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THE MONTHLY ISSUE “VARDAR”, EDITED BY KRSTE PETKOV MISIRKOV IN 1905 AND THE MACEDONIAN QUESTION

Abstract: The first and only edition of the journal “Vardar” was published on September 1, 1905, in Odessa under the editorship of Krste Petkov Misirkov. K. Misirkov. His aim and goal were to attract the attention of the general public in the region and in Europe toward the “Macedonian question” and to the Macedonian national separatists’ program and followers (as Misirkov calls himself and his followers), while facing opponents with a series of arguments and negating those that deny the existence of a separate, Slavic, Macedonian nation. K. Misirkov published an article devoted to the emergence and interpretations of the Serbian and Bulgarian theories on the Macedonian nationality where he clearly points to the official stances and both sides’ non-recognition of the distinctiveness of the Macedonian nationality, which in turn were reflected in the official territorial claims of the neighboring Bulgarian and Serbian states toward Macedonia. The following article of “Vardar” presents statistical data for villages: their names, populations according to nationality, land ownership, number of houses and affiliation to the Southern Macedonian kazas, specifically Pazar, Thessaloniki, Gevgelija and Kukuš.

Keywords: Vardar journal, Krste Petkov Misirkov, Macedonians, Macedonian question, Macedonia

In this edition of the journal “EthnoAnthropoZoom”, we are republishing, in its integral form, the first and only edition of the monthly journal “Vardar”, published in 1905 in Odessa by the well-known publicist, linguist in the field of Macedonian studies Krste Petkov Misirkov.

In place of preface

The first and only edition of the journal “Vardar” was published on September 1, 1905, in Odessa under the editorship of Krste Petkov Misirkov. The first time that K.

P. Misirkov's journal "Vardar" was written about was in 1958 by the renowned Russian linguist, Slavist and researcher in the field of Macedonian studies Samuil Borisovich Bernstein in 1958. (Бернштейн 1958: 178–186), who, working in the archives in Odessa, found a copy of the writings as well as correspondence between Misirkov and those responsible for obtaining permission to publish the monthly journal. K. Misirkov's aim and goal, as he himself states in the introduction, was to draw the attention of the general public in the region and in Europe toward the "Macedonian question" and the Macedonian national separatists' program and its followers (as Misirkov calls himself and his followers), while facing opponents with a series of arguments and negating those that deny the existence of a separate, Slavic, Macedonian nation. Nevertheless, the publication of the journal "Vardar" in the Macedonian language was Misirkov's most important goal in order to demonstrate its evident independence and the possibility to independently develop into a literary language. Finally, he considered the publication of the "Vardar" journal to be the basis for the existence and development of "independent Macedonian science and literature".

Krste Petkov Misirkov was born in 1874 in the village of Postol, Enidževardar region, in the Ottoman state. He was educated in Greek, Serbian and Bulgarian. He completed his higher education in history and philology in Petrograd and Odessa. His most significant work is the book "On Macedonian Matters", which was published in 1903 in Sofia which was immediately seized and burned. He proclaimed himself to be a member of the liberal intellectual circle, rejecting an armed struggle for liberation from the power of the Ottoman Empire. He believed that the main task of this intellectual circle should be cultural education in the spirit of national self-awareness of the Macedonian nation as distinct and separate from the Bulgarian, Greek and Serbian. In this process, Misirkov believed that the creation of institutions for the literary Macedonian language and the Macedonian church - the Ohrid Archbishopric - was of crucial importance. "Faith and love, those are the soul of a nation" (Мисирков 2003: 288–290; Црвенковска-Ристеска 2005: 19).

The fact is, immediately after the publication of his book "On Macedonian Matters" in 1903, the circulation was seized and burned by the Bulgarian authorities in Sofia as soon as it was released, K. Misirkov was aware, especially after the failure of the Ilinden uprising, that it would not be easy for Macedonian national separatists and activists like himself to continue promoting the idea of the recognition of a distinct Macedonian nationality and distinct Macedonian language and grammar, which would constitute a solid basis for the development of the Macedonian nation. Thus, in his opening preface he publicly stated his full awareness of the obstacles and obstructions that the ideas of the Macedonian intellectual circle would encounter, as they would be in complete conflict with the national interests of all neighboring Balkan nations. He saw the West, as he says "the Western Europeans", as the sole motivation for his belief that the recognition of the distinctness of the Macedonian nation and the Macedonian language would be supported by a formal recognition of the Macedonian nation.

In the first edition of "Vardar", in the context of Balkan literary and linguistic comprehension, Misirkov translated the song "Traveler" by P. Preradović from Croatian to Macedonian.

Later, K. Misirkov published an article devoted to the urgency of the interpretations of the Serbian and Bulgarian theories of the Macedonian nation, wherein he clearly points to the official stances and both sides' non-recognition of the distinctness of the Macedonian nation, which in turn was reflected in the official territorial claims of the Bulgarian and Serbian states toward Macedonia. In that sense, K. Misirkov gives a detailed and almost first-hand report on the competition of propaganda - on the one hand between the Greeks and Slavs (that is, the Greek Patriarchate and Bulgarian Exarchate), and on the other the Bulgarians and Serbians. Unfortunately, K. Misirkov recounted the main claims of the Bulgarian theory on the Macedonians in this article, leaving the Serbian theory for the next issue, which was never published.

The following article in "Vardar" consists of statistical data on villages, their names, populations based on nationality, land ownership, number of houses and affiliation to Southern Macedonian kazas, specifically Pazar, Thessaloniki, Gevgelija and Kukuš. In their writings on the (mis)use of statistical data, especially in the Balkans, many anthropologists have highlighted the selectivity in statistical production and usage. The Slovenian anthropologist Božidar Jezernik, in his writing on neighboring countries' (mis)use of statistical data, concludes that the existence of the Macedonians is placed under doubt solely due to their nonexistence in official statistics while analyzing the information of the Bulgarian V. K'rchov, the Serbian Gopčević and the Greek Nikolaidēs. Sadly, B. Jezernik, as well as many other authors, struggled to come to K. Misirkov's information due to their immediate destruction. Nevertheless, the materials that K. Misirkov published in the first and only edition of "Vardar" are first-hand, coming from his continuous presence in the field, reflecting the status of the population of 120 villages in five kazas, inhabited by "Macedonians, Turks, Vlachs, Gypsies, Meglens and Islamized Macedonians".

As evident in the journal's facsimiles and transcriptions, "Vardar" was written in the same manner as Krste P. Misirkov's 1903 book, based on the first scientific codification of the contemporary Macedonian language (cultural idiolect) (Бернштейн 1958: 178-186; Ускова 2004: 406-415).

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Год. I. 1-и Септемвриа 1905 год. № 1

Излегуват на 1-и
број от свекој месец.

ВАРДАР

Народилницана се
наоѓаат во Одеса,
ул. Герол' № 4.

Наредник-издавач *К. П. Мисирков*.

Од народилницана.

Нашниот месечник ет нешто ново, што ќе привлечит вниманието на свите, што се интересувајет со македонското прашање. Однапред можит за се речит, оти «Вардар» ќе бидит постретен от свите, што се интересувајет со македонското прашање, осем западно-европските, као нешто, што можит да принесит голема нчета на интересите на свите заинтересувани во македонското прашање балкански народи. Од «Вардар» ќе бидат недоволни: турците, грците, бугарите, србите и самите македонци. Турците ќе се бојат да не предназначуват тој некакво ново течение стред македонците, коју би могло да предизвикат нови брџаници во Македонија. Грците једвај ли ќе се порадувајет на какво и да ет движење стред македонците, коју би могло да покажит способност на борба за самосочувување на словенскиот елемент во некога класичната Македонија. Бугарите и србите не милувајет појавувањето на «Вардар» со неговата нова национална програма као нешто, што можит да нанесит смртен удар на нивните национални стремјења во Македонија. Најпосле по големиот, ако не речиме нај големиот, дел на македонската интелегенција ќе ет против «Вардар» со неговата програма, зашто свите македонци, противници на македонскиот национален сепаратизм, сеп убедени, оти со пари во Македонија човек можит да создадит од нашите македонци не само бугарска, србска, грчка или македонска, ами и циганска народност и цигански интереси, а без пари не се правит ништо: противниците на националниот сепаратизм мислат, оти

Year I

September 1, 1905

Published on the first of each month

VARDAR

Printing press located in Odesa, Gogol' street, No. 4

Editor-publisher K.P. Misirkov

From the publisher (naredilnicana).

Our monthly issue is something new that will attract the attention of everyone interested in the Macedonian question. It can be said in advance that "Vardar" will be welcomed by all who are interested in the Macedonian question, except for Western Europeans, as something that can cause great damage to the interests of all Balkan nations interested in the Macedonian issue. Dissatisfied with "Vardar" will be the Turks, the Greeks, the Bulgarians, the Serbs and Macedonians themselves. The Turks will be afraid of it causing some kind of new movement among the Macedonians, which could cause new disarrays in Macedonia. The Greeks will hardly be happy about any movement among the Macedonians which could demonstrate the ability to fight for self-preservation (samosočuvuvain'e) of the Slavic element in former classical Macedonia. Bulgarians and Serbs do not want the appearance of "Vardar", with its national program, as it is something that could deal a death blow to their national aspirations in Macedonia. Finally, the larger, if not the largest, part of the Macedonian intellectual community will be against "Vardar" with its program because all the Macedonians who are opponents of Macedonian national separatism are convinced that with money in Macedonia, one can create from our Macedonians not only a Bulgarian, Serbian, Greek or Macedonian, but also a gypsy (cigancka) nationality supporting gypsy (cigancki) interests, and nothing is done without money: the opponents of national separatism think that national separatists, who as people having nothing to do with money, nor sympathy or support from the Balkan or greater European countries, will only create a new Slavic party in Macedonia, which will only increase the already fragmented Slavs in Macedonia. There is no reason for them to speak out, because the common people will also be against this "Vardar" and its supporters - the national separatists: the idea that the separatists have is far-fetched and difficult to understand for the common people who have been bombarded with all kinds of sermons and innovations. Finally, the opponents of "Vardar" and the Macedonian national separatists are Russian Slavophiles and most Slavists. They say that even without a new Macedonian Slavic nationality, there are many Slavic nationalities: every reasonable person, they say, should strive for the union of new Slavic nationalities,

for which nothing has been said so far neither in history nor philology. That is the number of enemies “Vardar” has had since it came to light.

The task of “Vardar”, then, will be: 1. to arrange certain relations between itself, its program and its followers - the Macedonian national separatists - on the one hand, and its opponents - Balkan nationalities interested in the Macedonian issue - on the other; 2. to use scientific evidence to fight the slavophiles and Slavists, who, relying on history and philology, deny the existence of a separate slavic - Macedonian - nationality; in other words, it falls on “Vardar” to review all scientific, historical-linguistic questions about the nationality of the Macedonians and to subject itself to strict scientific criticism, relying on new linguistic materials and theories. 3. most importantly, “Vardar” should not only follow the scientific basis for Macedonian national separatism, but it should also show that the language is independent (samobiten), that it is neither Serbian nor Bulgarian, and that it is capable of literary development. By achieving this task, “Vardar” will give its readers, for every Macedonian - a series of interesting scientific and fictional materials and will thus lay the foundation of independent Macedonian science and literature.

“Vardar” will struggle with new scientific materials in order to represent the interests not only of Macedonians and foreigners interested in the Macedonian question from a political point of view, but also for the latter, for whom our homeland represents a purely scientific interest. With articles in Russian, “Vardar” will make an effort to familiarize wider Russian circles with Macedonia and the Macedonian issue.

Here are the tasks that “Vardar” has set for itself; they are of a dual nature: political and scientific-literary.

The tasks that “Vardar” has to face are so big, arduous, and of such a serious nature; and friends it can count on are so few that from the beginning it seems that the voice of “Vardar” will be a cry in the desert.

In the midst of that deep sorrow, which chokes the chest, when we think about the pains that “Vardar” will have to face, only one thing consoles us: The Lord God and his justice which is on our side. With it, he is among us and with us, and with the Lord before us, “Vardar” will emerge victorious from all troubles, whatever they may be.

Traveler (“Putnik”) by Petar Preradovic¹

Good Gracious God what have I done!
Trapped by night in a foreign land,
I don't know what track to follow,
On bare rocks, my feet do wallow,
Weary legs in a wilderness!

1 Barry Hajdinjak and Gordon Biok, “Traveller (“Putnik”) by Petar Preradovic”, *The AALITRA Review: A Journal of Literary Translation*, No.1 (Melbourne: Monash University, 2010), pp.31-34.

No shelter here have I yet found,
 The North wind blows on snowy peaks,
 While this poor wayfaring stranger
 Finds in darkness darkest danger,
 As this rough earth with hardness speaks

All around the fog has fallen
 And covered up now is the moon,
 Star tracks have disappeared and yes
 Mayko mila (mother dearest),
 If you could only see your son!

If only you could see this soul
 Surrounded just by poverty.
 You sure would shed a bitter tear,
 Indeed, your hand would tremble here
 To see him in such misery.

Why did I not listen to you?
 When all of this you said to me:
 "My son please don't leave your mother
 And a bed soft as a feather
 Forever beneath my wings

"Please don't go, son - my dearest one,
 Don't abandon your father's roof.
 All distant lands they have their own
 And won't recognize your sorrow
 A foreign heart just loves itself!"

Thus speaking softly to myself,
 I approach a lonely shack
 Which has suddenly appeared.
 From traveling now I am so tired,
 And so I knock upon the door.

The door is opened very slowly,
 The question asked: "And who are you?"
 An older woman's head looks out.
 "In the name of our Lord
 Old lady let me lodge tonight!

Where am I? Where have I come?
 Trapped by night in this foreign land.

On naked rocks I just wallow,
Weary legs in this wilderness!"

What other shelter can I find?
The North wind blows on snowy peaks
While this poor wayfaring stranger
Finds in darkness darkest danger
As this cold earth with hardness speaks."

All around the fog has fallen,
And well concealed now is the moon
Star tracks have disappeared and yes,
Mayko mila (mother dearest),
Take under your roof a foreign son!"

She said: "I'd take you in with pleasure,
But look; see how they are sleeping –
Three sons three daughters, a full house,
Which fills this mothers heart of course
To the brim – it's overflowing."

My answer to her: "Look the dawn,
Is near, see how the rooster crows;
Until God heats the day for us,
Start up a little fire, no fuss,
So I can thaw these frozen veins!"

She thus replied: "The fire's gone out,
Firewood here I don't have any.
What little that there is inside
Is for my children who reside
So that tomorrow we can be"
I cry out: "So for me nothing?
Foreign mother I do beg you,
I know that I am not your own!"
Suddenly the tears are flowing
Down my cheeks and falling ... "

She speaks: "Where are your mother's palms,
Collecting up her sons tears?
Where are the knees on which to rest,
To unload burdens from your breast.
Where is your home – where is your country?"

As if gripped by some evil cramps,

With these words my heart was stricken,
 All rigid there from traveling,
 Beads of sweat upon my forehead,
 I was coldly stopped from thinking.

Then my eyes became uplifted,
 I turned around and looked beyond,
 Where the sun shines bright each morning
 Where a land of love is burning.
 With my desire to run upon!

Oh! my soul again is breathing,
 Yes, this heart again is beating;
 This land, our home, our happiness
 Your son is now returning,
 From pure joy these tears I shed.

Accept again your long-lost child
 I belong to you forever.
 With fresh new love out in the field,
 A filial strength in time will yield
 Your flowers to adorn my grave.

Traveler (Putnik) - A song by P. Preradović²

Gracious God, where have I gone,
 Night has reached me in a foreign land,
 I do not know the path, I do not know a track,
 Everywhere on bare stone they step
 Heavy feet in the desert!
 I have not yet found a place to stay overnight!
 Northern wind cuts from snowy hills,
 While the poor stranger
 His dark bigger in the dark,
 His hard ground ever harder

Fog falls around,
 The moon is covered,
 Star tracks cannot be seen,
 Sweet mother, mother dear
 If you could see your son!

If you see him now
 All surrounded in misery,
 You would bitterly cry out,
 Your hand tremble,

2 Translation of K. P. Misirkov's adaptation.

Embracing him with sorrow!

Why did I not listen to you,
When you spoke to me:
Do not go, son, from your mother,
From the soft bed made for you,
You between my wings!

Do not go son, dear soul,
From your father's roof,
Foreign lands have their own,
They do not know your sorrows,
A foreign love loves its own!"

Talking to himself as such,
He came to a cabin,
Which looked abandoned
Now the tired traveler,
Knocked on the door.

Opening slowly,
Asking, who may it be?
An old woman pokes out her head.
In God's name let me,
Old lady, to overnight!

I do not know where I am, were I went,
Night has reached me in a foreign land,
I do not know the way, do not know a track,
Everywhere on bare stone step
These heavy feet in the desert!
Where could I have found another shelter!
The northern wind cuts from snowy peaks,
The poor stranger
His darkness bigger in the dark
His hard ground ever harder.

All around fog falls,
The moon covered,
Star tracks cannot be seen,
Sweet mother, mother dear,
If you could see your son!"

"I would have taken you in with joy,
But you see that they sleep here
Three sons and daughters,
Fills a mother's heart,
A whole house full!"

"It is not far to dawn,

Rooster wakes the fairies,
 Until the Lord's day is warmed,
 Lay the fire at least,
 So I can defrost my frozen joints!"

"My fire is covered,
 I have no wood, nothing,
 And the little that is in there,
 My children will need tomorrow,
 When they gather around the fireplace!"

"You have nothing for a stranger,
 Stranger's mother who I plead;
 A stranger's child is not yours" -
 Then two grotesque tears
 Began to drip down his face

"Where are your mother's hands,
 To gather your tears now son
 To rest your knees,
 To put down this heavy load,
 Where is your homeland?"

As if with angry clamps
 With those words his heart was bolted!
 Rigid the traveler stands,
 His forehead sweating cold sweat,
 They do not let him think!

With eyes raised
 He looked that way,
 Where in the dear homeland,
 Every morning the sun shines,
 Thoughts rushing there, there!

"For you the soul breathes,
 For you the heart beats,
 Homeland, mother's happiness,
 Your son is coming back to you,
 And pouring tears of joy!

Take your child back again,
 He will be yours for a century,
 He will love only you,
 Place a grave in your field,
 Adorn his grave with your flower!"

**Translated from Serbo-Croatian
 K. Misirkov**

EMERGENCE AND ANALYSIS OF THE BULGARIAN AND SERBIAN THEORY ABOUT THE NATIONALITY OF THE MACEDONIANS

Those who are deeply familiar with the Macedonian question hardly doubt that the most important part of it is the one about the nationality of the Macedonians. That is why we, without pointing out the importance of the latter, directly consider theories about the nationality of the Macedonians and their emergence. Additional remarks will be included about their groundlessness.

First of all, we will note that the question of Macedonian nationality gained general interest when they asked themselves “whose should Macedonia be?”, and the answer was assumed to be: “to that nation that inhabits it”. Then the question arose: “what nation mainly inhabits Macedonia, or what nationality is the main population of Macedonia?” - the Macedonians?

Macedonia's behavior toward Bulgaria after the San Stefano agreement shows that the issue of the Macedonian nationality was determined in favor of the Bulgarians. Until then, scientists and travelers from European countries who traveled through Macedonia had identified the Macedonians as Bulgarians. That is why the diplomats of San Stefano gave Macedonia to Bulgaria. However, in Berlin they ruined what was done in San Stefano: Macedonia was separated from Bulgaria and returned to Turkey. In addition, Eastern Rumelia was separated from San Stefano-period Bulgaria into a separate autonomous province, and some parts were given to Serbia. Of course, from the time of the San Stefano agreement to the Berlin Congress, there were no developments in the scientific study of Southern Slavs; yet evidently the diplomacy was being guided by something when it broke San Stefano-period Bulgaria into several parts and left Macedonia under Turkey.

We, the Macedonians, know from what our fathers and older relatives showed us, that when the Russian armies were near Stambol in 1878, the Greek bishops went to the villages to collect local publications of books in which it was said that the Macedonians are happy under Turkey, they do not want Moscow and they do not want to be with Bulgaria. With this intention, the Greeks showed the European diplomats that in Macedonia they have a strong influence and great interests, and that the boundary between Greek and Slavic interests in Macedonia is difficult to determine; there are a large number of Slavs there who recognize the patriarchate, and thus are under Greek influence, recognizing themselves as Greeks. Against Bulgarian interests in Macedonia, apart from the Greeks, stood the Serbs, who after the Berlin Congress were advised to show their displeasure with the San Stefano agreement. The Serbs, because they lost hope of getting Bosnia and Herzegovina, after others' advice and with others' diplomatic support announced that they also have, along with the Bulgarians and the Greeks, their own national interests in Macedonia.

Apart from that, the Turkish element was very strong in Macedonia, and there were no Russian armies. Due to all those reasons and some others, in Berlin, Macedonia was separated from San Stefano, Bulgaria and left under Turkey. The diplomats, separating Macedonia from Bulgaria, seemingly acted in the name of justice, that is, allegedly, they

stood up for Greek and Serbian interests. The resolution of the Macedonian issue in Berlin was interesting, among other things, in the following respects: 1. It showed the great importance of the issue of the nationality of the Macedonians in the resolution of the Macedonian question; 2. The issue of the Macedonian nationality was the main motive, however the decisions of the Congress looked not toward the product, but straight to the Macedonians, unexpectedly examining the issue of primary and general, not only scientific, but also political importance; 3. The Greek and Serbian protests against the domination of Bulgarian interests in Macedonia had special significance because, for the Greeks or Serbs, who until then were considered Bulgarians by the Europeans, put on the agenda the important question of the nationality of the Macedonian element in Macedonia.

And so, until the Treaty of San Stefano, one theory about the nationality of the Macedonians prevailed, namely, that the Macedonians were Bulgarians. We will call that theory - Bulgarian. If the Greek claims - that the Macedonians were and are the descendants of the old Macedonians from Alexander's time, but they just forgot their language and became barbarians: Slavicised - are accepted as a separate teaching, then we will have a second or Greek theory. The Greek theory has no solid basis and does not deserve any attention from a scientific point of view. It is more recent than the Bulgarian theory and appeared when the latter became particularly dangerous for Greek appetites in Macedonia. At the same time as the Greek theory, a third or Serbian theory was born, according to which the Macedonians were and are Serbs.

After excluding the Greek theory as a public fantasy, there remain two serious theories about the nationality of the Macedonians, namely: the Bulgarian and the Serbian. We will take a closer look at these two theories: first, their emergence, and then their scientific significance. We will cover the Bulgarian one, as an older and more widespread theory. As we said, until the San Stefano Agreement, in science there was only a place for the Bulgarian theory regarding the nationality of the Macedonians. It was created like this: in 1815, Serbia separated from Turkey. Of the Slavic countries that remained under Turkey on the Balkan Peninsula were: Bosnia and Herzegovina, Bulgaria, Thrace and Macedonia. Bosnia and Herzegovina was united with northern Macedonia by only a narrow border where the Albanians (Arnauti) from year to year increasingly moved in place of the Slavs, thus further separating Herzegovina from northern Macedonia. In such a way, at the beginning of the 19th century, the fate of the Southern Slavs, who were marginalized even before then, were split into two: the northwestern Balkan Slavs and the Bosnians. These two groups found themselves either under Austria-Hungary or in need of forming an independent state the south-eastern ones and the Bosnian-Herzegovinians remained under Turkey. After the liberation of Serbia, national self-awareness awakened among all the Slavs who remained under Turkey, yet at the same time, they split into two groups: northwestern or Bosnia-Herzegovina, which merged its interests with other north westerners (the free and Austro-Hungarian-Slavs) and southeastern, or Macedonian-Bulgarian. Since Bosnia and Herzegovina was surrounded on all sides, except to the southeast, by free, Christian countries of kin, while Macedonia and other southeastern Slavic countries in Turkey were surrounded by Albanians, it was not possible then to develop a general, national self-awareness between the Bosnians and

the Macedonians and Bulgarians. The geographical location of Bosnia and Herzegovina on the one hand, and Macedonia, Bulgaria and Thrace on the other, and the flow of historical conditions at the time of this awakening of national self-awareness among the Southern Slavs sufficiently explain the development of different national self-awarenesses among the Southern Slavs under Turkey. If we put aside other, no less important, reasons such as the history of Bosnia and Herzegovina, it almost has no common point with the history of Macedonia and other eastern Slavic countries.

Relations between Bulgaria and Macedonia were different. Those two sides had a very long border, which represents a very convenient route for trade and political communication. The two sides did not represent the edges of Turkey, but were central, and therefore the relations between the Turks and the Christians were the same, both in one place and in the other. Thus, in church matters, the Slavs in Bulgaria were in the same position as the Slavs in Macedonia. The Turks were the masters of the Bulgarians and Macedonians politically and economically, while the Greeks led spiritually. If we take into account the fact that the extensive and comfortable border between Bulgaria and Macedonia always corresponded to closer relations between those two sides until the Turkish conquest of the Balkan Peninsula, then it is easy to understand why the more awakened people from Bulgaria and Macedonia within Turkey and abroad worked toward the same goals for the rebirth of the people: for rejecting the politically Turkish and the spiritually Greek yoke.

At the time of the national awakening of Bulgarians and Macedonians, three additional important facts took place which served to establish the Bulgarian theory about the nationality of the Macedonians: 1. the reform of the orthographic and literary language among the Serbs; 2. the elaboration of the issue of the homeland of the Old Slavonic language - the language of the translations of Sts. Cyril and Methodius, in relation to the development of studies of Slavism; 3. travels along the Balkan Peninsula until the last Russo-Turkish war with the scientific goals of learning about the revival of Slavism, which was attributed to the work of Pan-Slavists, many of whom are in Europe.

Vuk Karadžić's reform had great significance not only for the Serbs but also for the Macedonian issue. The Serbian literary language until Vuk was a jumble of Old Slavonic, Serbian and Russian elements. Of the Serbian elements, the East Serbian dialects, which came close to the Macedonian ones, dominated. The Old Slavonic and Eastern Serbian elements of the Serbian literary language until Karadžić were convenient to be made general for all South Slavs, especially for Serbs and Macedonians. But Vuk's reform spoiled that opportunity. Vuk introduced phonetic spelling. The basis of the literary language was not the Eastern Serbian dialect from today's central, eastern or southern Serbia, or from so-called Old Serbia (Macedonia behind the Šar Mountain to the Sanjak of Novi Pazar, but the southern or Ijekavian dialect of Bosnia, Herzegovina and today's western Serbia. With that reform, correct and normal Serbian, worthy of being introduced into literary use, recognized only the characteristics of the South Serbian (Ijekavian) dialect. Eastern Serbian already had an inclination towards the Bulgarian language and West Serbian, or Ijekavian, had an inclination towards the Croatian language. Dialects from eastern Serbia were already recognized as Bulgarian. All Slavic parts of Turkey, except Old Serbia, Bosnia and Herzegovina, recognized themselves as Bulgarian. For Vuk

Karadžić, Macedonia was a part of Bulgaria. He had collected examples of established folk literature from Macedonia, which he had printed in his “Addendum to St. Petersburg dictionaries of all languages” as Bulgarian. And so, Vuk’s reform put a rock between the Serbs and the Macedonians. A result of that reform was that the latter, in the eyes of Serbs and in their own, were considered Serbs.

Karadžić’s reform had another aim. At the time of that reform, a great interest was awakened among the Slavs, especially the western and eastern Slavs, towards their nationality, folk literature, old literacy and folk history. For this purpose, folk songs, folk tales and old manuscripts were collected, fueling the study of the Old Slavonic language and its history. Here the question of the literary work of Sts. Cyril and Methodius and the books translated by them emerged: when, where and how many books were translated by them? Where was the translation of the oldest Slavonic books done? And in whose language did the oldest Slavonic literature develop? Or what was the homeland of the Old Slavonic language? The study of the living Slavic language was necessary in order to solve these questions. Vuk’s reform served the Bulgarian theory about the nationality of the Macedonians here as well. The phonetic orthography, together with the Ijekavik base of the Serbian literary language was enough to easily identify which South Slavic dialects and languages were Serbian and which were not. All non-Serbian Southern Slavic dialects and languages from the central and eastern part of the Balkan Peninsula were given one name - the Bulgarian language. Only the first Slavic scholars, who did not know those dialects and the number of Slavs who spoke them, called the Bulgarian language a dialect of Serbian. According to Dobrovski, it turned out that the Old Slavonic language is a Serbian dialect from Thessaloniki. But already Vostokov, on the basis of the use of nasal sounds in the Old Slavonic and central-Bulgarian manuscripts and their replacement in the Serbian and Russian languages and in the written manuscripts (pametnici) of those languages: *Ǧ* with *Y* and *Ǧ* with *E* in the first and *Я* in the second, came to the conclusion that *se Ǧ* and *Ǧ* were separate nasal vowels, which corresponded to the Polish *Ą* and *Ę* and were pronounced as nasals: *O* and *E*. That trait is neither Russian nor Serbian, so all the manuscripts with the correct or incorrect use of nasal vowel sounds are only older and more backward versions of the Southern Slavic language, Bulgarian. There are no doubts that Vuk’s reform made Vostokov’s claims more convincing. According to Vostokov, the homeland of the Old Slavonic language is Thessaloniki and the Thessaloniki Slavs turned out to be, according to him, Bulgarians.

And so, alongside the reform of the Serbian literary language, an important aspect of the study of Southern Slavic ethnography became the fate of the nasal voices in the manuscripts of the manuscripts and Southern Slavic dialects, to which Slavic scholars attached even greater importance. One of the most characteristic features of the Serbian language is the replacement of *Ǧ* from ancient times with *Y*. The use of the nasal voice *Ǧ* and all its other substitutes, except for *Y*, is enough for one dialect or one manuscript to be excluded from the Serbian language and to be recognized as non-Serbian. According to that criterion, all Macedonian dialects and expressions were non-Serbian, so they were recognized as Bulgarian. This is how other Slavists such as: Kopitar, Miklošič, Šafárik, and current Slavists looked at things after Vostokov.³ The first two did

3 Prof. A. I. Sobolevsky considers the Codex Marianus to be Serbian, and not an Old-Slavonic

not agree with Dobrovski's opinion that the Bulgarian language is a dialect of Serbian and, therefore, the Old Slavonic language is Serbian. But they also did not agree with Vostokov's opinion that the Old Slavonic language is Old Bulgarian. In place of those two theories of the homeland of the Old Slavonic language, they came up with a third one, Old Pannonian or Old Slovene. To prove their point, they studied the living Slavic languages and looked for elements of Old Slavonic in them. Of all the new Southern Slavic languages, they found the Serbian language to be the most distant from the Old Slavonic in phonetic terms; closer than the former to the Old Slavonic language were the Bulgarian dialects and the Slovenian language, with the difference being that the latter is also closer in terms of morphology. On that basis, the conclusion was that once the Slovenes and the Bulgarian Slavs constituted one nation, but were separated by the insertion of the Serbo-Croats between them. The Bulgarian and Slovenian languages were only dialects which arose from the Old Slavonic language. Sts. Cyril and Methodius translated the holy books in Pannonia and therefore the language of the oldest Slavic books should be considered Pannonian or Old Slovene. The Pannonian theory of Kopitar and Miklošič has now been abandoned by scholars, but it served as an important motive for the study of living Southern Slavic languages and dialects. That study led to the observation of a great kinship between the Bulgarian and Macedonian dialects. It showed that that the Macedonian and Bulgarian dialects not only differ strongly from the Serbian language, not only do they not replace X with Y , but they have lost many forms since their formation and use a grammatical article. According to all the characteristics, the Macedonian and Bulgarian dialects constitute one linguistic territory, one general group, separate not only from Serbian, but also from all other Slavic languages. That group was named the Bulgarian language. And so, in science, a view was created that the Macedonians are Bulgarians by language and nationality.

The discovery of numerous Old Slavonic and central-Bulgarian manuscripts in Macedonia further supported the Bulgarian theory about the nationality of the Macedonians. The abundance of old manuscripts was considered proof of the long-term domination of Bulgarian cultural influence in Macedonia, which could have made the Macedonians Bulgarian, as if they were not one people with the Bulgarian Slavs at the time of their migration to the Balkan Peninsula.

Similarly, the conclusions of contemporary Southern Slavic ethnography were transferred to historical ethnography. Thus, Šafárik and other historians, speaking about the history of the Southern Slavs, consider all Slavic tribes from which the Bulgarian people were later formed as Bulgarian Slavs. And so, historians combined the destiny of Macedonia with the destiny of Bulgaria from ancient times. Also, in a cultural-historical relationship, the destinies of Bulgaria and Macedonia were almost equally intertwined: Macedonia was ruled by Bulgarian kings, the kings and the people in Macedonia were called Bulgarians, in Macedonia the Bulgarian edition of the Old Slavonic language ruled and so on.

In such a way, the development of Slavic studies were carried out with a developing awareness of the need to collaborate the work by all Slavs to achieve all-Slavic national-

manuscript, due to the frequent use of the replacement Y for X .

political goals. That movement is known under the name "Pan-Slavism". Pan-Slavism supports, morally, the aspirations of the enslaved Slavs to throw off the political and spiritual yoke. The successful struggle of the awakened Southern Slavs for national and human justice was attributed by Western Europeans to the work of the pan-Slavists and Europe's attention to itself. Many Europeans traveled through European Turkey to learn about the position of the Christians and the work of the agents of Pan-Slavism. All those travelers collectively claimed that the Macedonians are Bulgarians and with that, the opinion which dominated until then in Slavic science was widely popularized throughout Europe.

This is how the Bulgarian theory about the nationality of the Macedonians was created and ruled in science and social opinion without competition until the San Stefano Treaty. But the flow of history gave it two new competitors in the face of the Greek and the Serbian theory, the latter, with its serious objections, fundamentally undermined it.

(Continued in the next issue)

K. Misirkov

— 8 —

Како да сет грче'и лути
Со тој збор му срце сгегли!
Свиот здрвен патник стојит,
Леден пот му чело потит,
Не дават му он да мисли!

'Ми со очи подигнати
Се обрна тој на тамо,
Кај од мила татковнина
Свеко утро сонце сијне,
Тамо мисла брзат, тамо!

„За тебе пак душа дишет,
За тебе се срце биет,
Татковнино, мајк од стрејка,
Тебе ти се синот врајка
И од радост солзи лиет!

Земи го пак твојто дете,
На век твојо тој ќе бидит,
К'е те лубит само тебе,
В твојо поле клал му гробо,
С твојо цвете гроб му кити!“

Превел од српско-хрватски

К. Мисирков.

Изникнувањето и разбор на бугарската и ерцка теорија за народноста на македонците.

Тние, што сеп по глбоко запознати со македонцкото прашање, иедвај ли се сомневајет, оти нај важна негова страна јет—то за народноста на македонците. Зато ние, без да укажуваме на важноста на последното, ќе поминиме право кон разгледувањето на еднестествуиушките теории за народноста на македонците и нивното изникнување, а после ќе бидат направени некој и друзи забелешки за нивната научна безпочвеност.

Најнапред ќе одбележиме, оти свеошч интерес доби прашањето за народноста на македонците, кога се запитае, чииа твобит да бидит Македонија, и се претполагаше одговор: на тој народ, што је населанат; тогај се постави прашањето: каков народ главно населават Македонија, или от каква народност јет главното население на Македонија — македонците?

Одискувањето на Македонија по С.-Стефанскајо договор кон Бугарија покажува, прашањето за народноста на македонците да беше до тогај решено во корист на бугарите: науката и патниците от сите европејски страни, што птувале по Македонија, ѝ изваѓае македонците — бугари. Зато и дипломатијата во С.-Стефано је даде Македонија на Бугарија. Но во Берили расипае то, што беше

направено во С.-Стефано: Македонија беше одделена од Бугарија и вратена на Турцко. Исто така и Источна Румелија беше одделена од С.-Стефанска Бугарија во одделна автономна провинција, а некои делови на вратената беа дадени на Србија. Се разбираат, оти за време от С.-Стефанскиј договор до Берлинскиј конгрес никакви преврати во науката за јужните словени не бидоа; но зато и дипломатијата се раковојаша со нешто, кога је раздробила С.-Стефанска Бугарија на неколку делови и је оставила Македонија под Турцко.

Ние, македонците знаеме отшчо ни прикажувале нашите татковци и друзи, по стари од нас, роднини, оти грцките владици, кога биле руските војски во 1878 година под Стамбул, собирале по селата селски печати на книги, во кои се велеало, оти на македонците им јет убаво под Турцко, оти они не го сакајет Московот, и не сакајет да сет со Бугарија. Со таа маневра грците покажае на европејските дипломати, оти во Македонија они имајет силно влијание и големи интереси, и оти мачно се определуваат меѓата меѓу грчки и словенски интереси во Македонија, зашчо тамо имат голем дел словени, шчо признавајет патријархијата, и со то сет под грчко влијание, признавајќи се за грци. Против прејимувачествени бугарски интереси во Македонија, осем грците, станае и србите, на кои уште до Берлинскиј конгрес им беше посоветувано да покажат својото недоволство от С.-Стефанскиј договор. Србите, отшчо загубије надеж да добијат Босна и Ерцеговина, по туѓи совети и со туѓа дипломатска поддршка зајавија, оти и они имајет, заједно со бугарите и грците, своји национални интереси во Македонија. Осем то во Македонија турцкиј елемент беше многу силен, а руски војски во неја немаше. По свите тие причини и по некои друзи во Берлин Македонија беше одделена от С.-Стефанска Бугарија и оставена под Турцко. Дипломатите, одделувајќи је Македонија од Бугарија, барем на вид поставувае од името на правината, а имено, се застапија, гоа, за грцките и српски интереси.

Пререшувајќето на македонцкото прашање во Берлин јет интересно меѓу друго и во следни односи: 1, тој по-

List of villages from southern Macedonia (Pazar, Salonica, Gevgeli and Kukuš region)

1. Villages on the right bank of Vardar

No.	Name of village	Inhabitants	Estate (Čiflik) or village land	Houses	Kaza
1	Daučevo	Turks	Village	15	Salonica
2	Kováčevo	“	“	15	“
3	Ilidžievo	Macedonians	Estate	30	“
4	Dólnata Mala	“	“	100	“
5	Strédnata Mala	“	“	25	“
6	Górno Kufálovo	“	“	200	“
7	Livadica	“	“	25	“
8	Rámil’	“	“	20	Pazar
9	Bózec	“	“	103	“
10	Pétrevo	“	“	110	“
11	Bubákovo	“	“	30	“
12	Orízarci	“	Village	50	“
13	Vlgáci	“	Estate	15	“
14	Dąbovo	“	“	15	“
15	Boimia (after Vardar)	“	Village	300	Tikvesh
16	Dréveno	“	Estate	20	Pazar
17	Izvor	“	“	10	“
18	Šl’opnica	“	Village	60	“
19	Séovo	“	“	250	“
20	Gurgóđik	“	“	150	“
21	Tušilovo	“	“	30	“
22	Tumba	“	“	60	“
23	Šikláre	Turks	“	100	“

24	Kušinovo staro	Macedonians	Estate	?	“
25	Kušinovo novo	“	Village	20	“
26	Kónikovo	“	Estate	12	“
27	Tagrmiševo	Turks	Village	10	“
28	Grùbivci	Macedonians	Estate	40	“
29	Litóvoi	“	“	35	“
30	Ćirakarci pazar	“	Village	43	“
31	Libáovo	“	Estate	10	“
32	Gumendže	“	Village	800+200 foreigners	“
33	Crna Reka	“	“	115	“
34	Bárovica	“	“	160	“
35	Liváda	Vlachs?	“	1000	Tikvesh
36	Kriva	“	“	350	“
37	Pétkas	Macedonians	Estate	56	“
38	Rámna	“	“	15	Pazar
39	Cigárevo	Macedonians	“	10	“
40	Rádomir	“	Village	40	“
41	Dámian	“	“	15	“
42	Aláre	“	Estate	23	“
43	Čaušliia	Turks	Village	10	“
44	Póstol	Macedonians	Estate	80	“
45	Ćirkálovo Pa- zar (Ienidže Vardar)	Macedonians	Estate	20	“
46	Pilurík	Macedonians	“	20	“
47	Krušáre	“	“	30	“
48	Kurpušór	“	Village	80	“

II. Slanica region:

1	Vétki Pázar	Macedonians	Estate	25	Pazar
2	Vąđrištá	“	“	80	“
3	Bąłąđža	“	“	13	“
4	Grka	Gypsies	“	10	“
5	Žriótica	Macedonians	“	30	“
6					
7	Kadino Selo	“	“	80	“

8	Sveti Ġórgé	“	“	30	“
9	Lozánovo	Macedonians and Turks	“	15	“
10	Trifülčevó	Turks	?	20	“
11	Karamdzino	Macedonians	Estate	20	“
12	Ġùpčevó	“	“	20	“
13	Grádište	“	“	10	“
14	Obr	4 watermills	“		“
15	Kasaláre	Turks	Village	30	“
16	Sprlitovo	“	“	120	“
17	Lážičáre	Macedonians	Estate	3	“
18	?				
19	Bābian	“	“	30	“
20	Mandálevó	“	“	10	“
21	Mavrénovo	“	“	15	“
22	Nóvoto Sélo	“	“	6	“
23	Pópovo Sélo	“	“	8	“
24	Tùdurče	“	“	60	“

III. (Meglen region) Meglen:

1	Sveti Iliia	Meglens Tur-cisized Mac.	Village Half is vil-lage	120	“
2	Kalinica	“	Village	10 Christians. + 100 Meglens	“
3	Kuludéi	Konak	“		“
4	Pránina	Meglens	Estate	50	“
5	Lipariinovo	“	“	30	“
6	Češigāš	“	“	40	“
7	Góloto	“	“	50	“
8	Dólno	Turks	Village	10	“
9	Vlási	Meglens	Estate	30	“
10	Mustafā - Ago-vo	“	“	25	“
11	Vréžut	Mac. and gypsies.	“	25+30	“
12	Prizna	Gypsies	“	30	“

13	Plùgor	Mac. and Gypsies	“	10+10	“
IV. Across the Vardar					
1	ĖevĖeliia (pa-zar)	Mac. and Turks	Village	300	
2	Valándovo	“	“	300	
3	Mui	“	Estate	30	
4	Iávata	“	“	30	
5	Grдите	“	“	60	
6	Malétkovo	“	“	20	
7	Mrávci	“	Village	60	
8	Udovo	“	Estate	10	
9	Davidovo	“	“	10	
10	Gradéc	“	“	20	
11	Klisùra	“	“	20	
12	Pétrovo	“	Village	30	
13	Smókvetica	“	“	100	
14	Gábrovo	“	Estate	20	
15	Kalùskovo	Turks	Village	500	
16	Sermenin	Macedonians	“	60	
17	Kóncko	Vlachs	“	60	
18	Uma	“	“	30	
19	Kùpa	“	“	30	
20	L'ubnica	“	“	250	
21	Ošin'a	“	“	100	
22	Berisávci	“	?	20	
23	Mačikovo	Mac. and Turks	Village	200	
24	Stoiákovo	“	“	200	
25	Bogdanci	“	“	200	
26	Oréovica	“	“	50+50	
27	Karásule	“	“	35+35	
V. Kukuš Kaza (from Kukuš downward);					

1	Kuküş, city	Mac. and Turks	Village	2000	
2	Alčák-Klise	“	Estate	20	
3	Kardžá-Kada	?	?	30	
4	Ambár-Koi	Mac. and Turks	?	40+20	
5	Salmánovo	Macedonians	?	20	
6	Iqđziláre	Mac. and Turks	?	70	
7	Iolá-Bas	?	?	10	
8	Ali-Džalar	?	?	20	
Recorded in 1900 by K. Misirkov					

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**Список села од јужна Македонија
(Пазарцно, Солунцно, Гевг'елицно и Кунушно)*)**

I. Селата одваде (од десно, на запад) од Вардар:

№	Името на селото	Жителат	Чифлик или земјата селцна	Болку кук'и	База
1	Даучево	турци	селцна	15	солунцна
2	Ковачево	„	„	15	„
3	Илџџиево	македонци	чифлик	30	„
4	Долната Мала	„	„	100	„
5	Стрејната Мала	„	„	25	„
6	Горно Кучалово	„	„	200	„
7	Ливадица	„	„	25	пазарцна
8	Рампа	„	„	20	„
9	Бозец	„	„	103	„
10	Петрево	„	„	110	„
11	Бубаково	„	„	30	„
12	Оризарци	„	селцна	50	„
13	Влаѓани	„	чифлик	15	„
14	Дрбово	„	„	15	„
15	Војница (оттаде од Вардар)	„	„	„	„
16	Древето	„	селцна	300	тижевшка
17	Извор	„	чифлик	20	пазарцна
18	Шљопница	„	„	10	„
19	Серово	„	селцна	60	„
20	Гургубина	„	„	250	„
21	Тупилово	„	„	150	„
22	Тухба	„	„	30	„
23	Шикларе	„	„	60	„
24	Кунушно старо,	турци	„	100	„
		македонци	чифлик	?	„

*) Објаснителна забелешка за тој список и за Солунското ранишче, со планинското, што го опкружуваат, ќе бидат дадена во другиот број на „Вардар“.

Folk songs

Ban the King

„Barker call out, says King-Suleiman,
 Bring them, Turks and Christians (kaura)
 And damned Jews (čifuta) and faithless gypsies (gupci)
 There will be a great assembly”.
 So, the Turks and Christians gathered,
 And the damned Jews and faithless gypsies.
 Then King-Suleiman said to them:
 “Come on assemblies of all faiths,
 It is good that you gathered here!
 I want a hero chosen,
 A hero chosen from you;
 To capture the King Ban
 And bring him before me;
 He will receive a great reward, three cities:
 One city will be the city of Sofia!
 The other city will be the city of Salonica!
 The other city will be the city of Stambol:
 My throne I will give to him!”
 And then, brother, those assemblies,
 When he told them about Ban,
 Stroked their beards,
 And said to King-Suleiman:
 “You do not have such a hero born in your country,
 Who can capture Ban, bring him before you,
 For King Ban spits in the mouths of venomous snakes
 Much less respect some foolish hero”.
 Then King-Suleiman was frightened,
 Because they said to him “You do not have such a hero born in
 your country!”

Then, brother, a Turk-Bosnian,
 Who was locked in the prison,
 And then that Turk-Bosnian
 From the prison began to shout,
 Shouting at the prison guard:
 „Go tell King-Suleiman,
 Let him forgive my guilt,
 So that I go, capture for him Ban,
 Bring him before him,
 So he may bow down to him, as a young bride,
 Bow down before him!”

And then King-Suleiman shouted:
 "Release that hero so that I can see him!"
 When they brought him out before him,
 King-Suleiman said to the Turk-Bosnian:
 "Come on Turk, he says, Bosnian!
 I will give you a reward of three cities,
 You can have them:
 One city will be the city of Sofia,
 The other city will be the city of Stambol,
 The other city will be the city of Salonica!"

Then the Turk-Bosnian says to him:
 "Oh King, our Lord!
 I do not have the dignity to take a seat on your throne,
 I only want for you to forgive my guilt,
 For me to go to catch Ban,
 To bring him before you,
 So he can bow down to you as a young bride!"
 And then King-Suleiman says to him:
 Now go, he says, Turk-Bosnian,
 Bring him, he says, Ban before me!"
 Then the Turk-Bosnian says to him:
 "Oh, he says, King-Suleiman, our Lord!
 I want to say one more thing;
 I want three heroes, like me, to be chosen
 Once we depart towards Ban's state,
 We will travel for three days and three nights,
 Not lose the way,
 For three days and three nights they will eat they will drink,
 But will not get drunk, and will not fall asleep!"
 - "Oh Turk-Bosnian, how should I know
 Where to find three more heroes,
 Heroes such as you?
 I have many soldiers below;
 Go down to choose three heroes, like you!"
 And then, brother, the Turk-Bosnian went down,
 Chose three heroes,
 Like him recently Islamized (puturčeni)
 And he goes again to King-Suleiman and says:
 „Oh king, he says, our Lord!
 I have one more thing to say to you;
 Find me four horses,
 That walk less, and fly more!"
 Then King-Suleiman says to him:
 "Come on Turk-Bosnian, how should I know to find them?"

I have many stables of horses down there;
 Go down to choose four horses,
 That walk less and fly more.
 And then the Turk-Bosnian,
 Went down to the stables,
 To choose four horses,
 That walk less and fly more.
 And again the Turk-Bosnian went to King-Suleiman:
 "King, he says, our lord!
 I have one more thing (lakrdija) to say to you;
 Sew us monk clothing,
 So that we look like young monks,
 And get us a chain of seventy okas
 And a mace of seventy okas,
 A silk cord you will get us, King, our Lord!"
 The King's hand is long:
 As soon as he utters, those things arrive.
 And so, they departed
 Towards Ban's state;
 When they got to Ban's gate,
 They begin to turn and fidget,
 They cannot go in.
 Then, brother,
 Ban's dos-bride (dos-nivesta)
 Climbed up on the high divan
 Wanting to take a stroll.
 She looks outside the gate,
 Some monks there, moving around.
 Then Ban's dos-bride called:
 "Come on Ban, Ban the King!"
 May the spicy brandy (rakija) you drink be your sin,
 And sweet red wine!
 Why do you not go outside to see,
 These people at our gates, moving around?
 They do not look that good!"
 And then Ban the King jumped;
 Grabbed a mace that weighs seventy okas,
 Went to go out the gates;
 Once he went out the gate;
 Once he went out the door;
 He wanted to swing, to kill them;
 And then the Turk-Bosnian,
 The enemy, being very polite (ridžažiia),
 Began to bow down, up and down, in front of him;
 Kissing his hand and knee:

"Aman Ban, he says, King
 Do not swing, he says, to kill us;
 I beg of you, he says, Ban;
 We came, he says, to hide under your wing:
 When we were young monks,
 The army took everything;
 We came under your wing,
 To hide!"

And then Ban the King says to him:
 "Come young monks,
 If you have come for good,
 May Saint John give you good!
 If you have come for bad,
 May Saint John first help you, and then me!"

And then, brother, they went inside,
 They sat down to eat and drink.
 For three days and three nights they eat, drink.
 They do not get drunk or fall asleep.
 On the third day and third night
 A heavy nap fell upon Ban the King.
 When he falls onto the heavy nap,
 He says to the young monks:
 "Oh little monks, I will go on the high sofa (divan),
 Sleep a little on the high sofa;
 I will sleep a little,
 We will eat, drink while we live.
 And then the Turk-Bosnian,
 The enemy, very polite,
 Began, upon and down in front of Ban;
 And the Turk-Bosnian says:
 "Oh Ban, he says, our King!
 I beg of you, he says, not to stand up from here,
 For if you leave us, we will get lost in your state;
 Lay down here,
 Sleep a little,
 And we will wake you up!"

And then Ban the King says to him;
 "Ay, may God and Saint John,
 Help you first, and then help me!"
 And he laid down, falling asleep.
 Then the Turk-Bosnian, the enemy,
 Took out a chain of seventy okas,
 And wrapped it around his neck,
 And then brother, he took out the silk cord,
 And tied it to the marble column,

And then gave him a hard kick:
 And Ban jumped up on his heroes' feet,
 And began to pull with his white hands.
 To rip out the silk cord,
 "Pull, pull, he says, - the silk cord
 Goes into the bone, does not rip!"
 And then he says to the young monks;
 "Come young monks,
 May Saint John help you first
 Then help me!
 Come take me, wherever you will take me!"
 And they departed toward Stambol:
 They walk less, fly more.
 And when they arrived to the city of Stambol,
 When they got close, he began to sing:
 "I do not celebrate that I bring Ban,
 I celebrate Ban's state,
 As I will sit on it!"
 And they climbed up high sofas.
 When they sat Ban down in front of King-Suleiman,
 King Suleiman says:
 Oh Ban, he says, it seems a word
 I have to ask you:
 When we were in the army,
 There was a hero,
 With a gray horse, all dressed in gray,
 I want you to tell me, who was it?
 Beat them hard, the captains!
 Then Ban the King says:
 „Oh King Suleiman,
 I sit in front of you, he says, I do not fear!
 As you ask me, I will tell you;
 The one who hunted the captains,
 That was Doičin-lord from the city of Salonica!"
 Again, King Suleiman says to Ban:
 "Come on Ban, he says, Ban the King!"
 I will ask you, ask you one more thing;
 There was one dressed in white,
 Who beat strongly the major;
 Who was that?"
 –Oh King, King Suleiman!
 I sit in front of you, have no fear;
 As you ask me, I will tell you!
 He, who beat the major,
 That was Marko-hero from the city of Prilep!"

And then again King Suleiman says to him:
 "Come on Ban, he says, Ban the King!
 I have one more thing to ask you;
 There was one, he says, dressed in black,
 Riding a black horse,
 Who beat the kings:
 Who was that? "
 –Oh King, he says, King-Suleiman!
 If you ask me, I will tell you:
 Him, who was dressed in black,
 Who rode a black horse,
 He beat the kings!"
 And then he asked him one more thing:
 „Come on Ban, he says, Ban the King!
 When we were, he says, in the army.
 I had a child;
 When you caught him, he says, I want you to tell me, what did
 you do to him?"
 Then Ban says to him:
 „I sit in front of you, he says, I have no fear of you;
 When I caught your child,
 I cut him into twelve pieces,
 I gave him to twelve hounds to eat!"
 Again, King Suleiman says to Ban;
 And says to him: "Come on Ban, he says,
 If I had not hidden under a camel's saddle.
 If you had caught me, what would you have done to me?"
 - "Come on King, he says, I would not do anything to you,
 I would cut you into twelve pieces,
 Put you on twelve crossroads,
 For everyone to pity you, to praise me!"
 And then King-Suleiman says to him:
 "Take him, he says, this enemy from here,
 And take him to a field,
 Bury him to the armpits,
 Cut his head off,
 Cut him into twelve pieces,
 Put him on twelve crossroads,
 So they pity him, and praise the Turk-Bosnians!"
 And so, brother, they took him out of there,
 Took him straight down, to the field,
 Buried him to the armpits,
 And so, brother, who knows how many soldiers gathered there,
 And began to swing at him,
 To cut his head off.

“They started to swing, he says,
 Everyone’s sword breaks,
 His head does not fall off!”
 And then he smiled under his whiskers:
 “Now, may the king’s bread you eat be your sin!
 One head, he says,
 You cannot cut off;
 But it is not your fault!
 My mother, an enemy, is at fault:
 She put a spell on me,
 Another’s sword cannot hurt me!
 One of you must be chosen,
 Come, take my sword,
 Cut my head off,
 So, I can be cut off and you too!
 And then the Turk-Bosnian, the enemy,
 Jumped up on the wrestler (pelivan) horse.
 The Turk-Bosnian rode,
 He went to take the kulakli sword,
 When he went to Ban’s castle,
 He told Banovica, his dos-bride:
 „Oh, Banovica, he says, dos-bride!
 Give me Ban’s kulakli sword,
 And give the black (karaman) horse,
 I will take them to Ban the King,
 As they put him head of a state, for him to rule!”
 And then Ban’s dos-bride says:
 “Here is the kulakli sword, here is the black horse;
 I know now, they will take them to him;
 So now take them to him,
 Then come finally to celebrate!”
 And then that Turk-Bosnian
 Rode Ban’s black horse;
 This way he traveled three days,
 That way in three hours!
 When he arrived there the Turk-Bosnian,
 They struggled to draw the sword.
 All of them lined up, they could not draw the kulakli sword!
 And then Ban smiled under his whiskers again:
 “What should they say Oh, he says,
 So many gathered here,
 May your King’s bread you eat be a sin!
 You cannot draw one sword.
 And when, brother, he says,
 It is not your fault; it is mother’s fault:

She put a spell on my sword,
 So that any one cannot draw it!
 Release my left hand,
 I will grab it a little, so it draws,
 So, you can cut my head off,
 So that I may be free, and you may be free!"
 - "And they released his left hand,
 While he is left-handed."
 And so, when he grabbed the kulakli sword,
 As he touched it, it was drawn.
 He jumped on his hero feet,
 Swung one, twice
 The sword would not cut!
 And then brother, that Turk-Bosnian shouted:
 He jumped on Ban's horse,
 Began running to King-Suleiman,
 And then, Ban shouted out
 To his black-hose;
 And then the black-horse turned around;
 Running not this way, but that way to him;
 Bringing the Turk-Bosnian in front of Ban!
 When he caught the Turk-Bosnian,
 Slammed him on the ground,
 Buried him three layers in the earth!
 And so, Ban jumped on the horse,
 And when he turned his horse around,
 He went in front of King-Suleiman;
 And King-Suleiman began to
 Kiss his hand and knee.
 "Amen, Ban, I did it, so now you do it;
 As much land as you want, I will give you;
 I beg of you, do not kill me!"
 Then Ban says to him;
 "Come now I will leave you again,
 I want neither your land nor you,
 I only want one thing:
 Until I go,
 You shall pay for me!"
 And when he departed to go,
 Three weeks passed, until he went.
From me a song, from God health.

From Pazar
Written by K. Misirkov

II.

Is it heard and known!
 From where the sun rises,
 To where the sun sets!
 The sun rises in the east;
 The sun sets in the west,
 On that high mountain,
 On that wide pasture,
 On that green grass,
 On that cold water!
 There is a cold well,
 And an honorable table set,
 On the table sits Saint Elijah,
 Next to him sits Saint John,
 Next to saint John - sister Mary,
 In her hands she holds Christ.
 Heavy clouds fell,
 The sky thundered,
 Heavy hail fell from the sky.
 Mary cried out:
 "O, God, to God!
 What is this miracle from God,
 They will take my Christ!"
 Saint John replied:
 "Do not cry, Mary, do not sorrow,
 If they take your Christ,
 He will learn a craft,
 Build bridges,
 For sinners to pass,
 To go to God's heaven!"

III.

"Three days you are preparing to leave,
 To leave to a foreign land,
 And you are not telling me,
 Who you will leave me with!
 Whether with your father or mine,
 Whether with your mother or mine,
 Step outside to the yard,
 Look up to the sky,
 To see a sky without stars;
 That is what I am without you!

Look around at the field:
 What a field without grass is,
 That is what I am without you!
 Look up to the hills,
 Look at a lamb without a mother:
 As a lamb bleats without a mother,
 I will bleat for you!"
 - "O, my young bride!
 Do not speak such words,
 Do not raise my misery!
 I will buy you three nightingales,
 When you supper alone,
 And you think of me,
 The nightingale shall sing;
 Your desire shall pass!
 When you lay down alone,
 And you think of me,
 The other nightingale shall sing:
 Your desire shall pass!
 And you will think of me,
 The third nightingale shall sing:
 Your desire shall pass!"
 „—Oh my, young and crazy one!
 Why do you speak such words?
 When you leave to a foreign land,
 And you think of me,
 When you lay down alone,
 Take a stone next to you:
 If your desire shall pass with a stone
 Mine shall too from a nightingale!"

Bukovo Village (Bitola)

Written by: F. Nikolov

CONTEMPORARY LIFE

I. MACEDONIA

In Macedonia this last summer was, compared to past summers, calmer. This is explained through many reasons that are easy to explain. First of all, the people are economically, completely broke, so they can no longer support any major uprisings with money. Secondly, the people have lost all faith in the possibility of an uprising leading to the attainment of the goal, an achievement that has so far led to many victims and suffering.

Thirdly, the position of the Macedonian people is enviable now, as it never was before, with a slight difference: now there are officers, Christian-Europeans and civil agents of Hilmi (Hilmo) Paša in Macedonia; it is not comparable to what was expected in the uprising of 1903, but much than at the time of the Mirzstedt reforms. Fourth and most importantly, this summer, as well as continuously since the end of the uprising in 1903, an armed struggle among Christians is reigning in Macedonia, led by the initiative and material means of national propaganda. That struggle among Christians exceeded in ferocity all the atrocities committed by the Turks against the Christians, on which the Christians had relied, asking Europe for help, as the weaker side against the stronger opponents - the Turks. The battle among Christians in Macedonia not only weakens the Macedonian nation, prepares them for destruction, and makes it impossible to fight with cultural means for the equality of all nationalities in Macedonia, but it shows that the Christians are no less harsh than Turks, that they are unenlightened, and more ferocious than the Turks and that, if they get power in their hands, they will rub salt on each other's heads and the Turks. We hope that the development of the national self-awareness of the Macedonian people will make the action of the propaganda baseless and thus put an end to the atrocities committed against the peaceful villagers by the tools of that propaganda.

SLAVISM RUSSIA

Two important events took place in Russia, which will not take long to affect the development and strengthening of the Russian people: 1. the granting of a constitution by the Tsar to the Russian people, according to which there will be elected officials, through whom the Russian Tsar will listen to the needs of his people, and 2. the end of the war with Japan and the conclusion of the Russo-Japanese Peace Treaty in the city of Portsmouth, United States of America. The Portsmouth Agreement is well received in Russia, because it ends the long-lasting, bloody struggle and the Russian people will once again take up peaceful labor - the only guarantee of the success of any nation. But that agreement has a special significance as an indicator of Russia's strength. This country was involved in a war, against its will, with a country about 15,000 kilometers away from European Russia. Japan had been preparing for this war for years, was close to the battlefield and had a sea route to send troops, ammunition and supplies, whereas Russia, apart from being 12,000 kilometers away from the battlefield, apart from being unprepared for war, had to send its whole army and weapons and provisions to Manchuria by railway. Of course, all chances of success both on land and at sea, were on the side of the Japanese. It is true that the Japanese maintained a series of military successes throughout the war, but the Portsmouth Peace shows that despite all this, Russia remains a great and strong military state, which will never allow a peace inconsistent with its greatness and its state honor. And indeed, after the Portsmouth Peace, the Japanese took from the Russians only the southern part of Sakhalin, which was Japanese 25 years ago. But Russia did not give a single penny of damages! The Portsmouth Peace should remain united with the Russian people and all Slavism, because it preserves the honor and dignity of Russia and so is precious to all Slavism.

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Современ живот.

I. Македонија.

Во Македонија летово, што помина, биде, во сравнение со поминатите лета, по спокојно. Тоа се објаснуват со многи причини. Кои сепак тие, лесно се објаснуват. Најпрво, народот ет во економски иднос совршено расипан, па затоа тој не можит повеќе да поддржуват со парични никакви големи востанија. Друго, народот изгуби својата вера во можноста да се достигнит со востанија та цел, за достигнувањето на која тој досега пренесел толку жртви и страдања. Треќо, положението на народот македонски и сега не ет за зазидување, као што не бил тој и досега, но сега имат малечка разлика во сравање со претшното: сега имат во Македонија илјадри офицери, ристици — европејци, и цивилни агенти на Хијам-паша; това ет малко во сравање со тоа, што се очекуваше до востанието од 1903 година, но това ет многу во сравање со то, што беше до воведувањето на Миуриштегичките реформи. Четврто и најглавно, летово, као и за свето време од свршувањето на востанието на 1903 година и досега, во Македонија царуват меѓуристичка вооружена борба водена по иницијативата и на материјални стретства на националистичката пропаганда. При тоа таа меѓуристичка борба во жестокоста ѝ помина свите жестокости правени от турците над ристичките, на кои ристичките се опириле, барајќи од Европа помош, као по слаби, против по силните притеснителни — турците. Меѓуристичката борба во Македонија, не само го ослабуват македонскиот народ и му готвит гибел, не само правит невозможна борба со културни стретства за равноправност на свите народности во Македонија, или та покажува, оти ристичките сеп не помалце груби от турците; оти тие сеп не просветени, но жестоки от турците и оти, ако тие добијат власт во рече, ќе си триет сој на главата едни со други и не турците.

К'е се надејаме, оти развивањето на националистичката замиславање на македонскиот народ ќе е направит дејтелноста на пропагандите безначајна и со тоа ќе се види крај на зверствата, што ѝ вршат над македонските селани ордичката на тие пропаганди.

But Russia did not give a single penny of damages! The Portsmouth Peace should remain united with the Russian people and all Slavism, because it preserves the honor and dignity of Russia and so is precious to all Slavism.