



The ohrid city in north macedonia

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Abstract

The author's first visit to Macedonia took place during the study trip Serbia-Kosovo-Macedonia, in connection with the preparation of his doctoral dissertation on the topic of oriental-type townhouses in (then) Yugoslavia. The Author had already met most of these examples in the 'cabinet phase' of the dissertation work, so their in situ tour should complete the Author's image of them, through getting to know them in a real natural and social environment. A large number of drawings made by the Author on that occasion were included in the content of the dissertation (1988) and in the later published book „Architecture in Drawings and Pictures“ (2018). Three more visits to Macedonia followed. During the visit (2007), which was arranged as part of the cooperation of several architecture faculties through the „Tempus“ project, the author visited Skopje in detail, and during the visit (2008), which was arranged on the same occasion, the author visited several cities along the Skopje – Tetovo – Gostivar – Ohrid - Prespa lake – Resen – Bitola – Prilep – Veles - Skopje route. The reason for the author's fourth visit to Macedonia was to participate in the international scientific conference „Fourth International Congress on Islamic Civilization in the Balkans“ organized jointly by the OIC Research Center for Islamic History, Art and Culture, (IRCICA, Istanbul), and the Macedonian Academy of Sciences and Arts (MANU, Skopje, October 13-17, 2010). During the conference, a tour of some Macedonian cities was arranged: Skopje-Veles-Prilep-Bitola-Resan-Ohrid-Gostivar-Tetovo-Skopje. Each new visit to Macedonia was experienced by the author as a meeting with an 'old friend', that is, a meeting with himself.

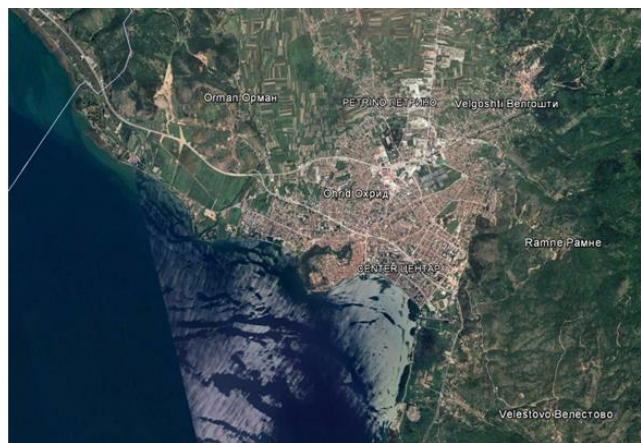
Keywords: North Macedonia, Ohrid, Architecture

1. Introduction

The Ohrid city is located in the very southwest of North Macedonia, on the northeastern shore of Lake Ohrid (Geographic coordinates: 41°06'43.46"N, 20°47'51.89"E, Elevation: 696 m), (Figure 1). This beam (Albanian name Ohër, Greek name Οχρίδα, Turkish name Ohri) has numerous natural and architectural-urbanistic values that included it (1980) on the UNESCO list of world cultural heritage and on the list of natural monuments ^[1]. The name of the city is of Slavic origin, derived from its location on a rocky terrain ('o hrid' = ohrid). Ohrid is mentioned in the 3rd century BC under the Greek name Λύχνιδος (Latin name: Lychnidus). Ancient Rome took possession of this city (168 BC) and became one of its most important cities on the famous road “Via Egnatia”, first as the center of the Dassaretia area in Illyria, and later as the capital of the province of New Epirus. During the reign of the Roman Emperor Diocletian (305-284 BC), Christianity was preached in Ohrid by St. Erasmus from Antioch (who was also the first bishop of Ohrid). Ohrid is mentioned (449-459) as the seat of the bishop of Antioch, and (479) as a rich city with a fortress. In the 9th century, Ohrid became the center of the spread of Christianity among the Slavs. This mission was started by the Greek priests Cyril (826-869) and Methodius (815-885), and continued by their followers and students, St. Naum (the first Slavic monk, 830-910) and St. Clement of Ohrid (first Slavic bishop, 840-916). Ohrid was the capital city of Emperor Samuil (975-1014) and the seat of the patriarchate, and with the collapse of Samuil's Empire, the Ohrid Patriarchate was (1018) reduced to the level of an archbishopric, and remained in that status until its abolition (1767).

At the end of the 11th century, Ohrid was occupied by the Normans, after which the city was ruled by the Bulgarian Empire, then by Byzantium and (from 1334) by the Serbian Emperor Dušan. Under Emperor Dusan, Ohrid was governed (as *sevastokrator*) by Branko Mladenovic (?-1365), the progenitor of the Serbian noble Brankovic family. In the 11th century, the cathedral church of St. Sofia (built by Archbishop Leon of Ohrid, Greek), and in 1295 the church of St. The Virgin of Perivlepti. After the Ottomans demolished (in the 14th century) the church of St. Kliment of Ohrid, to the church of St. The Virgin of Perivlepti are the relics of St. Kliment of Ohrid, so the church was named after this saint, and for some time it was the cathedral church of the Ohrid archbishopric, since the church of St. Sofia was turned into a mosque. Because of its extremely important role in the preaching and spread of Christianity, Ohrid received the name “Jerusalem of the Slavs” in the Middle Ages. The Ohrid fortress (also known as Smoil's fortress) dates back to the pre-Roman period, since when it was extended and demolished and rebuilt again, during the administration of ancient Rome, Byzantium, Samuel's Empire, the Slavs, the Ottomans and

again the Slavs. Today, this fortress has eighteen towers with walls in which there are four entrances. Located on a cliff above the town, this fort is one of the most beautiful details of the vivid picture of Ohrid. The Serbian king, Marko Mrnjavcevic (known as Marko Kraljevic, 1355-1395), in addition to the area around the city of Prilep, also ruled the area around the city of Ohrid. After his death (1395), Ohrid was ruled by the Ottoman Empire. Ohrid was briefly conquered (1466) by the famous Albanian general Skanderbeg (Gjergj Kastrioti, 1405-1468), but it was soon returned to the possession of the Ottoman Empire by Sultan Mehmed II the Conqueror (El Fatih, 1432-1481). During the 18th century, Ohrid was an important trading place on the road connecting Durrës and Elbasan (in Albania) with Bitola (in Macedonia). Throughout its existence, Ohrid was famous for its exceptionally high-quality Ohrid trout. Passing through Ohrid, the Ottoman travel writer Evlija Celebija wrote that there are 365 churches in this city^[5]. During its history, Ohrid was destroyed and rebuilt many times. Pre-Roman, Roman-Byzantine and Samuel's forts have been preserved to this day^[2,3,4,5,6,7,8,9,10,11].



Source: Google Earth. Accessed: October 24, 2023.

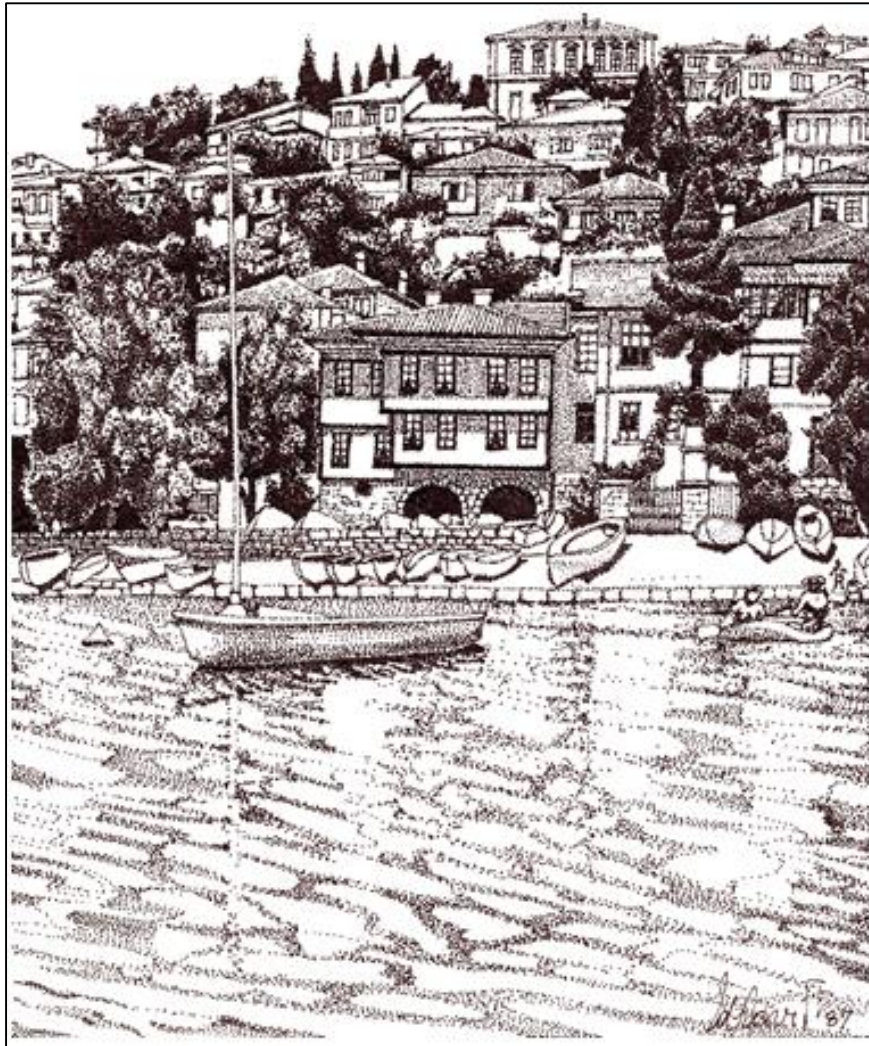
Fig 1: The Ohrid city in North Macedonia. Location

The Ohrid city was particularly interesting to the author of this paper because of its specific residential architecture (Figures 2,3,4,5). The author, through a targeted study trip, visited Ohrid, and discussed several examples of its residential architecture in his doctoral dissertation (1988),

which was published in Bosnian (2004) and in English (2007) under the title “Defining Architectural Space on examples of oriental type City House in Bosnia and Herzegovina, Serbia, Montenegro, Kosovo and Macedonia”^[8,9,10,11].

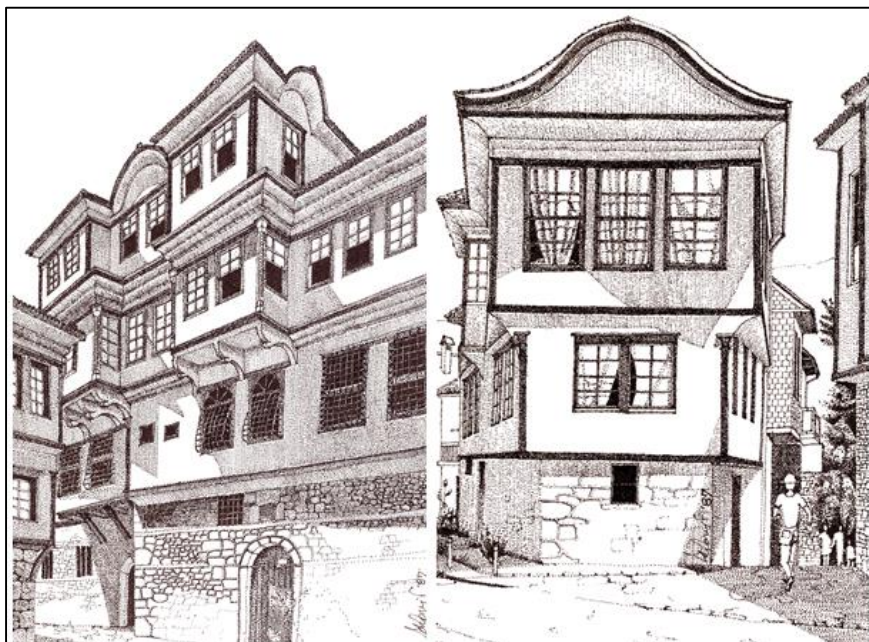


Fig 2: Map of North Macedonia. (The places the author visited are marked with red squares)



Source: Author (Drawing, 1987)

Fig 3: The old Ohrid town (View from Lake Ohrid)



Source: Author (Drawings, 1987)

Fig 4: Houses in the old part of Ohrid



Source: Author (October 16, 2010)

Fig 5: Unique and colorful residential architecture in Old Ohrid

2. Natural resources and monuments

Located at an altitude of about 702 meters, Ohrid has a Mediterranean, warm summer climate (type Csb according to the Köppen climate classification). The annual city temperature is 11.57 °C. Ohrid usually receives about 115.62 mm/m² of precipitation and has 162.19 rainy days per year [12,13]. The Mediterranean climate of Ohrid borders on the oceanic climate due to the influence of the Mediterranean and Adriatic seas. Because of this influence, the average daily temperature in summer is always a few degrees lower. The average temperature in the winter months is slightly higher. As a result, long-term frost and night frost rarely occur. The most rain falls in winter, rarely in the form of snow. During

the months of June and September, the weather is nice with pleasant average temperatures between 20 °C and 26 °C. In Ohrid, summers are warm, dry and mostly clear, and winters are very cold, sometimes snowy and partly cloudy. During the year, the temperature usually varies from -3 °C to 27 °C and is rarely below -8 °C or above 31 °C. The warm season lasts 3.1 months, from June 9 to September 13, with an average daily temperature above 23 °C. The hottest month of the year in Ohrid is July, with an average high of 27 °C and low of 14 °C. The cold season lasts 3.6 months, from November 25 to March 13, with an average daily temperature below 9 °C. The coldest month of the year in Ohrid is January, with the average lowest temperature of -3 °C and the

highest of 5 °C (Figure 6).

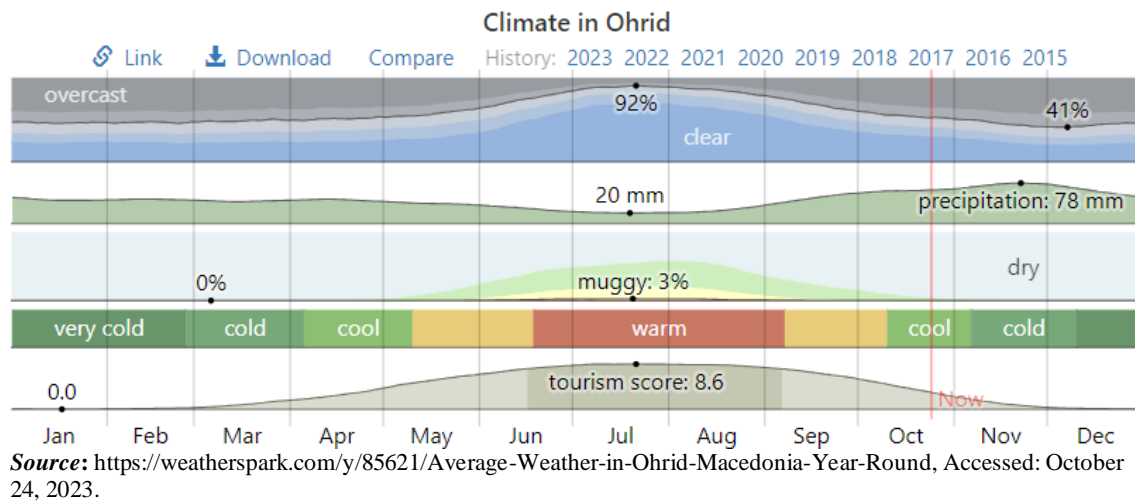


Fig 6: Ohrid weather by month

An exceptional natural phenomenon, Lake Ohrid offers shelter to numerous endemic species of freshwater fauna and flora originating from the Tertiary period. Located on the shores of the lake, the city of Ohrid is one of the oldest human settlements in Europe. Built mainly between the 7th and 19th centuries, it has the oldest Slavic monastery (St. Panteleimon) and more than 800 Byzantine-style icons dating from the 11th to the end of the 14th century. In the shallows along the shore of the lake, three localities testify to the existence of prehistoric dwellings on mounds, and on the small peninsula of Lin there is the remains of an early Christian church founded in the middle of the 6th century^[1].

The most important natural resource of the Ohrid city is Lake Ohrid with the source of the Crni Drim river right next to its southeastern shore, while the White Drim river flows out of it. This tectonic lake has an area of 358 km², the greatest length is 30.4 km, the greatest width is 14.8 km, while its greatest depth is 288 m. It is considered that this lake is the

richest lake in the world in terms of its flora and fauna. A wide food chain starts from phytoplankton and sessile algae (20 species, including *Cyclotella fottii*), through plant species (2 species, including *Chara ochridana*), zooplankton (5 species, including *Cyclops ochridanus*), cyprinid fish (8 species, among which is *Pachychilon pictus*), predatory fish (two species of trout - the mountain trout complex *Salmo letnica* and *Belvica Salmo ohridanus*) and finally its diverse endemic bottom fauna (176 species, among which is *Ochridagamarus solidus*), with particularly high endemism among crustaceans, molluscs, sponges and planarians. 68 species of freshwater sponges have been recorded from the Ohrid Basin. In addition to endemic species, there are also a number of non-endemic species, among them water-bound birds, and megatons such as the European eel. Because of all the above, Lake Ohrid, together with the city of Ohrid, was included (in 1980) in the UNESCO list of natural and built heritage (Figures 7,8).



Source: Author (June 16, 2008)

Fig 7: The source of the Crni Drim river



Source: <https://punkufer.dnevnik.hr/clanak/ohridsko-jezero-posjet-jezeru-na-granici-dvije-balkanske-drzave---507305.html>
Accessed: October 24, 2023.

Fig 8: Lake Ohrid

3. Architectural cultural and historical heritage

Nature was the cradle in which the city of Ohrid was born and developed, and over time they merged into a unique entity in which nature and man-made structures complement each other harmoniously. Due to the large number of churches and monasteries, this city is also known as the “Jerusalem of the Balkans” (also „Jerusalem of the Slavs“). More precisely, there are 22 churches and one cathedral in Ohrid. In the

following, the architectural, cultural and historical heritage of Ohrid will be presented. The spread of the cult of the Egyptian goddess Isis in Macedonia, during the Roman rule, is evidenced by the remains of the Temple of Isis in Ohrid (as well as the remains of the Temple of Isis in Stobi near Skopje), discovered in a part of the city called Karabego mahala. A statue of the goddess Isis was found there (Figure 9).



Source: https://www.coe.int/t/dg4/education/ibp/source/1.0_balkan_egyptian_serbian_corr.pdf, Accessed: October 24, 2023.

Fig 9: Statue from the Temple of Isis near Ohrid

A significant monument from the time of ancient Greece is the Ancient Theater (around 200 BC). After the Romans conquered this area, the theater was turned into an arena for gladiator fights (Geographic coordinates: 41°06'52.89"N,

20°47'37.64"E, Elevation: 743 m). The theater (arena) lost its function after the emperor Flavius Valerius Aurelius Constantinus Augustus (Constantine the Great, 272-337) banned gladiator fights (325), (Figure 10).



Source: <https://blog.limakhotels.com/ohrid-compact-city-guide/>, Accessed: October 24, 2023

Fig 10: Hellenistic Theater in Ohrid (Around 200 BC)

The Basilica of Saint Erasmus (Macedonian: Sveti Erazmo) is an ancient Christian basilica and necropolis located near Ohrid, along the Ohrid-Struga highway (Geographic coordinates: 41°08'31.77"N, 20°45'41.37"E, Elevation: 712

m). Archaeological research revealed a three-part basilica and a necropolis with 124 graves dating from the 6th and 12th centuries (Figure 11).



Source: <https://travel2macedonia.com/tourist-attraction/saint-erazmo-basilica-ohrid>, Accessed: October 24, 2023.

Source: <https://journeymacedonia.com/churchesmonasteries/ohrid-saint-erasmus/>, Accessed: October 24, 2023.

Fig 11: Early Christian Basilica of St. Erasmus (4th century)

The Church of Our Lady of Perivleptos (Macedonian: Crkva Presveta Bogorodica Perivleptos, Greek: περίβλεπτα, meaning 'all-knowing', 'all-wise') is one of the most important churches in Ohrid, located on a hill in the old town, above Lake Ohrid (Geographic coordinates: 41°06'51.06 "N, 20°47'43.69"E, Elevation: 747 m). After the Ottoman authorities demolished the original church of St. Kliment in the 14th century, the relics of St. Kliment of Ohrid, so in the following centuries it was called the church of St. Clement. At one time, Crva was also the cathedral church of the Ohrid archbishopric, after the conversion of the church of St. Sofia to the mosque. The church was built (1295) by the Byzantine general and governor of Ohrid, Progon Zgur, a relative of the Byzantine emperor Andronikos II Paleologus. At that time, the archbishop of Ohrid was Makarije. In the 14th century (1364-1365), Bishop Grigori of Devol added a northern chapel (dedicated to Grigori the Theologian) to the church, which he had painted with frescoes. After that, the southern chapel (dedicated to St. Nicholas) was added and a portico

was opened around the church with portraits of the founder and important figures of that time (Serbian King Vukasin and Uros). The church has a typical floor plan of a regular cross with domes and an added narthex with a false dome. It was built with a combination of stone and brick, and in this way different decorative surfaces were obtained on the facade (meander, checkerboard, herringbone). This method of construction was developed in the metropolis of Constantinopolis, but according to some elements of the worm, it has the characteristics of Epirus church architecture of the 13th century. Over time, an entire monastery complex was built next to the church with the building of the archbishopric, which burned down in the middle of the 19th century. The frescoes in the church were made by Mihail and Eftihij, two fresco painters (zoographers) who painted many churches in Macedonia and Serbia. They carried it out in the style of the so-called 'Paleological Renaissance' (named after the last Byzantine dynasty - the Palaeologians) ^[14] (Figure 12).



Source: <https://bookaweb.com/sr/ad/3486>, Accessed: October 24, 2023

Fig 12: Church of the Holy Mother of God Perivlepta (8th century)

The church Saint Kliment and Pantelejmon (Macedonian: Свети Климент и Пантелејмон) is located on Plaošnik hill in Ohrid (Geographic coordinates: 41°06'44.71"N, 20°47'27.32"E, Elevation: 756 m). It is a replica of the old church built in the same place where it was built (863) by St. Kliment of Ohrid, who was buried there in 916. The construction of the church of St. Panteleimon and the

establishment of the monastery of the same name is attributed to St. Kliment of Ohrid, a student of Cyril and Methodius who taught the first Glagolitic monks in the monastery to use it to transcribe the first Bible in the Old Slavonic language. That is how the monastery of St. Panteleimon was, in a way, the first Slavic university (Figure 13).



Source:

<https://www.facebook.com/photo/?fbid=539189586136860&set=a.539189296136889.1073741835.200159660039856>

Accessed: October 24, 2023.

Fig 13: Church of Saint Clement of Ohrid (863)

The Saint Naum Monastery in Ohrid was founded (895) by St. Naum, associate of St. Kliment Ohridski. The monastery church (built in 900) is dedicated to St. Archangels Michael and Gabriel. St. Naum spent the last years of his life here, where he died (910) and where he was buried. Over time, the church and other buildings of the monastery were rebuilt, and

the church got its present appearance in the 16th century (Geographic coordinates: 40°54'50.43"N, 20°44'26.04"E, Elevation: 700 m). The monastery, as a cultural heritage, is remarkably complemented by the nearby sources (30 underwater and 15 surface) of the river Crni Drim, whose yield is 7.5 m³/s (Figure 14).





Source: Author (June 16, 2008)

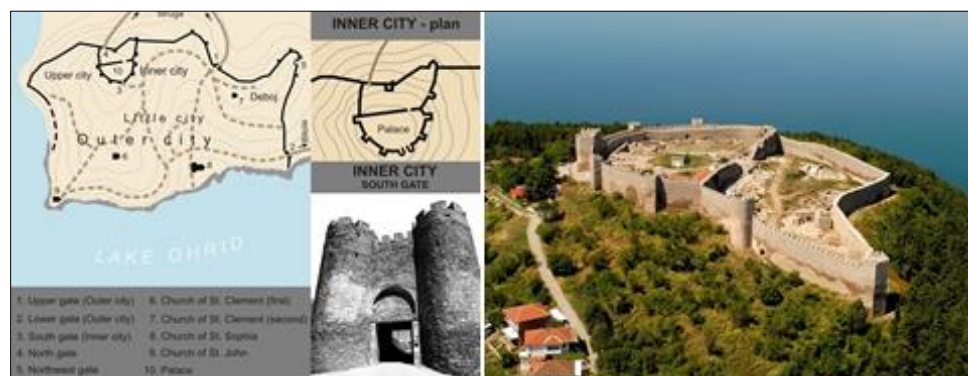
Left: The author in the company of professor Richard Foque in the courtyard of the Saint Naum monastery. Right: the author in the Saint Naum monastery church

Source: Prof. dr Neriman Rustempasic (June 16, 2008)

Fig 14: Saint Naum Monastery in Ohrid, founded (895)

In the area of today's Ohrid, the city of Lihnidos existed even before the ancient Greeks, the center of which was located in the area of the present-day fortress (Upper Town), as evidenced by numerous archaeological finds. The strong fortress in Lihnidos was first mentioned in the Byzantine chronicle of Ivan Malalas around 476, when the Ostrogothic king Theodoric I (390 or 393 - 451) unsuccessfully tried to capture it. After the foundation of Samuel's Empire, the new capital of his empire (after Prespa) became Ohrid, which was then fortified with ramparts. After the collapse of Samuel's state, the fort was occupied (1018) by the Byzantine emperor Basil II Porphyrogenitus (958-1025). After that, the fort passed from hand to hand between the Bulgarians and the Byzantines, then it was conquered by the Normans during their campaign in the Balkans. The Serbian king Dušan occupied it in 1334, and from then on the fort was in Serbian hands until the death (1394) of Kraljevic Marko, when the

fort peacefully fell into Ottoman hands. The fortress has been renovated and extended several times since the time of Byzantium, through Ottoman times until today. According to the latest archeological excavations and findings carried out by Macedonian archaeologists, it seems that the fortress was built on the site of an older fortress, from the 4th century BC, which was probably built by King Philip II of Macedon (382 BC-336 BC). So far, archaeologists have found the remains of a fortified wall and towers dating back to early antiquity. They also found scientific proof for their claims in a record from Livius from 208 BC in which the Fortress is mentioned. The fortress is fortified on three sides - western, northern and eastern - by ramparts of different heights, depending on the terrain (Geographic coordinates: 41°06'54.57"N, 20°47'26.65"E, Elevation: 780 m). The fortress was thoroughly renovated in 2003 (Figure 15).



Source: <https://balkanweek.com/hr/tvrđava-samoil-hr/>, Accessed: October 24, 2023.

Fig 15: Samuel's Fortress (10-11th century)

The exact time of construction is not completely clear even today, there are some indications that it existed during the time of Emperor Samuel. Today's church is said to have been built (or rebuilt) during the time of Archbishop Leon of Ohrid, who was active from 1035 – 1056 (Geographic coordinates: 41°06'43.43"N, 20°47'39.09"E, Elevation: 706 m).

For the church of St. Sofia is known for certain that from the very beginning it was the synodal (cathedral) church of the Ohrid archbishopric, which at that time covered a large area, all the way to the Danube. The original church from the 11th century had only one main dome. According to its original form, the church of St. Sofia, was a three-aisled basilica with a transept, a dome and a gallery on the side aisles. Since the

11th century, the church had a narthex, and there were separate chapels on the northern and southern parts of the altar. Three centuries later, during the reign of Archbishop Grigori, a large narthex was built, a structure that represents the very peak of Macedonian architectural culture of the 14th century. This horizontally elongated building has a portico on the ground floor and a gallery on the first floor, and towers with domes on the north and south sides of the building. With the arrival of the Ottomans, the church of St. Sofia was turned into a mosque^[15]. The Ottomans tried to change the appearance of the church almost completely so that they could use it for Muslim religious ceremonies. The frescoes were painted over with lime, parts of the iconostasis were used to build the minbar (pulpit), and a minaret was erected over the

northwestern dome. In the period from 1950 to 1957, extensive conservation and restoration works were carried

out. The frescoes were cleaned and conserved; in addition, architectural interventions were carried out (Figure 16).



Source: Author (October 16, 2010)

Fig 16: Parliament (Cathedral) Church of St. Sofia (11th Century)

Saint John Kaneo (Macedonian: Свети Јован Канео) is a church near the fishing village of Kaneo in the immediate vicinity of the city of Ohrid, on a cliff above Lake Ohrid (Geographic coordinates: 41°06'39.74"N, 20°47'19.35"E, Elevation: 701 m). The church is dedicated to the author of the Gospel according to John - St. John the Evangelist (Figure 17). The exact time of the church's construction remains

unknown, but documents detailing the church's property point to a year before 1447. Some archaeologists believe that the church was built shortly before the rise of the Ottoman Empire, most likely in the 13th century. Restoration work on the church (1963-1964) led to the discovery of a fresco in the dome of the church. The church has a floor plan of a regular cross. The architect of the church is unknown, but it is

believed that he was influenced by Armenian church architecture. The church was thoroughly renovated in the 14th century, shortly before the arrival of the Ottomans in Macedonia. During Ottoman times, the church began to deteriorate, so it was probably completely abandoned in the 17th-19th century. The church was renovated in the 19th century, when the ceilings were restored, the narthex was added and the bell tower was built. These additions were demolished during the fundamental restoration of the

building (1963-1964). The wooden iconostasis that divides the interior of the church is from the 20th century. From Byzantine times, a fresco of Christ Pantokrator was painted in the dome of the church. Most of the other frescoes in the church are from the 20th century, from the time of the restoration of the building. Of the frescoes, the one with the image of St. stands out. Kliment of Ohrid accompanied by the first Ohrid bishop St. Erasmus of Lichnid (Ohrid) ^[16].



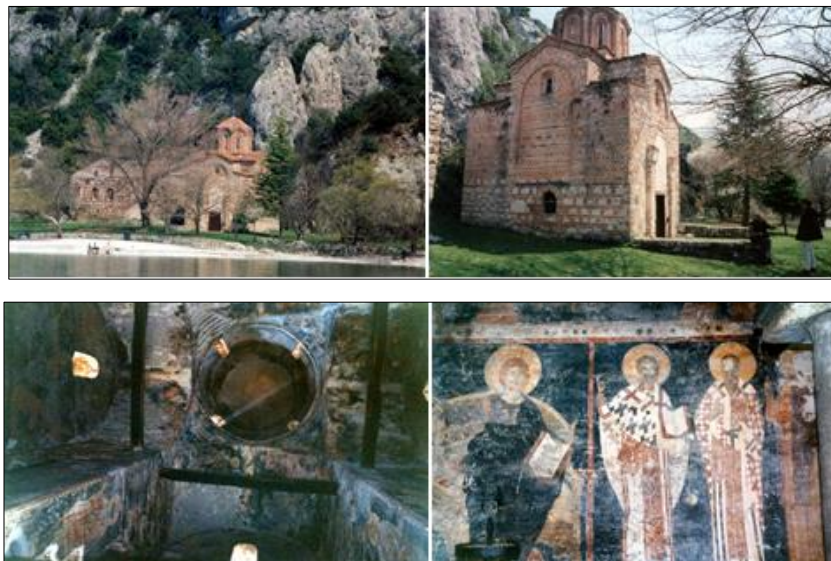
Source:

<https://lh5.googleusercontent.com/p/AF1QipM8Je2pbGdBtm4VyIl6nvi8wDhPNsJdu4flU2xF=h720>, Accessed: October 24, 2023

Fig 17: Church of Saint John Kaneo (13th century)

The Saint Zaum Monastery (Macedonian: Манастирот Свети Заум) or the Church of the Holy Virgin Zahumska (also Saint Zaum) is located near the fishing village of Trpejca (Geographic coordinates: 40°56'56.18"N, 20°46'28.99"E, Elevation: 712 m). The monastery is 20 km from the center of Ohrid. The church was built (1360) by Vuk Branković's brother, Kesar Grgur, on Lake Ohrid. Lord

Ostoja Rajaković, a relative of King Marko, was also buried there. During 1898, the Zaum monastery was demolished and later reconstructed. Bishops Devol and Grigorije are mentioned as donors of the monastery. Among the frescoes there is a beautiful portrait of Saint Naum of Ohrid. Most of the frescoes in the monastery are damaged ^[17] (Figure 18).



Source: <https://journeymacedonia.com/churchesmonasteries/zaum-st-mary/>, Accessed: October 24, 2023

Fig 18: Church of the Holy Virgin of Zahumska (1299)

Saint Stephen, better known as Saint Stephen Pancir (Macedonian: Свети Стефан Панцир) is a Macedonian cave church, located in the Ohrid village of Šipokno, just above the village of Sveti Stefan (Geographic coordinates: 41°04'26.03"N, 20°48'15.52"E, Elevation: 756 m) . The church is the main church of Sipoknica monastery. The church is located in the atar of the village of Sipokno, just above the Ohrid-Sveti Naum regional road, above the last buildings of the new tourist resort of Sveti Stefan (Saint Stephen). To reach it, turn left from the road to Sveti Naum and continue past the trade union resort "Orce Nikolov"^[18]. It is believed to have been built during the 13th century. The church was built in a semicircular cavity in the rock. It got its painting in the 14th and 15th centuries, thanks to the help of a wide circle of founders from Ohrid and the surrounding villages. This is indicated by an inscription written in the niche of the deacon icon, from which we learn that the donors were citizens of Veliko Varoš, that is, the city of Ohrid, and people from the neighboring villages: Šipokno, Gorica and Konjsko. The interior of the cave church is painted with

extraordinary frescoes, but it is quite damaged. In the lower zone of the apse, the Virgin Mary with the little Christ in front of her is painted. There are also frescoes of church saints: St. Basil the Great, St. John Chrysostom and St. Athanasius of Alexandria. The image of the patron saint to whom this cave church is dedicated - the archdeacon and the first Christian martyr Stephen, painted in the niche of the altar - is exceptional. On the northern wall, a large composition of the Daisy, or popularly known as "The Second Coming of Christ", is painted, and next to it is painted the most revered saint - Saint Petka. From what remains today, in terms of the general drawing of the characters, the characteristic processing of the shapes with free strokes and the juicy application of colors, this painting is the closest to the paintings in the church dedicated to All Saints in the village of Lesani, not far from Ohrid, and therefore it seems that this cave church was painted towards the end of the sixth decade of the 15th century, when a change in the way of work of Ohrid artists was already felt^[18] (Figure 19).



Source: https://lh5.googleusercontent.com/p/AF1QipMHYJ-ZIUTfmspPRXWJzeaqPkzsa1yLtKWE_7dE=w720-h720-pd
Accessed: October 24, 2023.

Fig 19: St. Stephen's Church (14th century)

The Ali Pasha Mosque (also known as the White Mosque) in Ohrid was built by the Belgrade vizier Ali Pasha in the 16th century^[6]. It is located in the central part of the corso or bazaar, or bazaar as the commercial part of the city used to be called, with various souvenir shops, pearls, filigree,

boutiques (Geographic coordinates: 41°06'55.61"N, 20°48'01.90"E, Elevation: 702 m). In one period it was also used as a madrasa. After more than 100 years, the mosque was completely restored, and the minaret was renovated (2019) with a donation from the Republic of Turkey and their

Ministry of Culture (Figure 20).



Source:

<https://www.facebook.com/sviallahovirobovidunjaluka/photos/a.599029173502034/3454368021301454/>

Accessed: October 24, 2023.

Source: <https://www.heritagewalk.net/points-of-interest/ali-pasas-mosque/>, Accessed: October 25, 2023.

Fig 20: Ali Pasha Mosque (end of the 15th century)

The Hadži Durgut Mosque (or the Cross Mosque) is an old Ottoman mosque in the city of Ohrid^[6]. It belongs to the Ohrid mufti and has been declared a cultural heritage of Macedonia. The mosque was built in 1466 (Geographic coordinates: 41°07'06.49"N, 20°48'19.56"E, Elevation: 703 m). It has a square base, on which rises an octagonal tambour

covered with a sloping octagonal roof with a tile cover. The minaret is made of limestone, about 20 m high. The interior has wooden paneling on the walls and a wooden ceiling. The authentic appearance of the mosque is almost completely preserved (Figure 21).



Source: <https://www.zkn.mk/hadji-durgut-djamiija/>, Accessed: October 25, 2023.

Fig 21: The Hadzi Durgut Mosque (1466)

In Ohrid, the tradition of hand-made papermaking and drawing with the motifs of its colorful architecture has been preserved. National workshop for manual paper making “St. Kliment Ohridski” is located in Cara Samoila street. Using a replica of Gutenberg's press, of which only two exist in Europe, the owners of the workshop create unique souvenirs with motifs of Ohrid and everyday life on their own, handmade paper. This small factory was opened in 2002, and the owners are father and son, Ljupce and Nino Panevski. To produce paper, a Chinese method is used that dates back to the second century BC. Any accidental or intentional visitor can watch live the entire process of making paper and printing on the press.

The owners say that when making paper they use the wasp method, the name of which vividly describes the process. Namely, the inside of the wood is cut into vertical, thin strands, and the cutting angle depends on the type of wood and its condition. They point out that the best quality paper is made of cherry, while cotton is also used in addition to wood. The obtained hairs must be in water between 23 and 31 days,

during which they intertwine and look like a wasp. When making paper, the Panevski family does not use any preparations, such as resin or glue, while the hairs prepared in this way are stored in special wooden containers, in which a metal grid keeps them on the surface. The shape of the paper is dictated by the grid, and in this manufactory they use four shapes. After pressing, the paper is dried for up to two days and then pressed again to make it flat. After 12-15 hours of equalizing the folds, the paper is ready to receive decorations - printing or drawing. Dried flowers, ornamental plants, parts of cane or wood, corn silk, coffee can be added to it... In order for the paper to take on a different color, extracts from leaves and flowers are used, which combine with each other and give 16 different shades. The color also depends on the composition of the paper, so paper made from spruce has a yellowish color, while that made from walnut is more brown. In order to print one page on a copy of Gutenberg's press, experienced craftsmen need about two and a half hours (Figure 22).



Source: Author (October 16, 2010)

Fig 22: Workshop for making paper and drawings with Ohrid motifs

Ohrid is known for its traditional craft ('home') production of

soap, various creams and gels (Figure 23).



Source: Author (October 16, 2010)

Fig 23: Production and sale of Ohrid soaps

Ohrid is famous for its Ohrid pearls. Unlike ordinary pearls (which are produced by shells), Ohrid pearls are made from shells with the addition of at least eight layers of a secret emulsion, which gives them a special shine. Each layer must dry before applying the next, which can take between 45 minutes and an hour. The main ingredient of this emulsion is the shell of the flounder fish, which is often called Ohrid trout. However, the other ingredients of the emulsion are a secret that has been kept for generations (Figure 24). The history of Ohrid pearls dates back to 1920, when a Russian migrant allegedly showed the technique of making pearls

only to members of two families - Filev and Talev. The technique was transmitted through generations only orally, and it is interesting that it is transmitted only to male heirs. While the lifespan of ordinary pearls is estimated at 150 years, the Talev family says that Ohrid pearls last forever, given that they are made of 100% organic material. In the last few decades, the sparkling pearls from Ohrid have become one of the biggest trademarks of Macedonia, and they were worn by European royal ladies such as Danish Queen Margaretha II, Queen Elizabeth II and Princess Diana.



Source: Author (October 16, 2010)

Fig 24: The old part of the Ohrid city. One of the shops of Ohrid pearls

Lake Ohrid is an extremely visited destination, in all seasons, and is considered the „Macedonian sea“ on the shores of

which a large number of hotels, restaurants and villas have been built (Figure 25).





Source: Author (June 16, 2008)

Source: Prof. dr Neran Rustempasic (June 16, 2008)

The author (far left) with his colleagues-professors at dinner in a resort hotel on the shores of Lake Ohrid



Source: Prof. Richard Foque (June 16, 2008)

Left: the author on the shore of Lake Ohrid. Right: the author on the Ohrid-Resen road (Galicnica mountain above Ohrid)

Fig 25: Lake Ohrid

Conclusion

An extremely rich natural environment (Ohrid Lake, the source of the Crni Drim River, rich geomorphology), a favorable geopolitical position at the crossroads of great civilizations and cultures predestined the origin and development of the town of Ohrid. Ohrid is mentioned in the 3rd century BC under the Greek name Λύχνιδος (Latin name: Lychnidos). Ancient Rome took possession of this city (168 BC) and became one of its most important cities on the famous road „Via Egnatia“, first as the center of the Dassaretia area in Illyria, and later as the capital of the province of New Epirus. During the reign of the Roman Emperor Diocletian (305-284 BC), Christianity was preached in Ohrid by St. Erasmus from Antioch (who was also the first bishop of Ohrid). Ohrid is mentioned (449-459) as the seat of the bishop of Antioch, and (479) as a rich city with a fortress. In the 9th century, Ohrid became the center of the spread of Christianity among the Slavs. This mission was started by the Greek priests Cyril (826-869) and Methodius (815-885), and continued by their followers and students, St. Naum (the first Slavic monk, 830-910) and St. Clement of Ohrid (first Slavic bishop, 840-916). Ohrid was the capital city of Emperor Samuil (975-1014) and the seat of the patriarchate, and with the collapse of Samuil's Empire, the Ohrid Patriarchate was (1018) reduced to the level of an archbishopric, and remained in that status until its abolition (1767). At the end of the 11th century, Ohrid was occupied by the Normans, after which the city was ruled by the Bulgarian Empire, then by Byzantium and (from 1334) by the Serbian Emperor Dušan. Because of its extremely important role in the preaching and spread of Christianity, Ohrid received the name „Jerusalem of the Slavs“ in the Middle Ages. Ohrid was briefly conquered (1466) by the famous Albanian general Skanderbeg (Gjergj Kastrioti, 1405-1468), but it was soon returned to the possession of the Ottoman Empire by Sultan Mehmed II the Conqueror (El Fatih, 1432-1481). During the 18th century, Ohrid was an important trading place on the road connecting Durrës and Elbasan (in Albania) with Bitola (in Macedonia). Passing through Ohrid, the Ottoman travel writer Evlija Celebija wrote that there are 365 churches in this city. During its history, Ohrid was destroyed and rebuilt many times. Pre-Roman, Roman-Byzantine and Samuel's forts have been preserved to this day. This beam has numerous natural and architectural-urbanistic values that included it (1980) on the list of UNESCO World Cultural Heritage and on the list of natural monuments.

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