known as an Antique and Early Roman city, archaeological finds testify to the fact that the site was settled continually since prehistoric times. The deepest layers have yielded fragments of ceramic vessels with typological and stylistic characteristics of the Late Bronze and Early Iron Ages (13th to 9th centuries

BC). Specimens of ceramics and bronze jewellery from the advanced Iron Age (8th to 6th centuries BC) have been discovered on a number of locations, while certain grave offerings date from the Classical Antique period and the centuries that followed.

The earliest reference to Stobi in written records can be found in Titus Livius, the Roman historian, who records the military victory of the Macedonian king Philip V over the Dardanian invaders "near Stobi" in 197 BC. According to Livius, Stobi was "an ancient city," a claim that has been confirmed by modern archaeology.

Immediately after the conquest of Macedonia by the Romans in 168 BC, Stobi became the centre of salt trade for the cattle breeders of the northern regions. At that time, the city was still situated only on the highest point of the site, covering a small surface of 3.5 to 4 hectares. At the time of Octavian Augustus, it rapidly spread, covering a surface of 20 hectares; now a fortified city, it acquired the status of an oppidum civium Romanorum, while as early as in 69 it already had the administrative rank of a municipium, a fact confirmed by the copper coins minted in the city itself, which minted coins as late as in the 3rd century.

During the Early Roman Empire and in its middle period, Stobi experienced rapid economic growth. It was in this period that the most exquisite buildings were erected: the City Gate with a triumphal arch, the resplendent house known as Casa Romana with coloured stucco decoration and frescoes, the monumental theatre built of white marble with red veins, the mysterious Arched Building also known as the Forum, in whose numerous niches stood gilded marble statues of deities (perhaps a Pantheon), architectural and cult architectural marble decorations on temples and other public buildings. The Jewish community in Stobi also built their synagogue. The overall prosperity and wellbeing were violently interrupted with the onslaughts and plundering of the Heruls/Eruli and Goths in 267/269. The city slowly recovered, while its urban features changed in Late Antiquity, acquiring the urban characteristics of the East





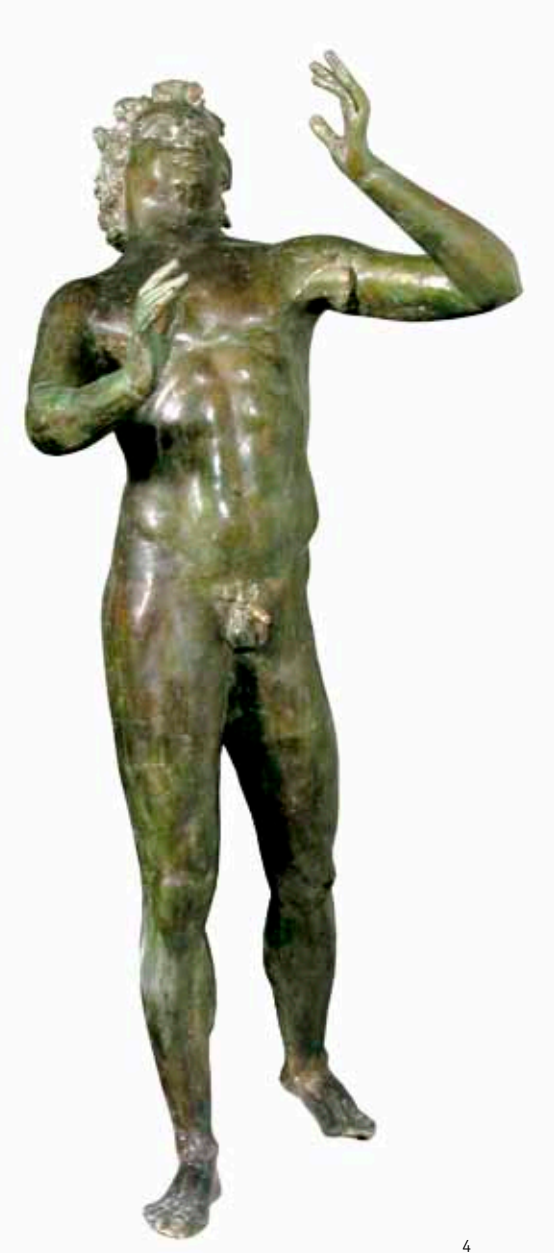
2

Mediterranean type, with the irregular grid of city quarters and large houses with interior peristyle courts decorated with resplendent fountains and mosaic floors. The houses of the collector Partenius, the Jewish rabbi Policharmosius and of Peristerius, the buildings known as the Casino, the Episcopal Residence and the North Palace, together with the public bath at the centre of the city, the street Via Sacra and the renewed fortification characterize this period. Stobi became an influential city in the Early Christian period as an episcopal centre which played an important role in the establishment of the new state religion. Bishop Budios was present at the First Council of Nicaea in 325, while other church registers and inscriptions discovered in the city reveal the names of six other bishops from Stobi. Four Early

Christian churches have been discovered in the city and three other churches outside the city walls. The majority of them have baptisteries. Among them, the largest and the most resplendent is the basilica of Bishop Philip from the first half of the 5th century, built above an earlier church, through two chronological phases. It is well known that during his stay in Stobi, Emperor Theodosius I issued two edicts that strictly regulated religious issues; however, the teachings of the learned philosopher Joannes Stobaeus who had still preached the old spiritual tradition have also been recorded. During the 5th and 6th centuries Stobi was exposed to destruction several times. In 447 it was conquered and burned down by the Huns, in 479 it was looted by the hordes



3



4



5



6



7



8

of Theodoric the Great, king of the East Goths and it was struck by an earthquake in the early 6th century; it continued to exist, but without its former urban features. A number of hidden hoards with coins dating from the eighth and ninth decades of the 6th century represent the last specimens of material evidence for the life in Stobi, whose fall into oblivion and cessation of life coincide with the incursions of the Kutrigurs, Avars and Slavs in the Balkan region.

Zoran Georgiev

Bibliography: Б. Сариа, Ископавање у Стоби, Гласник Скопског научног друштва I, Скопје 1925, 287-299; J.Wiseman and Dj. Mano-Zissi, Excavations at Stobi, 1970., American Journal of Archaeology, Vol.75, Washington 1971, 395-411; J.Wiseman, Стоби, водич низ античкиот град, Остин-Београд 1973; Иван Микулчиќ, Стоби, Магор, Скопје 2003.



9

● SITE: Neolithic Settlement Vrbjanska Čuka
● LOCATION: village of Slavej, nr. Prilep

VRBJANSKA ČUKA



The site of Vrbjanska Čuka near the village of Slavej was discovered in 1977 and is famous for a monumental 'sacrificial altar' discovered in a village house. The settlement, a fairly large, artificial mound rising 2.80 m above the surrounding terrain, is situated approximately 2 km south of the modern road Prilep-Kruševo. Archaeological research was carried out between 1979 and 1989. It revealed a Neolithic settlement of the mound type. A number of dwelling places and parts of houses were discovered, damaged by a large number of mediaeval pits. Characteristic of the Neolithic period are lavishly manufactured vessels, red baked, crudely made vessels and a variety of cult objects/sacrificial altars. Of special interest is the vessel in the form of a tortoise

decorated with many geometrical, circular red and white ornaments. In the Neolithic circle of Pelagonia, the tortoise was a totem, venerated because it carries its 'house' and always lives in it. This resulted with the emergence of the cult of the Great Mother, the basic cult of the Neolithic in Macedonia, with characteristic sacrificial altars.

In House no. 1 in this Neolithic settlement, an object was discovered which is, according to scholarly opinion, a sacrificial altar of cult character. That is why it was believed that the house was a shrine intended for the needs of the population of the settlement, and that the object represents part of a complex system of libation receptacles.

Its construction is complex, and consists of five quadrangular structures. The larger quadrangular structure (basin), 2 x 2 m in size, is built of massive earthen walls, open on the front side, while the corners are finely profiled, with prominent pilasters. On one of the lateral sides, a small plastic detail is connected with four lateral shallow receptacles arranged in a row, as in the small sacrificial altars of the table type, which resembles the capital letter M. This detail can be seen on the lateral side of the figure of the Great Mother on a throne with leopards from Çatal Höyük I, the ceramic sacrificial altar from Stenče (Gostivar) and other specimens. The four lateral receptacles stand on a joint base, with their bottoms on only slightly different levels. Their total length is 2 m, and in some of them there are traces of burning. Numerous shallow water vessels and shells have been discovered near these structures. Recent scholarly research, based on new archaeological evidence and analogies, maintains that the structure had a utilitarian purpose. It is highly probable that the four lateral recipients served as basins, used for the desalinization of the water in which cooking salt was crystallized. Similar structures from the site of Tumba Madžari and Stenče were used for the same purpose.



The analysis of the crust from the basin on the site of Tumba Madžari indicates that it is composed of salts. Salt is irreplaceable in the life of people and domestic animals and, perhaps, the owner of this structure in Vrbjanska Čuka produced domestic salt. With certain interruptions, this site was also settled in the Roman and mediaeval periods. Numerous fragments of ceramic vessels and roof tiles (tegulae), metal objects and coins unearthed during the excavations testify to this fact. It was inhabited from the middle of the 3rd to the 7th centuries.

The six graves without finds that have been discovered on this site date from the mediaeval period. More than 60 circular pits have been discovered which, judging from the archaeological finds discovered in them, probably served for the storage of food. They are also

dated to the mediaeval period.

The results from the exploration of the Neolithic settlement of Vrbjanska Čuka that have been carried out thus far include it among the most important archaeological sites in Pelagonia from the Neolithic period, that is, from the 6th millennium BC. The archaeological finds from this site are exhibited in the National Museum in Prilep.

Dragiša Zdravkovski

Bibliography: J.Тодоровиќ, Д.Симоска, Б.Китаноски, Осврт врз резултатите од археолошките истражувања на праисторијата во Пелагонија, Зборник на трудови 6-7-8, Завод, Музеј и Галерија – Битола 1987; Б.Китаноски, Врбјанска Чука, неолитската населба, Археолошки преглед 28 (1987), Ljubljana 1989, 47; Kitanoski B. Simoska D. Jovanović B. 1990 Die Kulturplatz auf der fundstätte Vrbjanska Čuka bei Prilep, Винча и њен свет, Београд, 107-111; А.Миткоски, 2005 Врбјанска Чука кај селото Славеј, Прилепско, Зборник Археологија 2, Скопје, 35-37; Д.Здравковски, 2006, Генеза и развој на Анзабегово-вршничката културна група, (докторска дисертација), Скопје, 104.

● SITE: Styberra
● LOCATION: village of Čepigovo, nr. Prilep

STYBERRA



The remains of the city of Styberra lie 16 km west of Prilep, at the mouth of the river Blato, where it flows into the river Crna Reka (Erigon). The earliest reference to this city comes from Polybius, and more detailed information is found in Livy and Strabo, who says that Styberra stands at the river Erigon and belongs to the Derrones. The ancient itineraria refer to the fact that Styberra is situated by the road Stobi-Heraclea. In the Tabula Peutingeriana, Styberra is not mentioned; however, in the Ravenna Geographer it is mentioned as Istubera, among the cities mentioned in the following order: Eristion, Ceramiae, Istubera and Heraclea.

The first archaeological research was carried out by N. Vulić in 1924. More detailed data on the existence

of a large Antique settlement was obtained with the archaeological research carried out in 1953 by the Archaeological Museum of Macedonia. Since the 1980s, the Institute and Museum in Prilep have been carrying out archaeological explorations of the open sites and conservation of the remains of the discovered structures. Archaeological research of the hill known as Bedem revealed parts of a Hellenistic rampart, the temple of the goddess Tyche and part of the complex of the Gymnasion. The Hellenistic city rampart, 3 m thick, whose remains have been discovered in the north and west parts of the hill, is made of broken local stone and built with the technique of dry-stone wall building. The temple of the goddess Tyche, the patroness of the city, stands on the west side of the hill, on one of the terraces which steeply descend from east to west. It is solid in structure, with massive walls made of broken stone, bricks and lime mortar, 10 x 10 m in size. The temple has a semicircular niche in the east wall and lateral niches in the south and north walls that bear inscriptions which refer to the donors. Portrait busts of Orestes and Phyloxenes, father and son, the prominent citizens of Styberra and the cult sculpture of the infant Bacchus have been discovered in the temple. The inscription in the central niche refers to the renewal of the temple in the 2nd century, i.e., in 126 AD, with the donation made by Anthestia Fusca.

On the lowest terrace, which gradually unfolds to the flat part of Bedem Hill and towards the river Blato, part of the remnants of the Gymnasion, a public building, have been excavated. The structures that have been explored are the peristyle with the atrium, a semicircular exedra, a heroon and a temenos which cover the surface of ca. 1,000 m². These structures are made of broken stone and brick, with lime mortar used as binding material and are covered with tegulae and imbrices. In the heroon and temenos which, on the east side, stand on the remnants of the Hellenistic rampart, the largest number of marble monuments and cult and portrait architectural stone elements has been





2



3



4

discovered. In Styberra, twenty-eight monuments with inscriptions of names of epheboi, deities and donors and twenty-seven cult and portrait statues have been discovered. The cult marble statues include those of Asclepius, Hermes and Bacchus, while the portrait statues represent women of the Herculanean type, male figures of kosmetes, torsos of epheboi, one imperial statue and one of a Macedonarch, a citizen of Styberra. The marble decorative elements belong to the Early Roman period. The most common finds among the movable artifacts include ceramic vessel fragments from the Hellenistic and Early Roman periods, relief ceramics



5

decorated with anthropomorphous and floral ornaments, as well as several fragments of terra sigillata. The most frequently encountered finds are Megarian bowls, smaller cups with one or two handles, shallow dishes on ring-shaped bottoms and kantharoi.

The beginnings of the city of Styberra are dated to the Hellenistic period, i.e., the 4th century BC. The city flourished in the 2nd century AD, when the renewal of its buildings was the most extensive. Four Macedonarchs came from the ranks of its citizens, one from the late 2nd century, Septimius Mestrius Lycon, and three from the early 3rd century, Septimius Silvanus Claudianus, Septimius Silvanus Nicolaus and Septimius Silvanus Celerus. Life in Styberra ceased in the second half of the 3rd century, suddenly and violently, for reasons still unknown. The time of its extinction coincides with the raids by the Goths and Heruls, who on two occasions sacked these regions.

Kostadin Kepeski
Liljana Kepeska

Bibliografija: Н. Вулић, Споменик LXXI – 1931, Београд; Ф. Папазоглу, Македонски градови у римско доба, Жива Антика, посебна издања, књ. 1, Скопје 1957; Л. Кепеска, К. Кепески, Истражувања на секторот „Б“, Стибера, Maced. acta archaeol. 11, Скопје 1990; К. Кепески, Депо од римски монети во Стибера, Maced. acta archaeol. 13, Скопје 1993; К. Кепески, Торзо од Стибера, Maced. acta archaeol. 17, Скопје 2006.



6

● SITE: Markovi Kuli
● LOCATION: Prilep

MARKOVI KULI



The site of Markovi Kuli, the most visible remnant among the mediaeval monuments in the Republic of Macedonia, stands on the granite rocks on the north periphery of the city of Prilep, above the suburbium of Varoš. Markovi Kuli and its suburbium Varoš were an important mediaeval social, economic and cultural centre whose historical development can be traced through the material evidence and historical records. The fortress and the name of Prilep are first mentioned in written historical records in the short history by Iona Skilica and in the sigillions of the Byzantine Emperor Basil II in the early 11th century. The first archaeological explorations of Markovi Kuli and its suburbium, as well as of the area of the present-day settlement of Varoš began in 1958; these excavations

revealed that this site was settled without interruptions over an extended period of time. Remains from the cultural strata from the Late Neolithic to the 19th century have been discovered on the granite rocks of Markovi Kuli, its suburbium and Varoš. The most impressive material evidence from the mediaeval period on this site are the remains of the three rampart walls that surrounded the fortress of Markovi Kuli, the structure with which the present-day city of Prilep is identified and whose hallmark it has become. It stands on several terraces made of natural granite massif with four peaks: Čardak, Krupnik, Tapanče and Grebник. The earliest traces of building, destruction and reconstruction have been recorded on the highest, northeast part of Čardak, which date from the 3rd and 2nd centuries BC, the period linked with Roman-Macedonian wars. In the Middle Ages, it developed and expanded. It acquired its present-day appearance with three rows of defensive ramparts with low walls and loopholes during the Byzantine Emperor Andronikos II. It lost its strategic importance after the death of King Marko. In 1395, the Ottomans conquered Prilep and positioned their small military unit on the acropolis. In the mid-16th century, the citadel was completely abandoned as a fortification, and some of its structures served different purposes. The last traces of construction work done on some of these structures date from the 16th and 17th centuries. The fortification walls follow the rocky configuration of the terrain and practically completely blend in with the relief, utilizing it and using the inaccessible massive granite rocks as support. The fortification has several towers rectangular, square and circular in form. Remains of dwelling and other auxiliary structures have been recorded at all three levels within the surrounding rampart walls. The most impressive among them are the several cisterns which supplied the fortress with water and the large representative building near the Main Gate; this palace-like building, which dates from the 10th century, has



1



2

several chambers and covers a relatively large surface. The remnants of a mediaeval settlement consisting of wooden huts dating from the 10th and 11th centuries have also been discovered on the granite rocks of Markovi Kuli. At the foot of this granite massif, a necropolis has also been discovered, as well as a site that must have been a centre of social and political life, to which a throne carved in stone bears witness. After the fall of Samoil's state, in the 11th century and in the first half of the 12th century, the settlement from Markovi Kuli was relocated at the foot of the massif and to Varoš, in the area of and around the churches of St. Nicholas, St. Demetrius and St. Athanasius. From the middle of the 12th century, under the influence of Byzantine style of building, in the settlement under Markovi Kuli, the builders began to use stone, brick and sun-dried brick, with clay and lime mortar used as binding materials. In the period between the 12th and 14th centuries, feudal castles were built on its west and south terraces. Among these structures, one unit has been explored, with remnants of a residential and an

auxiliary building, a stable, a blacksmith's workshop and a castle chapel. The 12th and especially the 13th and 14th centuries are characterized by intensive building of sacral structures. In the area of the mediaeval Prilep and Varoš, several churches were built which testify to the fact that the city under Markovi Kuli was an important spiritual centre in Macedonia. Markovi Kuli, the spacious terraces of its suburbium and the settlement of Varoš reflect the life in the prominent mediaeval city of Prilep which reached its full bloom in the second half of the 13th century and the first half of the 14th century. After the death of King Marko in the late 14th century, the life in the city under Markovi Kuli gradually ceased, and a new settlement was formed on the plain on the northeast edge of the Pelagonija Valley.

Liljana Kepeska

Bibliography: Б. Бабиќ, Материјалната култура на Македонските Словени во светлината на археолошките ископувања во Прилеп, Прилеп 1986; А. Дероко, Маркови Кули - град Прилеп, Старинар V - VI, Београд 1954/1955; К. Кепески, Прилеп и Прилепско од еленистичкиот до рановизантискиот период, Прилеп и Прилепско низ историјата, кн. 1, дел II, глава I - III, Прилеп 1971; L. Kepeska, Prilep and Marko's Towers, Macedonian newsmagazine - archeology in Macedonia, 1992.

HERACLEA LYNCESTIS



The Antique city of Heraclea Lyncestis is situated on the south side of the city of Bitola, in its immediate vicinity. The antique ruins of Heraclea provoked scholarly interest in the early 19th century.

Diplomatic representatives were especially active in this domain, and this site was an important part of their daily activity.

The favourable geographic features and historical circumstances contributed to the superiority of Heraclea during the Antique period.

The city lies in a fertile plain, in the ancient region of Lyncestis, protected from the north by Mt. Baba and the small river Siva Voda on the south. From time immemorial, a road (known as the road of Candavia) led

through it which, during the Roman period, substituted the most famous road of the classical epoch, the Via Egnatia that linked the Adriatic and Aegean coasts. It was recorded as an important stop in a number of itineraria, such as Itinerarium Antonini and Itinerarium Birdigalense, while in Tabula Peutingeriana and the anonymous geographer of Ravenna refers to it as a stop on the road Heraclea-Stobi.

The emergence of this, the most important city in Antique Macedonia, is linked with the name of Philip II of Macedonia, in mid-4th century BC.

Towards the middle of the 2nd century, the Romans conquered Macedonia and subdued its political power, turning it into a province and partitioning it into four regions. Despite such a situation, Heraclea, which became part of the fourth region, experienced a degree of prosperity. In the first three centuries of the new era, it acquired the status of a Roman colony. This is confirmed by an inscription on a marble base dating from the 3rd century AD, which includes a reference to the name of Septimia Aurelia Heraclea.

In terms of its physiognomy in the Roman period, several structures from the 2nd century AD have been discovered that convey the spirit of the times: the Thermae, the Portico of the Court House with an impressive framed inscription from Hesiod's Works and Days, and the





ingenious feat of Roman architecture, the Theatre, where the strict construction rules of Vitruvius are incorporated to perfection. It is a relatively small structure (twenty rows of seats) which could take in 2,500 spectators, with the Nemesion above the uppermost row.

Heraclea experienced its most glorious period and flourishing when it stepped on the path of the cross and became a prominent Episcopal See. The reference to the bishops (Eugarius, Quintilius and Benignus from the period between the 4th and 6th centuries AD) and their participation in the church councils, as well as the ensemble of the unique architectural achievements, the Small Basilica, the Great Basilica, the Episcopal Residence and the City Fountain built by Bishop John on the occasion of the 35th anniversary of the reign of the energetic Emperor Justinian clearly testify to this fact.

Perhaps the most mystifying and most impressive feature of Heraclea are the floor mosaics done in a variety of techniques (tessalatum and sectile), which cover the surface of ca. 1,300 m².

All the mosaics in Heraclea possess unique beauty, but the masterpiece of Early Christian art is the floor mosaic in the narthex of the Great Basilica. It is a genuine testimony to the Christian faith; in its symbolic language we can identify the ancient alphabet of the Christian religious system. The city of Heraclea did not enjoy long the fruits of its Golden Age. The dark age of barbarism came about with the onslaughts of Avars and Slavs. They did not settle it, but scattered around it and interrupted forever the city's urban life that had gathered all kinds of experiences over the centuries.

Anica Gjorgjievska

Bibliography: Хераклеја I, Народен музеј Битола, 1961; Хераклеја II, Одбор за Хераклеа, Битола 1965; Томе Јанакиевски, Театар - монографија, Битола 1987; Гордана Томашевиќ Цветковиќ, Рановизантиски подни мозаици, Београд 1978; Весна Калпаковска, Аница Ѓорѓиевска, Животот во Нераклеа Линкестис преку епиграфските споменици, монографија, Битола, 2003; Аница Ѓорѓиевска, Патот низ времето на Нераклеа Линкестис, монографија, Битола 2007.

- **SITE:** Golem Grad
- **LOCATION:** the island of Golem Grad on the Prespa Lake

GOLEM GRAD



The explorations of the old settlement on the island of Golem Grad began in 1967. This extraordinary site, far from the ancient and modern roads, testifies to an extended period of time during which man either lived or stayed there, from the beginning of the 1st millennium until the Middle Ages.

The island, which covers a surface of 20 hectares, is a large cliff which rises 30 m above the surface of the water. It lies at the junction of three borders between the Republic of Macedonia, Albania and Greece. The earliest artifacts, ceramic vessels and stone weapons, are indicative of the presence of the Neolithic man. Life on the island intensified later, in the Late Bronze and Early Iron Ages, probably because of the abundance of

fish. However, it is evident that from Early Antiquity, i.e., from the beginning of the 4th century BC, the island was permanently settled. The small village settlement, which belonged to the Macedonian tribe of Orestes, was the site of especially vivid everyday life in the period between the 4th and 1st centuries BC. Burials with grave offerings of gold and silver jewellery, coins from Tanagra in Boeotia, of the Chalcidice League and Histiaia from the island of Euboea, of the Macedonian rulers Philip II, Antigonus Gonat, Pyrrhus of Epirus and the cities of Pella, Adriatic Apollonia and Durrachion date from this period. The rich and varied numismatic assortment points to the strong economic and trading ties that the population from this settlement had with the Balkans.

The settlement which dates from the 3rd and 2nd centuries occupies the central area of the island, between the mediaeval churches of St. Demetrius and St. Peter. The houses were built of wood and mud, i.e., the wall canvases were made of intertwined wild juniper twigs which grows in abundance in the region of Prespa, and were covered with straw, a building technique that persisted until the mid-20th century in the settlements on the lake shores. The houses were also covered with tegulae, which were discovered during the excavations, with the inscription and mark of the craftsmen who made them, which reads KRITOLAOU and PREURATOU.





2



3



4



5



6

In the Roman period, life continued with building houses of stone and mortar, especially characteristic of the 4th century onwards, which now stand on the south side of the island. A cistern which leans on the cliffs on the southeast edge of the island dates from the same period. It is built of stone and hydraulic mortar, while rainwater was collected through canals that were built into the north wall of the structure. Despite the abundance of water which surrounds the island, it was obviously simpler to collect and use the water on the plateau where the settlement stood. Two churches were built on the island in the Early Christian period. The abandonment of paganism and the

acceptance of the new faith reached this small island, too. It can be seen in the funerary customs and church building. In addition to the pagan custom of the cremation of the deceased that survived into the 4th century, burials by inhumation are present as well. The large number of graves dating from the period between the 4th and the 7th centuries indicates that the population on the island increased at that time. Among the sacral buildings, of special interest is the single-nave basilica with a narthex and lateral annexes which was decorated with a mosaic in front of the main entrance to the altar. It is undoubted that the baptismal

rites were held here. The small fragment of the mosaic is an indication of superiority: the donor, the member of the congregation, obviously wished to replicate the basilicas from the then great Christian urban centres. The Christianized population began to bury their deceased in the vicinity of this church. The entire Roman period can be traced through the coins, necropolises, gold and silver jewellery excavated on this site, but the finds dating from the period between the 4th and 6th centuries are present in larger numbers. The settlement was not renewed in the Middle Ages. This period was a period of monastic life and intensive church building; thus far, six churches have been registered and studies, including the two Early Christian ones as well. Burials continued in the vicinity of the two churches, those of St. Peter and St. Demetrius. Two more churches were built in the 13th and 14th centuries, one on the south lake shore at Vlajja, and the other, above the cistern, where the altar space and the vestibule were formed. All the churches were decorated with frescoes in the 14th century. The best preserved are those in the Church of St. Peter. Among them, of special interest is the illustration of the Akathistos, i.e., the Hymn to the Holy Mother of God, which depicts the earliest illustration of the Siege of Constantinople by the Persians: by dropping the Holy Robe of the Holy Mother of God from the ramparts, the city was saved. This impressive scene is depicted on the south wall on the exterior wall of the church. Burials of the deceased from the surrounding settlements on the lake shores also continued near the Church of St. Demetrius as a consecrated site until the late 14th century.

Vera Bitrakova Grozdanova

Bibliography: Вера Битракова Грозданова, Ископувања на Голем Град во 1980 [rés. franç.: Les fouilles de 1980 sur l'île de Golem Grad], *Macedoniae acta archaeologica* 9; Skopje 1988, 203-210; Вера Битракова Грозданова, Ископувања на Голем Град од 1981-1986 [rés. franç.: L'agglomération antique et médiévale de Golem Grad sur le lac de Prespa], *Macedoniae acta archaeologica* 10, Skopje 1989, 101-133; Вера Битракова Грозданова, Golem Grad de Prespa, *Spartakus II, Symposium* 2002, Сандански, Велико Трново 2006, 11-20.



7



8



9



10

● SITE: Lychnidos
● LOCATION: Ohrid

LYCHNIDOS



Ohrid, the city in the southwest part of Macedonia standing on the north shores of Lake Ohrid (Lake Lychnidos) is one of the oldest cities in Europe. Rich material culture has been recorded at the east foot of Ohrid Hill, in the lower part of the city, by the lake, where a large palafitte settlement was discovered, which existed without interruptions from the Neolithic (Early Stone Age) to the Early Iron Age. It was built on a

marshy land; today, together with the remains of this prehistoric civilization, it is covered with 4 meters of clay and soil layers, over which the flat part of the present-day city of Ohrid stands. In the Late Bronze and Early Iron Ages the hill was gradually settled on its higher, west side, the site of the part of the old city core of the present-day Ohrid, i.e., the area of Samuil's Fortress and the site of Plaošnik. Namely, during the most recent archaeological excavations, matte painted ceramic ware and grave cists from the Early Iron Age (8th to 7th centuries) from this settlement have been discovered; the finds also include artifacts known in scholarly circles as the Macedonian bronzes. Remains of settlements dating from this period have also been discovered in the waters of Lake Ohrid: on the sites of Usta na Drim and Vrbnik in the neighbouring city of Struga, one settlement near Podgradec (Albania) and three other settlements on the east shores of the lake: Zalivot na Prčot (He-Goat Bay) near the village of Trpejca, Zalivot na Koskite (Bay of the Bones) near the Gradište Peninsula and Zalivot na Bombite (Bay of the Bombs) near the village of Peštani.

In archaeology, the Archaic period (6th to 5th centuries) is one of the most important periods for Ohrid and its immediate vicinity since the famous gold ritual masks discovered in the necropolis of Trebeništa near the village of Gorenci northwest of Ohrid as early as in 1918 date from this period; later, they were discovered in the period between 1930 and 1934; one such mask was also discovered in the city of Ohrid itself, on the site of Gorna Porta, during the large-scale archaeological excavations carried out in 2002. In the graves from these necropolises, numerous other grave offerings made of gold, silver, bronze, amber and ceramics that belonged to the aristocracy of the Enchelei/Enchelannes, the tribe from the regions of Upper Macedonia, often mentioned in Antique written records, were discovered as well. At the time when the Macedonian king Philip II (358 BC)





2



3



4

passed through Lichnida (the region near Lichnidos and Lake Lychnidos), he must have noticed the strategic position of the two hills north of the lake (Ohrid Hill and Gabavski Hill) and therefore ordered the building of strong ramparts/fortresses. The remains of the earliest Ohrid fortress were discovered in 2001/2002 on the site of the present-day Samuil's Fortress, while visible remains of ramparts built of megalithic (cyclopean) stone blocks still survive on Gabavski Hill, once the mighty seat of the Enchelei/Enchelannes and later, of other Macedonian kings as well.

During the Macedonian-Hellenistic period in world history (from the late 4th to the 1st centuries BC), Lychnidos was a wealthy urbanized city on the shores of White Lake (Lake Lychnidos), near the famous Antique main road Via Egnatia. The necropolis at Deboj (the smaller east side of Ohrid Hill) and at Gorna Porta (Upper Gate, north entrance in the old part of Ohrid) explored in 1978/1979 and from 2000 to 2002, yielded numerous archaeological artifacts made of gold, silver, bronze and ceramics, today housed as part of the gold collection in the Robevci Museum in Ohrid. The Antique Theatre, which dates from the same period, is situated at the east foot of the higher part of Ohrid Hill, near Gorna Porta; it was probably built in the 2nd century BC and adapted in the 2nd century AD to meet the needs of the Roman society. Today, explored, conserved and presented to the public, it is used for spectacular performances which are part of the cultural life of Ohrid and Macedonia. West of the theatre, in its immediate vicinity, a typical ancient Macedonian tomb is fully preserved, with steps leading to the entrance, a dromos, an antechamber and a chamber, which stood in this old part of Ohrid in the late 4th or early 3rd century BC. The first references to the city of Lychnidos and the fortress come from the Antique historian Livius in 209 BC, during the reign of the Macedonian king Philip V. This testifies to the fact that in the late 3rd century BC the fortress



5



6



7



8



9



10



11

had already served its purpose in all the decisive moments in the history of the city of Lychnidos, the present-day Ohrid. During the Roman domination, Lychnidos was a libera gens, a city which, to a large extent, freely developed. The recently discovered mosaic floors at Plaošnik (1st century BC) with the depiction of a fortress with towers and various other images done in mosaic in resplendent palaces also date from this period. The present-day appearance and scope of the fortress were probably defined in the 4th century; today, it is evident in the opus mixtum building technique (four or in some places three rows of brick with lime mortar between the rows). Historical records also refer to the fact that the city fortified in this manner possessed strong defensive power and therefore, Theodoric the

Amal, king of the Goths, in 479, during his incursions from Macedonia to New Epirus/Epirus nova, failed to conquer Lychnidos “because the city stood on a fortified point and abounded in water springs between its ramparts.” This was a time of basilicas as well. As in the Hellenistic period, Lychnidos was now also rich in resplendent architectural structures. At Plaošnik only, on a relatively small site, ruins of three monumental Early Christian buildings have been discovered: a tetraconch church with an atrium and a baptistery, a three-nave basilica with a narthex, an atrium and a spacious baptistery with floor mosaic depictions of exceptional value. Another building has also been discovered; it is still being explored, but it can be assumed that this is an episcopal palace from the

period when Lychnidos was, over a long time period, the episcopal centre of the province of New Epirus/ Epirus nova. Today, there are five other basilicas in Ohrid, a unique phenomenon at the time when Emperor Justinian I ruled the East Roman Empire. The next significant event in the history of Lychnidos/ Ohrid took place in the 9th century when, for the first time, this city is mentioned in the historical records as Ahrida. It ceased to exist as Lichnidos, and life continued in this Slavonic-Byzantine environment under the name of Ohrid. From the time of St. Clement (late 9th and the 10th century), that is, from the time of the first Slavonic bishop and educator, the great St. Clement of Ohrid and his outstanding educational mission, from the time of the building of his thriconch/ trefoil church at Plaošnik, now rebuilt, and onwards, through the Middle Ages, Ohrid developed as an exceptionally important ecclesiastical centre with numerous sacral buildings whose fresco paintings represent the peaks of the entire Byzantine mediaeval art. Fresco and icon painting were the principal treasure in the overall life of this city until the Archbishopric of Ohrid was abolished in 1762. The mediaeval sacral buildings, such as the Cathedral Church of St. Sophia of Ohrid (11th to 14th centuries), the Church of the Holy Mother of God Peribleptos (13th century) and others to this day stand as the hallmarks of the city of Ohrid and its glorious past.

Pasko Kuzman

Bibliography: Ф. Папазоглу, Охридско во праисторијата и во античкиот период, ОХРИД (монографија), Дел втори, Охрид-Скопје 1985, 92 (заб.6 - Лив. XXVIII, 32, 9.); В. Битракова Грозданова, Топографија и урбаниот развој на Лихнидос, Историја, год. XXII, бр. 2, Скопје 1986, 249-265; В. Битракова, Старохристијански споменици во Охридско, Охрид: Завод за заштита на спомениците на културата и Народен музеј 1975; В. Маленко, Раносредновековната материјална култура во Охрид и Охридско, Охрид (монографија), кн.1, дел VI, Охрид-Скопје 1985, 269-339.



12



13



14



15

● SITE: Engelana
● LOCATION: the site of St. Erasmus, nr. Ohrid

ENGELANA



“Be that as it may, Philip went on his expedition and recovered the cities I have named, and took besides Creonium and Gerus in Dassaretis; Enchelanae, Cerax, Sation, Boei, round the Lychnidian Lake; Bantia in the district of the Calicoeni; and Orgyssus in that of the Pisantini.” (Polybius, 5, 108). This is the first reference to Lake Lychnidos in written records and the first reference to the city of Enchelanae (etymologically, the name derives from Enchelea, in ancient Macedonian transcription, Engelana). Until recently, it has only rarely been identified with present-day city of Struga on the shores of Lake Ohrid. Thus, Philip II, the Macedonian king, riding with his warriors through the lands of Lychnidos in 358 BC, as a military strategist, could not

but notice the strategic positions of the two hills on the north shores of Lake Lychnidos (Lake Ohrid), the one known as Volšeben Rid (‘Magic Hill’, present-day Ohrid) and the other, Gabavski Rid (ca. 5 km northwest of Ohrid.) Gabavski Rid rises steeply with its rustic cliffs above the site, the basilica and the Church of St. Erasmus. The strategic position of these two hills is exceptional: they both control the flat expanses by the lake and the distant horizons by the road of Candavia (the later Via Egnatia). The excavations at Samuil’s Fortress/Citadel that were carried out between 2000 and 2002 revealed the remnants of the earliest fortress in Ohrid, parts of the rampart and a tower built of roughly hewn, large stone blocks that can be dated with certainty to the 4th century BC, i.e., to the time of Philip II. This discovery is part of the treasury of Volšeben Rid. The other treasure, Gabavski Rid, lies ca. 5 km northwest of Ohrid and has yielded its cultural and historical past that is more than 2,4000 years old. The position of the steep hill with a fortress is, in fact, an ‘eagle’ cliff with vistas opening to the city of Ohrid and Ohrid Valley in the east, the city of Struga and the Struga Plain in the west and to the blue waters of Lake Ohrid in the south. The remnants of the ‘stone’ civilization are monumental. It was believed for years that the Antique Lychnidos (present-day Ohrid) stood on this hill, and not on its present-day site. On the basis of the results from the recent archaeological research, it can be safely assumed that this was the tribal ‘capital’ of the Upper Macedonian tribe of Enchelanae/Engelanae and the ‘base camp’ of the Macedonian kings of the 3rd and 2nd centuries BC that was fortified with strong ramparts built of megalithic blocks in the so-called Herculean architectural technique. Wilhelm Unverzagt from Berlin, Reischwitz and Keller, and Miodrag Grbić from the National Museum in Belgrade carried out archaeological excavations on part of the cyclopean

ramparts in 1931 and 1932, thus including this fortress in world archaeological literature. The results revealed that in the central part of the fortress, at the highest point, a small acropolis-shaped space existed which probably served as a shelter to the ruler and his suite. In addition, the explorers discovered the space used for keeping the pythoses, large ceramic vessels for storing food. The west side of this cyclopean structure had the best protection with a monumental rampart up to 2.10 m wide and six impressive towers built with megalithic stone blocks among which the largest ones were 1.80 by 0.90 m in size.

We believe that this cyclopean structure represents one of the most significant archaeological sites of this kind within the Mediterranean cultural domain. It is certain, in cultural terms, that more extensive conservation and restoration activities are required that would protect, present and make functional this space. Such explorations would shed light on the dark archives of the ancient times of Lychnidos, that Antique civilizational expanse by the waters of Lake Lychnidos within whose natural borders rose Engelana, the seat of the northern Macedonian population.

Pasko Kuzman

Bibliography: М. Рицл, Полибије, Историја I, Матица Српска, Нови Сад 1988, 474 (Полибиј 5,108); V. Unverzagt, Die Burganlage über dem Kloster Sv. Erasmo am Ochridasee, Germania XXXII, 1954, 19-21, Tafel 9, 10, Beilage 1; Владо Маленко-Паско Кузман, Хермелеја, Лихнид, Зборник на трудови, бр. 6, Охрид 1988, 96-99; P.Lisičar, O Lihnidskoj akropoli, Жива антика, IX год, 1-2 том, Скопје 1959, 231-233.



● SITE: Bay of the Bones
● LOCATION: village of Peštani, Gradište, Ohrid

BAY OF THE BONES



Underwater archaeological explorations of the site of Ploča Mičov Grad in the Bay of the Bones, in the waters of Lake Ohrid, by the south shores of the Peninsula of Gradište, near the fishing and tourist village of Peštani were carried out every year between 1997 and 2005, and in 2007/2008, the pile-dwelling settlement on the waters of Lake Ohrid was partly reconstructed. Thus, an attractive archaeological site situated on the waters of Lake Ohrid is now presented to the public. For the first time in Macedonia, these explorations officially promoted underwater archaeology as a branch which studies the remains, protection and presentation of underwater cultural heritage which, due to certain circumstances, both in the past and today, remains

under the waters of Macedonian lakes. From the insights gained in this field, it is Lake Ohrid that abounds in remains of prehistoric pile-dwelling settlements, as well as in artifacts from Antiquity and the Middle Ages that were submerged in its waters, mainly due to the oscillations of the water level. The lake waters also conceal movable artifacts which, in the past, ended up on the lake bottom due to fishing activities or lake traffic in the past centuries. A prehistoric palafitte (pile-dwelling) settlement has been discovered on the site of Ploča Mičov Grad dated to the Late Bronze and Early Iron Ages; during the explorations, 6,000 remnants of wooden piles have been discovered on the lake bottom at the depth of 3 to 5 m which probably supported a single wooden platform on which approximately twenty prehistoric dwellings stood, also probably made of wood. With the underwater explorations that have been carried out, the overall dimensions of the settlement have been defined, an underwater quadrant grid has been outlined and several research fields have been explored. The underwater exploration yielded numerous artifacts from the Bronze and Iron Ages, mainly fragmented or undamaged ceramic vessels, stone and flint objects, a smaller number of bronze artifacts and an exceptionally large number of animal bone fragments, including those which served as tools. Today, the site of Ploča Mičov Grad in the Bay of the Bones is an attractive museum complex that consists of several segments: the reconstructed palafitte/pile dwelling settlement above the lake waters, a Roman castrum, now conserved and restored, which stands on the highest plateau on the Gradište Hill, an on-site museum and a facility for underwater tourism.

Pasko Kuzman

Bibliography: П. Кузман, Залив на Коските, Плоча Миџов Град, праисториска надводна населба – Bay of the Bones, Plocha Michov Grad, Prehistoric Palafitte Settlement, Skopje-Ohrid 2008.



VARDARSKI RID



The site of Vardarski Rid near Gevgelija is a space that was intensely settled for approximately one thousand years, throughout the 1st millennium BC.

It is centrally positioned, situated in a dominating and strategically important area, above the Vardar Plain, the city of Gevgelija and the valley of the Vardar. It consists of two rocky hills, one higher and steeper (Hill 1) and the other, lower and less steep (Hill 2), joined with a slightly depressed saddle, overlooking on the one side the river bed of the Vardar, and on the other, the present-day city of Gevgelija.

The site of Vardarski Rid has been systematically explored since 1995, at three main points/sectors, the Acropolis, the South Terrace and the East Terrace. A total of 16 cultural strata which belong to 6 different settlements can be

identified in the general stratigraphic picture of this site. They also represent the 6 basic phases in its staging: VR I (Neolithic settlement); VR 2 (13th to 11th centuries BC); VR III (10th to 9th centuries BC); VR IV (8th to 6th centuries BC); VR V (5th to 4th centuries BC); VR VI (3rd to 2nd/1st centuries BC).

With the exception of certain random Neolithic finds, it is evident that Vardarski Rid was first settled towards the end of the Bronze Age, on the east slopes of Hill 1. Remains of a settlement dated to ca. 13th century BC (VR II) have been discovered directly on the rocky basis of the terrain. On the opposite side of this hill (Hill 1), burials from this settlement have been discovered, with cist graves made of common stone or in large ceramic vessels, with the inhumation of the deceased in a contracted posture. After life ceased in this settlement, it was not interrupted, but continued on another site, as new circumstances and conditions of life in the Iron Age emerged, in the saddle between the two hills and along the entire length of the East Terrace (VR III).

During the advanced Iron Age (7th to 6th centuries BC), life on Vardarski Rid continued with a new settlement (VR IV) with much greater intensity. The inhabitants occupied the entire space on which life in a settlement could be organized. In addition, numerous necropolises were formed around Vardarski Rid itself (Milci, Suva Reka, Paragon, Raul), in which 200 graves have been discovered, all dated to the





2

7th and 6th centuries BC.

The remains of the last two settlements (VR V and VR 6) reflect the way of life in Early Antiquity and culture on Vardarski Rid. They represent an expression of genuine urban life in urban settlements.

The first such settlement existed in the second half of the 5th and during the 4th centuries BC (VR V): this was, in fact, the earlier Macedonian city on Vardarski Rid. The structures from this settlement were mainly concentrated on Hill 2 and the surrounding slopes. The settlement developed through

three building phases. The most representative and, at the same time, the most significant structure in this settlement is the monumental city stoa from the 4th century BC. It is highly probable that the city was destroyed during the raids of the Celts. The aggressively and simultaneously demolished structures bear witness to these events, as well as the hoard with 51 silver tetradrachms discovered in a ceramic vessel built into one of the structures from layer 5. Most of the coins [45] are tetradrachms of Alexander III, while the earliest in date are the two silver coins of

Seleucus (312-280).

The last or the sixth settlement on Vardarski Rid is, in fact, the later Macedonian city from the pre-Roman period. Although it testifies to the fact that the life of the previous settlement continued, it is nevertheless an example of the new urbanization in a fairly wider area, with new architecture and new cultural content, with coins from all Macedonian rulers after Alexander III, through the so-called autonomous mints, and up to the period of the emergence of the first specimens of Roman coins in Macedonia. This settlement is, in fact, one of the historically recorded centres of Antique Macedonia, the city of Gortinia. It was revived at least four times before it was finally demolished and gradually abandoned some time in the period between the 2nd and 1st centuries BC. The finest examples of housing quarters have been discovered in the sector of the East Terrace. The most important structure discovered thus far in this part of the site is a lavish private house from the 2nd century BC, known as the Collector's House.

The structures discovered in the sector of the South Terrace or above the remains of the Classical stoa indicate that this was the quarter of artisans and traders. An entire complex of structures has been discovered in this part (metallurgical, ceramic and craftsmen's workshops, a storage house, shops, etc.), with characteristic inventory and rich and varied movable finds.

Life on Vardarski Rid ceased at some point in the 1st century BC, after certain major historical events that took place during the second half of the 2nd and in the 1st century BC, events which were linked with the Roman conquests and the campaigns of the Scordiscs in Macedonia.

Dragi Mitrevski

Bibliography: Д. Митревски, Старомакедонскиот град на Вардарски Рид, Скопје 2001; Д. Митревски и други, Вардарски Рид - Том 1, Скопје 2005; Е. Сламков, Уметноста на Вардарски Рид (Каталог), Гевгелија 2004; Б. Хусеновски, Античките монети од Вардарски Рид, Гевгелија 2004.



3



4



5

● **SITE:** The Town at Isar
● **LOCATION:** village of Marvinci, nr. Valandovo

THE TOWN AT ISAR



The Valandovo Valley, also known as Bojmija, is a small geographic area in the southeast part of the Republic of Macedonia by the lower course of the river Vardar. The first archaeological information about Valandovo and the region date from the time of World War I, when this region was explored by H. Dragendorf. One of the most impressive archaeological sites is located on the southwest side of the village of Marvinci, on the peak of a small hill overlooking the Valandovo Valley and the valley of the river Vardar. In 1961, the Archaeological Museum in Skopje began the excavations led by the archaeologists Viktorija Sokolovska, Radmila Pašić and Cone Krstevski.

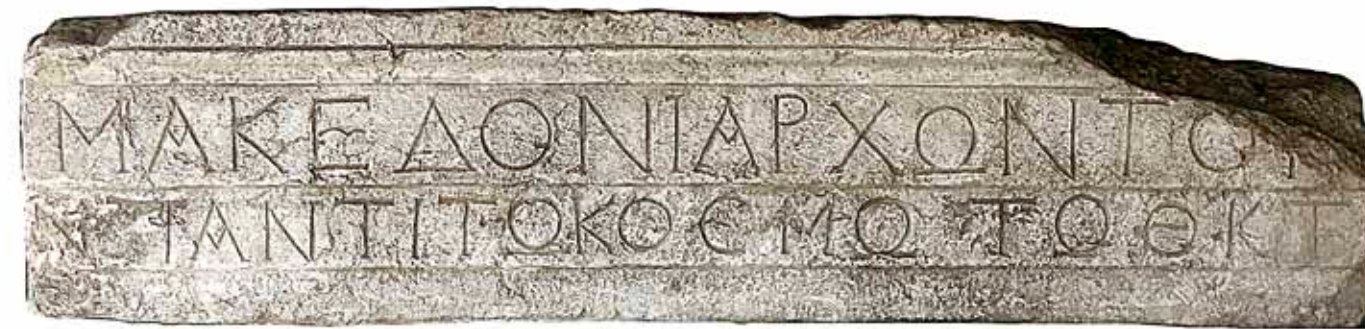
The site of Isar covers an area of ca. 5 hectares and

is divided into two areas: the acropolis, which is the site of a pre-Roman settlement, and a town from the Roman and Late Roman periods on the slopes below the acropolis. The castrum (quadriburgium) was built in late 3rd century and is situated on the southeast slope, in the immediate vicinity of the acropolis.

Four cultural horizons have been discovered on the acropolis. The stone road sign (stadion) discovered in 1984, with a carved inscription in Greek on both sides which includes references the towns of Idomene and Dober, supports the claims concerning the ubication and name of the Antique town at Isar. The content of the inscription is characteristic, i.e., it indicates the distance between the two towns.

In the Early Roman period, the town expanded all the way to the foot of Isar. It was most densely populated in the 2nd and 3rd centuries AD; its settlement decreased in later times, but traces of it can be followed until the 5th century. Following the invasion of the Goths in 268/269 AD, the town was ravished; later, a castrum (quadriburgium) with defensive ramparts was built, covering an area of ca. 6,000 m².

Among the most characteristic architectural structures in the castrum is the Graeco-Roman temple built in 181/182 AD by a Macedonian office-bearer of high social standing who originated from this town. This information comes from the inscription on the architrave beam, which refers to the individual who built the temple in memory of his town. In the castrum, large sections of the rampart walls and the entrance gate have also been discovered, where the northwest rampart intersects with the shrine from the Early Roman period. The original function of the most monumental structure in the central part of the castrum has been identified as that of a thermal bath. Later, a principia (headquarters of a Roman fort), which had a marble floor, was built on this site. It measures 13 x 10 m, and its arched walls still survive. When it became a military building it



was paved with multi-coloured marble tiles in the opus sectile technique. The plinths of this impressive building survive in their entirety, while inscriptions in Greek are still visible on some of them. Behind this building, more specifically, to the northwest, there is a cistern whose 4.5 m high walls survive, as well as a vaulted lagum (underground corridor) which is 9 m long. Regardless of whether the town at Isar is Idomene or Dober, its importance lies in the fact that in its immediate vicinity burials have been discovered, covering the period between the 8th century BC (Iron Age) and the late 4th/5th centuries AD. The rich finds from these burials are exhibited in the Museum of Macedonia. Recently, an exceptional epigraphic monument has also been discovered, which records the fact that the donor Marcus Aurelius has built the main water supply system in the town at Isar. The inscription on the other side records the visit of a five-member delegation to Rome, including their appeal to be exempt from tax payment for a certain period of time during the stay of the imperial military units in this town.

Cone Krstevski

Bibliography: Борка Драгоевић - Јосифовска, Извештај о археолошком ископавању код села Марвинаца, Годишен зборник на Филозофскиот факултет - Скопје, Скопје 1967, 19; Викторија Соколовска, Исар - Марвинци и Повардарјето во античко време, посебно издание I, Музеј на Македонија, Скопје 1986; Цоне Крстевски-Лаура Бофо, Градот на Исар - Марвинци и римската администрација во провинцијата Македонија, Folia archaeologica Balkanica; In honorem Вера Битракова Грозданова, Скопје 2006, 333-355.



● SITE: Churches of the Fifteen Holy Martyrs of Tiberiopolis
● LOCATION: Strumica

THE FIFTEEN HOLY MARTYRS OF TIBERIOPOLIS



The churches and graves of the Fifteen Holy Martyrs of Tiberiopolis are situated in the centre of the city of Strumica. Tiberiopolis is the name of the city one day's walk north of Thessalonica, which was known in Antiquity as Astraion or Star City.

The memory of the people of Strumica and their devoutness and veneration of saintliness have persisted for 1,600 years; thus, in 1972, well-meaning amateurs discovered one of a number of Early Christian tombs of the Fifteen Holy Martyrs of Tiberiopolis. Who were these martyrs? During the Roman Emperor Julian the Apostate (Renegade) who ruled between 361 and 363, Christians suffered terribly or were persecuted. Thus, four men from the city of Nicaea in Asia Minor secretly escaped, reached Thessalonica and proceeded from there to

Tiberiopolis (Strumica) to preach Christianity. Timothy, the first of them, became bishop, Comassius and Eusebius became monks, and Theodore was one of the blessed fathers of the Council of Nicaea who was also honoured with the rank of bishop.

Soon, while they were preaching the holy Gospel to the virtue-loving population of Strumica and the region, they were joined by eleven men who became presbyters (Peter, John, Sergius, Theodore, Nicephorus), deacons (Basil, Thomas) and monks (Hierotheus, Daniel, Chariton). The fifteenth man whose name was Socrates was a soldier of great riches and glory, which he renounced and joined the holy fathers. The vigorous and productive Christian life of the fifteen fathers transformed the entire population of Strumica into followers of Christ and sowed the seeds of monastic life in Macedonia. However, the cruelty and ferociousness of the authorities were so great and inconceivable that they arrested them and sentenced them to death by quartering their bodies into pieces. They all perished on 28 November and parts of their bodies were desecrated, scattered around and left to the dogs, beasts and birds. It was only after their executioners left that the Christians gathered their remains with great honour and laid them to rest in Tiberiopolis.

The three-nave basilica with marble decorations and mosaic floors that has been discovered, as well as most of the vaulted early Christian tombs inside it decorated with crosses bear witness to this event that took place in the 4th century. In the 7th century, the city was devastated by the Avars, and the holy temples were levelled to the ground; thus, the tombs were buried under them, as it was recorded in the mediaeval manuscript of Teophylactus, Archbishop of Ohrid, in the 12th century. In the 9th century, the Bulgarian Prince Boris Michael built and restored many churches, especially in the regions of Strumica and Bregalnica. One of these monuments built in the spirit of the Macedonian renaissance was built above the tombs which cherished the memory of the Holy Martyrs of Tiberiopolis. In the central part of this church a crypt has been discovered in whose interior the fresco paintings of the figures



of the fifteen martyrs can still be seen today.

In the 12th century the church was remodelled, while the three-part structure was preserved. The faithful added a parekklesion on its southeast side.

The veneration of the Fifteen Holy Martyrs, as well as the wish of the faithful to be near them, can be followed throughout the mediaeval period, when it became the burial site of the people of Strumica. The cult of the Fifteen Holy Martyrs of Tiberiopolis survives to this day, and to the Macedonian Christians, they epitomize ultimate saintliness.

Kiril Trajkovski

Bibliography: Теофилакт Охридски, Мъченичеството на 15-те тивериполски мъченици, ИБИ, Грчки извори, IX, ч. II, 42 - 79, София 1994; Д. Коцо - П. Милковик, Резултатите од археолошките ископувања во 1973 год. во црквата „Св. 15 тивериполски маченици“, - Струмица, 36. AM, Скопје 1978, 93 - 104; Ц. Грозданов, Портрети на светителите од Македонија од IX - XVII век, Скопје 1983, 127 - 138.



● SITE: Antique Baths
● LOCATION: village of Bansko, nr. Strumica

ANTIQUE BATHS



At the north foot of Mt. Belasica, approximately 12 km from the city of Strumica, a powerful spring of hot water (72° C) gushes forth. The spring is in the village of Bansko; the etymology of the name of the village derives precisely from the presence of this spring and the baths that were once built there. Archaeological excavations began at the spring of Parilo on this site thirty years ago and by now, a large part of a Roman bath built in the 2nd century has been discovered. The structures survive almost in their entirety; they cover more than 1,500 m2, the size making these thermae one of the largest in the Balkan region. Most of the 11 chambers have different functions and are built mostly of bricks combined with

stone and mortar, which results in the achievement of a superior and harmonious polychrome effect. The heating in the interior was designed and executed by means of a special system which used hot water to heat the floors and the walls. The bath is designed as the majority of Roman structures and was built in the spirit of the needs of the Roman health cult. There was also an apodyterium (changing room) where the visitors undressed and left their garments before going into the bath. In the space known as the dypterium, both the ailing and the regular visitors oiled themselves. The chamber known as the tepidarium was between the hot bath (caldarium) and the cold bath (frigidarium). The main area of the thermae had a pool and tubs which were ca. 1.5 m deep, with steps for entering the pool. The light that entered through the windows made the interior private and intimate, and rose oil and amber gave the steam a distinctive, agreeable scent. The current archaeological research has shown that it had existed even earlier as a sanatorium, a fact to which the newly excavated earlier structures bear witness. Built to meet the needs of the people in Antiquity, the baths were also a centre of social life. Around them, gymnasiums and libraries were built, and there were also temples dedicated to deities which were believed to



ensure good health.

This bath with healing waters fell into neglect in the 6th century AD. However, the thermal springs remained attractive to the population from this region until the late Middle Ages, as the toponym Turkish Bath suggests; the second well-known toponym is Panagjur (Fair) which indicates that the Christian believers not only came to pray in the vicinity of these springs, but also entertained themselves and traded as well. This Roman thermal bath could be fully reconstructed

with only minor technical interventions, which would restore its former function and the purpose it once had, more than 1,500 years ago.

Kiril Trajkovski

Bibliography: J.Ананиев, Археолошко ископување на локалитетот „Турска бања„ - Панаѓур., село Банско кај Струмица 1978 - 1981, Зборник на трудови, Струмица 1989, 333 - 339; С.Тасева - В. Секулов, Доцноантичкото термално леčiliште во с.Банско кај Струмица, Културно наследство, 28 - 29, Скопје 2004, 261 - 271; С. Тасева - В.Секулов, The Hypocaust in the Sudatorium of the late roman thermal spa in the village of Bansko by Strumica, the lower Danube in antiquity (VI C BC- VI C AD), Sofia 2007, 235-246.

● SITE: Carevi Kuli
● LOCATION: Strumica

CAREVI KULI



Carevi Kuli is the most impressive archaeological site in the city of Strumica, known as Tiberiopolis in the Middle Ages. It is a high hill that rises southwest of the mediaeval and present-day city. Today, under the city houses and yards in the central and old parts of the city remains of old houses, shops and churches from the period of Antiquity to the Ottoman period are regularly discovered. Due to their position, Carevi Kuli has a defensive role, while the earliest traces of life date from ca. 3,500 BC. In the Late Antique and Early Byzantine periods the hill was surrounded by ramparts and towers that guaranteed the safety of a selected part of the population.

In the 9th century, the city was conquered by the

Bulgarians because of its favourable position in terms of its potential as a point of communication and its fame as a holy site: Strumica is the city of the Fifteen Martyrs of Tiberiopolis and as such, it was much desired by the first Bulgarian Christian ruler, Prince Boris Michael.

As a city and a fortress, Tiberiopolis and Carevi Kuli played an important role in the wars between Byzantium and the Macedonian Tsar Samuil until 1018.

After its conquest, the Byzantines reorganized its defense by constructing new ramparts and towers, thus dominating over the region and the city as long as until the 14th century. Carevi Kuli changed its structure depending on the changing warfare techniques and different military tactics. Today, the remains of the smaller and wider ramparts of the suburbium can still be seen, and part of the acropolis still stands on the highest point of the hill. A gate stands on the west side, supported by two towers. A deep trench was dug in front of the entrance, across which a drawbridge was lowered.

A polygonal tower that partly survives stands on the most dominating point of the acropolis, which was reserved for the city and military elite. East of the tower there is a large water cistern that was a necessity during the sieges. The pottery, tools and coins that have been discovered reflect the mediaeval life in the fortress until the conquest of the Ottoman Turks. It happened in 1395, when Prince Constantine Dragaš, who ruled in this region, died as a Turkish vassal in the Battle of Rovine. During the Ottoman period, the life in Carevi Kuli was obliterated and its function ceased, while the city itself became the seat of the Ottoman kaaza (administrative region of the Ottoman empire).

Kiril Trajkovski

Bibliography: М. Јовановиќ, Две средновековни тврдини во источна Македонија, ЗШНМ, II, Штип 1961; Ј. Ананиев, Археолошка карта на Р. Македонија, II, Струмица – Цареви Кули, 414 – 415, Скопје 1996.



● SITE: Isar
● LOCATION: Štip

ISAR



Štip is the urban centre of the eastern part of the Republic of Macedonia with rich and impressive history. The Byzantines called it Στιπειον, and the Ottoman Turks, Istib. Astibos is the Antique name of the river Bregalnica that flows through the city and, through history, served as a natural barrier to its enemies and conquerors. The city spreads across numerous hills; houses, churches and other public buildings and towers were built below and on them. However, the entire city cannot be seen from any of them, which is one of its specific features. Isar is the most imposing and, at the same time, the most impressive among these hills, whose cliffs rise over the river Bregalnica. The surviving remains of the city's citadel stand on the highest flattened point of the hill, where the

city administration and its elite had their residences. The walls which surround this space are massive and strong, and the legend has it that the old master builders mixed thousands of eggs with the mortar while building the ramparts. Such is the main tower, too, which was also the residence of the city mayor and was the most difficult to seize. Today, in addition, one can also see the water cisterns; there must have also been buildings for food storage, a kitchen, a dining hall and other chambers for the proper functioning of a decent and, at times, opulent life. Under these ramparts, especially on the east and south sides, the second and larger city wall with towers also survives, which customarily provided the lodging quarters for the city and state officials and the military. The area at the foot of Isarot was also inhabited, and in the Middle Ages it was known as Varoš. In 1018, the armies of the Byzantine Empire conquered the city that had previously been ruled by Tsar Samuil. The people of the city met the Byzantine emperor with song and hymns. The ruins which date from this period are heavily damaged and are still under the ground. During the 12th and the 13th centuries, Štip was a Byzantine city of crucial importance, and its rise was based on trade and the crafts. Until the late 14th century, the mediaeval city stretched around the east and south sides of the fortification and the small river Otinja. Around 1300, the city was under the Serbian Nemanjić dynasty. Despot Jovan Oliver, Hrelja, vojvoda Dimitar Dragaš, the feudal lord Ivanko and others are recorded as the regional feudal rulers, who commissioned the building of several churches. Among them, the following churches survive: the Church of the Holy Archangels situated east of Isarot; the church dedicated to St. John Glavato on the southwest slope of Isarot; the Church of the Ascension (Church of the Holy Saviour) that stands on the hill opposite of Isarot and the river Otinja. At that time, there were also churches dedicated to St. Blachern, the Holy Archangel, St. Elijah and others.



A number of facts and details from the city's life and its inhabitants originate from the Ottoman period which began in Štip in 1395. Previously, the Ottomans had captured the city, having discovered the secret corridor that descended from the acropolis, down the steepest hillside, and led to the river Bregalnica. It was on this side of the fortress and the city that the Ottomans established the quarter for the guardians of the gorge called Novo Selo. The guardians defended and controlled access to the city through the gorge and the bridge on the Bregalnica. The prosperity of Štip during the Ottoman period is visible in several structures, such as the Husa Medin Pasha's Mosque, also known as St. Elijah, as well as the Covered

Bazaar, an architectural masterpiece situated at the heart of the city. In the 17th century, the travel writer Evliya Çelebi noted in his writings that the beauty of the women of Štip is known worldwide. Three ethnical, cultural and religious components comprised the foundations and brought about the prosperity of Štip. These were its Macedonian, Turkish and Jewish citizens.

Kiril Trajkovski

Bibliography: Византијски извори на територији народа Југославије, III, Београд, 1966, с. 112; С. Чирковић, Штип во XIV век, Зборник посветен на Генерал Михаил Апостолски, Штип с. 26-28; Б. Панов, Средновековна Македонија, том III, Скопје 1985, с. 618; З. Белдедовски, Средновековен Штип низ историските податоци и материјалните остатоци, Зборник VIII, Штип 1998; Т. Томовски, Македонија низ вековите, градови, тврдини, комуникации, Скопје, 1999, с.206.

BARGALA



The Late Antique city of Bargala is situated 10 km southeast of the city of Štip, at the foot of Mt. Plačkovica. Its name as a toponym has a Thracian component and, taken as a whole, it means overflowing water. In the 7th and 6th centuries BC this area belonged to the territory settled by the Paeonian tribe of Derrones who were among the first tribes in the world that minted silver coins.

Astibos is the Antique name of the river Bregalnica in which, according to the Antique historiographer Polienus, the Paeonian kings took ritual baths at coronation. The first site of the city of Bargala was 1 km south of the river, near the location known as Hamče, near the village of Karbinici. On this site, remains of walls, a

xenodochion (inn), a basilica and a huge stone dating from 371 with an inscription which refers to the building of the city gates of the city of Bargala in the Roman province Dacia Mediterranea.

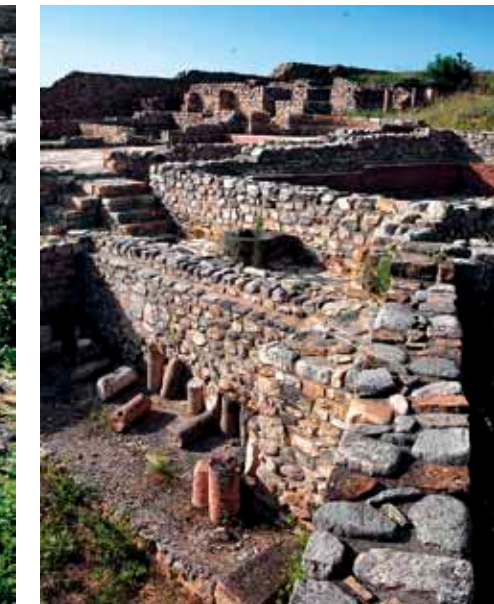
By the 5th century AD, the city had already been firmly Christianized, and its Bishop Dardanius was a participant from Macedonia Prima; his name is recorded in the acts of the Ecumenical Council of Chalcedon in 451.

The instability in the Late Roman Empire in the 4th and 5th centuries caused by the barbarian onslaughts from the north forced the inhabitants of the city to withdraw 4 km towards the south, at the foot of Mt. Plačkovica and the site known as Kozji Grad, where they continued living their urban style of life. Here, the fortified Early Byzantine city of Bargala, covering an area of 4.7 hectares, additionally secured with 6 defensive towers, was built after the model of Late Roman castrums. The city was accessed through the double (dipylon) main gate (porta principalis) which was exceptionally well guarded. It was built on the northwest rampart which was up to 12 m high; inside the city, there was a sewage system which supplied the more important buildings and fountains with water that was brought from the mountain.

At present, several public buildings have been discovered, as well as shops and workshops that served the citizens in the period between the 5th and the beginning of the 7th centuries. The most impressive structure is the three-nave episcopal basilica which was accessed by a steep and high stairway; the three entrances (tribelon) led to the lavishly decorated interior of this temple. The skill of the local stonemasons and mosaic artisans is evident, especially in the manufacture of the architectural elements, church mobiliary and floor mosaics panels.

The artistic style is characteristic of the Early Byzantine and Christian art of the 5th and 6th centuries in Macedonia. On one of the capitals, Hermias, Bishop of





Bargala, carved a prayer for salvation; he was probably also the donor of the church. A baptisterium with a piscina in which Christians were baptized has been discovered next to the north wall of this building. A single-nave chapel was added next to the south wall of the basilica. The episcopal residence stood on the northwest side; it had a small thermal bath, next to which a larger one was built for a larger number of visitors. A series of chambers were built near the northwest and southeast ramparts, which are believed to have been used as workshops and shops, as well as dwelling places.

The citizens carried out their funeral and spiritual rites outside the city walls (extra muros); therefore, 85 m north of the main gate, a basilica was used in the period between the 4th and 6th centuries. The vaulted tomb discovered east of this sacral building was also part of the citizens' spiritual life.

The section of the city that has been excavated (less than 1/10 of the actual size) yielded several hidden hoards of coins, luxurious objects and complete artisan tool kits. In the darkest historical period that lasted from the 7th to the end of the 9th centuries, small groups of people settled among the ruins of the city and the city ramparts. They led a rural life and their material culture is much less significant than that of their predecessors, the Rhomeioi.

In the 10th century, a rural settlement known as Kozjak was formed on the site near the Antique city of Bargala and the river Kozjačka; it survived until the 19th century. A small church dedicated to St. George, whose architectural and artistic achievements hold a significant place in Byzantine art was also built on this site.

Kiril Trajkovski

Bibliography: И. Венедиков , Баргала, РП ИНАМ I. (н.с. № 1), София , 1948., 82-98; Ц.Манго Б. Алексова , Баргала: A Preliminary report, ДОП № 25,1971, 265-[277]-281; З. Белдедовски , Баргала, Водич, Штип 2005.

● SITE: Morodvis
● LOCATION: village of Morodvis, Kočani region

MORODVIS



Morodvis is the name of one of the most beautiful villages in eastern Macedonia. It lies at the foot of Mt. Plačkovica whose slopes glisten in more than twenty hues of green. Random finds from the Early Roman period (1st to 4th centuries AD) have been discovered both in the village and in its vicinity. They speak of the existence of a small settlement with an urban and luxurious style of life. The name of the small town of Harmonia is recorded in Early Byzantine documents (5th to 7th centuries AD); it was situated in this part of Macedonia and it is very likely that it lies under the houses and yards of the present-day village of Morodvis.

It has been established with certainty that a Christian community lived here in the 5th century, while the faithful

gathered in the temple discovered in the centre of the village known as Crkvište. This is a single-nave building with a baptisterium on the north side and a monumental underground vaulted tomb with Early Christian insignia. Around 855, the area of the river Bregalnica and the village of Morodvis was the site of the political and Christian mission of the Byzantine erudite and philologist Constantine the Philosopher (St. Cyril of Salonica) and it was precisely in this area that he composed the Slavonic alphabet. During the reign of the Bulgarian Prince Boris Michael and his son Simeon, in the second half of the 9th century, Macedonia was annexed to the Bulgarian state; this marked the beginning of the building of numerous churches and monasteries. One such church was discovered above the Early Christian church in Morodvis whose foundations indicate that it was a domed cross-shaped structure. In the underground tomb, on its south side, relics of five saints with miraculous powers have been found. These are probably the remains of the five Early Christian martyrs from the city of Tiberiopolis (present-day Strumica). Their relics were transferred to Morodvis because of their miraculous properties, in order to attract pilgrims. During emperors Samuil (976-1014) and Basil II (976-10-25), the town was known as Morobisdos, i.e., Morovisd. Morovisd was the most important administrative and political centre of present-day eastern Macedonia and an episcopal see. A cathedral church dating from the 11th century, one of the most harmoniously built three-nave churches of the Middle Byzantine period in Macedonia, has been discovered on the site of Crkvište. The marble mobiliary and the surviving fragments of the fresco painting that have been discovered are indicative of the highly ceremonial character of this building and its meaning which, with certain reconstructions, survived to the end of the 13th century. In mid-12th century, the great Arabic geographer, cartographer and botanist, Al Idrisi, recorded this town on the maps as Murumizdus or Formendos. He also wrote that it is “densely populated and stands on a hill.



It has many vineyards and ploughed fields as far as the eye can see.” This is true of the village of Morodvis even today. Various objects that the population used in their everyday lives, and especially jewellery, have also been found in their graves. Roman, Byzantine, ‘Latin’ and Bulagrian coins have been discovered in this area, as well silver coins from Venice, Genoa and Ragusa (Dubrovnik). In 1198, the Byzantine Emperor Alexius III issued a Privilegium to the Dodge of Venice Enrico Dandolo, which granted the Venetian merchants free trade with the province of Morovisd. During the 13th century, in times of war, this region of Macedonia and the city of Morovisd changed masters seven times – Byzantium, the Latins, Bulgaria and eventually Serbia. The agony of the town is also reflected in the ruins that have been excavated. On the site of the demolished

Episcopal church, towards the end of the 13th century a smaller and less lavish cross-shaped church with a dome was built.

In the second half of the 14th century, Morovisd was part of the principality of the Dragaš family, until 1395, when the Ottomans became its absolute masters. As local feudal lords and Muslims, they prayed in the mosque by the “old water fountain” in the village then known as the village of Morozda.

Kiril Trajkovski

Bibliography: Й.Иванов, Северна Македонија, Епископиит бргалнишка и велбуждска, София 1906, 72-100; К. Трајковски, Средновековиот град Мородвис во Македонија (Труд Ы V МУСА Киев 1985] Москва 1987, 89-93; К. Трајковски, Култот на моштите во Брегалничката долина, Folia Archaeologica Balkanica, in Honorem V.Битракова Грозданова, Скопје 2006, 439-445.

VINIČKO KALE



The archeological site of Viničko Kale is situated southwest of the city of Vinica, on a fairly high hill which dominates over the entire surrounding area. It was recorded for the first time in 1953. The fortification (castrum) is polygonal in form and covers a surface of ca. 2,500 m², stretching in the direction N/S; the structure is fortified with massive ramparts and semi-defensive towers.

It was the discovery of two intact and five fragmented terracotta icons in 1977 and the several following years that initiated the beginning of systematic archaeological excavations. On the southeast part of the site, thus far, a number of discoveries have been made in the area covering ca. 5, 000 m²; they include the following: parts of a rampart, two towers, a square, one street, several chambers

(storage houses) with pythoses dug into the soil, a piscina, a prefurnium (furnace) for a small bath, a porch, a small single-nave church and a larger one in the shape of an inscribed cross, which is fairly damaged and around which more than a hundred graves dating from the period between the 11th and 13th centuries have been discovered, as well as a stone-built tomb vaulted with bricks, but opened and looted long ago.

At this stage of its exploration, it can be said that Viničko Kale had been continuously settled in the periods of the Late Bronze Age, the Iron Age, and the classical Greek period (with imported pottery from the 5th and 4th centuries BC.). Cultural horizons from the Macedonian-Hellenistic and Early Roman periods have not been recorded. The Late Antique and Early Byzantine periods significantly marked this site with monumental architectural structures and movable archaeological material. The mediaeval period left its mark with the necropolis dating from the 11th and 12th centuries. The fortification (castrum) has two building phases, one from the late 4th and early 5th centuries, and the second, which dates from the late 5th and 6th centuries. This site is especially important due to the fact that in 1985, a discovery was made of a hoard with terracotta icons that were discarded as classical rubble at the entrance of the east tower, more specifically, behind the fountain and the small porch. This discovery opened a new page in the





domain of Early Christian art in Macedonia and the wider region. The basic characteristics of these terracotta icons are the following: their dimensions are 32 x 28 x 4 cm (square icons) and 32 x 20 x 4 cm (rectangular icons) made with a mould and in high relief. Thus far, approximately 20 scenes have been identified, approximately 50 complete ones and about 100 fragments, with a number of replicas. The icons were made in a workshop that was part of the city complex that spread across the nearby hills, more specifically, to the west, as far as the site of Oreovo in the village of Leski. It should also be noted that they were mounted on the walls of sacral

structures (the original mortar can be seen on their back side), in tombs, martyriums, etc. On the basis of the iconographic analysis, they can be identified as icons which depict scenes from the Old Testament, illustrations of psalms, Christological depictions and depictions of figures of Christian saints, as well as depictions of famous wars. Their stylistic features, and especially the high relief, convey the exceptional plasticity of the style of the provincial artists and the local stylistic expression formed under a strong Oriental influence. All icons have texts in Latin carved on their edges; these texts, which convey a concise theological



message, describe the respective scene or figure. In this sense, the general characteristic of these terracotta icons is the message about the victory over evil and death and the triumph over all the enemies of the faith. Hence, it can be concluded that the Roman iconography and the presence of texts in Latin confirm the dominating influence of the Church of Rome in the region of Bregalnica in the Early Byzantine period. In terms of comparison, we can mention the terracotta icons from France, from the valley of the Loire, those from Italy, as well as the famous terracotta icons in the Bardo Museum. In the past ten years, the terracotta icons from Vinica have

been exhibited and attracted special attention in cities and museums worldwide, such as the Vatican, Zagreb, Moscow, Ljubljana, Belgrade, Munich, Würzburg, Weissenburg, Bregenz, Linz, Rome, Warszawa, Ankara, Lisbon, Paris, Sankt Petersburg, Aquilea, Sofia, Maastricht, Sidney, Canberra, Melbourne, Ohrid, Skopje, etc.

Cone Krstevski

Bibliography: Елизабета Димитрова, Керамички релјефи од Виничко Кале, Гурѓа, Скопје 1993; Коста Балабанов, Теракотни икони во Македонија, Табернакул, Скопје 1995; Цоне Крстевски, Македонски христијански корени, Музеј на Македонија, Скопје 1998.

● SITE: Grad
● LOCATION: village of Grad, nr. Delčevo

GRAD



Grad is the present-day name of a village situated 6 km southeast of the administrative centre Pijanec in Delčevo and several kilometers from the border with Bulgaria. The name of the village speaks of the existence of an urban settlement in the past, whose significance and prosperity came from its proximity to the rivers Struma and Vardar which served as communication routes between civilizations.

A high rocky hill called Grado rises over the northeast side of the village and the small river Pijavica flows by its north and east sides. Today, near it, stands part of the ethno park with several architectural structures. A huge cave with traces of prehistoric life is naturally carved in the cavern opposite the site of Grado.

Around 3,000 BC, the inhabitants of this site led a calm and idyllic life: the numerous surviving ceramic vessels of high artistic value testify to this fact. Grad acquired the features of an urban settlement in Late Antiquity or in the period between the 4th and 6th centuries. At that time, the hill was surrounded with ramparts and towers which guaranteed the safety of its inhabitants. Situated in the vicinity of the Antique road, the city, having a strategic purpose as well, controlled the region until the late 6th century, when life outside it ceased, as the consequence of barbaric raids from the north and plague epidemics. More than 300 years the site of Grado was not the focus of interest of the people who, at that time, were experiencing the darkest period of the Middle Ages. These conditions persisted until the 11th century, when the citadel was gradually renewed, as well as the suburbium, which survive only in fragments. The highest elevation point of the hill was the site of the towers which guaranteed the security of both the city administration and the citizens. The metal objects that have been discovered on this site, among which the largest number belongs to tools, weapons and coins, are silent witnesses to the history of a Byzantine town which pulsated with life as late as until the early 14th century. Venetian merchants were its most frequent visitors in the 13th and 14th centuries, and their silver coins have been unearthed in the layers of this site. In the 14th century, the activities in the district of Pijanec were probably administered and coordinated from this site, until the death of Prince Dragaš in 1395, when the Ottoman rule of five hundred years formally began, followed by the decline during which the urban settlement of Grad became a village.

Kiril Trajkovski

Bibliography: A. Керамидчиев, Град, Делчево, Археолошка карта на Р. Македонија, Т. II., Скопје 1996, 125; Т. Нацев, Археолошки истражувања и конзерваторско – реставраторски работи на археолошкиот локалитет Градиште с. Град – Делчево, Зборник IX – X, Штип 2003, 31 – 46.



● SITE: Golemo Gradište
● LOCATION: village of Konjuh, Skopje region

GOLEMO GRADIŠTE



The fortified city at Golemo Gradište is situated approximately 40 km south of Skopje. It consists of 1) an elongated elevation stretching in the direction E/W, or the acropolis, at an altitude of ca. 440 m; 2) a wide sloping terrace between the north foot of the acropolis and the river Kriva Reka and 3) the narrow area between the south side of the acropolis and the lower massif known as Malo Gradište. Systematic excavations of the North Terrace began in 2005, the area believed to have been the site of an urban settlement. Four trial excavation areas were excavated within a rectangular space 20 x 40 m in the central part of the terrace, near the foot of the acropolis.

Trial excavations revealed short street segments, a

canal and walls which belonged to several architectural structures. The walls are built of stone and mud mortar and some of its sections up to almost 2 m high survive to this day. Several phases of building and reconstruction have been recorded, while the unearthen arrowheads and cannonballs are indicative of the reasons for building a series of structures and their destruction. The streets were paved with pebbles and their surface was made of beaten earth. With only one exception, the streets follow the direction NE/NW. The pottery and other finds indicate that this was the residential quarter of the city.

Due to the limited scope of the excavations, no substantial conclusions could be made; however, it appears that the settlement on the North Terrace was founded in the 5th century, probably in its second half. Life in the city continued in the 6th century. The fortress on the acropolis of Golemo Gradište was founded in the second quarter of the 6th century and it is highly probable that it was part of the renewed fortification of the empire carried out by Justinian. The fact that the city was situated in a mining region, as well as its position which follows the line along which other fortifications of the Roman E/W road were built, and which passed through the valley of the river Kriva Reka, suggest that this city had an important strategic function in this region in Late Antiquity.

Carolyn Snively

Bibliography: Радојчиќ С., 1952, Црква у Коњуху, Зборник радова Византолошког института 1, 148-167, Београд; Микулчиќ И., Антички градови код Дренова и Коњуха у Македонији, Археолошки преглед 15 (1973) 179-182, Београд; Snively, C. 2002, Golemo Gradište at Konjuh: Report on the Excavations in 2000, Dumbarton Oaks Papers 56, 293-302, Washington DC.



● SITE: Kokino
● LOCATION: nr. Kumanovo

KOKINO



Approximately 35 km northeast of Kumanovo, on the left side of the asphalt road that leads from the village of Dragomance to the village of Arbanaško, rises the impressive neo-volcanic hill which, with its height of 1,013 m dominates over its surroundings and the village of Kokino that lies at its foot.

At the very hilltop, known among the local population as Tatičev Kamen, two platforms stretching in the direction west/east and with the difference in altitude of ca. 20 m are made in the andesite rocks, covering an area ca. 90 m long and ca. 50 m wide. The most striking feature on the lower, west platform, is a block of several stone seats hewn into the rock and positioned in such a manner that the person sitting in them faces the east

horizon. The upper platform is a flattened area also hewn into the rock, covered with a relatively thin layer of humus which, during the first excavations in 2001, yielded very rich and varied archaeological material. The archaeological excavations that continued in the years that followed dated the site to the Bronze Age in the development of the human civilization (approximately the entire 2nd millennium BC), while most of the finds come from the Late Bronze Age (14th to 11th centuries BC).

Among the wide repertory of shapes and forms of the ceramic vessels that have been unearthed, those that are utilitarian in character, that is, vessels in which food was stored and cooked, prevail.

An exclusive find from this site is the mould used for the casting of a bronze amulet, a rare form of bronze pendant.

The earliest finds date from the Early Bronze Age (19th to 17th centuries BC) and the latest, from the period known as the advanced Iron Age, ca. 7th century BC. The majority of topographic features of this site point to its perception as a holy mountain on which mountain rituals were performed, linked to the belief of the prehistoric inhabitants that the rocky mountain peak is the abode of deities and the place where they could communicate with them.

One of the mountain rituals for which archaeological traces have been recorded on the highest point of this site was probably linked to the fertility cult. The second ritual was performed in midsummer (today, the last day of the month of July), when the rising Sun could be seen in the specially made marker immediately below the highest peak elevation of the site. Since in the past the marker was probably covered, a powerful effect must have been produced by a strong sun beam that passed above the upper, east platform. The sun beam casts light only on one of the thrones on the lower platform, since a special cut was made in the vertical rock that



separates the two platforms, which lets through the sun beam in this direction. Thus, in this ritual, the divine Sun passed its legitimacy and authority onto the one who sat on the throne illuminated by the sun beam in this manner.

Astronomical explorations revealed stone markers cut off from the rocks which confirm the use of this site as a megalithic observatory in the course of the entire 2nd millennium BC. The best preserved Sun marker is the marker in which the Sun appears on the day of the summer solstice (21 June). The markers for the spring and autumnal equinox (21 March and 23 September) and the marker for the winter solstice (22 December) partially survive.

The meticulously made markers for the designation

of the places indicating the rising of the full Moon on the horizon in uncharacteristic positions prove that on this site, astronomical observations were made on a daily basis over a period of several decades. On the basis of these observations, a lunar calendar was made with a cycle of 19 years, with precision that remains astounding even today.

Jovica Stankovski

Bibliography: J. Stankovski, Три мегалитни споменици во кумановскиот регион, Зборник „Пирајхме“, Куманово, 2003; J. Stankovski, Татицев Камен - мегалитска опсерваторија и светилиште, Музејски гласник 7 - 9, Куманово, 2003; J. Stankovski, The peak sanctuary "Taticev Kamen" at the village of Kokino and two of its cults, Studia in honorem Kiril Jordanov, Tracia 17, Sofia, 2007.

● SITE: Kostoperska Karpa
● LOCATION: village of Mlado Nagoričane

KOSTOPERSKA KARPA



This site overlooks the present-day village of Mlado Nagoričane, 10 km northeast of Kumanovo and the international road which runs towards the east and the city of Kjustendil, Bulgaria. It also represents the remains of the Antique main road Scupi (Skopje) – Serdica (Sofia). The natural volcanic phenomenon known as Žegligovski Kamen is the crucial point of the Žegligovo region, an area well known in history. It is a basalt cone-shaped rock whose top was used by the population as an ossuary, which inspired the local inhabitants to term it Kostoperska Karpa. In a 500 m diameter area surrounding the rock, remnants of a settlement from the Bronze Age have been discovered, which has been partly destroyed with the building of a modern road.

The west slope of the rock was the burial site of the population during the Roman period, i.e., in the 3rd and 4th centuries AD. The graves contained personal belongings of the deceased which they used in everyday life.

The highest isohypse of the rock was surrounded by a defensive wall that, as a whole, had the features of a small acropolis. Inside it, archaeologists have discovered an Early Christian church from the 6th century in whose vicinity the population buried people belonging to a certain rank.

The underground structures discovered on the south side of the rock remain the most extraordinary and unique structures of their kind on the Balkan Peninsula. They are completely built inside the hill whose geological structure consists of tuff. They have niches and benches used for sitting or sleeping; there is also a staircase which led deeper into the chambers built at a lower level. The air circulated through vertical ventiducts which also served for gathering rainwater in the interior of this extraordinary system of construction and exceptional function. The small entrance led to the interior of the chambers and was closed with a massive stone slab that resembles a millstone. In the space that has only partially been explored, the archaeologists have discovered pottery and glass shards, as well as bones of animals that the inhabitants had cooked. Such a reduced or hermetic model of living is the result of the turbulent times in the Byzantine Empire that was exposed to barbarian incursions; hence, the population sought shelter in the so-called “dead cities.” Almost identical structures, built at the same time, have been discovered in the provinces of Asia Minor, in Cappadocia, in Syria, as well as on the Crimean Peninsula. The structures under the rock of Žegligovski Kamen are, at present, unique on the Balkan Peninsula.

Kiril Trajkovski

Bibliography: Б. Георгиевски, Подземниот објект кај Куманово, Лихнид 7, Охрид 1989, 95-100.



● SITE: Tetovsko Kale - Bal Tepe
● LOCATION: Tetovo

TETOVSKO KALE



A hill with a flat plateau separated from the slopes of Mt. Šara with the vibrant flow of the river Pena rises in the immediate vicinity of Tetovo, only 2 km from the town centre. This plateau is known as Tetovsko Kale/ Kale Fortress or Bal Tepe. It was built at the time of Abdurahman Pasha in the period between 1822 and 1842. He was the son of the renowned Rejep Pasha, who was appointed as the officer in charge of this pashalik by the Ottoman Empire. A number of grandiose structures are visible and still survive, such as the Great Seraglio, the Small Seraglio, the Dining Hall, defensive structures, ramparts, tunnels, the gaol, and the church dedicated to the Holy Mother of God, rebuilt in the 20th century on the foundations of an earlier mediaeval structure.

These structures were built over a period of twenty years. They are situated in an area that covers more than 20 hectares on a plateau which overlooks the city of Tetovo. This vantage point gives the visitor an exceptional opportunity for a full view of the Valley of Polog, the city itself and Mt. Šara.

Practically all the structures are built of green travertine and manifest the builders' knowledge of the sphere as a structure and spherical arch building which is applied in the entrance of the main gates, in the Great Dining Hall that is more than 8 m high in its central part and in the circular ventilation openings. The structures are in some places up to 20 m long, with solid massive walls, some of them up to 3 m thick. Some of the structures had two floors, and the interior of most of them was decorated with simple geometric rectangular ornaments painted on a white surface with red and black strokes.

The most impressive building is the Great Seraglio situated on the east side of the plateau; the Small or Summer Seraglio/Palace is no less impressive: its characteristic feature is the richly moulded stone decorative elements, especially at the entrance. Two defensive structures stand on a small hillock on the south side of the plateau.

The entire plateau of the Tetovo Fortress is surrounded by stone ramparts whose purpose was to provide the safety for the inhabitants and protection for the tranquility and well-being of the Pasha and his train. Of special interest are the tunnels which were designed to provide a speedy and safe evacuation from several sides of the Seraglio and other buildings; this was a net of tunnels that stretched both in the ramparts and under them, and as far as the gaol hidden under these buildings.

All these buildings are open to the general public, the visitors and those come here either with the intention to see this site or just happen to pass by. This was made possible with the large-scale archaeological research and excavations that have been carried out this year (2008), which revealed all these specific features of the structures



described. This research project was supported by the Government of the Republic of Macedonia and carried out by the Museum of the Tetovo Region headed by the archaeologist Luleta Abazi-Paloši and the director Srećko Jovanovski as expert coordinator, while Pasko Kuzman, archaeologist and Director of the Cultural Heritage Protection Office coordinated the overall project. This large-scale archaeological project that was carried out on the entire site also revealed, in addition to the structures mentioned above, movable archaeological finds as well: ceramic pottery fragments characteristic of this period, most of them glazed with a glossy green coat of paint, metal pieces from gate hinges and various types of

nails. Ceramic tobacco pipes have also been discovered, as well as a silver tobacco case. Today, this site is popular as a recreation site for all lovers of nature, especially since its altitude is moderate, approximately 1,000 m above sea level. It can be accessed by car via an asphalt road or by walking up a steep track for those who prefer walking or for mountaineers. It abounds in varied flora and fauna; naturally, the most impressive are the wild chestnut and hazel trees.

Irena Kolištrkoska-Nasteva

GLOSSARY

Acropolis (Gr. *ἀκρόπολις*)
The most prominent part of a fortress; a fortified city; upper town; an area protected by rampart walls

Ambra (Arab. *anbar*)
Ambra or amber, aromatic resin extracted from the glands of a whale species, used to perfume oriental chambers; a pleasant scent placed in the rooms of Roman thermal baths

Amulet (Lat. *amuletum*)
A pendant, amulet or object made of various materials (stone, bone) believed to have supernatural powers, protecting those who wear it from all evil

Andesite/Andesite rock
In geology, volcanic rock

Antechamber
In ancient Macedonian and Roman types of tombs, the chamber in monumental tombs in front of the entrance to the main burial chamber

Apodyterium (Lat. *apodyterium*)
The changing room in Roman thermal baths

Arch (Lat. *arca*: chest)
In architecture, a semicircular architectural structure spanning a space to

support two columns

Askos (Gr. *ἄσκός*)
An asymmetric ceramic vessel with one handle, slanting neck and unusual form resembling a water bird

Atrium (Lat. *atrium*)
A forecourt, the front part of a temple or a church, courtyard for visitors

Baptistery (Gr. *βαπτιστήριον*)
Part of the Early Christian basilica or church where baptism was administered

Barbotine
A technique of ceramic pottery surface decoration in prehistoric periods (Neolithic, etc.) involving the application of a suspension in water of clay and/or other materials (slip) to the pot, not in an even layer but in the form of thick incrustations in patches or trails, thus forming crude ornamentation

Basilica (Gr. *βασιλική*; Lat. *basilica*)
In Greek architecture, the hall in which the archon held office; in Roman civilian architecture, a large hall with a pronounced longitudinal axis, customarily divided into three or five naves of which the central one is the highest; in sacral architecture, the most common architectural form in Early

Christianity (5th to 6th centuries).

Bukranion (Gr. *βουκράνιον*)
An animal (ox) head carved in relief; a religious symbol linked with the fertility cult; in Greek and Roman architecture, an architectural decorative element; an ornament on sarcophagi and funerary monuments

Caldarium (Lat. *caldarium*)
A room with a hot bath in Roman thermae

Cardo Maximus (Lat. *Cardo Maximus*)
The principal street forming an intersection with the *Cardo Decumanus* (Lat. *cardo decumanus*); transversal street in military castra or camps/towns in Roman Antiquity

Castel
A fortified castle

Castrum (Lat. *castrum*)
A Roman military camp surrounded with trenches; later, fortified with rampart walls

Chamber (Gr. *καμάρα*; Lat. *camera*)
A vaulted room, a burial chamber room in family tombs

Colonnade (Fr. *colonnade*)
A series of columns placed at regular intervals; a hall/structure composed of columns

Council (Lat. *concilium*)
An assembly of church dignitaries for regulating relevant ecclesiastical matters of doctrine; a church synod

Dipterium (Lat. *dipterium*)
A room in Roman thermae where the ailing and the bathers were anointed with oils; sanatoriums

Dipylon (Gr. *διπύλον*)
Double gate. In Athens, it has one exterior and one interior gate, and between them, a yard with lateral cemeteries and a *pompeion*, a building used for preparing ceremonial processions

Dodge (Ital. *doge*; Lat. *dux*)
Leader, duke; title of the heads of the Republic of Venice and Genoa

Dome
A semi-spherical structural element in sacral architecture which customarily rises above the roof construction of the central part of the church

Dromos (Gr. *δρόμος*)
A racetrack; a passageway (corridor) into a tomb

Eneolithic (Lat. *aeneus*:copper; Gr. *λίθος*: stone)
Also known as Copper Age. A transitional

period between the Neolithic (Early Stone Age) and the time of the discovery of metals in the prehistoric period; the period between the Late Neolithic and Early Bronze Age

Ephebos (Gr. *ἐφῆβ*)
A youth (16 to 18 years of age), a model of physical beauty and harmony

Exedra (Lat.*exedra*)
Semicircular (apsidal) form incorporated in a large architectural structure

Extra muros (Lat. *extra muros*)
Outside the walls

Glazing
A technique of pottery decoration in the Roman period, Oriental in origin. In the Middle Ages it was applied on Byzantine and Ottoman ceramic ware. It involves coating vessels with lead, quartz or alkaline glaze decorated with various ornaments

Gymnasion (Gr. *γυμνάσιον*)
A facility/space for athletes’ exercise, later for epheboi as well. These buildings had specialized halls for various sport disciplines, courtyards, *palaestrae*, libraries, etc.

Imbrex (Lat. *imbrex*)

A semi-cylindrical roofing tile used to cover a two-ridged roof

Impost (Lat. imponere: to impose)
In building: block of stone used to carry the arch and the vault; stone plastics; also a decorative slab at the top of a capital in the shape of a truncated pyramid

Insignia (Lat. insignia)
Emblems of status, tokens of honour or symbols of merit

Isar (Tur. hisar: fortress)
A hill; fortified city

Kantharos (Gr. κάνθαρος)
A metal or ceramic vessel on a high foot with two vertically placed (high swung) handles on each side, used for drinking wine; an attribute of Dionysus

Kastrophylax
The title of the military commander of a fortress in the Byzantine period

Kephalos (Gr. κεφαλος)
The civilian commander of a fortress

Lagum (Lat. lagum)
A vaulted structure above or under the ground

Libation (Lat. libatio)
Cult ritual of pouring a liquid offering as a

gift to the gods
Macedoniarch(ont)
Social rank (office) of a Macedonian in the Roman period

Manuscript (Lat. manu scriptum)
A book, document, or other composition written by hand

Martyrium (La. marturium)
A church, part of church or other edifice with the grave of a Christian martyr

Mobiliary (Neo-Lat. mobiliare)
Portable objects, furniture; church furniture in the altar space, the iconostasis, etc.

Mudbrick
A mixture of mud and straw used for coating houses in the prehistoric period.

Necropolis (Gr. νεκρός, πόλις)
City of the dead; a group of graves; cemetery

Neolithic (Gr. νέος: new; λίθος: stone, "New" Stone Age)
A term denoting New/Early Stone Age introduced by John Lubbock in 1865, denoting the age of the first prehistoric communities which grew crops and lived in permanent settlements, an age also

characterized by the manufacture of ceramic ware and use of ground-stone/ polished tools

Opus sectile (Lat.opus: building and decoration technique; sectile: technique of fixing mosaic peaces of stone)
Technique of floor paving and wall decoration with multi-coloured mosaic larger pieces of stone

Outbuilding (Lat. annexus)
An addition, a subsidiary/lateral room; a building subsidiary to, but separate from, a main house or building

Palafitte (Ital. palafitta: piles, logs)
Pile-dwelling houses, houses on stilts and wooden platforms

Palisades
Defensive structures made of earth and wood

Parekklesion
Subsidiary chamber in the altar area next to the apsidal recess

Peristyle (Gr. περίστυλον; Lat. peristylum, peristylum)
A columned porch surrounding a courtyard on four sides in Macedonian-Hellenistic and Roman palaces, villas and houses. This architectural style was originally applied

in public building, and later, in building private houses as well

Pilaster (Ital. pilaster)
A projecting rectangular column built into or applied to the face of a wall

Pintadera (Sp. pintadera)
A small object made of baked clay, sometimes of stone, similar to tools (stamps) used for decorating bread, with simple geometric carvings (flutes) on the lower, often elliptical, base side; ceramic seals originate from the Neolithic cultures from southeast and central Europe and the Middle East; they are believed to have been used for applying pigments to the skin or to garments

Piscina (Lat. piscina)
In Roman thermae, a water pool. In Early Christian basilicas, a baptistery (baptismal font holding a basin of water)

Polychrome (Gr. πολύ, χρωμα)
Multi-coloured; of many colours

Porta Principalis (Lat. Porta Principalis)
Main gate leading to the centre of a Roman city

Portico (Lat. porticus)
In Roman architecture, a covered porch with columns

Prefurnium (Lat. praefurnium)
A furnace for a smaller bath

Principia (Lat. principia)
In the Roman period, the headquarters of a fort, the building which accommodated the commanding officers

Psalm (Gr. ψαλμός)
The term derives from the Greek ‘play on a stringed instrument’; a sacred song/hymn in praise of God. There are 150 psalms in the Old Testament, ascribed to King David

Pythos (Gr. πίθος)
In Antiquity, a large ceramic vessel, often with pointed bottom, used for storing grain and other supplies; sometimes, these vessels were used for burials. They originate from the Cretan and Mycenaean cultures, the Archaic period and can also be found among artifacts from the Middle Ages.

Pyxida (Gr. πύξις)
In the Antique period, a small (round) box made of baked clay, metal, boxwood or ivory used to store jewellery, spices or perfumes

Quadriburgium (Lat. quadriburgium)
A fortified military camp square in form from the Roman period

Rampart
A wide defensive wall with towers

Receptacle (Lat. recipiens)
To receive, to store things; belly of a ceramic vessel used as a container in which liquids are poured

Sacrificial altar
The place where the offering is made; an object, ceramic vessel of special shape made for the ritual of making an offering

Skene (Gr.)/Scaenae (Lat.)
In Antique theatres, subsidiary building behind the stage connected with the acting platform, used for storage of theatre costumes.

Spatula (Lat. spatula)
Shallow spoons with long handles made of bone. They appear as early as in the Paleolithic (Old Stone Age) and the Neolithic (New/Early Stone Age), as well as in Antiquity. They are believed to have been used for smoothing animal hide, stirring food and for cosmetic and medical purposes

Xenodocheion
A guest-house (esp. in a monastery), inn, tavern

- wreath, 6th century
- Architectural remains of a public building and housing facilities
- Chamber 2 of a public building
- Surviving brick columnette of a biphora
- Bronze coins, 5th and 6th centuries
- Jewellery and crosses, 5th to 6th centuries

ILLUSTRATIONS

TUMBA MADŽARI

- Terracotta depiction of the Great Mother
- Askos, ceramic vessel
- Ceramic vessel decorated with S-shaped flutes
- Female figurine made of polished stone
- Anthropomorphic ceramic house cylinder
- Head of idol, terracotta
- Head of idol, terracotta

SKOPJE FORTRESS - KALE

- Exterior rampart, southwest part
- Kale, Skopje fortress, soutwest view
- Architectural remains of craftsmen's workshops in the southwest part of the fortress
- Depiction of a ruler, 12th century, bone

SCUPI: COLONIA FLAVIA SCUPINORUM

- Remains of the Antique theatre in Scupi, aerial view
- Cardo Maximus, public bath, north part
- Northwest necropolis from the Roman period
- Statuete of a nude youth [Apollo?], 2nd century AD
- Cardo Maximus and public bath
- Public bath, north part
- Public bath, furnarium and caldarium
- Ritual zoomorphic pitcher, late 1st century AD
- Corinthian capital, 4th century

TAURESIIUM

- Monogram of Justinian I on pythos

- wreath, 6th century
- Architectural remains of a public building and housing facilities
- Chamber 2 of a public building
- Surviving brick columnette of a biphora
- Bronze coins, 5th and 6th centuries
- Jewellery and crosses, 5th to 6th centuries

CASTEL ABOVE THE RIVER PČINJA

- Castel, aerial view
- Citadel ramparts
- Chamber in the acropolis
- Main gate
- Remains of a tower
- Rampart wall
- Rampart wall, type of building opus
- Ceramic tiles
- Bracelet with snake heads

STOBI

- Stobi, aerial view
- Synagogue basilica, northwest view
- Satyr on a pedestal, bronze, 2nd to 1st centuries BC (Belgrade National Museum)
- Satyr, bronze, 2nd to 1st centuries BC (Belgrade National Museum)
- Episcopal (Philip's) Basilica
- Baptistery with piscina in the Episcopal Basilica
- Theatre in Stobi
- Statue of Emperor Hadrian, marble, early 2nd century
- Statue of Herculean woman, marble, early 2nd century

VRBJANSKA ČUKA

- Cult sacrificial altar with five square facilities, baked earth

STYBERRA

- Statue of emperor, marble, 2nd century
- Remains of an architectural structure
- Titus Flavius Orestes, bust, 2nd century
- Titus Flavius Phyloxenes, bust, 2nd century
- Inscription on architrave beam, spolia
- Statue of Asclepius, 2nd century

MARKOVI KULI

- Markovi Kuli, southeast view
- Tower, entrance section

HERACLEA LYNCESTIS

- Theatre mask of a tragedian with a depiction of Heracles, marble, 2nd century
- Roman theatre, 2nd to 3rd centuries
- Parts of thermae, early 4th century
- Great and Small Basilicas, 5h to 6th centuries
- Hypocaust: furnace in the thermae
- Marble decorative plastics, applied relief slabs
- Marble decorative plastics, rectangular relief slab
- Statue of Titus Flavius Orestes, 2nd century

GOLEM GRAD

- Panoramic view of the island of Golem Grad
- Church of St. Peter, 14th century
- Fresco painting in the Church of St. Peter, 14th century
- Architectural remains of the Church of St. Demetrius, 14th century
- Architectural remains of an Early Christian church with adjoining structures
- Architectural remains of the naos and the altar of an Early Christian church
- Late Roman cistern, later transformed into a church, 14th century
- Gold and silver earrings and a bronze belt plate, 4th to 6th centuries
- Silver fibulae of the Asia Minor type, 3rd century BC
- Gold earring, front and back side, with a depiction of a lion, rosettes and Sun

LYCHNIDOS

- Gold ritual mask and glove/hand from Gorna Porta (Upper Gate) in Ohrid, 5th century BC
- The Antique theater, 2nd century BC to 4th century
- Remains of buildings in the southeastern part of the Samuil's Fortress
- Renewed church of St.Panteleimon at Palošnik (2000-2002)
- Gold pendant/labrys, Gorna Porta in Ohrid, 5th century BC
- Relief cup with the depiction of the sun at the bottom, ceramic, Samuil's

- Fortress in Ohrid, 3rd to 2nd centuries BC
- Dedalus, bronze, 3rd to 2nd centuries BC
- Gold earrings with negroid heads, Gorna Porta in Ohrid, 3rd to 2nd centuries BC
- Heracles, bronze, Samuil's Fortress, 1st century BC
- Isis, marble, Karabegomala in Ohrid, 2nd century BC
- Mosaic depiction of the Eden river Ghion, baptistery from the polyconch church, Plaošnik , 5th to 6th centuries
- Mosaic bath floor, Plaošnik, 1st century BC
- Mosaic depiction of the Eden river Euphrates, baptistery from the polyconch church, 5th to 6th centuries
- Mosaic depiction of a lion and snakes, baptistery from the three-nave basilica, Plaošnik, 5th to 6th centuries
- Mosaic depiction of a deer, chamber adjacent to the polyconch church, Plaošnik, 5th to 6th centuries

ENGELANA

- Remains of the west cyclopean fortress rampart
- Remains of the west cyclopean fortress rampart
- Remains of the exterior tower on the west rampart

BAY OF THE BONES

- Concept for the reconstruction of the prehistoric pile-dwelling settlement
- Reconstructed pile-dwelling settlement, northeast view
- Wooden piles from the settlement on the lake bottom
- Trial excavation area on the lake bottom with remains of wooden piles
- Diver with an archaeological find from the underwater site
- Part of the trial excavation area with archaeological finds from the lake bottom
- Ceramic vessel handles excavated from the lake bottom (fragments)

VARDARSKI RID

- Terracotta figurines of goddesses, 3rd to 2nd centuries BC
- Architectural remains from a complex of workshops, 2nd century BC
- Marble statues of Aphrodite, 4th century BC

- Bronze figurine of Artemis, 2nd century BC
- Relief cup with a depiction of the Macedonian shield, 3rd to 2nd centuries BC

THE TOWN AT ISAR

- Architrave beam with an inscription from a temple of a Macedoniarch, early 4th century
- Macedonian soldier, 2nd century BC

THE FIFTEEN HOLY MARTYRS OF TIBERIOPOLIS

- Remains of a mediaeval church complex, 5th to 14th centuries
- Underground vaulted tomb in the centre of the church decorated with the fresco painting of the Fifteen Martyrs of Tiberiopolis, 9th century
- Fresco painting of the two of the fifteen martyrs of Tiberiopolis in the vaulted tomb, 9th century

ANTIQUE BATHS

- Bath interior with pool

CAREVI KULI

- Part of entrance to the fortress
- View of the walls adjacent to the cistern
- Remains of a tower

ISAR

- Main fortress tower
- Part of the fortress rampart, southeast view
- Interior of the citadel rampart

BARGALA

- Part of the city of Bargala with the episcopal complex
- Early Christian church (chapel) by the south side of the Episcopal Basilica
- Part of the public buildings
- Entrance to the public buildings
- Baptistery piscina in the Episcopal Basilica
- Part of the hypocaust system
- Interior of the Episcopal Basilica
- Remains of an architectural structure/ public building
- Thermae in Bargala
- Decorative stone elements

MORODVIS

- Remains of church and episcopal complex
- Church altar space, 13th century
- Glass bracelet, 12th to 13th centuries
- Silver ring, 14th to 15th centuries

VINIČKO KALE

- Terracotta icon with the depiction of a bull, 5th to 6th centuries
- Structure in the southwest part of the site
- Remains of the west rampart with a semi-circular tower
- Pythos for food storage
- Public buildings in the southeast part of the site
- Terracotta icon with the depiction of Archangel Michael, 5th to 6th centuries
- Ceramic fragment with a depiction of a solar symbol
- Terracotta icon with the depiction of a horseman, fragment

GRAD

- Panoramic view of the fortress near the village of Grad

GOLEMO GRADIŠTE

- Golemo Gradište, northwest panoramic view

KOKINO

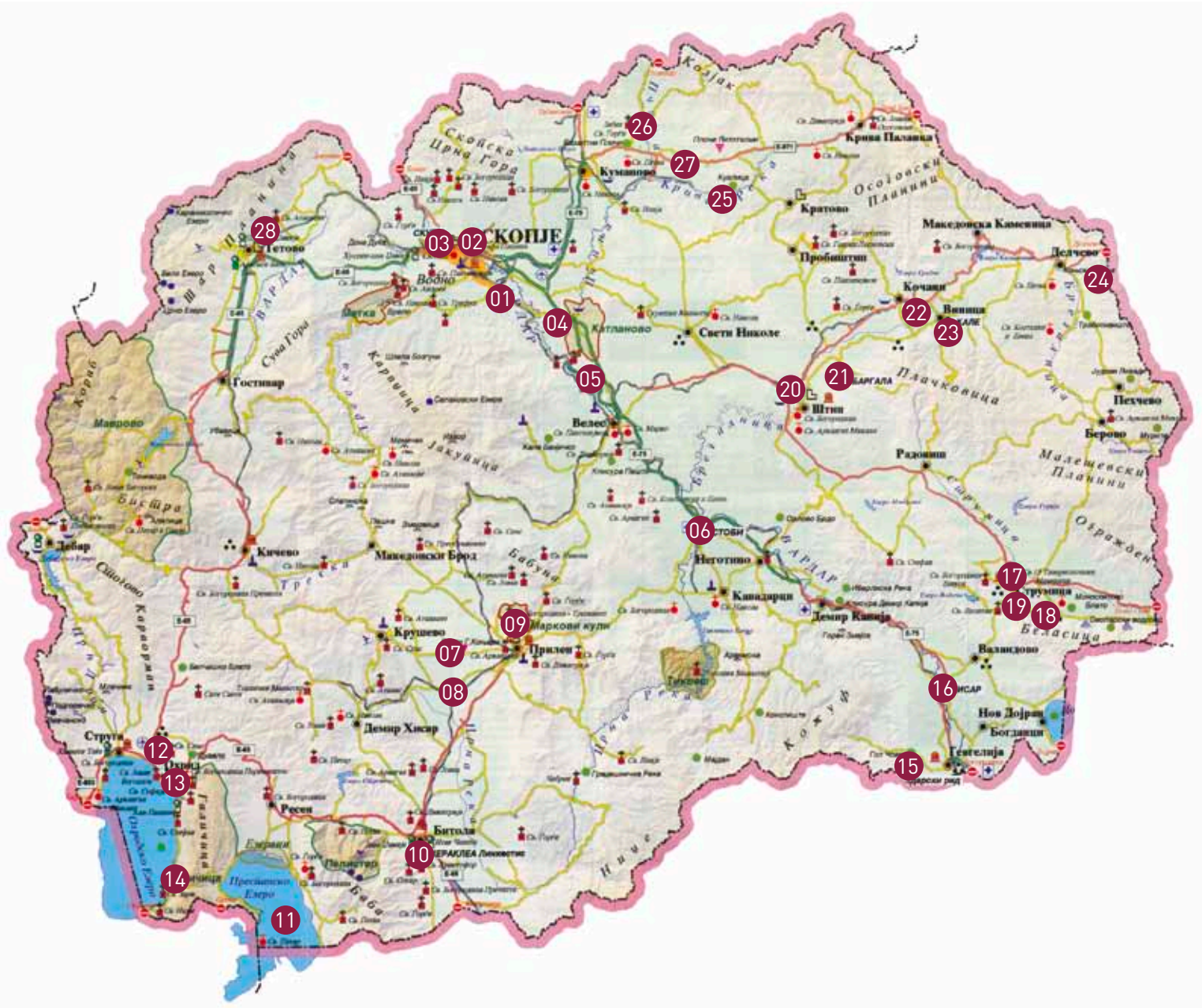
- Ancient astronomic observatory: seats hewn in rock
- Bronze pendant, Eneolithic
- Ceramic vessel, 7th century BC

KOSTOPERSKA KARPA

- Kostoperska Karpa, panoramic view

TETOVSKO KALE – BAL TEPE

- Surviving remains of a structure in the fortress
- Remains of a rampart and towers with earlier phases
- Remains of the entrance to the seraglio



ARCHAEOLOGICAL
SITES

| | | |
|-----|------------------------------------------|-----------------------------------------|
| 01. | Tumba Madžari | Skopje |
| 02. | Skopje Fortress – Kale | Skopje |
| 03. | Skupi | village of Zlokukani, Skopje |
| 04. | Tauresium - Antique settlement | village of Taor, Skopje |
| 05. | Castel above the river Pčinja | Skopje |
| 06. | Stobi | Gradsko, Veles |
| 07. | Vrbjanska Čuka | village of Slavej, Prilep |
| 08. | Styberra | village of Čepigovo |
| 09. | Markovi Kuli | Prilep |
| 10. | Heraclea Lyncestis | Bitola |
| 11. | Golem Grad | Prespa Lake, Presp |
| 12. | Lychnidos | Ohrid |
| 13. | Engelana | St.Erasmus, nr.Ohrid |
| 14. | Bay of the Bones | village of Peštani, Gradište, nr. Ohrid |
| 15. | Vardarski Rid | Gevgelija |
| 16. | The Town at Isar | village of Marvinci at Valandovo |
| 17. | The Fifteen Holy Martyrs of Tiberiopolis | Strumica |
| 18. | Antique baths | village of Bansko, nr. Strumica |
| 19. | Carevi Kuli | Strumica |
| 20. | Isar | Štip |
| 21. | Bargala | Štip |
| 22. | Morodvis | village of Morodvis, Kočani region |
| 23. | Viničko Kale | Vinica |
| 24. | Grad | village of Grad, Delčevo region |
| 25. | Golemo Gradište | village of Konjuh |
| 26. | Kokino | Kumanovo |
| 27. | Kostoperska Karpa | Mlado Nagoričino |
| 28. | Tetovsko Kale - Bal Tepe | Tetovo |

EXPLANATORY
NOTE

In the English text the following letters have been used:

| Letters | English pronunciation |
|---------|------------------------------|
| Č | Ch (as ch in chalk) |
| Ž | Zh (as s in pleasure) |
| Š | Sh (as sh in show) |
| Dž | - (as j in joy) |

Published by
Ministry of Culture of the Republic of Macedonia
Cultural Heritage Protection Office

For the publisher
Pasko Kuzman

Editor
Pasko Kuzman

Authors
Dragiša Zdravkovski 12, 36
Dragi Mitrevski 16, 62
Lenče Jovanova 20
Kiro Ristov 24,
Kiril Trajkovski 28, 68, 70, 72, 74, 76, 80, 86, 92
Zoran Georgiev 30,
Liljana Kepeska 38, 42
Kostadin Kepeski 38

Translation
Rajna Koška

Photos
Miše Tutkovski

Glossary
Pasko Kuzman

Design and Computer layout
Artbaiter

Printed by
Pro Point

Copies
1200



© Copyright
Ministry of Culture of the Republic of Macedonia,
Cultural Heritage Protection Office, Skopje 2008

Anica Gjorgijeva 44
Vera Bitrakova Grozdanova 48
Pasko Kuzman 08, 52, 58, 60
Cone Krstevski 66, 82
Carolyn Snively 88
Jovica Stankovski 90
Irena Kolištrkoska-Nasteva 94

CIP – Katalogizacija vo publikacija
Nacionalna i univerzitetska biblioteka “Sv.Kliment
Ohridski” – Skopje

903/904 (497.7)

ARCHAEOLOGICAL sites / (editor Pasko
Kuzman ; translation Rajna Koška ; photos Miše
Tutkovski). - Skopje : Cultural heritage protection
office, 2009. – 93 str.: ilustr. : 22x22 sm.

Bibliografija kon glavite

ISBN 978-608-4549-04-8

a) Arheološki lokaliteti – Makedonija
COBISS.MK-ID 75626986