

# S U M M A R Y

## I N T R O D U C T I O N

### 1. THE PELLA AREA TO - DAY

The Axios river flows through central Macedonia with an approximate North to South direction. West of this river, and on one of the hills, situated North of the New Chalkidon - Yanitsa Road, the village Palaia Pella is situated. From this village, a road descends, which after crossing the New Chalkidon - Yanitsa road, continues down South as a simple field path up to Loudias river.

At approximately 1½ kilometer west of Palaia Pella, there is a site called «Baths of Alexander the Great», owing its name and thick vegetation to a large spring, the waters of which are collected in a reservoir.

The nature of the soil of the entire area is not favourable, due to the fact that the subsoil is extremely rocky and the climate anything but mild, being very hot in summer and bitterly cold in winter, due to the north wind known as «Vardaris», which descends from the Axios valley.

Such is the picture of the site where since 1957, systematic excavations were taken up, in order to find ancient Pella.

### 2 HISTORY OF THE EXCAVATIONS

Immediately after liberation of northern Greece from the Turkish rule the Archaeological Society in Athens, entrusted the excavations for the discovery of ancient Pella, to the then Ephor of Antiquities, G.P. Oikonomos, who later became Professor of the Athens University. The work started in summer 1914 and was continued during the summer of 1915, but was interrupted due to the first World War. Since then, the work was abandoned until 1957, when it was resumed, due to the discovery of a number of column drums in the basement of a house in the village of Palaia Pella.

This was the commencement of extensive excavations which continued systematically up to the year 1964, and since then in a smaller scale up to date.

The site is consisted of several excavation sectors, of which I, IV, V and VI are situated near the public road New Chalkidon - Yanitsa, while sectors II and III are on the West Hill of Pella, commonly called «Acropolis».

The result of the excavations was the complete and definite identification of the area with the site which was once occupied by Pella.

## GEOGRAPHY

### 1. PREHISTORIC PERIOD AND EARLY HISTORIC YEARS

Researches have proved that during the early historic periods the Thermaic Gulf entered much deeper into the land, although opinions of those occupied in the matter vary as to the point to which the Gulf reached during the 5th century B.C. According to relevant indications, it most probably entered into the land up to approximately the area of Yanitsa.

Considering that this was the case during historical years, it is more than probable that the same should be for the prehistoric period, when settlements were created on the coasts of the Gulf. This has been evidenced by various incidental findings, as well as by a test trench cut on a small eminence situated south of the crossing of the public road New Chalkidon - Yanitsa with that descending from Palaia Pella. Thus, it has been proved that several prehistoric settlements existed around Pella, one of which survived up to the historical period and subsequently developed into a town which was to become the capital of Macedonia, due to its suitability for the purpose, as being protected to the North by the hills, while South, it was surrounded by the waters of the Thermaic Gulf.

### 2. CLASSICAL ERA (5<sup>TH</sup> CENTURY - MIDDLE OF 4<sup>TH</sup> CENTURY B.C.)

After the Persian wars, Macedonia abandoned its isolation of the early historical years, becoming more known to Southern Greece. Herodotos first mentions Pella, and from information we have from «the father of History», as well as from Thucydides, it appears with considerable certainty, that up to the middle of the 4th century B.C., Pella was a town situated

more or less by the sea. Evidently, already during the 4th century B.C., due to more or less generalised floods and alluvia, the nature of the region rapidly changed to such an extent as between the town and the Thermaic Gulf a marshy area was formed. Loudias river, which had its sources in the regions west of Pella, crossed the above area and discharged its waters into the sea, serving Pella as port and route towards the sea, just in the same way as the Thames serves London to-day.

### 3. HELLENISTIC ERA (MIDDLE OF THE 4<sup>TH</sup> CENTURY B.C. UP TO 168 B.C.)

In respect to this period, varied information is given us by Athenaios Plutarch and Livy.

Thus it is known that during the reign of Demetrios Poliorketes, Pella developped into an important port, where large vessels of a new type were built for the King.

On the other hand, we are informed that the climate of Pella was unhealthy, due to the marshes which existed south of the town and which, while being suitable for the «chromis», a fish fished at Pella, were noxious for the inhabitants of the town who suffered greatly of malaria, «having their spleen double the size of their stomach».

Confirmation of all the foregoing in respect to the area around Pella, is given us by Livy in his by now famous testimony regarding the site and the nature of the town (XLIX 46. 4 - 11), where he refers to Aemilius Paulus' camping at about one Roman mile outside the town during the fatal year 168 B.C., when Pella was occupied by the Romans.

We are also informed by Livy, Polybios and Diodoros, that «Facos» was the name of an islet-stronghold, situated in the marshes in the south sector of the town. The prehistoric settlement existing at this point, which was evidently transformed into an islet after the creation of the marshes, was identified to Facos, and was used by the Macedonian Kings to construct a stronghold.

### 4. ROMAN PERIOD (168 B.C. - 395 A.D.)

In respect to Pella at that time, we have varied information originating mainly from geographical studies. Pella was then already considered as among the inland towns, being one of the stations on the via Egnatia and, according to Strabo, situated at a distance of approximately 120

Stadia (22 kilometers) inland of the sea. The marshy lands before the town, fed by the waters of Loudias river, were transformed into a regular lake, which took the name of Lake Loudia from the river Loudias.

According to Pliny and Ptolemy, the longest day at Pella was approximately 15 hours, while Polydefkes informs us that the «Pellaeon grape» produced a wine equal in quality to that of Chios and Maroneia.

During the 4th century A.D., two travel books, «the ITINERARIUM ANTONINI» and the «ITINERARIUM HIEROSOLYMITANUM» as well as the «TABULA PEUTINGERIANA» state that Pella was situated at a distance of 28 to 29 Roman miles from Salonica.

#### 5. BYZANTINE ERA (395 - 1453)

According to Hierocles, Stephanos Byzantios, the Geographer of Ravenna, Guido and the EM, Pella is simply referred to at that time as among the towns of Macedonia.

A certain description of the area around Pella during the 12th century A.D., is given us in the dialogue «Timarion», where it is stated that the land was stoneless and with no bushes, suitable for cultivation, equitation and military manoeuvres.

During the Byzantine period, the area was no longer called «Vottiaia» as in ancient times, this name being mentioned for the last time by Kantakouzenos (14th century), the name «Campania» of Roman origin, being prevalent.

#### 6. POST BYZANTINE PERIOD - MODERN TIMES (1453 - 1970)

Description of the area during the present period, as well as mention of Pella, during the 18th century, is made by Meletios in his Geography.

Several reports follow of travellers who visited the area of Pella during the 19th century, where the village of Allah-Kilissé (actually Palaia Pella), was founded. Of these texts, the most important are those of Leake, Cousinéry, Delacoulonche and Goltz. (In respect to this, see the second part of this present work, on page 149 and subsequent.)

However, the most important of all descriptions given by travellers, is the report made by Struck, who also made a detailed map of the region (see plate 38) and who studied the topography of Pella in conjunction with data covering the evolution of the Thermaic Gulf during antiquity.

In general, it can be stated that up to 1927, the picture of the area around Pella was approximately the same as that which Aemilius Paulus had before him in 168 B.C., and which is given by Livy, XLIV 46. 4 - 11.

In 1927, draining works of Lake Yanitsa (ancient Loudia Lake), were taken up and were completed in 1937. Although these works may have been salutary to the whole region and to Greece in general, nevertheless, they radically and definitely changed the nature of the country, where, instead of a lake, the immense plain of central Macedonia now exists.

## THE NAME OF THE TOWN

### 1. REVIEW OF THE NAMES OF PELLA THROUGHOUT THE CENTURIES

The name of the ancient Macedonian capital «Pella», is first mentioned by Herodotos, and has, more or less been maintained unchanged throughout the centuries. Stephanos Byzantios states that «originally» the town was also called «Vounomos» and «Vounomeia». This second name of Pella is known from no other source, and as hereinbelow stated, has consequently created several problems to those occupied in the etymology of the name «Pella».

It is possible that during the Roman era, the name of Pella may have been changed to «Dioclitianoupolis», as has been maintained by certain people. However, «Pella», in any case, or «Pelli», is the name that was usually given to the town during the Byzantine era.

During Turkish occupation, at the site where once the flourishing Macedonian capital existed, the village «Aghioi Apostoli» or «Allah Kilissé», (in Turkish «God's Church») developed, which was changed into «Pella», only during the recent years. (Palaia Pella = the village, Ancient Pella = the site of the excavations.)

### 2 ETYMOLOGICAL PROBLEMS REGARDING THE NAME «PELLA»

Three points of view exist in respect to the etymology of the name «Pella». The first interpretation comes from orator Oulpianos who commenting on Demosthenes oration regarding «the False Embassy», states that the ancient Macedonian capital got its name from a cow, the colour of which was «pellon», namely grey. However, Oulpianos adds that according to

another conception, the name originates from the «pellai». i.e. stones in the Macedonian dialect.

The next interpretation originates from Stephanos Byzantios, who maintains that the town received its name from «Pellas the Builder» (founder) and that earlier it was called «Vounomos» or «Vounomeia».

The third and last interpretation is given by the EM during the 12th century, which repeats the first interpretation by Oulpianos that «Pella» town of Macedonia was found by a cow which was *πελλάη*, i.e. grey of colour.

Researchers and glossologists have been considerably concerned by the above interpretations, and the problem of the name of Pella is set by them under two aspects:

a) Which is the meaning of the name «Pella» and what relation has this meaning with the site, legends and the religion of the town.

b) Which is the relation of the older name «Vounomos» or «Vounomeia» stated by Stephanos Byzantios, and the more recent name «Pella».

Mainly the earlier researchers have been occupied with the first part of the problem and the most prevailing opinion is that Pella originates from the word «pella» which, as it comes down to us, means «stone» in the Macedonian dialect. Thus the name is correlated with the site of the town on the hill and the very rocky nature of its soil.

The second phase of the problem was presented by Kretschmer, who expressed the theory that «Vounomos» is a name of illyricoepirotic origin, and that «Pella» is the Greek translation of the older name.

After Kretschmer, the name «Pella» was examined under this aspect by a number of linguists of the present century. Keramopoulos first refuted these theories and among more contemporary scientists, Kalleris studied the subject and emphasized that «Pella» is an independent and purely Greek toponymy, while «Vounomos» and «Vounomeia» were adjectives given to the town due to the large herds of cattle bred in the region.

While agreeing in principle with Kalleris' conclusions, we would add that the point of view of Oulpianos and the EM should not be excluded, whereby it is maintained that the name «Pella», originated from «grey cow», namely from the adjective «pellos», i.e. grey, under the prerequisite that the legend is probably an old local tradition and not a more recent legend intended to justify the name of the town.

Finally, it should be added that Professor N.M. Kontoleon, in a study

to be published shortly, correlates the words «pella». i.e. stone and «pellos», namely grey, with the word «polis» = town.

From excavations carried out up to date, nothing ensues in respect to the name of the town, with the exception of the inscriptions stamped on tiles, which evidence the name of «Pella» for the Hellenistic era.

## RELIGION AND LEGENDS

### 1. INTRODUCTION

Data existing in respect to the deities worshipped in Pella, are scarce and can serve to give us but a slight picture, being limited to information originating from writers who lived during the first century A.D., and later. The excavations being yet at an early stage, have given us only slight information, most of which has been secured from certain inscriptions collected from the fields around the town.

Due to the scarcity of data, we shall limit ourselves to quote, in alphabetical order, the deities worshipped in Pella.

### 2. GODS AND HEROES

#### Ἄθηνᾶ

The worship of Athena is evidenced by Livy, who gives her the name of «Alkidemos», from the coins and from three fair sized clay figurines found during the excavation of 1963.

An astonishing characteristic of these figurines is the cow's horns which protrude from the goddess's helmet. Thereby, we may have before us a combination of the legend of the grey cow, which found the town with the worship of Athena. However, it is not known whether the «horned» Athena and Alkidemos Athena is one and the same deity or not.

#### Ἀπόλλων

Apollo is evidenced from the town's coins.

#### Ἄρτεμις

The worship of Artemis may be evidenced by a part of a figure of this goddess, described by Delacoulonche, but which has now been lost.

**Ἄσκληπιός**

The worship of Asklepios is probably evidenced from an inscription in the Pella Museum.

**Δημήτηρ****Διόνυσος****Ἐλευθερία****Ἑρμῆς****Ζεὺς**

The worship of Zeus in Pella is evidenced by Pausanias and Justinus. It is possible that he may have been given the adjective of «Vottiaios». Equally, from an other inscription it ensues that he was worshipped as Zeus Meilichios, also.

**Ἡρακλῆς**

The worship of Herakles in Pella is evidenced by three inscriptions. He was worshipped as Herakles, Herakles Kynaghidas and Herakles Phylakos.

**Ἡφαιστίων****Κάβειρος**

According to Delacoulonche, one Kaveiros was worshipped in Pella. In any case, the worship of Kaveiroi in Pella is evidenced by an inscription.

**Κένταυροι****Λύσανδρος****Μοῦσαι****Νίκαρχος (;)****Νίκη****Νύμφαι****Πάν**

Pan was especially worshipped by King Archelaos and Antigonos Gonatas.

**Ραχ****Πέλλας**

Pellas is mentioned as «builder» of Pella by Stephanos Byzantios.

**Περσεὺς****Πηλεὺς**

**Ποσειδῶν**

He was also worshipped in Pella, as is evidenced by a statuette of the Lateran type found at Pella.

**Roma****Σιμίας (;)****Spes****Χείρων****An unknown Goddess**

## 3. LEGENDS

**Pellas, the Builder of the Town**

That Pella received its name from Pellas the Builder, is simply mentioned by Stephanos Byzantios.

**The Grey Cow**

The legend according to which Pella was named after the «grey cow» which found the town, is mentioned in a commentary made by Oulpianos (on Demosthenes' oration concerning «the False Embassy»), as also by the EM, and may probably have its roots in the prehistoric years, when possibly the Cretans or Mycenaeans installed themselves in the region of Pella, the Vottiaia. (See below page 208.)

**BUILDINGS**

Sources of information mention the following:

1. Palace.
2. Valaneion.
3. Gymnasium.
4. Theatre.
5. Port.
6. Temple of Zeus.
7. City Walls.
8. Islet-stronghold Facos.
9. Χρηματιστήριο.

Of the foregoing only Facos has been proved by excavations. As regards the rest of the buildings, no positive indication is available.

Other edifices, unveiled during the excavations are houses, the tombs, the aqueduct and the drains, as well as a large circular edifice of unknown use.

#### ART AND LITERATURE

We can divide the works of art of Pella into two classes:

1. Those known from various sources.
2. Those originating from excavations and those from random collection.

Of the first mainly the decoration of the Palace of Archelaos attributed to Zeuxis, should be mentioned, while in the second class, the most important are the floor mosaics of the Pella houses, a marble dog of early classical style, and the bronze statuette of Poseidon, of the Lateran type.

As regards the prominent personalities who are mentioned to have lived in the Macedonian Court, we would refer you to the list on pages 68 - 69 of the present work.

#### LIST OF PERSONS

All the Pellaeans are stated in alphabetical order on pages 70 - 80 hereof.

#### HISTORY

This chapter is, in a way, a kind of conclusion, which ensues from the study of each particular subject dealt with in the previous chapters.

Thus we know that on the area of Pella, several settlements existed already during the prehistoric period.

Nothing positive is known in respect to the first appearance of Pella, and the region of Vottiaia to which it belongs is connected mythologically with Votton, the chief of the Cretans who came to Macedonia from Iapygia. This, in conjunction with the insistent appearance of the factor «cow» in everything related to Pella, (legend of the grey cow, the name Vounomos, the horned figurines of Athena, etc:) may allow certain suppositions of a possible Minoan or Mycenaean installation in Pella, during the era of the Nostoi, with Votton as chief.

In any case, the history of Pella remains uncertain until the 5th cen-

ture B.C., when the town becomes incidentally known, from the time when the Persians passed through Macedonia, and is mentioned for the first time by Herodotos.

During the end of the century, Archelaos reigned as king (413-399), and his name is connected with the question of the transfer of the capital from Aigai to Pella. The transfer is mostly attributed to this King, although no concrete indication exists on the matter.

However, as from the time of Archelaos, Pella is in any case, «the largest of the towns in Macedonia», as states Xenophon.

Nevertheless, little is known in respect to Philip's and Alexander the Great's town, due to the fact that the personalities of these Kings, in conjunction with the institution of royalty in general, eclipses the splendour of the Macedonian capital as town.

It appears that Pella became an important port during the reign of Demetrios Poliorketes, although this town was already far from the sea, with which it communicated through the river Loudias. Pella also flourished during Antigonos Gonatas.

During 168 B.C. Pella was occupied by the Roman Consul Aemilius Paulus and became capital of the third sector. As from the year 30 B.C. it was transformed into a «Colonia».

As from then onwards, Pella ceases to have an importance as town. However, it remains a station on the via Egnatia, and is mentioned in travel books and Geographies.

In the minutes of the Oecumenical Synod, Zevnos or Zevenos is mentioned as Bishop of Pella, for whom, however, a theory exists that he was Bishop of Pella in Koile Syria.

As from the 12th century up to the 14th century, the region of Pella is more or less known as Slanitza, as is evident from the title of its Bishops, who are called «Bishops of Slanitza, namely Pella». Later, the diocese of Slanitza is amalgamated with that of Vodena, wherefrom we have the double title of Bishops of «Vodena and Slanitza» or «Edessa and Slanitza».

During the Turkish rule, at the site of Pella the village of Allah-Kilissé or Alaklissia or Aghioi Apostoloi or Postol developed, which was visited by all travellers who studied the region of the ancient Macedonian capital.

Between the years 1928 and 1935, the name of the village was changed into Palaia Pella, which is situated at a distance of one kilometer from the site of the excavations of ancient Pella.