

MACEDONIAN

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CULTURAL HERITAGE: A BRIDGE TOWARDS A SHARED FUTURE

KOKINO – HOLY MOUNTAIN
AND ANCIENT OBSERVATORY

ARABIC MANUSCRIPTS IN MACEDONIA

RESTORATION OF
ST. CLEMENT'S UNIVERSITY IN OHRID

PREHISTORIC MACEDONIAN FIGURINES

*Jovica STANKOVSKI, Gjore CENEV, Marijana KAVCIC, Pasko KUZMAN,
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VERA BITRAKOVA – GROZDANOVA
on GOLEM GRAD

NADE PROEVA
on TREBENISTE CULTURE



Macedonian Information Centre

Dec 2006 / Jan 2007

ISSN 1857-5412

ANALYSES OF MACEDONIAN POLITICS, ECONOMY AND SOCIETY

MACEDONIAN *Affairs*

Analyses of Macedonian
Politics, Economy and Society

Skopje, Dec 2006 / Jan 2007

Vol. VI, No. 1



Macedonian Information Centre

MACEDONIAN AFFAIRS

Analyses of Macedonian Politics, Economy and Society

Dec 2006/Jan 2007, Vol. VI, No. 1

Please, send manuscripts and letters to the editor to:

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+ 389 (0)2 322-18-42

Internet: www.micnews.com.mk

e-mail: contact@micnews.com.mk, mic@mt.net.mk

Submission guidelines available on request.

For subscription inquiries or resolving subscription problems call:

+389 (0)2 322-18-42



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Zora Atanasova, *Translator*

Design: MIC & Simco Sandulovski | Print: Maring Skopje | Circulation 500

ISSN 1857-5412

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Stone markers have been discovered at the Kokino Megalith Observatory, where the marker of the summer longest day is well preserved.

KOKINO HOLY MOUNTAIN AND ANCIENT OBSERVATORY

Jovica STANKOVSKI, Gjore CENEV

INTRODUCTION

Myths associated with sacred mountains as places where the sky and the earth are linked and places where gods live have been registered in the history of all ancient nations and cultures. By a ritual climbing on the sacred mountain the people were returning to their origins and getting in contact with their gods. Thus, for instance, God Shiva-Maheshvara in India always descended on the top of Mount Ba-Phnom, 72 Chinese emperors offered sacrifices on the top of Mount Tai, Moses received the stone tablets with God's commandments on the top of Mount Sinai, and so on.

In the Republic of Macedonia in 2001, under the mountain peak of Tatev Kamen, an archaeological site was discovered from the Bronze Age in human civilization development. The discovered artifacts in the archaeological campaigns, as well as the archaeoastronomical analysis in the following years, demonstrated that the site had all the characteristics of a mythical mountain, as well as of an ancient observatory. Today, this site is known under the name of Kokino Megalith Observatory, or simply Kokino.

The Kokino Megalith Observatory is located on the north-east part of Macedonia near the border with Serbia (more precisely: geographic latitude 42.15 degrees, geographic longitude 21.57 degrees). It is situated in the region of the village of Kokino, on the border with the village of Arbanasko. Today, the entire region is scarcely inhabited, so that in the dozen surrounding villages there live less than 1,000 people. This situation is a result of two factors: the lagging behind the industrial

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development and absence of conditions for agricultural development and cattle breeding on the one and the tempestuous history of this region in the past centuries on the other side.

As an illustration, we can mention the more recent historic events. At the end of the 17th century (in 1689, to be more precise) the famous Karpos Uprising broke out. The leader of the uprising, Karpos, tried to profit from the great defeat that the Turks had suffered from the Austrian army under the Vienna's ramparts. Austrian General Piccolomini chased the Turks as far as Skopje, and Karpos had hoped that, in cooperation with Piccolomini, he could liberate these regions from the Turkish slavery. However, Piccolomini soon withdrew with his army and Karpos's rebels were left on their own. The Turks suppressed in blood the uprising, while the people from this region had to flee from the Turkish retaliations. Due to these reasons, the whole region had been practically uninhabited until the beginning of the 19th century. At that time (in 1804) the First Uprising broke out in Serbia, which also ended without success and was suppressed in blood in 1813. Running away from the Turks, these parts were inhabited by larger groups of Serbs from the north, because of which today the population in the surrounding villages is a mixed combination of Serbs and Macedonians.

The settlers had an influence on the changing of the toponyms in the region. So, for instance, the peak of the mountain where the site is located is called Tatikev Kamen (Tatic's Stone, trans.). Today we believe that this name is of a recent origin, because the surrounding peaks of the mountains bear names like Peralo, Peren, and so on, which, according to linguists, basically have the root "per" that in the language of the Indo-European peoples meant stone.

It is interesting to note that, according to some legends narrated by the peasants, long time ago a lot of horses used to be raised in this region, while many of the inhabitants used to be skilled horsemen. According to some claims, a large part of the elite cavalry of the great Alexander of Macedonia was composed of inhabitants from this region and they had saved the life of the great military leader several times. There are written testimonies about these events in history.

In the broader region a rising number of archaeological sites from the Roman and the broader ancient period have been registered, as well as a large number of sites of the Iron, the Bronze, and the Neolithic ages. This means that the entire region has a long history of at least 7,000 years full of important dwellings, holy places, events, and personalities.

KOKINO AS A HOLY MOUNTAIN

According to historic and archaeological findings, the valley of the Pcinja River as a natural corridor in the central part of the Balkan Peninsula had a great importance in the far past as relates people's migration and war campaigns that moved to the north-south. In a visit to this region, on the left side of the Pcinja River, you can easily spot an unusual shape on the Tatikey Kamen Mountain Peak that is dominating over the eastern horizon. Today, this is an easily accessible region because at the footing of the mountain peak there is a narrow, but asphalted road. However, even from this vicinity you cannot yet spot the archaeological site and ancient observatory, but only the rocks surrounding the site and hiding it from the eyes of the curious for a long period of time (Fig. 1).

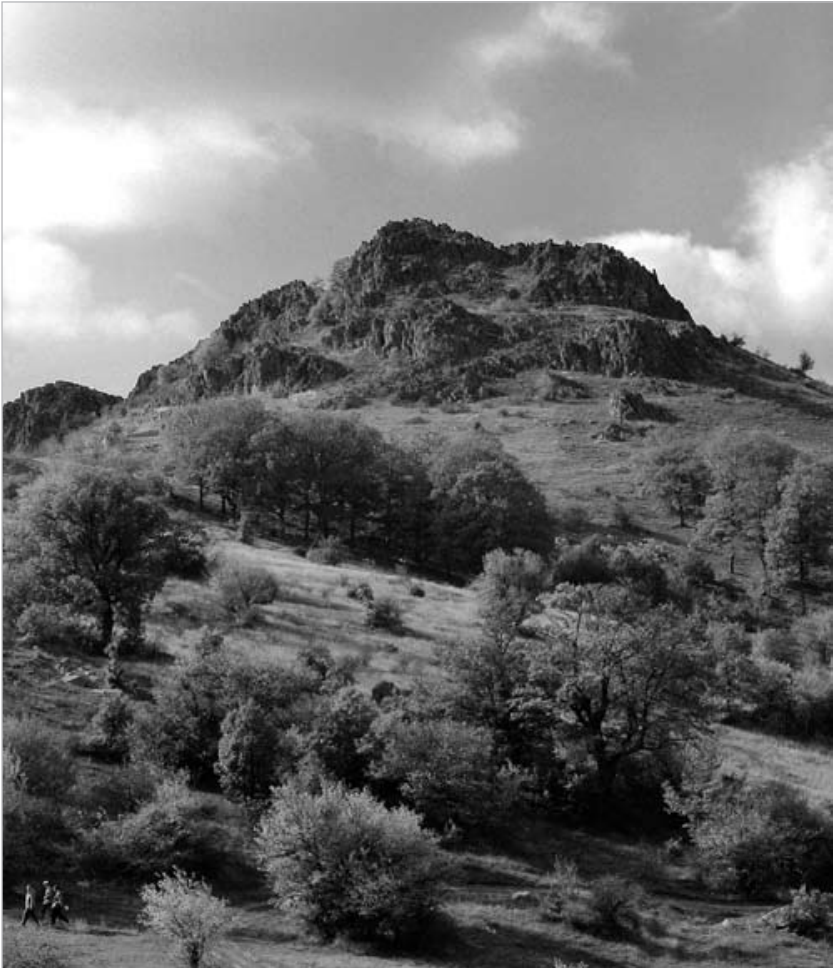


Fig.1

The analysis of the geologists have shown that the mountain is actually a neo-volcanic hill. This means that in the far geological past the so-called andesite rocks rose on this place out of the hot lava. The characteristic of these rocks is that they crack in a vertical and horizontal direction when cooled down, because of which they have formed a wall of vertical rocks with an impressive appearance around the peak where the site is located.

It is exactly this characteristic appearance that has greatly contributed for the place to preserve its looks and contents created by the ancient inhabitants in the region 3,800 years ago. The ethno-astronomic analysis of the population in Macedonia showed that in the past the people from this region considered these places devil's places or places where fairies gathered and they evaded visiting them, they even avoided to talk about their existence.

The characteristic appearance and the natural cracks of the andesite rocks made it possible for the prehistoric inhabitants from the region to shape, in a relatively easy way, the structures used as a mountainous holy place, as well as the elements of the megalith observatory situated on two rocky platforms.

The archaeological researches of the site started in 2001 and on the outset of the excavations it became evident that this was one of the richest archaeological sites from the Bronze Age in the Republic of Macedonia.

The systematic archaeological excavations that continued in the following years, and that are still going on, discovered a large quantity of archaeological material, first of all fragments of pottery, like: larger and smaller pottery (Fig. 2), large biconic amphora-like pottery (Fig. 3), various food cooking pots (Fig 4), various types of cups and balance-like pottery (Fig. 5), stone axes (Fig. 6), manual mills for grinding wheat (Fig. 7), pyramidal weights, and so on. The excavation of a mould for smelting bronze axes (Fig. 8) and pendants (Fig. 9) was of special importance because it was found in Macedonia, but also in the region at large, for the first time. The forms of pottery chronologically belong to the entire period of the Bronze Age in the Republic of Macedonia, and the earliest findings date from the period of the Bronze Age (19th – 17th century B. C.) , while pottery from the late Bronze Age (14th – 11th century B. C.) are dominating. It is monochromic pottery that can be found in various types on a broader central-Balkan, south-Thracian, and Macedonian space, with elements of a local evolution. Its closest parallels are in the pottery of the same period in historic settlements from central and low Povardarie (Vardar valley, trans.), and in the period of the late Bronze Age also in the pottery of the cultural groups in the valley of Juzna (South, trans.) the Morava River.



Fig.2



Fig.3



Fig.4



Fig.5



Fig.6



Fig.7



Fig. 8



Fig. 9

The latest researches and discovered artifacts (Fig. 10) showed that the site had been inhabited in the 7th century B. C., which prolongs its use to over 1,200 years. This is exactly why on the site, but also in the larger region, great quantity of fragmented pottery is found.

Many nations believe that climbing a mountain symbolizes the life of a man. Looking from the footing of the mountain, it has the symbol of a world's axis, or an axis around which the whole universe is spinning. Looking from the peak of the mountain, it has the symbol of the center of the world and going back to the primordial rules of the creation of the world. This is why the peak of the holy mountain is often equalized with the umbilicus of the world.



Fig.10

The Macedonian people also has legends about the existence of these mythical and holy mountains. In all the villages of Macedonia there is the belief that the fate of each person is predicted on the third night after his/her birth by Three Fates. So, the predicted fate can be only changed with the help of the Sun. However, in order to get to the Sun, the person must wear iron sandals and take an iron stick and walk for a long time and very far away to get to the peak of a mythical mountain where the Sun lives with its mother. This is why there are so many legends in Macedonia narrating the meeting of people with God - Sun on the peak of the mythical mountain. With the help of the mother of the Sun the people manage to approach the Sun that hears them out and helps them solve their problems. This means that the admiration for the Sun in these regions has been present since prehistoric era up-to-date and the mountain near the village of Kokino had the role of this mythical mountain in the past.

Several topographical characteristics of the site like good visibility from the highest part of the hill, which is reached along a broader accessible path bathed by sun, indicate its use as a holy mountain where numerous rituals were taking place connected with the belief of the prehistoric inhabitants that the rocky mountainous peak was the place where the gods were and where communication with them was possible.

One of the mountainous rituals, for which there are archaeological traces on the eastern part of the highest part of the site, was associated with the fertility cult. Namely, fragments of pottery in several cracked places in the rocks have been discovered, sometimes fully formed, approximately round on the upper part (Fig. 11). Small holes formed in this way were



Fig.11

covered by earth and fine stones after the pottery had been deposited in them. The essence of the cult is in perceiving the rocky mountainous peak as the body of the Great Mother Goddess, while the cracks in the rocks, the holes, as her tomb. The ritual holes have the role of the place where presents were put in the tomb of the Great Mother Goddess. Probably different seeds from plants that they believed the Great Mother Goddess would fertilize were placed in the pottery from plants believing that this would guarantee better harvest in the following year.

These archaeological findings only confirm the role of the earth in the culture of the population in the region at the time of the Bronze Age, which is in conformity with the development of the other cultures in the world. All the peoples believed in the great role of the earth. The earth is the opposite of the sky. The earth symbolizes the female, and the sky the male principle in the creation of the world. Throughout the world there is the belief that the earth is the universal substance of which the entire world has been created, including the plants, the animals, and the people. So, it has the role of the Great Mother as the one giving birth to everything that exists. It can be said that since the oldest times the earth has been respected as a goddess and a mother. We can give the example of the custom that can still be observed in Macedonian villages. If a peasant insults the earth out of carelessness, he bows three times and kisses the earth saying "Forgive me earth, my dear mother". He does this because he fears that when he dies the earth will throw his bones out and will not accept them in its tomb.

The existence of ritual holes is an important characteristic for the whole site and it represents an important contribution to science. The



Fig.12

existence of such holes in many cases so far has been just assumed, but here they have been confirmed. It is very important to say that such ritual holes have also been discovered in the Pelince archaeological site that is 7-8 kilometers to the north-west of Kokino, originating from the same period as the Kokino Megalith Observatory. According to the excavated pottery, we can say that the rituals connected with the Great Mother Goddess were performed here around 1,900 B. C., which was confirmed with the help of astronomic measurements.

The second ritual that was most probably practiced on the top of the Mountain was of an expressively solar character. For this ritual, the ancient inhabitants had made special places in the rocks on the site on both the platforms. On the lower platform on the site specially elaborated stone seats known as thrones (Fig. 12) were dominating. They bore this name because the throne symbolizes power, and gods were believed to be sitting on these thrones on the top of the Holy Mountain. This is why this place is one of the sacred places on the site. On only one throne, on a strictly defined day, only the ruler was allowed to sit. The thrones are made exactly in the north-south direction, so the face of the person sitting on one of the thrones is turned to the eastern horizon and watching the events taking place there. On this horizon, on the peak of the Mountain, there is a specially made marker that is located just immediately under the highest elevation of the site. The ritual was taking place in the

middle of the summer (today on the last day of July) when the Sun rises exactly on the opening of the stone marker (Fig. 13). The marker is made with great accuracy, so that the distance of its outer vertical sides fully correspond with the diameter of the Sun when looking from the second throne. As the marker was probably covered in the past, there was the effect of a strong sunbeam that was passing over the upper, eastern platform of the site with the shape of a larger room, in which the participants in the ritual were most probably gathered. In order for the sunbeam to fall on one of the thrones, the people had constructed a special trench (cut) in the vertical rock that separated the lower from the upper platform on the site (Fig. 14). On the ritual day, the sunbeam passed exactly by the right edge of the trench and only fell on the second throne. The fact that the sunbeam lit only one of the participants in the ceremony, who was sitting on one of the thrones, probably surrounded by tribal eminent persons, indicated his special role in it. This was probably the tribal chief to whom the divine Sun transferred its legitimacy and authority in the ritual. This is one of the most important rituals on the mountain sacred places dedicated to the unification of the heavenly divinity with the Great Mother Goddess, a unification that guaranteed a new cycle of nature's renewal.



Fig.13

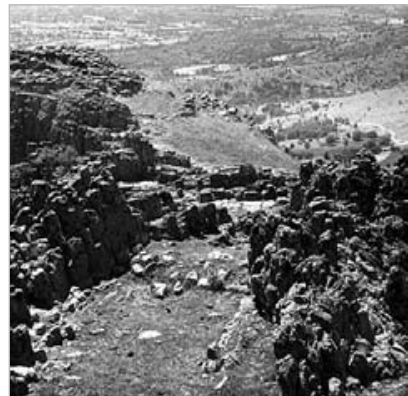


Fig.14

The end of July is the time when the harvest was ending, and therefore this ritual was probably connected with the celebration of the end of the harvest. According to the beliefs of the people of that time, at the moment the ruler was lit, he was united with the Sun - God and that was a guarantee for the success of the following year's harvest, for a good and peaceful life. Archaeological findings in the room situated on the upper platform just under the stone marker where the Sun appeared on the ritual day is a testimony for this. At this place in 2001 archaeological researches were done for the first time and in this place, with an area of

100 meters squared about 1,000 kilograms of pottery from the Bronze Age were excavated, and what is particularly interesting, about twenty manual mills for wheat were excavated from this place as well. So, we can be quite sure when we say that on this site some rituals connected with the harvesting day used to be performed.

KOKINO AS AN ANCIENT OBSERVATORY

The Kokino Megalith Observatory is located on two platforms and each has its characteristic contents. The length of the Observatory is about 90 meters, and the width about 15 meters (Fig. 15).

The thrones are the most impressive content that is spotted on the location at first sight. As we already said, they are made in such a way as to be turned to the north-south direction, so the person sitting on the throne is oriented towards the east and towards the eastern horizon. This is why the archeologists came to the idea that this was the place from where the celestial bodies rising on the horizon were observed. However, astronomic measurements and analyses demonstrated that these thrones are a sacred and ritual place and are not connected with astronomic observations.

In order to give an answer to the question why this place is an ancient observatory, we must recall to the basic characteristics of the movements of the Sun and the Moon. In the course of a calendar year, the Sun and the full Moon rise on different places on the horizon. In this, there are so-called ultimate points of the rising on the horizon. This means that in winter, when the day is the shortest, or on the winter solstice (22 December) the Sun rises in the most south on the horizon. Moreover, it goes to the north every day and on vernal equinox (21 March) the Sun



Fig.15

risers exactly in the East. The Sun continues to move to the north, the length of the day is growing, and on the longest day (21 June) the Sun rises in the most north of the horizon. Furthermore, the Sun goes back and on autumnal equinox (23 September) it again rises exactly in the east, while on 22 December it completes the cycle of rising on the point of the winter solstice. Every cautious observer of the Sun can easily see this and mark the places of the rising of the Sun in the days of winter solstice, the vernal and autumnal equinox, and the summer longest day.

Such stone markers have been discovered at the Kokino Megalith Observatory, where the marker of the summer longest day is well preserved, the marker of the vernal and autumnal equinox is a little damaged (Fig. 16), while the severest damage is suffered by the marker of the winter solstice (Fig. 17). These damages are most probably due to disastrous earthquakes. It is a known fact that the territory of Macedonia is inflicted by a disastrous earthquake approximately every 500 years.

The Moon has a somewhat more complicated movement and it is quite difficult to mark the places where the full Moon rises on the horizon. The simplest thing to say is that during winter it moves on the sky on places where the Sun moves during summer, and in summer it moves on places where the Sun moves in winter. This is why there must be two stone markers around the markers of the winter longest day and the winter solstice on the left and on the right that will mark the places where the full Moon rises in positions that are characteristic for it. These stone markers also exist on the space of the ancient Observatory. In

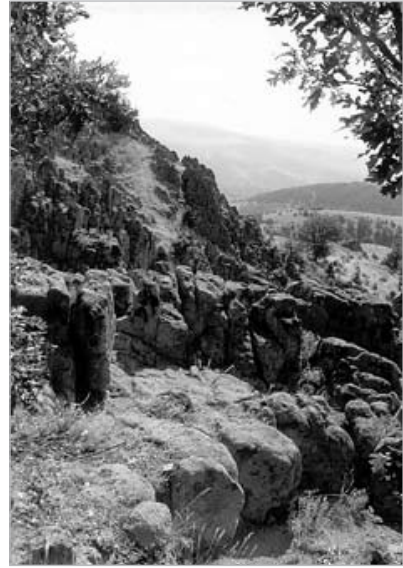


Fig.16

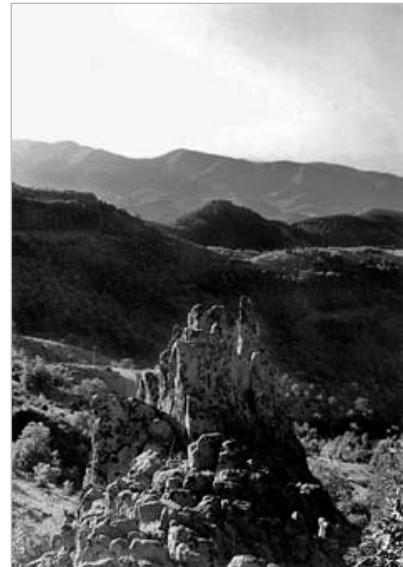


Fig.17

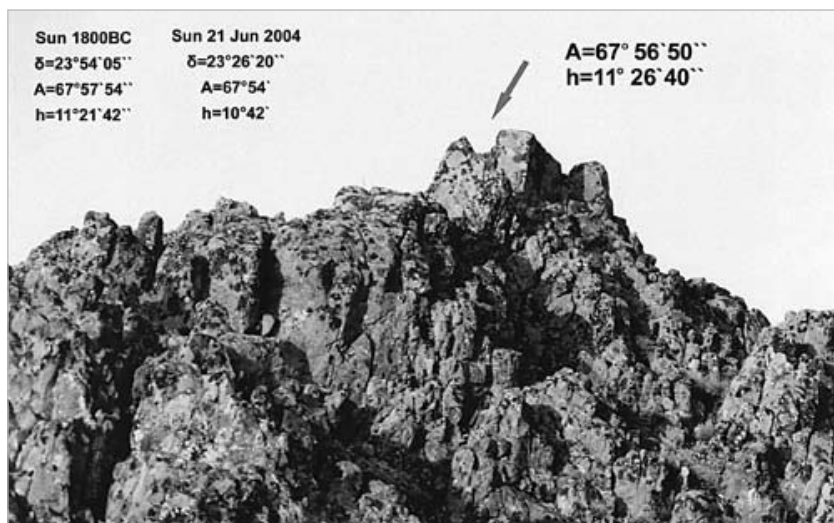


Fig. 18

order for a place to be an observatory another very important condition has to be fulfilled. All these seven markers must be observed from one place, or the lines that pass through the markers must cut on one point, which is actually the central point of the observatory and this was also identified on the site.

We should here point out another very important fact. According to the astronomic laws, the places where the full Moon rises are repeated every 18.6 years. If someone is to understand that these are really periodical movements, at least 40 years of continual observation of the rising of the full Moon is necessary. If we also know that the average man's life at that time was 40 years, it is quite clear that several generations of people stood on the central position of the observatory and were dedicated to the observation of the rising of the Sun and the Moon. All these facts indicate that the site was indeed an ancient observatory.

The archaeological and astronomic analysis helped define precisely also the time when the stone markers were constructed marking the places where the Sun and the Moon rise on the horizon. The analysis showed that the stone markers (Fig. 18) were built in the decades around 1800 B. C., which means that the Kokino Megalith Observatory is at least 3800 years old. Documented photos also prove that this was about marking the places of the rising of the Sun over the stone marker (Fig. 19) on the longest summer day. Because of the precession of the earth axis of rotation, today the Sun rises a little lower and a little more to the left of the marker, but this is exactly the proof about the accuracy of the positioned stone marker, because these deviations are also envisaged in the exact astronomic analysis.

The American space agency NASA approved these facts and in 2005 it ranked the Kokino Megalith Observatory on the fourth place on the list of ancient observatories in the world..

Ancient observatories used to have a very important role in organizing the life of the community. The observatories were used for making a calendar that had a double purpose. On the one hand it helped understand the natural cycle of the vegetable and animal kingdoms. By



Fig. 19

simply setting fire on the top of the observatory that is dominating in a circle of about 30 kilometers the people were informed that the day for starting ploughing, seeding, harvesting, taking cattle out for pastry had come. In this, the observatory had the key role in increasing the harvest in the farming and improving the security and the quality of the life of the community. Via a continual follow-up of the movement of the Sun and the Moon, the ancient observers could also define the days for the rituals and ceremonies. So, the calendar made on the observatory helped organizing the religious life of the community as well. The mentioned rituals connected with the Great Mother Goddess, the Sun - God, and the day of the harvest are apparently just a part of the rich spectrum of ceremonies and rituals performed on the Kokino Megalith Observatory. They are the testimony of a developed and well founded cosmogony created in the imagination of the inhabitants who lived on this space at the time marked as the Bronze Age in the development of human civilization.

Scientific researches from the area of archaeology and astronomy have not been completed and therefore we can expect new surprises in the future that can only increase the scientific value and attractiveness of this site.



4.

Arabic manuscript. The Koran,
copied in Lerin in 1859.

Author of the photo-documentation:
Mr. Denko Andonovski



ARABIC MANUSCRIPTS IN MACEDONIA

Marijana KAVCIC

ARABIC MANUSCRIPTS AND THEIR SIGNIFICANCE

In the rich cultural treasury of Macedonia there is a specific heritage of great value that takes a special place, a heritage which is yet to be fully researched and presented to the professional and larger public: the Arabic manuscripts. Created with the spreading of Islam, in the various places and in the various periods of history, the Arabic manuscripts, with the richness of their contents, give evidence of the high achievements in the areas of spirituality, philosophy, culture, science, and in the other fields of life in the Arabo-Islamic civilization space. However, they also testify about the permanent intellectual exchange between the East and the West and the freedom of mutual influences even in the time that was mostly characterized with the constant conflicts between the Christianity and the Islam.

The Arabic manuscripts can be found in libraries, archives, museums and private collections throughout the world, even in those countries that have never had a direct contact with the Islamic culture. To the territory of the Republic of Macedonia the Arabic manuscripts arrived with the expansion of the authority of the Ottoman Empire in the region. Today, a large number of them make an integral part of the Collection of Oriental Manuscripts that is kept in the National and University Library "St.

Marijana Kavcic received her degree in Arabic Language and Literature and English Language and Literature from the University of Sarajevo, Bosnia and Herzegovina, in 1989. She worked as translator for Arabic and English languages in Libya, Croatia and Egypt. She passed the Training Course for Handling and Cataloguing of Islamic Manuscripts organized by Al-Furqan Islamic Heritage Foundation (London, U.K.), held in Kuala Lumpur, Malaysia, in 2006. For the time being she works in the National and University Library "St. Clement of Ohrid" in Skopje, in the Collection of Oriental Manuscripts and Rare Publications, primarily on cataloguing of the Arabic manuscripts belonging to the Collection.

Clement of Ohrid" in Skopje. The collection consists of a rich fund of manuscripts written in the three oriental languages: Arabic, Ottoman-Turkish and Persian. As to their number, the Arabic manuscripts with about 2,600 books come in the first place, followed by the manuscripts written in Turkish, which amount to 1,050, while the number of Persian manuscripts is about 100. The presence of such a large number of Arabic manuscripts may seem a little unusual because the many-a-century Turkish presence in the region leads us to expect the much larger number of Turkish manuscripts. So, the logical question is: how come there are so many Arabic manuscripts in Macedonia?

In order to give an answer to this question, it is necessary to indicate briefly the role and the importance of the Arabic language during a long period of the Middle Ages. That role is of a key importance for understanding the Islamic civilization and it is also exclusively important for understanding the nature of intellectual movements in Europe, taking into account that a large number of the lost works from the European Antiquity have been preserved thanks to their translations in Arabic.

The real story of the Arabic manuscripts started fourteen centuries ago, on the territory of the present Saudi Arabia, when the Holy Book of the Muslims, the Koran, was revealed to a member of the Kuraysh tribe from Mecca by the name of Muhammad. The Arabic language, which up to that time had been respected as the language of poetry of the scattered Arabic tribes isolated from the rest of the civilized world of that time by the desert regions of the Arabic Peninsula, became the language of the Revelation and of the new religion. It spread together with the Arabic conquests that in a short time came over a large region stretching from central Asia via northern Africa up to Spain.

On this way, the first Arabic manuscripts appeared. During the reign of the first Arabic dynasty, the one of the Omayyads, who had taken Damascus for their capital, began the mass translation from Greek into Arabic. This rich translation activity that, in the period of European humanism, unveiled to Europe its classical heritage, reached its peak during the Abbasids' dynasty, in the Baghdad Caliphate. In the beginning, the translation was made indirectly, via Syriac and Aramaic languages, and later on directly from Greek. At the court of the famous Haroun al Rashid and the other Abbasid caliphs in Baghdad reigned a great interest in Greek philosophy, medicine and mathematics and it was precisely thanks to the Arabic translations that a large number of works that had been lost in their Greek originals remained preserved, as is the case of Galen's Anatomy¹.

Thanks to an Arabic translation of a mathematical treatise that an Indian traveler brought to Baghdad, the entire Islamic world adopted

¹ Hiti, Filip, *Istorija Arapa*, "Veselin Masleša", Sarajevo, 1967, p. 289

the numerals that today in Europe are called the Arabic numerals - to be differentiated from the more complicated Roman numerals - and for which the Arabs themselves use the term "Indian".

So, the Arabic language, in rather a short time, transformed itself from the language of poetry of the pre-Islamic period into the language of science, culture and thought in general, capable of expressing the most complicated scientific terms and of transferring the philosophical ideas and concepts.

After the process of assimilation of the heritage of the civilizations found on the conquered territories through the translations into Arabic, came the time of the original Arabic or, more precisely, Islamic contribution to the development of the scientific thought. At that time, the Arabs, in the ethnical sense, represented just a drop in the sea of various peoples living within the borders of their Empire. The Persians proved to be the most productive; to the Islamic world that, at that time, was under the political and military domination of the Arabs, they gave the best philologists, the most freethinking philosophers and the major actors of the cultural movements in general. All of them wrote their most important works in Arabic, the language of the learned people of the Islamic world, used for the communication from Spain all the way to India, in the similar way as Latin used to be the language of science and culture in the Christian Western Europe of the Middle Ages. The Persian Ibn Sina, known in Europe as Avicenna, wrote his scientific works in Arabic, while the poetry, in which he was also interested, he wrote in the Persian language. The same can be said for the next generations of scholars from the Persian speaking area. In that way, in the period between the 9th and the 11th century, there were more works on philosophy, medicine, history, religion, astronomy and geography written in Arabic than in any other language².

WHERE HAVE THE ARABIC MANUSCRIPTS COME FROM TO MACEDONIA AND WHAT DO THEY CONTAIN?

Our region came in touch with the Islam and the Islamic civilization through the Ottoman Empire that, on the peak of its power, during the reign of Suleyman the Magnificent (1520 – 1566), controlled the area from Budapest to Crimea and from Baghdad to the Nile's third cataract³. The Ottoman Empire was a mixture of different elements inherited from the Persians and the Byzantines, but in the first place, from the Arabs. The Turks adopted from the Arabs their religion – with its socio-economic

² Idem, p.22

³ Pitcher, Donald Edgar, *An Historical Geography of the Ottoman Empire*, Leiden, E. J. Brill, 1972, Map XXI

principles and religious law – as well as their script, that remained in use up to 1928.

Although the official language of the Ottoman Empire was the Turkish language, during the Turkish conquests of the Balkans, the Arabic, as the language of the Koran, but also as the language of the works of scientific and philosophical character, was still considered superior to Turkish, continuing to play the role of a carrier and transmitter of the Islamic religion and of the Islamic civilization. This is absolutely comprehensible, taking into account the fact that the Arabic language had already had an elaborated terminology and had already counted with the numerous works, not only in the area of religious disciplines, but also in all the other fields of sciences.

So, it is quite understandable that a certain number of authors from the South Slavic geographical and linguistic area used to write in Arabic, not only the works from the fields of religious sciences, but also the poetry. Even the first famous poets from Macedonia after the arrival of the Ottomans, Haveri, Katib Hasan and Ayani from Bitola, used to write in Arabic, complaining that it was difficult for them to compose verses and to find poetical expressions in their own language⁴.

Among the Arabic manuscripts of the fund of the National and University Library “St. Clement of Ohrid”, three manuscripts have been found up to now whose authors probably originate from Macedonia. These are Muhammad Wahdati ibn Muhammad al-Uskubi and Shayh Sinani Mustafa ibn Mahmud al-Uskubi, the both from Skopje, judging by their nisba⁵, as well as Abdurrahman ibn Hasan ibn Abdurrahman al-Dabrawi, originating from Debar. All of this demonstrates the importance that the Arabic language used to have in this region, where not only the Arabic works of the greatest Islamic scholars used to be read, but in that language some original works were also created by the authors living in or originating from Macedonia.

The Arabic manuscripts of the Collection of the National and University Library are written on the paper and most of them represent the works on theology, Islamic law and Islamic tradition, but there is also a large number of works from different fields of sciences that used to be the subject of studying in the Middle Ages such as philology, mathematics, astronomy, philosophy etc.

As to their contents, the manuscripts written in Turkish are close to the Arabic ones, while those written in the Persian language mostly consist

⁴ Gjeorgjievski, Naume, *Knigata i nejzinoto mesto vo kulturniot život na islamskiot svet vo Bitola, Bibliotekarstvo vo Bitola i Bitolsko, Matična i univerzitetska biblioteka “Sv. Kliment Ohridski”*, Bitola, 1995, p. 99.

⁵ A part of name, i.e. an adjective indicating the origin of the author – geographical, genealogical or ethnical - or the affiliation to a certain order or law school.

of the works of literature, especially poetry, including the works of some of the greatest representatives of the classical Persian poetry such as Sa'di, Hafiz, Fariduddin Attar and Rumi. A large number of manuscripts written in all the three oriental languages represent authentic small masterpieces of the Islamic calligraphers, illuminators and book binders.

THE HISTORY OF THE ARABIC MANUSCRIPTS IN THE NATIONAL AND UNIVERSITY LIBRARY “ST. CLEMENT OF OHRID”

The history of a manuscript implies the path it has passed from the time of its creation up to date. And that can be testified by all those details that might be found in the margins, on the covers, or in any other place in the manuscript, and which can indicate where and when a manuscript was written or copied, who its owners were, in which libraries it was kept, which persons have read it, etc.

As to the authors of the works whose copies, maybe even some autographs, can be found in the National and University Library “St. Clement of Ohrid”, we may say that they are a large number of authors who used to write in Arabic and whose texts were copied throughout the Islamic world. Among them there are some Bosnian authors who also used to write in Arabic such as Hasan Kafija Pruščak, Muhamed Musić Alamek, Mustafa Ejubović – Šejh Jujo and Ahmet Hatem Bjelopoljak. There are also some authors from the Macedonian region, as already mentioned.

Analyzing the time and the place in which the Arabic manuscripts from the National and University Library were created, from the notes found in the manuscripts processed so far, we can conclude they were being produced during a long period of eight centuries, from the 12th to the 20th century, while, geographically, they belong to nearly the entire Islamic world. According to the notes found in the so-far processed Arabic manuscripts, they were copied in, or by the scribes originating from different places and towns, which today are in Egypt, Syria, Turkey, Saudi Arabia, as well as in our closer neighborhood like Bosnia and Herzegovina, Serbia, Bulgaria, Greece etc. A certain number of manuscripts were copied in Macedonia or by the copyists originating from Macedonian towns such as Radoviš, Debar, Ohrid, Bitola, Skopje, Štip, Tetovo, etc. At first, the manuscripts were brought to Macedonia from the big Islamic centers and, later on, produced by copying on this soil. According to the notes found in the manuscripts processed so far, the oldest manuscripts copied on the territory of Macedonia date from the 16th century. As to their contents, they represent works on Islamic law and Islamic dogma.

Some of the manuscripts contain inscriptions indicating that they used to be a part of the funds of certain Islamic libraries created on the territory of Macedonia after the establishment of the Ottoman rule. Those libraries were founded for the needs of mosques, tekkes (monasteries of Muslim orders) or madrasas (religious schools) by the system of waqf, i.e. by endowments made by individuals, and in the beginning their funds consisted of the manuscripts almost exclusively written in Arabic language, due to the already mentioned reasons.

According to the documents discovered so far, it is believed that the very first Islamic libraries in the Balkans were created precisely on the territory of Macedonia, at the beginning of the 15th century⁶. One of them was founded by the famous commander of the frontier area Isa Bey, son of Ishaq Bey.

According to the Act of endowment made by Isa Bey and ratified in Skopje in 1469, we know that, for the needs of his religious school, besides his numerous lands and shops, he donated more than 330 bind volumes containing texts of the most famous Islamic scholars and authors of the time⁷. The books in the Act of endowment were listed according to their contents, for every title the number of volumes was mentioned and, in one case, the presence of decoration.

Out of the manuscripts mentioned in the Act of endowment, we knew so far that only one had been preserved: the 12th volume of the Razi's Commentary of the Koran⁸. Its title is *Mafatih al ghayb* ("The Keys of the Unknown") and it is also known as *Al-Tafsir al-Kabir* ("The Big Commentary"). The full name of its author is Fahrud-din Abu Abdullah Muhammad ibn Omar ibn al-Husain ibn al-Hatib al-Razi. Recently, as a result of the current cataloguing of the Arabic manuscripts held by the National and University Library "St. Clement of Ohrid", another two Arabic manuscripts have been discovered containing the inscription "endowed by Isa Bey, son of Ishaq Bey".

The first is "Glosses on the Commentary of the Compendium on the Principles of the Islamic Law" by Sayfuddin Ahmad al-Abhari, representing a commentary of the commentary of the work on the Islamic Law (fiqh) entitled *Muhtasar muntaba al-su'al wa al-amal fi 'ilm al-usul wa al-jadal* written by the famous scholar and first-class philologist Jamaluddin Abu Amr Othman ibn Omar ibn Abu Ibn al-Hajib. The second manuscript is *Kanz al-ma'ani* by Burhanuddin Abu Muhammad (Abu al-Abbas) Ibrahim ibn Omar ibn Ibrahim al-Ja'bari. The work is a commentary of

⁶ Kaleši, Hasan, Prve orijentalne biblioteke u jugoslovenskim zemljama, Bibliotekar, XIII/1961, No. 4, pp. 279-282.

⁷ Elezović, Gliša, Turski spomenici u Skoplju, Vakufija Gazi Isa Begove zadužbine u Skoplju, preštampano iz Glasnika Skopskog naučnog društva, sv. 1 i 2, pp. 45-101.

⁸ Narodna i univerzitetska biblioteka "Sv. Kliment Ohridski", "Sv. Kliment Ohridski", Skopje, 1994, p. 28.

the significant poem *Hirz al-amani wa wajh al-tabani*, known also as *Al-Shatibiyya* by Abu Muhammad Qasim ibn Firruh al-Shatibi on the seven canonical ways of reading the Koran.

CONCLUSION

The Islamic manuscripts written in all the three oriental languages are, on the international scale, considered to be a precious part of the cultural heritage of the Islamic civilization. A large number of works of the Antiquity became known to the mankind thanks to the Arabic translations and copies, the fact that speaks of the universal value of these manuscripts. The preserved oriental manuscripts in Macedonia represent only a part of rich funds of numerous Islamic libraries that were formed on the territory of Macedonia from the establishment of the Ottoman rule in the 15th century up to the beginning of the 20th century. Unfortunately, a large part of these funds has been irrevocably lost, particularly those belonging to the earliest Islamic libraries. The great importance of the Arabic manuscripts kept in the National and University Library "St. Clement of Ohrid" lies in the fact that they represent an extraordinary testimony of the Arabo-Islamic influences that permeated all the pores of the Ottoman state organization, the legal and the social system, the education, the school system, the religion, the language and the literature, and had their reflection on the entire material and spiritual life of the peoples living on the territory of Macedonia in the period of the Ottoman rule. In the Oriental collection of the National and University Library "St. Clement of Ohrid" there are manuscripts from almost all the fields of sciences that were subjects of studying in the Middle Ages, or in the time of their writing or copying. They also include the texts that are very rare, maybe even unique – the aspect from which they should be the subject of a special research.

The manuscripts written in all the three Oriental languages from the physical point of view represent a unique creation impossible to reproduce. Each and every one of them offers its part of testimony for the material history of the book, beginning with the writing materials, the types of script, the decoration and the bindings, up to the numerous notes that indicate the way that every single manuscript has passed through the time and the space. A large number of Arabic manuscripts, as well as those written in Turkish and Persian languages, are important because of their artistic value lying in the wonderful calligraphy and ornaments, as well as in the skill of the old oriental binders.

For the reasons of uniqueness of the manuscripts as such, for their antiquity, for the great artistic value of a large number of manuscripts written in all the three oriental languages, for their importance as a source

for the material history of the book as well as a source for the cultural history of Macedonia, it has been proposed that every single collection, i.e. the Collection of Arabic manuscripts, the Collection of Ottoman-Turkish Manuscripts and the Collection of Persian Manuscripts, obtains the status of cultural heritage of exclusive importance. That would contribute to their successful preservation for the next generations, after their complete processing that includes cataloguing according to the international standards with the aim of making this hidden cultural wealth of the Republic of Macedonia fully accessible to the public.

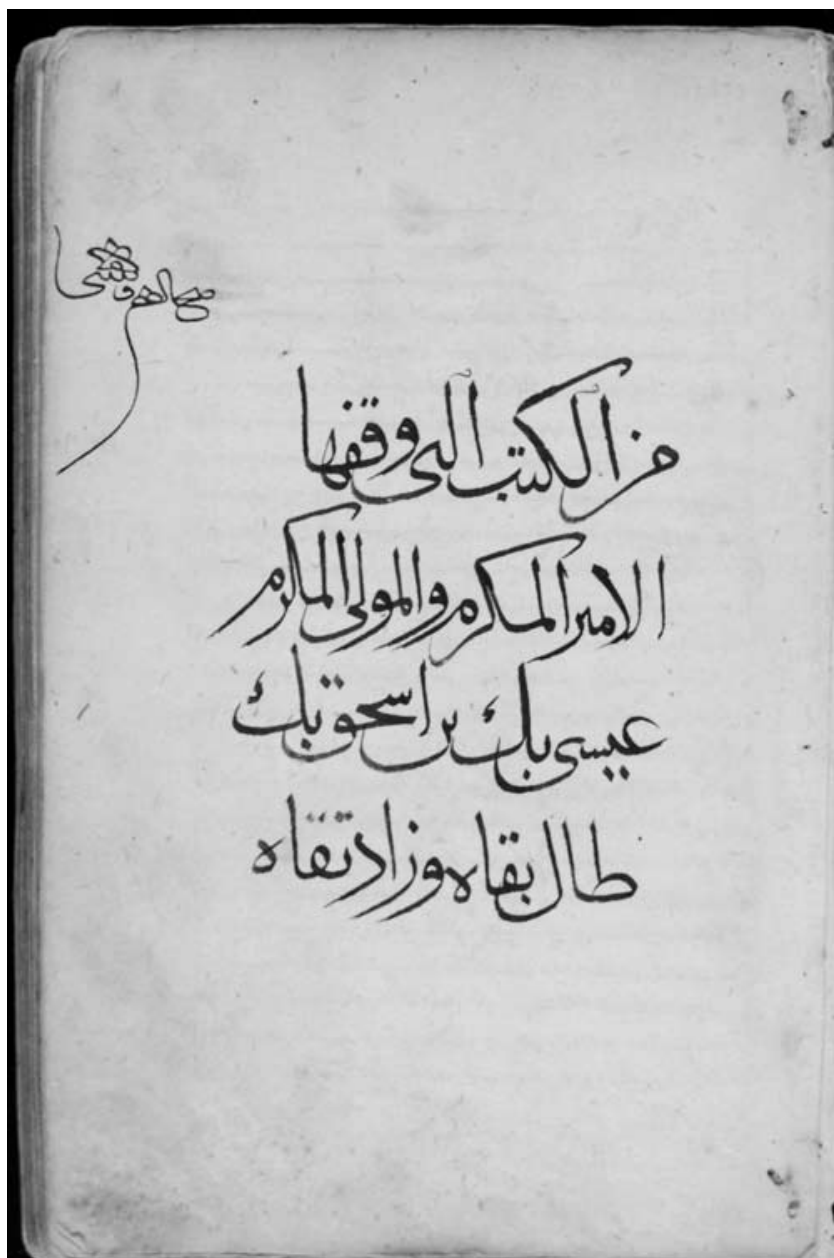
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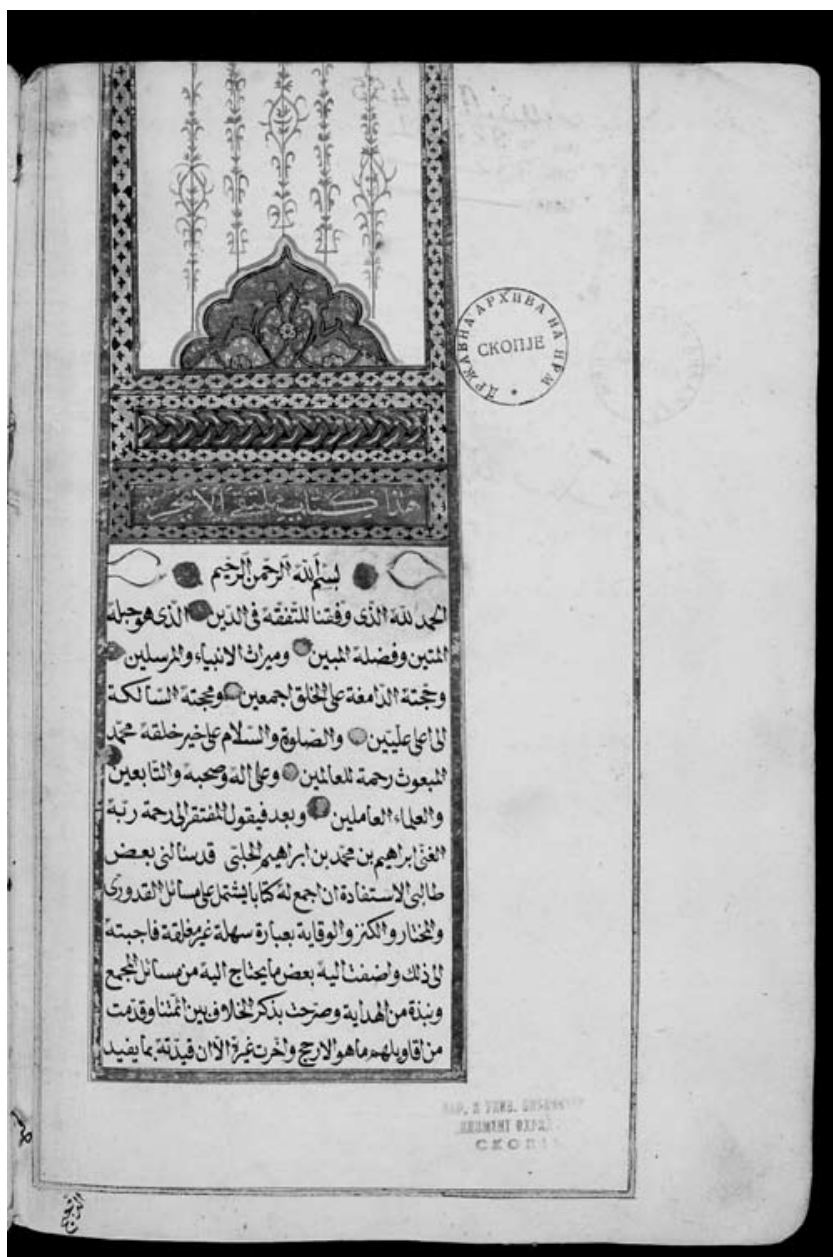
1.

Arabic manuscript. Collection of poetry by Abu Tāyib al-Mutanabbi, one of the greatest Arabic poets. Copied in 1632, probably in Turkey.



2.

Arabic manuscript. "The Big Commentary" by Fāruddīn al-Rāzī. This is one of the three manuscripts discovered so far that belonged to the library of Isa Bey in Skopje. Copied probably in the 15th century.

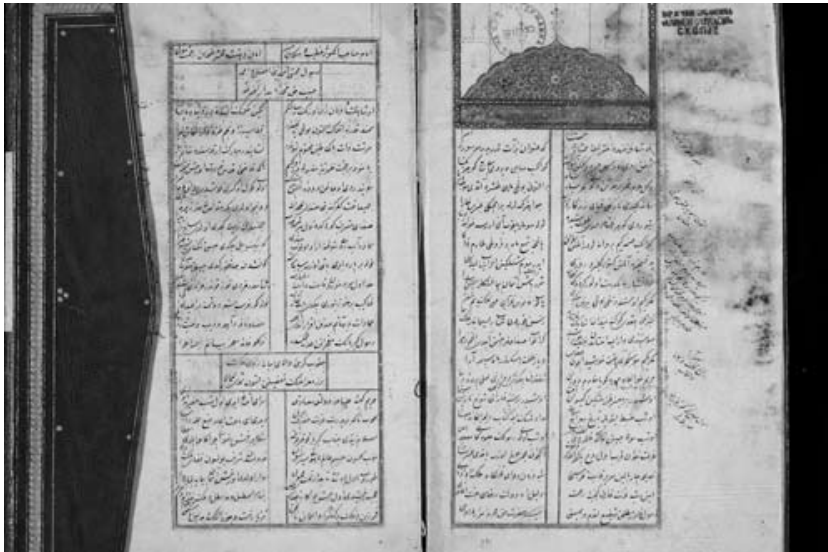


3.
 Arabic manuscript. *Multaqa al-abhur* by Ibrahim al-Halabi,
 standard work on Islamic jurisprudence.
 Copied in Bitola in 1815.



5.

Persian manuscript. *Mathnawi* of the great mystic poet Jalaluddin Rumi.



6.

Turkish manuscript. Collection of poetry by the Bosnian poet Sabit from Uzice. Copied in the end of the 17th or beginning of the 18th century.



7, 8, 9

Arabic manuscript. *Marah al-arwah* by Ahmad ibn Ali ibn Mas'ud, with stylized marginal notes. Copied in Iznik, Turkey, in 1559.



Detail from the newly constructed church of St. Pantelejmon at Plaosnik built on the foundations of the church constructed by St. Clement in the 9th century.

In 2002 the remains of St. Clement, the great Slavic educator, were returned to their original resting place in the tomb of this church after 530 years. (MIC note)

RESTORATION OF ST. CLEMENT'S UNIVERSITY IN OHRID

Pasko KUZMAN

As we know, in the frameworks of our secular and spiritual history St. Clement's University operated from the end of the 9th century to the beginning of the 10th century, that is to say until the passing away of St. Clement from Ohrid, the first Slavic bishop, a saint, and enlightener of the Macedonian people. In the historic science, this early-middle-age educational and cultural institution was called the First Slavic University, which is the oldest in Europe. It is known that St. Clement and his associates had educated over 3,500 students who, after his death, spread among the Slavic countries and expanded the Christian religion, literacy, and science among the peoples of Slavic origin. The reflections of this University were felt throughout the Middle Age, and they are felt even today in the frameworks of the spiritual traditions that are our cultural and spiritual heritage.

The space where St. Clement's University operated is today's Plaosnik in Ohrid, in the vicinity of St. Clement's Church St. Pantelejmon, in the south pedestal of the citadel of Samoil's Fortress. The cultural and educational processes were most probably taking place in the monastery compound, in the monastery night's lodgings, in the tree-lined path and under the trees on Plaosnik.

This important cultural and historic compound in Ohrid has its long history and with its cultural horizons from prehistory up-to-date it represents one of the most significant archaeological sites in the Balkans and one of the most sacred places in Europe where the life of civilization was continually taking place. So, back in the Neolithic era (early stone-age) there was life on Plaosnik, as well as in the later prehistoric periods (Bronze and Iron Ages), the ancient period when most probably the Temple of God Dionysius was erected (a beloved Divinity in old Lihnitida – the Ohrid region). In the 3rd century A. D. St. Erasmus baptized 20,000

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Lihnitids (Ohridians) into Christian religion. From the 4th to the 6th century two early-Christian basilicas were erected on this space with monumental dimensions: the one of a quadrifoliate shape, the other five-naval, and both with glorious architectural elements and luxurious mosaics on the floors. These sacral architectonic facilities tell us that it was exactly on this space that operated the bishopric center of the New Epirus province. In the middle of the five-naval early Christian basilica, late on (at the end of the 6th and the beginning of the 7th century), a small three-leaf church was built. At the end of the 9th century St. Clement restored the small three-leaf church that had been destroyed and he dedicated the restored church to Saint Doctor Pantelejmon. Later on, St. Clement additionally expanded this building to the west probably with walls. On this space and at that time he started his historic mission that occupies an exclusively important place in the Macedonian sacral and secular history. Namely, in the frameworks of this compound the strong Christian, enlightening, and literature activity of St. Clement of Ohrid was developed, who was one of the best pupils of Ss. Cyril and Methodius, who managed to raise his academy, with his activity, to the level of a university, an educational and enlightening institution that met the criteria of that time. In 916, following his death, he was buried in the Church, in the grave that he had built while he was alive. At the end of the 15th century, after being totally demolished, over the remains of St. Clement's Church Sultan Mehmed Mosque was erected, but after some time it had stopped being used in religious purposes.

Since at one place, in important periods of world's history, pagan temples used to be erected, including early Christian churches, Middle Age Christian churches, and a mosque, Plaosnik is actually one of the most sacred places in the world.

Plaosnik experienced its revival on the outset of the third millennium. On the occasion of 2000 years of Christianity in Macedonia and in the world, the first phase of the big project was completed: the restoration of St. Clement's Church St. Pantelejmon on Plaosnik in Ohrid. The second phase of this project is the restoration of St. Clement's University, which has finally lived to see the light as a national project of the Republic of Macedonia.

The Government of the Republic of Macedonia decided to restore this cultural and enlightening monument of the Macedonian history and together with St. Clement's Church St. Pantelejmon on Plaosnik the *totality* of the church and secular focus will flash again on the most sacred place for Macedonia and for the entire Slavic race (Plaosnik). The restored university is projected to have galleries of icons, libraries, seminars, places for literature, scientific, and other centers, and an educational system within the Macedonian Orthodox Church, which means that a theological school

or a Theological University will start operating there (depending on the decision of the Holy Synod of the Macedonian Orthodox Church).

The architectonic forms that will complete the ambience entirely on Plaosnik will have to be incorporated in the space so as to represent a symbiosis of all relevant circumstances: sacral and secular, historic and modern.

DYNAMICS OF THE ACTIVITIES

First of all, it will be necessary to create a ***Restoration Board*** composed of eminent experts from the Macedonian cultural and scientific peak that will design the program of activities and stand behind the accomplishment of the project (by the end of 2006).

In March 2007 systematic archaeological excavations will start on adequate spaces on Plaosnik that will be run throughout the year.

Parallel with these activities, the Project Program for the construction of monastery night's lodgings will start and they will have to be designed for modern conditions operations.

In the second half of 2007 there will be a tender for architectural groups for the preparation of the ***Conceptual Project***. From the end of 2007 to the end of April 2008 the preparations for the Main Project will have to be completed.

From the middle of 2008 by the end of 2009 the total activities will be completed in conformity with the anticipated program

We believe that this endeavor of capital importance for the Macedonian history and culture will unite the sacral and secular achievements of the Macedonian people at this time, together with the restoration of St. Clement's spirit and St. Clement's time that have always served as an inspiration for the preservation of the Macedonian identity.



Figurine of a Standing Woman, terracotta, Pilavo, v. Burilcevo, Kocani region, Eneolithic, Suplevec-Bakarno Gumno Culture, "Tattoo decoration" for some festivities, H. 11 cm (Fourth Millennium BC)

PREHISTORIC MACEDONIAN FIGURINES

Irena KOLISTRKOSKA NASTEVA

The international cooperation – Meeting of archaeologists-prehistoric from the Balkans and Japan in Sainsbury Centre in Norwich, the United Kingdom, in Sainsbury Institute (www.sainsbury-institute.org), on the topic Prehistoric Figurines; Irena Kolistrkoska Nasteva, archaeologist, expert in prehistoric figurines, was the participant from the Republic of Macedonia.

The subject *Prehistoric Figurines* gathered at a recent archaeological assembly archaeologists from the Balkans (Macedonia, Albania, and Kosovo), as well as their colleagues from Japan and Great Britain. It was exactly from 19 to 23 December 2006 that in the United Kingdom, in the small town of Norwich, this idea came true in the organization of Dr. Simon Kaner and Professor Richard Hodges. Archaeologist Irena Kolistrkoska-Nasteva, author of the extraordinary exposition “Prehistoric Ladies from Macedonia” in 2005 in the Macedonian Museum, was the representative of the Republic of Macedonia. This exhibition had inspired eminent archaeologists from the United Kingdom to organize this scientific assembly. 95 female figurines originating from several sites throughout Macedonia were collected and presented at the exhibition. It was accompanied by a rich color catalogue in Macedonian and English, and following its distribution around the world, interests and desires for contacts with the author (Irena Kolistrkoska-Nasteva -archaeologist) followed, with the aim of presenting the exhibition in other parts of Europe and the world.

After becoming familiar with the “Prehistoric Ladies” from Macedonia, the Sainsbury Institute from the UK expressed the wish to see them in a Balkan-Japanese presentation of prehistoric figurines that is to be organized in 2009. In this way, a segment from the Macedonian prehistoric archaeology will be once again presented in order to sense the

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rich spiritual life of our ancestors. World's archaeological eminent persons will have the opportunity to evaluate chronologically and stylistically these artifacts in a broader context of this archaeological discovery. The basic idea of the organizers to join, on one spot in the world, which is in the case Norwich, a part of the Balkan and a part of the Japanese prehistoric archaeology, proved to be very successful. It is interesting for the archaeologists to trace the similarities and the differences in the presented artifacts, taking into consideration the distance that was insurmountable five thousand years B. C. However, in spite of that, the development of prehistory is evident, and also similar on the two far ends of the Planet. The purpose is to link a part of the prehistoric figurines from the Balkans (Macedonia, Kosovo, and Albania) and from Japan and to show them in a joint exhibition that would start in the UK, Norwich, in the Sainsbury Centre for Visual Arts, which would continue in museums in the Balkans and end-up in the Sainsbury Centre in Japan, Tokyo, in 2009. In the meantime, this task is developing into a Project for the realization of the international exhibition "Prehistoric figurines from the Balkans and Jomon figurines from Japan". The ambitious project in which the Republic of Macedonia is also taking part will include a number of researchers and archaeologists, museum experts, and theoreticians. The entire museum approach of a conglomerate of prehistoric artifacts from diametrically different parts of the Earth will be presented.

The abundance of terracotta figurines depicting the woman from prehistory, more precisely from the Neolithic and Eneolithic eras, which were discovered in the Republic of Macedonia, have imposed the idea of jointly presenting archaeological artifacts that are inter-related merely by one concept – the woman. The purpose is to elucidate a segment of the rich spiritual life of the prehistoric populace settling the territory of present day Macedonia from the sixth till the third millennia BC.

This collection has been compiled in excavations carried out throughout the sixty years of Macedonian archaeology.

ANALOGIES, CHRONOLOGICAL AND CULTURAL FRAMEWORK

Analogies to the figurines are being found, above all, by analysis of the overall discovered archaeological material, including both the architecture (houses, structures, dug-outs, etc.) and the movable material excavated at particular sites. These observations and accomplishments are being compared with the features of the nearest and most closely associated cultural groups in the region and at large. In this way the discovered archaeological material is assigned within a certain chronological framework.



*1. The main exhibition hall, Sainsbury Centre for Visual Arts
University of East Anglia, Norwich
(The venue for the next Balkans Figurines Exhibition in 2008)*

Throughout the decades of archaeological excavations, researches and reconnaissance activities that have been rather intense in the past thirty years, about four hundred prehistoric sites have been identified on the territory of the Republic of Macedonia dating from the Neolithic and Eneolithic periods. Archaeological excavations have been carried out only at some of them, having resulted so far with a pretty clear picture of the prehistoric chronological development. Having been correlated with the analysis of the overall archaeological material, figurines have been ascribed to a certain chronological framework. They have also been attributed with specific features and traits of the designated period.

By C 14 analysis carried out in Macedonia and in the neighboring countries, and also by comparative analyses, the chronological framework of the Neolithic era has been set from 6500 till 4800 BC and of the Eneolithic from 4800 till 2500 BC.

Concerning the Neolithic period on the territory of the Republic of Macedonia the basic widely accepted cultural groups are the Anzabegovo - Vrsnik, i.e.(st), Zelenikovo culture and Velusina - Porodin culture. On

the grounds of an overall chronological analysis three stages have been identified in the Neolithic, classified as Early, Middle and Late Neolithic Ages. They correlate with the cultural compounds in the Balkans at large, above all with the Balkan-Anatolian compound, rather than with the Starcevo, i.e., Vinca-Tordos compound, Zelenikovo; and the compounds Karanovo; Proto-Sesklo, Sesklo and Dimini. Each of the mentioned cultural compounds has been classified into sub-groups according to specific stylistic features and chronological definitions.

As to the Eneolithic, the basic cultural group in the Republic of Macedonia is Suplevec – Bakarno Gumno, which corresponds to the wider cultural compound in the region of Bubanj – Salkutca – Krivodol. The Eneolithic has also been assigned a more detailed chronology, having been classified as Early, Middle and Late Eneolithic Ages with a further division into sub-groups.

SETTLEMENTS AND DWELLINGS

As we know, the Neolithic settlements were relatively small, consisting of twenty to thirty houses and located on mounds in plains. In their vicinity there were regularly clear drinking water, fertile soil for cultivating grain, natural resources of salty earth for the cattle, and other necessities. Houses were built of vertical support beams with wattle-



2. Altar, terracotta, Tumba, v. Porodin, Bitola region, Middle Neolithic, Velusina-Porodin Culture, (Sixth Millennium BC), H. 25.5 cm

and-daub between them. They were coated with mud mixed with cattle manure as binding material. Walls built in this way were covered with thatched roof of light structure, presumably of a pitched type. The interior space was often parted with parapet walls. The width of the houses was normally five to six meters, their length measuring up to ten meters. The Eneolithic settlements were smaller, with a less number of houses, situated on higher spots with strategic positions. The houses were more-or-less the same as the Neolithic dwellings.

PLACES OF DISCOVERY OF LADIES

Prehistoric ladies were discovered almost regularly in houses, at places which where, in some way, marked as cult points, where they were laid on pedestal altars. Some times there are assumptions that the entire structure was used as a shrine for performing certain ritual activities.

TYOLOGICAL CLASSIFICATION

Regarding the Neolithic typological analyses, there have been classified figurines as: 1. free-style figurines expressing postures from everyday life, standing and seated 2. free style figurines showing stylization, often column-shaped with emphasized feminine features, and 3. cylinder-



3. *The Great Mother on a Model of a House, Altar, terracotta, Tumba Madzari, Skopje, Middle Neolithic (5800-5300 BC), Anzabegovo-Vrsnik Culture, H. 31.5 cm*



4. *Antropomorphic Cylinder, fragment of altar, terracotta, Tumba, v. Dolno Palciste, Tetovo, Middle Neolithic (5800-5300 BC), Anzabegovo-Vrsnik Culture, H. 6.5 cm*

figurines, lay on top of house models. Most of the depicted women were adorned with bracelets, armbands, necklaces, and diverse hairdos..

The Eneolithic period lacked the type of cylinder-figurine on the house model, whereas production continued of: 1. free-style realistic, standing and seated figurines, often adorned with engraved decorations on the body, resembling tattoo (bodies were presumably painted on occasion of some festivities or to express some beliefs) 2. free - style figurines stylization, standing and seated, and also slightly stylized, with emphasized feminine attributes, jewelry, coiffure, and pieces of garment.

It should be added that certain differences can be perceived in the execution: Neolithic figurines were often depicted nude or partly dressed, whereas garment was rendered on most of the Eneolithic ones. There are no essential differences between the two periods in the concept of representing the woman, apart from the ones stated above.

Some artifacts of different nature should be singled out, such as utilitarian objects – vases depicting woman, which are considered by some scholars to have played a certain role in performing cult ceremonies.

Very unusual and so far unique is the totem from Madzari, which arouses a sense of admiration, respect, and protection by its voluminousness.

PRODUCTION

The figurines were made by hand, almost regularly of well purified clay. After being modeled, they were baked at high temperature from 900°C to 1000°C. Larger figurines or altars were molded on wooden pole, which served as a carrier for holding the heavy clay applied. These poles must have been burnt in the process of baking, but there are visible imprints of them on the inside of these figurines. Decorations on the bodies were made either by applying ornaments of clay, or by carving with sharp bone tools.

The figurines have been executed with a high sense of creativity. Every figurine is unique, although they often resemble each other, according to the stylistic- typological analyses carried out. Such is the case with the Great Mother Goddess, whose image has been discovered in the regions of Skopje, Tetovo, Kumanovo and Ovce Pole, as well as in Pelagonija. This should certainly be taken into consideration, since it indicates mutual contacts of the population from these areas, showing also that they worshiped the same gods and shared the same beliefs. These goddess-figurines were confined to a specific area. Namely, they have so far been discovered merely in the Republic of Macedonia. In some of the neighboring countries fragments have been discovered, which could not be confirmed with certainty to have belonged to the same altar type. This is an argument in favor of certain local beliefs and features distinctive only to this territory.

Anyway, a question has arisen of who made these ladies, a man or a woman? In that sense, interesting information has been obtained from analyses of fingerprints preserved on the clay. In some cases, the fingers were thinner, which leads to an assumption that they were sometimes created by woman's hands. However, not always have obvious traces of fingers been preserved, so that we cannot state with certainty the above mentioned presumption. The question shall certainly remain without an answer. The fact is that they were always designed by skillful hands of an artisan showing concern for accurate depicting. In cases where the image showed stylized expression, the creator made efforts to emphasize the feminine attributes. The abundance and diversity of coiffures and jewelry point to realistic examples from everyday life.

BELIEFS

Following the data acquired from archaeological excavations, we could conclude that figurines have been discovered inside the houses, within the homes of our ancestors. These images were laid in areas designed especially for that purpose, forming podiums, pedestals, altar tables, identified as cult places.



6. Female Figurine, terracotta, Pilavo, v. Burilcevo, Kocani region, Eneolithic, Suplevec-Bakarno Gumno Culture, "Tattoo decoration", H. 10.2 cm (Fourth Millennium BC)

There is a considerable number of images of pregnant women and they were probably adored, above all as bearers of the new life, of the generations to come. Due to the fact that figurines were frequently found in fragments, they are considered to have been ritually broken during performance of certain rites, conveying wishes for fertility, easy birth without losses of the mother-to-be and invoking regeneration for the Mother Earth. According to the semantics and the stylistic features of the figurines, as well as the issues that inspired the creative spirit of prehistoric artisans, the woman was sometimes captured as a symbol of beauty. Some figurines reflect woman's concern for the hearth and home, house and family. An example of this are the altars with the image of the Great Mother (Mother Goddess, Magna Mater) embracing the cosmogony symbol, the relation between the Mother-Earth and the universe. This is presumably the reason why these images have holes on the top of the cylinder-heads and, occasionally, on the floor of the house model. They are to facilitate the communication of the earth-house-mother-fertility-cosmos forces.

The woman epitomizing a symbol, modeled into a figurine and multiplied in diverse varieties, implies that she was highly esteemed in the prehistoric community.

From the present view, the social status of the woman has more-or-less the same characteristics, at least on these territories, so, we find no difficulties in interpreting the symbolic elements encountered with some figurines.

The worship, adoration and respect for women in the prehistory were confirmed in almost every house. There was hardly any of the researched Neolithic and Eneolithic houses that did not contain an idol of a woman.

Through these figurines, one can feel the skilful hands of our ancestor showing a sense of beauty, harmony and, at some points, an irresistible urge for stylization, always with the sole purpose of depicting her - the highly respected and widely worshiped prehistoric Lady. The woman was adored intensively and modeled in clay in the Neolithic and Eneolithic Ages. However, towards the end of the Eneolithic Age and the beginning of the Bronze Age the precedence was taken by the newly discovered metal (copper and bronze) and the creative potentials of artisans were focused on it. Designing figurines of clay gradually died out. New trends emerged in making details as cult objects, including pendants, buttons, buckles, pins, belts, etc., inspiring a new breath in the spirit of the prehistoric populace.



Motive of Lake Prespa with a view of the Golem Grad Island.

GOLEM GRAD IN PRESPA (FROM ORESTIANS TO ROMANS)

Vera BITRAKOVA - GROZDANOVA

Prespa, that is to say the region around the Lake of Prespa, is not mentioned in the written sources of the Ancient Period. The modern historiography, which is also dealing with issues connected with the ancient times in the Balkans, also places this region in the margins of the events. If we start considering the ancient sources, we will perhaps find some indirect data associated with this geographic space only with Strabon. Namely, when this author speaks of “salting fish at the lakes of Lihnis”, he also adds that they, the lakes, are situated on the Via Egnatia, which draws to the conclusion that he was also referring to the Lake Prespa and not only to the Lake Ohrid. There are no other lakes in the surroundings, except Lake Malic, which was farther from the Via Egnatia road. We must definitely not forget that even today the fish is dried as winter food only at Prespa.

Modern authors, in the attempt to draw borders among the regions of the tribes inhabiting the so-called Upper Macedonia in the ancient meaning, or Mountainous Macedonia mentioned by Herodotus and Thucydides also touch Prespa. It became particularly clear, after the discovery of the two inscriptions in the region of Resen, where two names have been noted on the Macedonian calendar (apelaïos and dios), that the Prespa region belonged to Ancient Macedonia. The extension of the upper-Macedonian region Orestia, near the Prespa region, has been accepted in science with the interpretation of the two inscriptions that are supplementary and discovered near Vineni (Pili) and the Island of St. Achille in Mala (Small, trans.) Prespa, where an ancient town of the

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Fig. 1 – Golem Grad Island

name Lyke was identified. In the immediate vicinity, in the north-west of the island, at about 4-5 kilometers, in the Big Lake Prespa, there is the island Golem Grad (Big City, trans,) which is today within the borders of the Republic of Macedonia, and it is obviously an Orestian settlement. (Fig. 1)

The first researches are associated with the expedition of the Russian scientist Miliukov, who visited the island in 1898 and left notes about the two churches, without roofs, but with preserved frescoes on the walls. He then noticed the two inscriptions on the rocks with Christian contents, the one in Greek, the other in the Old Slavic language.

Golem Grad attracts the attention of the researchers also because the island Isle, situated in Small Lake Prespa, Ventrok, is in the vicinity, at about 7 kilometers, which is also known as the seat of King Samoil and its Cathedral Church St. Achilles.

After the visit to the island in 1967, archaeological excavations started and they are still going on. This unusual site, far from communications,

showed a long chronology of human presence and life in this area starting from the first millennium B.C. up to the Middle Age. The cultural layers cannot be always monitored vertically, but the horizontal stratigraphy marks a long continuity of life on the island.

The oldest findings, which were incidentally discovered, are related to the Neolithic epoch, only in the shape of stone arms used by the fishermen living on the coast of the Lake and travelling to the island only for the sake of fishing. From the first half of the first millennium vessels of ceramics have been discovered with characteristics of the Iron Age, which indicates that there was life on the Island, that is to say attempts for inhabiting it; further researches may produce more results concerning the remains of the settlement from this period.

More intensive traces of life in the settlement are discovered from the 4th century B. C. In this context, we would like to indicate the defensive walls on the southern part of the Island, made of roughly processed stone blocks that protect the access to the coast of the Island, and therefore the settlement itself. The Island itself, with an area of 18 hectares, 600 meters long, 350 meters wide, is a naturally protected area, because the height of the rocks from the level of the lake to the plateau is 30 meters. The fortification, made in dry wall, had to be placed only on the southern steep access that led from the Lake to the settlement situated on the plateau.

The settlement started to live in the 4th century B. C. and this conclusion has been drawn, for now, because of the discovered necropolis on the southern part of the Island. Many years of hard work were needed to discover the oldest necropolis where the ritual of burning was practiced for burials. This burial ritual was frequent with other Macedonian tribes as well. This is a sign of some changes in the Macedonian society, especially in the upper-Macedonian regions. We first find analogies with the closest neighbors, for instance: in Lincestida and Pelagonia, like Petilep and Beranci, in Elimeja, in Dasaretija, connected with the rich graves in Lychnidos (Upper Door). However, we must not exclude the ritual of cremation in rich graves in lower Macedonia, either in burials in cists (Derveni, Pidna, Aineia) or in the "Macedonian type" of graves, as the ones in Aigai.

The modest grave "architecture" on Grad, the remains of the cremation left in the holes of the rocks, which resemble the burials in Lychnidos near Upper Door, are accompanied with rich contributions of gold and silver jewelry (pendants, fibulas), arms of soldiers, ceramic vessels, but also coins, as a didrahma of the city of Tanagra, bronze of Halkidic league, drachma of Philip II of Macedon, posthumous, all from the middle of the 4th century up to the end of the century. The excellent commercial connections of this modest settlement with far away regions were confirmed with the discovery

of silver coins from Isthiaia on Eubeia, coins from Adriatic Appolonia, from Dyrrachion, of the Epirus ruler Pirus, and so on.

I would like to point out the interesting finding, the gold pendant from grave 160. Namely, the lion proteome of this minutia jewelry is made with the precision of a master-connoisseur of the gold technique. It has been probably bought from an important goldsmith center at the time of the middle 4th century. This was the time of fashion of incorporating lion proteome on the jewelry, but also the "Macedonian star" that was made on the back side of the pendant. Why the star? And why the star on the back side? Perhaps it was the brand of a goldsmith shop, as one of the most favorite motifs of the 4th century that are linked with the ruling signs of the Argeads.

Two Hellenistic houses have been discovered in the settlement, which can be dated in conformity with the discovered ceramics and coins. The ihtis are the most often, because the fish was very important food for the population. There are also engraved luxurious glasses with floral and figural decorations, vessels where grain food was kept, craters, and other vessels. One of the houses has been abandoned after a fire. On the floor, coins of Antigonos Gonatos, of the Adriatic Appolonia, and Amphipolis were found.

At that time, the houses were built of wood, of foya (a kind of a pine-tree), whose branches are easily interwoven around poles of juniper, and then the walls were paved with clay mixed with straw. It is possible to make a reconstruction of the houses by the same system of construction that is seen in the examples of the neighboring village of Konjsko on the coast of the Lake, which is today within the territory of the Republic of Macedonia. This construction technique has been maintained nearly until the 1950s of the 20th century in the construction of the region, until which period people lived in such houses. Today, there are remains of such houses in Konjsko and in Stenje and they are used as storehouses.

The house on fire (N. 2) on Grad (Sector 1) was covered with straw, but also with roof tiles, which were discovered during the excavations. There are names written on them in Greek letters ΚΡΙΤΟΛΑΟΥ, ΠΡΕΥΡΑΤΟ, probably as the names of the masters, a Macedonian (Kritolaos), another Illyrian (Preuratos). The appearance of the names with different ethnic background is not unusual in border regions. Equal teguli with inscriptions have been discovered during the excavations on the Island of Isle by Moucopoulos, on the surface of which other names of Macedonian origin have been engraved. Normally, it is the same production, the same ceramic center that operated in the 2nd century B. C. in some of the nearby settlements in Orestia.

Following the tracks of life in the settlement on Grad, it seems that burials with cremation lasted until the 1st century, which is indicated by



Fig. 2 – Roman cistern

a grave, with a supplement of a simpulum, spoon, with a typical Roman form. With the breakthrough of the Roman expansion, as if the life had come to a standstill on the Island. There is a hiatus from the first centuries of the new millennium when the Hellenistic settlement had been forsaken. From the 4th century onwards, a late ancient and Middle Age necropolis was placed over the old settlement. Burials took place on several locations near the Hellenistic settlement, as well as near the church facilities. In this phase, graves from the 4th to the 14th century have been registered.

The settlement was revived some time in the 4th century A. D. and traces from this period are more numerous. So far two houses built of stone and plaster have been discovered, with floors of stamped down earth and stone, with in-built system of water drain. Normally, the most interesting discovery is the cistern, located in the rocks, high over the water, in the south of the Island (Fig. 2). It is clear that the new civilization achievements had been accepted by the local population.



Fig. 3 – Early Christian basilica

In spite of the vicinity of the water, the construction of the cistern by using the cavity in the rock and with the complex technique of overarching with tegula and hydraulic plaster made life in the settlement easier. Some of the houses are erected closer to the cistern that is built near the plateau. It is clear that rainwater collection know-how was used, with incorporation of tubes on the northern wall that is leaning on the rock via which the water drained in the basin. In the Middle Age, when this construction had lost its role and remained without its roof, but with still well preserved walls, it was roofed again and transformed into a church. This might have happened in as early as the 13th century. The monks painted the church in the 14th century, which is indicated by the remains of the frescoes.

In the late ancient age the population accepted Christianity. The pagan customs were slowly abandoned, as was for instance the cremation. The burial is skeleton-like, with the application of the “roof over two waters” architecture, but with the inscription of Christian symbols on the grave tegulas. At that time the early Christian one-nave church with modest dimensions, with narthex and auxiliary rooms, was erected (Fig. 3). Only

on the floor, in front of the altar, a believer-donor placed only one piece of ground mosaic that reminds of the decoration of the rich mosaics in the basilicas in the urban centers. The Christianized population started to be buried near this church.

The entire Roman epoch was monitored with the discovery of numerous coins, over 100 pieces, as well as gold and silver jewelry, more intensively from the period between the 4th and 6th century.

The existence of this modest settlement is owed to some economy, which was definitely based on fishing, some agriculture, but also hunting in the woods on the land. The numerous teeth of boars discovered in the cultural layers confirm the hunting of this animal. We can add to the already mentioned coins from the remote cities of the early ancient times those of the Roman epoch, especially from the 4th to the 6th century, from Constantine to Justinian. This late Roman epoch and the beginning of the early Byzantine period, as one of the phases in which the settlement existed, was confirmed with the discovery of the necropolis, with findings of pack-saddle pads, jewelry, and coins dating from the 7th century.

The settlement was not reconstructed in the Middle Age. This period was characterized by monastic life and intensified construction of churches, and so far three have been registered, including the two early Christian churches. The burials continued to take place around St. Demetrius Church, a holy place for the population from the surrounding settlement on the land.



The Third Minister's Conference on Cultural Heritage in Southeast Europe took place on 3rd and 4th November, in the town being a monument to culture and part of the world's cultural heritage of UNESCO



CULTURAL HERITAGE: A BRIDGE TOWARDS A SHARED FUTURE

Lidija TOPUZOVSKA

Following the UNESCO Conference held on high level in the Organization's Headquarters in Paris (April 2004) on the topic *Cooperation between UNESCO and South-East European Countries* the interest in and support to this regional cooperation in the frameworks of the UNESCO was intensified.

The so-far accomplished regional meetings on the level of presidents of states during the UN and UNESCO decade *Dialogue among Civilizations* (the forums in Ohrid 2003, Tirana 2004, Varna 2005, and Opatija 2006) are a clear evidence for the UNESCO contribution to the introduction of a new quality and dimension in the regional cooperation of the countries of South-East Europe, as well as the regional ministerial conferences on culture (Mostar 2004 and Venice 2005), including the establishment of the Council of Ministers of Culture of South-East Europe, the signing of the Statute in Copenhagen, and the third ministerial conference in Ohrid.

With these important meetings on the highest level the process of reconciliation and reinforcement of peace and stability in the region of South-East Europe was accelerated and a dialogue on mutual understanding, tolerance, and respect for the different cultures and ethnic and religious differences in and among the civilizations began.

It is particularly important to emphasize the continuity of the so-far meetings that, through mutual exchange of experiences and presentations, manage to define the priorities and the common needs of the region. It is exactly the culture and the cultural heritage with all its varieties and similarities in this region that make it more promising.

The future partnership is an unambiguous strategic imperative of the cultural development of the countries of South-East Europe. The

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affirmation of the different cultural identities via jointly coordinated projects is the planning of a high quality development policy in the region.

By emphasizing the new spirit of regional cooperation with continual regional meetings on the level of presidents of states and on the level of ministers of culture, as well as the formation of an expert net and long-lasting strategic program in all the areas of culture, all the limiting definitions will be eliminated and the inter-cultural processes and sustainable development will be promoted in the region.

In the frameworks of the UNESCO and the Council of Europe, the Republic of Macedonia is making efforts to improve the cooperation with the member states in South-East Europe with an active involvement in their program initiatives.

Our country, although small and with tempestuous history and rich cultural tradition, with a peaceful nation that always extends a friendly hand for cooperation with the neighbors, with Europe, and with all the countries in the world, consistently follows the idea of the European Union and UNESCO for a world with less limitations.

In the frameworks of the cooperation with UNESCO, the Ministry of Culture of the Republic of Macedonia was the host of the Third Ministerial Conference on Cultural Heritage in South-Eastern Europe, as a continuation of the previously held two conferences in Mostar (2004) and Venice (2005) on the topic ***Cultural Heritage: a Bridge Towards a Shared Future.***

The Conference was held on 3 and 4 November 2006 in Ohrid, in Metropol Hotel.

As the previous two conferences, the Third Conference was also organized with the help of the UNESCO Regional Bureau for Science and Culture – BRESCE, with its Headquarters in Venice, and the Italian Government.

The following ministers of culture of South-East Europe participated in the Conference: Albania – Mr. Bujar Leskaj, Bosnia and Herzegovina – Mr. Safet Halilovic, Bulgaria – Ms. Ina Kileva, deputy minister, Croatia – Mr. Bozo Biskupic, Montenegro – Mr. Predrag Malbasa, deputy minister, Serbia – Ms. Liljana Sop, state secretary, Romania – Mr. Adrian Lemeni, state secretary, Moldova – Mr. Artur Cozma, and Macedonia- Mr. Ilirijan Bekiri, Ms. Françoise Rivier, UNESCO Assistant Director General for Culture, Mrs. Marie-Paule Roudil, head of the UNESCO Regional Bureau Department for Culture – BRESCE in Venice, together with representatives of the Department, the Minister of Culture and Deputy President of the Council of Ministers of the Italian Republic – Mr. Francesco Rutelli.

The following member countries of the Stability Pact had their observers at the Conference: France, Greece, Lithuania, Slovenia,

Switzerland, Ukraine, the USA, as well as diplomatic representation offices and missions in Macedonia, the European Commission, and so on.

In conformity with the so-far practice, the following events took place in the frameworks of the Conference: Plenary Session, Round Table of the ministers of culture, and Round Table of the International Working Group. The Conference was chaired by Minister of Culture Mr. Bekiri, and the mediator of the Round Table of Ministers was Deputy Minister Mr. Despotovski.

Macedonian Prime Minister Mr. Nikola Gruevski opened the Conference and in his address he pointed out the interest of our country for a vivid and direct cooperation with the countries of the region and with all the countries in the world in general in the spirit of tolerance, mutual understanding, and willingness for dialogue, and it is exactly the culture and the cultural heritage, with all its variety and centuries-long existence and universal value that can be and is an instrument of peace and establishment of dialogue and constant economic development. Starting from the universal values of the cultural heritage, he presented the Government's willingness to support the activities of the Ministry of Culture and he announced the more important projects from the area of protection of cultural heritage that will be accomplished in the next years, like: restoration of the University of St. Clement known in the world as the First Slavic University from the 9th century, archaeological researches all over the compound of Plaosnik, opening of a Museum on water that is to be built in Gradiste, on the settlement of 3,200 years ago, from the Bronze Age, the Museum of the VMRO, and so on.

Minister Rutelli also addressed the opening session and he expressed gratitude to Prime Minister Gruevski for the warm welcome and his pleasure for being in Macedonia. He emphasized that, in conditions of good cooperation, all the participants would make a summary about what has been accomplished and prepare the agenda for new initiatives. Moreover, he pointed out that the culture is the best soil for fostering understanding and deep connections and remarked that Italy has especially good relations with all the countries in the region, which will be improved in the future through joint projects and more frequent meetings as are the ministerial conferences. In mentioning Bulgaria and Romania as countries that will soon become an official part of the European Union (by the time this publication came out, Bulgaria and Romania had already joined the EU, MIC note.), he pointed out that this would be an encouraging motif for the other countries of South-East Europe that are aspiring to the same goal. Minister Rutelli explained that the term *expansion of the Union* expresses a geometrical concept rather than just political. It is not about new countries joining the Union, but it is about Europe, following many divisions in the last century, to find again its unity. Finally, he

expressed gratitude to Minister Bekiri for the excellent organization of the conference and the hospitality in beautiful Ohrid, the main attraction of the country and the cradle of Macedonian culture.

Ms. Rivier, assistant director general of UNESCO, in her address on behalf of the Organization, greeted all the participants and emphasized the important role of such regional meetings, as well as the application of the UNESCO Convention in the domain of protection of cultural heritage. Ms. Rivier stressed that the Convention on protection of underwater heritage is also very important and appealed to the member countries that have not yet ratified it to do so in order to make it effective.

The Round Table of the ministers of culture began with the introductory presentation of Minister Bekiri who expressed his pleasure that the Republic of Macedonia was the host to the *Third Ministerial Conference on Cultural Heritage* held in a friendly and constructive atmosphere. He expressed particular gratitude to the Sector of Culture of the UNESCO Regional Bureau in Venice and to the Italian Government for the strong support and understanding that they extend to the countries in South-East Europe in their efforts and aspirations for preserving and promoting their mutual cooperation. Mr. Bekiri emphasized that the so far regional meetings have been inspiring and giving new possibilities for the realization of many beautiful relations and events in the Region, thus enriching and intensifying the communication among the countries in South-East Europe in all the areas, particularly in the domain of culture and cultural heritage. The Minister also gave concrete examples of projects that have been successfully accomplished in the period between the conferences in Venice and in Ohrid with the assistance of the Italian Government and UNESCO, like: the realized training program for directors and managers of museums of modern art with the support of the Italian regions of Toscana and Umbria; the restoration and conservation training for modern art organized by the Veneto Region, as well as the beginning of the project on cultural heritage and cultural tourism of the countries of the Region within the Fund founded last year during the Venice Conference.

Minister Bekiri also mentioned the pilot project on education and culture that the Italian Government started to realize in Macedonia in cooperation with the International Management Group, which consists of financial and professional support to the Museum of Modern Art in Skopje, assistance to the protection and valorization of the archaeological sites in Skupi, Heraclea, and Stobi, support to the process of decentralization and support to the UNESCO regional center for digitalization of cultural heritage.

In his presentation, the Minister listed several important regional meetings that our country had in the last two years in the frameworks



Fig. 1 – Ancient Theatre

of the UNESCO, like: the Regional meeting on digitalization of cultural heritage, the Regional meeting on anti-piracy, the Regional meeting on dance – CID UNESCO, the Regional meeting on prevention of illegal trade and other illegal activities with cultural goods, and the World's Congress on Mosaics.

Furthermore, all the present ministers had their presentations expressing their experiences and activities in the domain of culture and cultural heritage, welcoming the initiative for continual cooperation in the region with concrete joint projects.

The Conference continued with efforts for viewing the possibilities for expanding and deepening the regional cooperation, for valorization of the cultural values in the Region, for strengthening the already started joint links of cooperation and regional connection with the inter-cultural dialogue in all the spheres of culture, but with a special emphasis on the protection, conservation, promotion of cultural heritage, education of professionals in the domain of conservation, documentation, and management of cultural heritage in the Region as a part of the world's cultural heritage. The creation of a special Fund (as an initiative given at the Second Meeting in Venice, when the Italian Government donated the initial sum of 800,000 Euros) for the financing of concrete projects that will enable a vivid and continual communication and cooperation among the countries in the Region is intended for giving the possibility

for the cultural specifics and values of the cultural heritage (the material, as well as the spiritual) to create conditions for a sustainable economic development. The ministers of culture of the countries of South-East Europe, Italy, and the UNESCO representatives agreed that this kind of conferences presents an extraordinary contribution to the spirit of reinforced cooperation and promotion of regional cultural heritage on the level of partnership among all the participant countries in the Conference. It was agreed to hold the next, the Fourth Ministerial Conference, in Croatia in 2007.

At the end of the discussion, the ministers signed a joint Declaration.

The Ohrid Declaration represents a possibility for reaffirmation of the strong will to preserve the wealth and variety of the cultural riches in the Region and to promote it as a wealth belonging to the entire world. The accent in the document was placed on training, education, and communications, particularly among the young that will have a fundamental role in the preservation of the cultural heritage.

Following the signing of the Declaration, Minister of Culture Mr. Bekiri, the host, addressed all the participants emphasizing that this Conference is one of the most important events in South-East Europe because it shows the willingness of all the countries in the Region to continue with the cooperation in the frameworks of the UNESCO, the European Union, the Council of Europe, and in general, as neighboring countries with common needs. The affirmation and respect for the different cultural identities through jointly coordinated projects will be the planning of a high, good quality development policy of a continual mutual dialogue. The Minister expressed his belief that the Declaration adopted in Ohrid would be another bridge for a common promising future, a bridge for continuing the DIALOGUE, the mutual confidence, and cooperation in which the cultural heritage would have a big role in creating a better and more humane world. He emphasized that they would do their best to make the Republic of Macedonia a part of this world.

After signing the Ohrid Declaration, a cultural program was organized with the participation of Gordana Josifova-Nedelkovska, oboe, accompanied by piano player Tatjana Ognanovska, and the "Synthesis" Group. The greatest attention was attracted by the Ensemble "Tanec", performing folk dances and songs, which performed the Macedonian traditional dance "Teskoto", which was the Macedonian candidate for a master piece of spiritual cultural heritage of humanity at the UNESCO Third Festival.

Aside from the plenary session and the round table of the ministers of culture, meetings of the International Working Group were held



Fig. 2 – Icons Gallery

during the Conference, as well as bilateral meetings of ministers, and a visit was paid to Ohrid's cultural monuments: St.Clement's church, St.Pantelejmon at Plaosnik, the Ancient Theatre (Fig. 1), St.Bogorodica Perivlepta church, and the Icons Gallery (Fig. 2).

According to the Conference Program, the International Group worked in two sessions on 3 and 4 November 2006. The International Working Group was created during the Second Ministerial Conference in Venice in 2005, with the basic task to help the UNESCO Regional Bureau in Venice – BRESCE – in defining and implementing all the projects that arise from this frame of cooperation.

In the first, as well as in the second working session, representatives, members of the International Working Group from Albania, Bosnia and Herzegovina, Bulgaria, Macedonia, Moldova, Romania, Serbia, Croatia, and Montenegro participated, including members of South-East European countries, representatives from Italy, representatives from UNESCO, the International managerial group-mission in Skopje, as well as observers from Greece (Ministry of Culture), France (the Embassy in Skopje), Lithuania, and Ukraine (the Embassy in Skopje).

At the beginning of the first session the introductory presentation was delivered by the representative from Macedonia, the Italian Ministry of Foreign Affairs, and a representative from UNESCO.

The UNESCO representative from Venice presented the achievements accomplished in the period between the Conference in Mostar in 2004 up-to-date, among which was promoted the web side of the UNESCO Regional Bureau in Venice.

The opening of the Round Table entitle *Regional Cooperation for Cultural Heritage in South-East Europe: goals, results, and future directions* followed.

In conformity with the Program, three projects were presented in the session:

- "*Creation of a regional center for digitalization of cultural heritage*" in Skopje, the Republic of Macedonia, as an activity of the UNESCO Office in Venice.
- "*Pilot Activities for Education and Culture*", as an activity financed by the Italian Government via the International management group – mission in Skopje;
- "*Project for formation of an Institute for conservation and restoration of cultural heritage in Serbia,*" as an activity of the Ministry of Culture of the Republic of Serbia.

The first session ended with the discussion of the members and recommendations for conclusions on the previously presented initiatives.

At the second, the final session of the International Working Group, the following conclusions and recommendations were adopted:

- The activities arising from the first two conferences in Mostar and Venice were fully supported;
- Cultural tourism was indicated as a *joint subject* that should be compatible with the preservation of the identity and social cohesion on a local level. The support to cultural tourism, with the meaning of a promotional instrument, should be accompanied by measures that are aimed at making it economically, culturally, and socially sustainable;
- Promotional and educational activities should be integrated in the initiatives for the improvement of the cultural heritage management;
- Special attention should be dedicated to the reinforcement of bilateral, as well as of regional cooperation and border-cross activities of cultural itineraries/corridors;
- Development of one's own capacities and education of professionals, as a need that was also underlined by some ministers in their presentations at the plenary session, remains as the top priority in the regional cooperation in the field of cultural heritage. For

this purpose, the International Working Group supports the formation of a regional data bank of experts as an element of joint respective resource of knowledge;

- Preparation of a regional educational project for reviving the quality of public communication and services in the frameworks of the ministries;
- The common web site is *www.see-heritage.org*.
- In reference to the operation of the expert group, all the member countries accepted to nominate a permanent *contact-person/expert*. This person will represent his/her country and will act as a focal-point in both directions in the flow of information between the International Working Group and the state at a national level;
- The International Working Group will meet at least twice a year with the aim of: a) supervising the implementation of the current activities; b) discussing and defining the future activities; c) preparing the annual ministerial conferences. In the meantime, the UNESCO Regional Bureau in Venice will act as a permanent secretariat of the International Working Group.

The third Ministerial Conference on Cultural Heritage in South-East Europe, which ended with success in Ohrid, implies continuation of the noble idea that was initiated in 2004 in Mostar, Bosnia and Herzegovina, by UNESCO and the Italian Government.

Following the first and the second conferences held in Venice, Italy, in 2005, the involved efforts of the member countries of this region in Europe produced some results as a confirmation for the will of all the national and participating international institutions to use the cultural heritage as a strategic resource for economic and human development in the region.



**CULTURAL HERITAGE:
A BRIDGE TOWARDS A SHARED FUTURE**
**Third Ministerial Conference on Cultural Heritage
in South-Eastern Europe**

Ohrid - 3 November 2006

OHRID DECLARATION

Third Joint Declaration of the Ministers Responsible for Culture
in South-Eastern Europe and Italy,
concerning the Enhancement of Cultural Heritage
for the Integration and the Sustainable Development of the Region

We, the Ministers participating in the Third Ministerial Conference on Cultural Heritage in South-Eastern Europe;

Considering this third Ministerial Conference on Cultural Heritage in South-Eastern Europe as a new opportunity to reaffirm our strong will to preserve the richness and diversity of our shared cultural legacy, and to promote it as a treasure of the entire world;

Regarding our participation in these annual Ministerial Conferences as an expression of our commitment to strengthening a spirit of peace, dialogue and mutual understanding between our countries and peoples;

Reaffirming in full the contents, objectives and activities included in the Mostar Declaration and Action Plan, and in the Venice Declaration, respectively approved by the First (Mostar – BiH, June 2004), and Second (Venice – Italy, November 2005) Ministerial Conferences on Cultural Heritage in South-Eastern Europe;

Recalling the purposes and principles embodied in the Ohrid Declaration (August 2003), in the Tirana Declaration (December 2004), in the Varna Declaration (May 2005), and in the Opatija Declaration (June 2006) adopted by the Heads of State of the South-Eastern European countries within the framework of the Regional Forum on the Dialogue Among Civilisations;

Expressing great appreciation for the generous contribution by the Italian government to the Trust Fund for cultural heritage in South-eastern Europe, and encouraging the prosecution of the Italian support to the Trust Fund, as well as to the overall process of integration, dialogue and sustainable development in this region;

Commending the efforts by the Section for Culture of the UNESCO Venice Office – BRESCIA, for the positive implementation of the above-mentioned Trust Fund, as well

as BRESCE's general commitment to the preservation and promotion of South-East European cultural heritage;

Adopt the following Declaration:

1. Ministerial conferences on cultural heritage in South-Eastern Europe are greatly contributing to create a spirit of enhanced collaboration for the safeguarding and promotion of regional cultural heritage. In this regard, we praise the activities so far initiated within the different signatory countries as an important operative follow-up to Mostar and Venice conferences. At the same time, we are convinced that future efforts shall be aimed at reinforcing collaboration between the signatory countries on a broader, regional scale, in line with the spirit of dialogue and mutuality at the basis of the present initiative.
2. The same spirit of close cooperation must be recalled and respected among all countries of the region, regarding the current process of integration into common European structures. This process shall be conducive to a reinforced regional collaboration in the field of culture and cultural heritage, involving all the countries of the region on a partnership level. Indeed, we are convinced that cultural cooperation, through creating the very base for dialogue and mutual understanding, is a *sine-gua-non* in both sustaining and accelerating the processes leading to the European integration.
3. Within this framework, most positive cultural experiences and best practices originating from all countries participating in the present declaration shall be put at best use, with an aim to reinforce common efforts for the safeguarding and promotion of the cultural heritage in the region. The sharing of knowledge, skills and cultural resources, via the construction of stronger regional cooperation networks, shall be the objective underlying future activities within the present cooperation forum.

4. In this regard, we recall that training, education and communication, in particular among young people, play a fundamental role in reinforcing heritage preservation. Common efforts shall be strengthened in order to support the realisation of information services, educational programmes, and communication campaigns especially designed to increase the public knowledge about our shared cultural heritage, as well as the public demand for cultural goods and services. In fact, the enhancement of public awareness about the importance of cultural heritage, tangible and intangible, and of cultural diversity in all its forms of expression is an indispensable condition to allow for a more effective preservation of the heritage itself.
5. Accordingly, we solicit the adoption of new regional cooperation initiatives aimed at strengthening the institutional capacities, skills, and services of public communication in all the signatory countries. We also commit ourselves to explore the possibility of ensuring further resources within respective national programmes, in order to enhance the promotion of our shared cultural heritage at both national and international level, commencing with the sites inscribed in the World Heritage List, and the masterpieces inscribed in the Oral and Intangible Heritage of Humanity, in our countries.
6. While welcoming the recent entry into force of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (26 April 2006), we firmly encourage the adoption of all relevant UNESCO legal instruments by all countries participating in the present declaration, with special reference to the to the above-mentioned Convention as well as to the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, and to the Convention for the Protection of the Underwater Cultural Heritage. At the same time, efforts must be stepped up to ensure effective application and implementation of these instruments, as well as to define proper tools for their periodical updating and flexible application.

7. With a view to further reinforcing the symbiotic relation between the preservation of the heritage and its promotion as a tool for a sustainable development, we commit ourselves to support reciprocal efforts aimed at the implementation of the 1972 UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage. To this end, we encourage the strengthening of relevant capacity building activities, with special attention to the definition of effective sites' management plans.
8. Given the positive results so far achieved by the cooperation process initiated with the previous Ministerial Conferences on cultural heritage in South-Eastern Europe, re-launched with this Ohrid conference, we support its continuation in form of yearly ministerial conferences, to be held on a rotation basis in all the countries participating in this declaration. Hence, we express appreciation for the proposal by the Government of Croatia to hold the next ministerial conference on cultural heritage in South-Eastern Europe, and accept its invitation to participate.

Signatures



H.E. Mr. Ilirjan Bekiri
Minister of Culture

[Signature]



H.E. Mr. Safet Halilović
Minister of Civil Affairs

[Signature]



H.E. Mr. Božo Biskupić
Minister of Culture

[Signature]



H.E. Mr. Artur Cozma
Minister of Culture and Tourism

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H.E. Mr. Adrian Iorgulescu
Minister of Culture and Religious Affairs

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H.E. Mr. Bujar Leskaj
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H.E. Mr. Stefan Danailov
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H.E. Mr. Francesco Rutelli
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H.E. Mrs. Vesna Kilibarda
Minister of Culture

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³⁰
H.E. Mr. Dragan Kojadinović
Minister of Culture

[Signature]



*Golden funeral mask,
archeological locality Trebenista
near Ohrid, 6th century BC.
Today at the National Museum
in Belgrade. (MIC note)*



*Golden funeral mask,
the fifth in the range,
found in 2002, archeological
locality Samoil Fortress
in Ohrid,
5th century BC,
only one in Macedonia.
(MIC note)*



*Golden funeral mask,
archeological locality Trebenista
near Ohrid, 6th century BC.
Today at the Archeological
Museum in Sofia. (MIC note)*

WHO WERE THE AUTHORS OF THE TREBENIŠTE CULTURE AND THE GOLD FUNERAL MASKS

Nade PROEVA

On 30 September 2002, at a distance of only 13 kilometers (Ohrid-Trebenište), in the Ohrid region a funeral gold mask, the fifth in the range, was again found which represents a rare practice in archeology. Namely, in less than a century, or more precisely, after 84 years, at such a small distance and in a country that cannot actually invest a lot in the expensive archaeological excavations, up to five gold masks have been found! This finding, like so many before, proves that Macedonia is indeed a Balkan archaeological pearl.

Normally, the finding of the fifth gold mask, as it was the case with the first, incited an enormous interest, with the only difference that the first one found caused particular interest with the scientific public whereas the fifth excited the wider public. Beside the admiration for the artistic quality, especially shared by the larger public, a number of questions were immediately imposed, like the time and the place of the manufacturing of the mask(s) and the other objects (the glove and the ring) discovered in the grave (the 132nd in the archeological notebook on the necropolis within Samoil's fortress), the purpose of these luxurious objects, but mostly who were the people who had ordered them, that is who owned them. What were their names and who they actually were...?

Before answering these questions, let us recall the history of the discovery of the gold masks in the necropolis near the village of Trebenište, actually near the village of Gorenci, at 10 kilometers to the north of Ohrid. In this necropolis, on two occasions, two times two, four

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funerary masks were found in the so-called princely graves dating from the end of the 6th - beginning of the 5th century B.C., with rich funerary offering (gold and silver jewelry, silver and bronze vessels, glass and amber beads, black-figured vases, local pottery, arms, terracotta, and so on). The first two masks were found quite accidentally in the spring of 1918 during the war activities of the Bulgarian army, which had occupied this part of Macedonia. And yet, even under warring circumstances, some archeological excavations were made by the archeologists B. Filov in collaboration with K. Shkorpil when, apart from the poor graves, seven princely graves (No I-VII) were discovered and the entire material was taken to the Archeological Museum in Sofia, where it is even today.¹

In 1919, after the sanctioning of the partition of Macedonia to four parts the largest part of the Ohrid region belonged to the Kingdom of the Serbs, Croats, and Slovenians (a part of the Ohrid Lake and 22 villages were given to Albania). Twelve years later, from 1930 to 1934, the Serbian archeologist N. Vulić discovered six other princely graves (No. VIII-XIII) in the same necropolis and two more gold masks that, together with the other findings, were taken to the National Museum in Belgrade.²

The unexpected discovery of such rich graves and funeral gold masks from the Ohrid region, which date an entire millennium after the only gold masks in the Balkans³ and in Europe in general found so far, surprised the scientists of that time, who immediately started solving the enigma about who had made these luxurious objects and for whom. We should immediately reject the thesis about foreigners who accidentally happened to be in the region and had been buried there, because not only does the necropolis have a continuity (VII-IV/III centuries B.C.), but it also has an internal cohesion. Namely, apart from the rich graves, so-called poor graves from the same period had been discovered as well, which undoubtedly proves that it was the local aristocracy, that is to say the ruling class that could order such luxurious objects.

¹ Filov B. – Schkorpil K., *Die archaische Necropole von Trebenishte am Ochrida-See*, Berlin und Leipzig, 1927; Vasić M., *Nekropola u blizini Ohrida*, Srpski književni glasnik, 25, Beograd, 1928.

² Н. Вулић^о, Један нов гроб код Требеништа, Гласник Скопског Научног Друштва XI, Скопље, 1932, р. 1 sqq; Id., Нови гробови код Требеништа, Споменик САН, LXXVI, Београд, 1933, 1-31; Id., Das neue Grab von Trebenishte, Arch. Anzeiger, Bb. III/IV, 1930, pp. 276-279; Id., Ein neues Grab bei Trebenishte, Jahreshefte d. Ost. Arch. Inst., 28, Wien, 1932, pp. 164-186; Id., Neue Graber bei Trebenishte, Arch. Anzeiger, 1933, pp. 459-486; Id., La nécropole archaïque de Trebenishte, Revue archéologique, Paris, 1934, pp. 26-38; B. Filov, Le nouveau tombeau de Trebenishte, IBAI, VII, Sofia, 1932/33 (résumé); Id., Nouvelles trouvailles de Trebenishte, IBAI, VII, Sofia, 1934 (résumé); Popovic Lj., Catalogue des objets découverts près de Trebenishte, Beograd, 1956.

³ Found by H. Schliemann in 1876, in Mycenae, on Peloponnesus, almost half a century before the "Trebenishte-Ohrid" ones.

The question about the origin of the objects was easier and more quickly resolved than the question about the ethnic origin of the inhabitants in the region. Namely, it is well known that at that time (the Archaic period), Corinth was the center for manufacturing metal objects, particularly made of bronze, although bronze vessels were not used in Hellas until the Hellenic age⁴ due to the different social structure: *polis* in Hellas, kingdoms in its "barbarous" periphery. The Corinthian colonies were also included in the manufacturing and distribution of these products, both the ones in the northeast and the ones on Chalcidice, where a specific style had been created, especially for the bronze vessels, the so-called Chalcidicean style. Today we know that the bronze vessels (like craters decorated with a frieze of horsemen or cows) found in Trebenište were manufactured in Corinth, and some in the South-Italic colonies⁵, whereas the silver ones (rhythons, schifos) are believed to have been manufactured in the Ionic-Persian style⁶, suitable to the taste of the local population. Namely, the connections between Macedonia and the eastern Mediterranean are very old, and the Macedonian artisans started to adapt and imitate different kinds of objects (Persian vessels, silver cups-calyx) relatively early.⁷ The jewelry in composite style was manufactured in the workshops on Chalcidice that, in spite of foreign influences, maintained the predilection and style of the local population (round-headed needles decorated with stylized palmettes as on the sarcophagus of Phillip II in filigree technique, needles with stylized poppy berries, etc.).

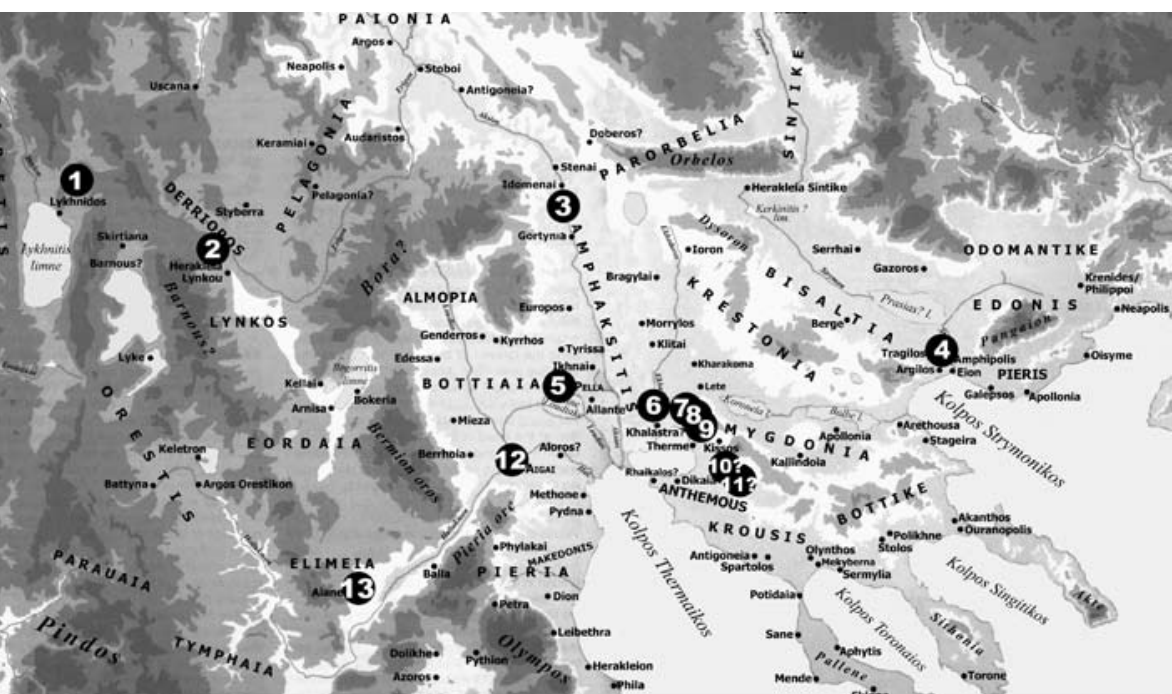
Taking into consideration that the gold masks were found in graves, it is obvious that they were intended for funeral purposes. In the funerary cult of the Macedonian tribes, the body of the deceased, particularly the open parts of the body - the faces, the palms, the soles, and so on, were covered with gold: masks, gloves, sandal soles, gold leaflets attached to the clothes and the arms, the so-called applications. Funerary masks or gold leaves have been found on other sites in Macedonia as well: in Beranci near Bitola, in Aiane (now Eani in Greece), near Gevgelija (the material has not been made public yet), in Sindos (Tekelievo), Zejtinlik,

⁴ Cl. Rolley, *Les bronzes grecs*, Fribourg, 1983, p. 132.

⁵ Cl. Rolley, *op. cit.*, p. 142; R. Vasić, Greek bronze vessels found in Yugoslavia, *Živa Antika*, XXXIII.2, Skopje, 1983, p.189.

⁶ Popović Lj, La vaisselle d'argent de la nécropole de Trebenište, *Živa Antika*, VIII, Skopje, 1958, p. 154, (résumé); V. Popović, Sur l'origine des objets grecs archaïques de la nécropole de Trebenište et le problème des masques d'or (résumé, p.30), *Starinar*, XV-XVI, Beograd, 1964/65, p. 19-20.

⁷ B. Barr-Sharrar, Eastern Influence on the Toreutic art of Macedonia, *Ancient Macedonia*, IV, Thessaloniki, 1986, p. 79-81.



Golden mask / golden foilage finds on ancient Macedonian territory

1 - Trebeniste; 2 - Beranci; 3 - Gjevgeleja; 4 - Amphipolis; 5 - Pella; 6 - Sindos; 7 - Zejtinlik;
8 - Chaushica; 9 - Mikro Karabournou; 10 - Trilophon? (or 11 - Mesimeri?); 12 - Vergina; 13 - Alane

Mikro Karabournu near Thessaloniki⁸, Pella, Amphipolis etc. (see map). Unfortunately, there are still scholars who believe that this funerary cult in Macedonia is of Egyptian origin. There are scientists who believe that such covering of the body with gold leaves was taken over to Macedonia from Egypt via Crete, so they connect it with the legend of Minos and his search for Daedalus, or for his son Glaucias. However, they are not taking into consideration the huge chronological distances, which is not possible to be explained. So, the most logical and therefore the most acceptable explanation is the one of a convergence. This means that the people living on distant territories, for which we are sure that had no mutual contacts at all, came to identical or similar solutions and answers for similar or completely identical needs and issues. So, in Egypt, the bodies of the richest and the most powerful people, i.e. the pharaohs, were covered with gold masks. In Macedonia, and not only in the Ohrid region, the bodies of the most distinguished members of the communities, i.e. the leaders, were covered with gold. These were local rulers from the VI and V century B.C., the period before the state had been united by the most powerful dynasty

⁸ ΣΙΝΔΟΣ, ΚΑΤΑΛΟΓΟΣ ΤΗΣ ΕΚΘΕΣΗΣ ΑΡΧΑΙΟΛΟΓΙΚΟ ΜΟΥΣΕΙΟ ΟΕΣΣΑΛΟΝΙΚΗΣ, ΑΘΗΝΑΙ, 1985.

– in this case the Argeads, the first dynasty of the Macedonian kingdom. Nevertheless, the biggest problem for the scholars was the question related to the ethnic origin of the owners of these luxurious objects, that is to say the inhabitants of the Ohrid region. According to the written sources, the first inhabitants of the Ohrid region known by their name were the Encheleis/Engelanes, and later the Dassaretai. Even before the discovery of the gold masks, there had been several opinions expressed as regards the origin of these tribes: Illyrian⁹, an old population that was Illyrized as a part of the Illyrian state¹⁰, Macedonian¹¹, Brygian¹², and Greek¹³. When the first two gold masks were found in Gorenci/Trebenište 84 years ago, it was not just an epochal discovery, but an enigma for the scientific world, because with the ancient people(s) (Greeks, Thracians, Illyrians) from the Classical Age gold masks had not been discovered until then. The masks from Mycenae are dated thousand years before and they belong to the Achaeans, whose overall social structure and culture are entirely different from those of the peoples in the Classical Age, including the ancient Greeks. And since the Macedonians at that time, with a few exceptions, were considered Greeks, these masks were ascribed to their eastern neighbors – the Illyrians, whose border was then not precisely defined, first of all because of lack of sources. Namely, the ancient sources are very inaccurate in describing the countries and nations, as they were mostly based on oral information. So, archaeologists, linguists, and historians usually included the tribes (Encheleis/Engelanes, Paenests, etc.) in these border areas, which from the 4th century B.C. occasionally used to be parts of the Illyrian state, in the Illyrian group. However, the Engelanes, whose name was adapted in the old Greek language in the more familiar form Encheleis, were not included in the Illyrian tribes in the earliest written sources, but were always mentioned separately from the Illyrians. For example, Herodotus wrote that the Cadmeans from Thebes had come to the Encheleis i.e. Engelanes (Her., V, 61), whereas Apollodorus, after more than five centuries, wrote that they (Encheleis) had been fighting with the

⁹ Lately N. G. L. Hammond, *Epirus*, Oxford, 1967, as well as all the Albanian authors without an exception.

¹⁰ F. Papazoglou, *Les royaumes d'Illyrie et de Dardanie*, in *Les Illyriens et les Albanais*, Beograd, SANU 1988, p. 178, n. 20. We should say that in his earlier works, F. Papazoglou supported the thesis about the Illirian origin of the Enheleans.

¹¹ A. J. R. Wace – A. M. Woodward, *Ann. BSA.* 18, 1909, p. 167; Fr. Geyer, *RE*, XIV, 1938, s.v. *Makedonia*, col. 638-701; N. Proeva, *Enchéléens-Dassarètes-Illyriens*, *Acte du II coll. Intern. "L'Illyrie méridionale et l'Épire dans l'Antiquité"* Clermont-Ferrand, 1990, Paris 1993, p. 197/8.

¹² W. Pająkowski, *Wer waren Illyrii proprie dicti und wo siedelte man si an?*, *God. CBI*, XVIII/16, Sarajevo, 1980, p. 124-128.

¹³ M. B. Hadzopoulos, *Limite d'expansion macédonienne en Illyrie*, *Acte du I coll. Intern. "L'Illyrie méridionale et l'Épire dans l'Antiquité"*, Clermont-Ferrand, 1984, Paris 1987, p. 82. N. 15.

Illyrian tribes (Apol., Bibl., III, 5, 4). The Engelandes were mentioned as part of the Illyrian tribes for the first time in the IV century B.C. when the Greeks were more interested in the Adriatic coast (Pseudo-Sxylax, 24-25). That was the time of the first Illyrian state when the Engelandes fell under Illyrian authority and, normally, they were encompassed by the name Illyrians. In fact, the Engelandes and the other border tribes would fall under Illyrian power every time the Macedonian state got weak. Polybius, for instance, mentions the Engelandes in 217 B.C. referring to the battles for these territories between Philip V and the Illyrian King Scerdilaidas and this was their last mentioning in written sources (Polyb., V, 108, 8).

The common name Illyrians was used as the ancient authors knew very little about the tribes in the interior of the Balkan Peninsula, which can be seen from the data of the *periegetes* Pausanias: "...the Illyrians who were called Encheleis before." (Paus., IX, 5, 13). The Roman authors had better knowledge of the ethnic situation in the Balkans, so from the 2nd century B.C. they used the term "Illyrii proprie dicti", which literary means "Illyrians in proper speaking", i.e. Illyrians in the real sense of the word. Namely, the Romans were perfectly aware that the huge province of Illyricum, which later they will divide into two smaller provinces (Dalmatia and Pannonia), was not inhabited only by Illyrian tribes. Nevertheless, even they (Romans) predominantly used the administrative name Illyrians – as was the name of the province – for tribes on the same or similar economic, cultural, and social level living from Epirus in the south to Istria in the north. We should here mention the example with the name of the tribe that lived in the Ohrid-Struga region, as an indicative one. Namely, the ancient author Mnaseas, for whom we do not even know when he exactly lived, wrote that Engelandes was the same as Encheleis, i.e. Encheleis, which is ancient Greek transcription of the Macedonian name of the tribe. It was long ago determined that in ancient Macedonian the sound "g" stood for "ch". The author Stephanus of Byzantium from the VI century B.C. took over this data from Mnaseas, adding that the tribe was in Illyricum. This is taken as an evidence for the Illyrian origin of the Engelandes, without taking into consideration that Stephanus of Byzantium wrote about the prefecture Illyricum from his own time (which encompassed almost the entire Balkans), and not about "Illyria" in geographic or ethnic meaning.

These data from written sources can be supported with the new types of sources, like archeological and epigraphic ones, the analysis of which shows that the tribes living in the Ohrid region belonged to the Macedonian group of tribes.

The study of the onomastic data has shown that out of the 50 names found in the Ohrid-Struga region, no more than four can be

classified as Illyrian. Some of the personal names can be classified neither as Illyrian, nor ancient Greek, or Thracian. Other names that were formerly considered to be Illyrian have many analogies in Asia Minor, which proves that they should be ascribed to the Bryges (i.e. to the Engelanés) who were living in this part of Macedonia before their migration to Asia Minor. And today we know that the Brijgian tribes used to be the foundation/basis (substratum) in the ethno-genesis of the Ancient Macedonians.¹⁴

Ever since the Bronze Age, the material culture is different from the one of the Illyrian tribes, and it is almost the same with the one in other parts of Macedonia from Pelagonia to Vergina (Kutleš). It should be stressed that the material culture in the valley of the River Devol (a region of the Engelanés/Dassaretai) is substantially different from the culture in the valley of the River Shkumbina (a region of the Illyrian tribes) starting from the end of the Bronze Age. So, the cultural group Bubusti-Tren is related to the one in Pelagonia, and it is completely different from the Illyrian regions – the border between the two cultural units was the River Shkumbina. This is yet another proof that the tribes living around Lake Ohrid (Engelanés, Dassaretai) were of Macedonian ethnicity. Nevertheless, in spite of the obvious differences between the Illyrian material culture (north of the River Shkumbina) and the Macedonian (south of the River Shkumbina), some scholars still consider the material culture of the Engelanés as Illyrian, and some even go so far as to interpret the tumuli in Vergina/Kutleš as Illyrian, thus “proving” the alleged Illyrian origin of the Macedonians.¹⁵ This conclusion is also supported by other types of archeological material. For example, in the village of Dolno Selce near Podgradec, on the Albanian side of Lake Ohrid, a grave of the Macedonian type has been found¹⁶, plundered back in the ancient times. However, one funeral offering was found left in the grave, which is a rectangular military clasp of bronze with an image of a horseman with Macedonian arms killing a barbarian, probably a Celtic, judging by his garments¹⁷. Bearing in mind that the Celtic invasion did not cover south Illyria, and comparing it with the military clasps found in the northern parts of Illyria, we will see that they are also different in shape (the Illyrian are trapezoid), and the soldiers are equipped with totally different arms. What is most important, there is a *horror vacui* in the presentation, which is not typical for the Macedonian

¹⁴ See. N. Proeva, *Enchéleens-Dassarètes-Illyriens*, p. 197/8.

¹⁵ It is first of all related to Albanian scientists.

¹⁶ N. Ceka, *Les tombes monumentales de la Basse Selce, Iliria*, IV, Tirana, 1976, p. 367-369.

¹⁷ D. Rendić-Miočević, *L'art des Illyriens à l'époque antique (résumé)*, in *Culture spirituelle des Illyriens*, Sarajevo, 1984, p. 76.

art. We should here also mention the necropolis in Sindos, discovered in the 90s of the last century, in the heart of Macedonia, with an almost identical culture and funerary ritual that is contemporaneous with the culture in Gorenci/Trebenište (gold masks, arms, jewelry, etc.). It is of great importance in defining the material culture of the inhabitants from Trebenište and its surroundings, and thus for determining their ethnic origin. Namely, it has been proven that the characteristics of the funerary ritual in these necropolises are neither Greek nor Illyrian or Thracian. So far, funerary masks have been found only in Macedonia, and not on the territory of Ancient Greece. Gold masks were not used in the funerary cult of ancient Greeks: to connect them with the masks from the Cretan-Mycenaean culture is methodologically wrong, because the ethnic, the cultural, and the chronological differences between them are huge. Another characteristic of the Macedonian funerary ritual is the tripod for the funeral feast, which is not found with the Ancient Greeks,¹⁸ where the cult bed, the so-called “*kline*” was used for the funeral feast. These two most significant characteristics were indicated by the renowned French expert Claude Rolley¹⁹ after the discovery of the necropolis in Sindos. Apart from these characteristics, metal vessels were found in the necropolis in Gorenci/Trebenište that were not used at that time in Ancient Greece. All this proves that we are faced with two different funerary customs. If we point out that the funerary ritual is one of the most significant elements of a religion, which, after the language, is the most important element in defining the ethnicity of the tribes, it is obvious that the Engelanians belonged to the group of Macedonian tribes.

¹⁸ The metal vessels and jewelry found in the necropolis in Trebenište are not used in Greece, see n. 4.

¹⁹ Cl. Rolley, *Du nouveau sur la Macédoine antique*, Archéologia, no 188, Paris, mars 1984, p. 35-37.

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