

**a.i.e.s.e.e.**

**TRADITION DANS LA COMMUNICATION  
ET DANS LA CULTURE SPIRITUELLE  
DE L'EUROPE DU SUD-EST  
(DROIT, ÉCONOMIE, SCIENCES NATURELLES,  
ART, LITTÉRATURE, LANGUE)  
SYMPOSIUM INTERNATIONAL**

**TRADITION IN COMMUNICATION  
AND IN THE SPIRITUAL CULTURE  
OF SOUTHEAST EUROPE  
(LAW, ECONOMICS, NATURAL SCIENCES,  
ART, LITERATURE, LANGUAGE)  
INTERNATIONAL SYMPOSIUM**



Ohrid, 5-8 September 2018

**ASSOCIATION INTERNATIONALE  
D'ÉTUDES DU SUD-EST EUROPÉEN**

MACEDONIAN NATIONAL COMMITTEE OF AIESEE

## **PROGRAMME**

### **06.September**

#### **House of Urania**

9.00-9.30 Welcoming and opening speeches

Acad. Taki Fiti (President of the Macedonian Academy of Sciences and Arts)

Dr. Arber Ademi (Minister of Education and Science of the Republic of Macedonia)

Acad. Razvan Theodorescu (General Secretary of the AIESEE Committee)

Prof. Dr. Alexandre Kostov (President of the AIESEE)

Acad. Vera Bitrakova Grozdanova (President of the AIESEE National Committee)

## Session I

Moderator: Vanya Lozanova-Stantcheva

9.30-9.45 Dragi Mitrevski

– The Troada and the Central Balkan populations

9.45-10.00 Razvan Theodorescu

– La tradition étatique des Pays Roumains en relation avec les Balkans

10.00-10.15 Vera Bitrakova Grozdanova

– Demitsa en tant que chercheur de l'héritage antique

10.15-10.45 **Coffee break**

## Session II

Moderator: Dragi Mitrevski

10.45-11.00 Vanya Lozanova-Stantcheva

– Sacral infrastructure and communications in southwestern Thrace in the 5th century BC

11.00-11.15 Kamen D. Dimitrov

– Thrace and Macedonia in the Early Hellenistic Age 340 - 270 BC. Interactions in Politics, Economy and Religion

11.15-11.30 Aleksandra Nikoloska

– Religious communications through Via Egnatia  
in Roman times

11.30-11.45 Elica Maneva

– Influences byzantines dans la production de  
bijoux et d'artefacts de la région de Skopje

11.45-12.00 Anita Paolicchi

– Elements of continuity and discontinuity in the  
Orthodox liturgical vessels of Southeast Europe

12.00-12.15 Olimpia Dragouni

– The animal sacrifice (*kurban*) in Christian and  
Islamic religious texts from the Balkans as means  
of inter-faith communication and division

12.15-12.30 Discussions

12.30-13.00 **Coffee break**

Session III

Moderator: Dragi Gjeorgiev

13.00-13.15 Vitomir Mitevski

– Byzantine epic poem on Digenes Akritas and  
epic cycle on King Marko

13.15-13.30 Snežana Vukadinović

– On the holy names of the two heroes: Heracles and Marko Kraljević

13.30-13.45 Luan Starova

– Eqrem – bej Vlora et la question macédonienne

13.45-14.00 Discussions

### **Lunch break**

Session IV

Moderator: Vitomir Mitevski

16.00-16.15 Dragi Gjeorgiev, Eyüp Kul

– The Derbendcis In The Province of Rumeli  
(In the Beginning of the 18th Century)

16.15-16.30 Danja Hobdari

– *Corporativo corpus iuris*: la règlementation  
juridique des sociétés du XVIII-ème siècle  
à Voskopoja

16.30-16.45 Nicolae Razvan Mitu

– The Role of Mustafa Kemal in the Unification  
of the Turkish National Resistance at the End  
of WWI

16.45 – 17.00 Discussions

17.00-17.30 **Coffee break**

Session V

Moderator: Tatjana Krizman Malev

17.30-17.45 Emilija Crvenkovska

– Church Slavonic Literacy as Communication  
between East and West: Western Influence  
in Church Slavonic Literacy at the Balkans

17.45-18.00 Maja Jakimovska-Toshic

– Cultural interactions in the South Slavic  
medieval fiction texts

18.00-18.15 Aleksandra Gjurkova

– Language borrowing and dialect elements  
in the discourse of Grigor Prlicev

18.15-18.30 Evalda Paci

– Les anciens textes albanais, témoignage d'une  
particulière tradition *écrite* littéraire

18.30-18.45 Discussions

20.00 **Reception**

House of Urania – welcoming speech by the  
Mayor of Ohrid, prof. dr. Jovan Stojanoski

## **07. September**

### **House of Urania**

Session I

Moderator: Luan Starova

9.00-9.15 Zuzana Topolinjska, Marjan Markovikj  
– The impact of multilingual environment  
on the semantic and formal structure of the  
languages in contact

9.15-9.30 Victor A. Friedman  
– Spiritual Balkanisms: Language Contact  
and Traditional Culture in Southeastern Europe

9.30-9.45 Stanislava-Break Tofoska  
– Similarities and differences in semantic  
derivation with prefixes in the Slavic languages  
of Southeast Europe (tradition versus individual  
development)

9.45-10.00 Tatjana Krizman Malev  
– La tradition de la communication orale et écrite  
contre le rôle traditionnel de la femme dans les  
Balkans: la production littéraire et l'engagement  
personnel de Dragojla Jarnević (1812-1875)  
et de Marija Jurić Zagorka (1873-1957)

10.00-10.15 Discussions

10.15-10.45 **Coffee break**



## Session II

Moderator: Emil Dragnev

10.45-11.00 Taki Fiti, Marica Antovska

– Information as an essential resource  
in the Economy

11.00-11.15 Biljana Ristovska - Josifovska

– On the road of one migration of Macedonians  
towards Bulgaria in the late 19th century

11.15-11.30 Yordanka Bibina, Mariyana Stamova

– Dynamics of the Migration Processes in the  
Balkans in the 20th Century (Focus on Turkey and  
Macedonia)

11.30-11.45 Emil Dragnev

– Ohrid, Moldavie et Russie de Moscou,  
les nouveaux contextes des liaisons artistiques  
après la chute du Constantinople.

11.45-12.00 Florin Țurcanu

– Cioran l'iconoclaste et la culture roumaine  
de l'entre-deux-guerres

12.00-12.30 **Coffee**

### Session III

Moderator: Elizabeta Sheleva

12.30-12.45 Katica Kjulavkova

- Grotesque Vision of the World in the context of contemporary Balkan Short Stories (Macedonian and Bulgarian)

12.45-13.00 Natasha Avramovska

- Orality in the Contemporary East European Literatures

13.00-13.15 Elizabeta Sheleva

- Balkanism as Imagological Category in South - East European Literatures.

13.15-13.30 Jasmina Mojsieva-Guševa

- Intercultural dialogue as a base for better communications in southeast Europe

13.30-13.45 Discussions

### **Lunch break**

16.30 **Guided tour to Plaoshnik and St. Sofia**

### **08. September**

9.00 **Visit to St. Naum**

Natasha AVRAMOVSKA

INSTITUTE OF MACEDONIAN LITERATURE,  
SS. CYRIL AND METHODIUS UNIVERSITY, SKOPJE

## ORALITY IN THE CONTEMPORARY EAST EUROPEAN LITERATURES

On the one hand, the meaning of orality is here used as a folk treasury of themes and motives; on the other, as a communication paradigm. In the first instance, we recognize orality in contemporary literature as an intertext on the different levels of literary structure, oftentimes in function of the semantic frame which shapes and leads the semantic structure of the literary work while announcing the presence of the *objectively given*, folk knowledge. In the other instance, as a communication paradigm, relying on the different types of orality (i.e. onlooker storytelling, whispers, jokes), it often sheds a light on secret or hushed facts and occurrences on the official social scene.

In this text, based on several works from the collection of south Slavic as well as other east European literatures, we will analyze and comment on the insofar vigorous and productive communication paradigm which finds its way in the literary print.

Yordanka BIBINA

Mariyana STAMOVA

INSTITUTE OF BALKAN STUDIES &

CENTRE OF THRACHOLOGY, BULGARIAN ACADEMY OF SCIENCES

**DYNAMICS OF THE MIGRATION PROCESSES  
IN THE BALKANS IN THE 20TH CENTURY  
(FOCUS ON TURKEY AND MACEDONIA)**

Migration in the Balkans has been a frequent phenomenon, especially in the last two centuries. They are mainly due to the fact that different ethnic minorities' remain within the boundaries of the independent Balkan states formed after the collapse of the Ottoman Empire. In this case, the territories inhabited by a specific nation are not united in one country, or vice versa, the different minorities are included within the boundaries of an already established state. If in the period between the two world wars Bulgarian-Turkish relations are generally characterized as good neighbourhood and more or less untroubled, then after the Second World War followed by the block division, they reach almost a frozen status. The main "hot" issue in Bulgarian-Turkish relations was that of the Turkish minority in Bulgaria and the subsequent „emigration question“ related to the migration of large

masses of Turks from Bulgarian territory to Turkey. In the early 1950s it led to a real crisis of relations between the two countries. Anyway, it has been overcome since mid-1953, and bilateral relations between Bulgaria and Turkey begun gradually to come to normalization, although the Turkish side has announced that the migratory issue is a precondition for their further development. By the end of the 1950s, migration cases were single. At the end of 1964, the Politburo of the BKP made a formal proposal for a comprehensive and final solution of the migration question, allowing all Bulgarian citizens of Turkish ethnics willing to do so, to emigrate to Turkey. Negotiations on this issue began at the end of 1966 in Sofia and after a break of about a year, continued and finally ended in Ankara, in February 1968. They led to the "Agreement on the Immigration of Bulgarian citizens of Turkish origins whose relatives have migrated to Turkey prior to 1952". This was the end of the 1968 „Family Reunion“ Convention, with around 130,000 people migrated to Turkey in the period between 1969 and 1978. Though this looked as a relatively lasting solution, the end of the 80's was marked by the unprecedented emigration wave followed the so-called „Revival process“ (forcefully change of Turkish names) in which more than 300,000 Turks left Bulgaria. By the autumn of 1992, another 150,000 people immigrated to Turkey. Or, albeit conditionally, the migration of the Turks from Bulgaria to Turkey covered about 1,200,000.

On the other hand, a specific place in the migration processes of the 20th century occupies the population of Yugoslavia and specifically Macedonia. After the signing of the Yugoslav-Turkish agreement in 1953, which confirmed the convention from 1938 for the exportation of the Turks from Yugoslavia in Turkey, the emigration in Turkey not

only of Turks, but also Albanians, was legalized. Albanians in the Yugoslav federation got the possibility to define themselves as “Turks”, and thus to emigrate in Turkey (not Albania). In that way many Albanians in Yugoslavia, mainly from Kosovo and Macedonia, declared themselves as “Turks”. This agreement legalized the emigration of Turks and Albanians in Turkey and stated that those who immigrated to Turkey had no right to return to Yugoslavia. Because of the conflict with Kominform in June 1948 and the deterioration of the Yugoslav-Albanian relationship, Belgrade leadership was worried for the reaction of the Albanian population in Yugoslavia. At the same time, to limit the demographic and ethnic invasion of the Albanians in Kosovo and a big concentration of Albanians who live mainly in the municipalities and the regions of West Macedonia, Yugoslav authorities started political campaign for their exportation.

An interesting moment was the reduction of the number of the Turkish population in the more municipalities except Tetovo, Gostivar and Debar. That was due namely to the migration to the Republic of Turkey in the middle of the 1950s and also to its’ dispersion on the whole territory of Macedonia.

Vera BITRAKOVA GROZDANOVA

MACEDONIAN ACADEMY OF SCIENCES AND ARTS

## **DIMITZA EN TANT QUE CHERCHEUR DE L'HÉRITAGE ANTIQUE**

Au 19<sup>e</sup> siècle, lorsqu'Ohrid se trouve au sein de l'Empire ottoman, l'habitant de cette ville Margarit Dimitza, d'origine slave, entame son éducation dans une école grecque et la continuera, dans la tradition chrétienne, dans les centres du savoir à Ioannina, Thessalonique et Athènes. Il poursuit son perfectionnement à Leipzig et à Berlin. Dimitza manifeste le même intérêt sur le monde antique fortement présent chez les érudits européens du 19<sup>e</sup> siècle. Son activité professionnelle porte sur la notation et l'interprétation de la géographie historique et des contenus culturels visible sur le territoire de la Macédoine. Au sein de l'Empire ottoman où se trouve son lieu de domicile, il n'a pu investir son éducation que dans l'une des sciences humaines liées à l'histoire antique de l'époque hellénique et romaine.

Laissant derrière soi quatre volumes sur la géographie et l'écriture de la Macédoine antique de cette époque-là, Dimitza demeure le pionnier de la recherche contemporaine du passé antique.

Emilija CRVENKOVSKA

SS. CYRIL AND METHODIUS UNIVERSITY IN SKOPJE

FACULTY OF PHILOLOGY "BLAZHE KONESKI"

**CHURCH SLAVONIC LITERACY AS COMMUNICATION BETWEEN EAST AND WEST: WESTERN INFLUENCE IN CHURCH SLAVONIC LITERACY AT THE BALKANS**

Beginnings of the Church Slavonic literacy unite a wider area of South Eastern and Central Europe. Slavic Enlighteners Constantine-Cyril and Methodius created the first Slavic script and made the first translations of the religious books in Slavonic in the furthest Southern area of the Slavic language areal. Then, Slavonic literacy was spread in Central Europe, in Great Moravia, where the Slavonic texts received western features. In the first books translated in Slavic language, apart from the prevalent ones and the ones that follow Eastern pattern, there are books that follow Western pattern (Kiev Missal). Slavonic literacy unites Slavia Orthodoxa and Slavia Romana, and represents a communication between the European East and West. With the return of the Slavonic literacy to the south, elements of the western influence were transferred. Thus, in the texts from the South Slavonic literary centres at the Balkans, particu-



larly expressed in the texts from the Ohrid literary centre, there is an occurrence of western elements in the language: borrowings from the Latin and Old High German both in the lexis and in the phraseology; presence of western saints in the synaxaria of the manuscripts (the Ohrid Apostle, Aseman Gospel etc.) and spreading of their cult; western elements in the ceremonies (Zajkovski Trebnik) etc.

Kamen D. DIMITROV  
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**THRACE AND MACEDONIA IN THE  
EARLY HELLENISTIC AGE 340 - 270 BC.  
INTERACTIONS IN POLITICS, ECONOMY  
AND RELIGION**

The Hellenistic age was an age of permanent and extensive interactions between Greek, Macedonian and non-Greek (Barbarous) forms of life. They were effectuated in the conditions of the military and political extension of the Macedonian Kingdom eastward under Philip II and Alexander the Great and later in the new states of the successors. Macedonian control on Thrace, established in 341/340 BC, resulted in various Hellenistic phenomena in politics, society economy, urbanization and culture.

*Politics and society.* To Philip II Thrace as a whole represented an important strategic territory which provided a secure rear, military contingents and a significant income from taxation and trade. Macedonian control was either direct, such as on the *strategia Thracia*, governed by *stratēgoi*, or indirect: a complex system of alliances with the

coastal cities and local vassal dynasts, cemented by dynastic marriages. Macedonian urbanization transformed several old “royal” cities in the inland of Thrace into *poleis* of mixed population. By 325 BC the Macedonian system of domination almost crumbled and “all Thrace was about to get lost...” (Curt. 10. 1. 43–45). New states emerged such as the kingdoms of Lysimachos, the rightful successor of Alexander in Thrace, of Seuthes III in Seuthopolis, of Spartokos and Skostokos in Kabyle, of Dromihaites in Hellis etc. Lysimachos maintained permanent friendly relations with his brother-in-law Kassander, satrap and king of Macedonia. He tried to extend his Thracian territories at the expense of those of Seuthes and Dromihaites. Both conflicts ended with treaties and dynastic marriages. Seuthopolis and Hellis, the capital cities of Seuthes and Dromihaites show many features of Macedonian cities of Dion, Halles, Olynthos etc in planning and fortification. In the 270’s BC Antigonos II, king of Macedonia, used the Propontic and the Aegean coast of Thrace as his main base. He found support from the local cities (the Northern League) and dynasts such as Skostokos, who controlled Kabyle and Aenos. In the same time Adaios, a dynast of Macedonian name ruled over a territory in South-eastern Thrace.

*Economy.* A tax of one tenth (*tithe*) was imposed on the subdued population of the *strategia*

of Thrace. A passage of Diodorus about the settling of 12 000 Athenians in Thrace by Antipater after September 322 BC should be singled out among the texts on colonization as evidence for its economic impact. The newcomers received land, probably from the big royal domains of the Thracian rulers. The pre-Macedonian Thracian economic infrastructure, including the Greek *emporía* such as Pistiros on the upper Hebros was monopolized by the Macedonians.

Macedonian trade expanded due to the occupation of “the most convenient coastal places”, i. e. the Greek cities. The Thracian Lowland and especially the riverine routes were included in the trading network. Both the tax from the province and the booty as well were sold at the markets of the coastal allied cities. The vitality of this economy is clearly reflected in dozens of coin hoards and hundreds of single coins of gold, silver and bronze, coming from the local and imperial mints. Obviously the Macedonian presence, including the garrisons and the troops returning home from the East considerably stimulated the trade and the use of the coins in the Thracian lands contributing to their economic unification and linking them to the rest of Hellenistic world. The results are clearly attested by the later import pattern in some of the Thracian cities. One part of the import came from the west, obviously through the intermediation of the continental *emporion*.

*Religion.* Hellenistic religion was strongly depending on the politics, propagating mostly the ruler’s cult after the practice of Philip II and Alexander the Great. New civic cults were introduced in the Macedonian foundations as well. Some official cults of exclusive importance in the Macedonian royal propaganda appeared in Seuthopolis **for the very first time**: the Great Gods of Samothrace, Zeus and the deified Alexander the Great. The cults of (Artemis) Phosphoros and Herakles in Kabyle came most probably with the Macedonian colonists. All these deities now served the authority of the Thraco-Macedonian dynasty of Seuthes and Berenike in Seuthopolis and king Spartokos and Skostokos in Kabyle. On the other hand Zeus, Hera and Herakles are attested as private cults in Seuthopolis thus stressing on the individual affinity of the population for Macedonian cults. The cult of the dead and especially of the dead

ruler represented a particular domain of the religion. The few royal Thracian burials are usually compared with the Vergina complex. The paintings of the tombs of Kazanlak and Sveshtari featured a scene of heroization: a goddess (Persephone?) crowning the dead king and receiving him in the underworld (Sveshtari) or both sitting and feasting there (Kazanlak). The closest parallel of the first scene is to be found in Vergina's *Bella Mogila II*. The dead king (Dromihaites?) in Sveshtari is adorned with a bull's horn on the head, a divine symbol of royal power for Demetrios Poliorketes, king of Macedonia and for Seleukos I. The wreath of gold oak leaves, found in the tomb of Seuthes III points to prophetic power accorded to the dead ruler similarly to the Dodonian Zeus, an Epirotic tradition, transferred to Seutopolis probably by Berenike, the Macedonian wife of Seuthes.

Emil DRAGNEV

UNIVERSITÉ D'ÉTAT DE MOLDAVIE

**OHRID, MOLDAVIE ET RUSSIE DE MOSCOU,  
LES NOUVEAUX CONTEXTES DES LIAISONS  
ARTISTIQUES APRÈS LA CHUTE DU  
CONSTANTINOPLE**

Les études sur l'art post-byzantin ont révélé le rôle du patronage de l'Archevêché d'Ohrid dans la reprise des activités artistique après la conquête ottomane (G. Subotic), et les monuments en gravitent autour de ce important centre ecclésiastique. Presque concomitant, a pris contour ce qu'a reçue le nom conventionnel de „l'école de Kastoria”, pour décrire un groupe des monument, en commençant par les peintures du Vieux Catholicon des Grands Météores, concentres dans la ville de Kastoria, ainsi qu'au dehors, avec une rayonnement même jusqu'au Moldavie. Ses contacts avec la peinture venue de l'ambiance de la „production artistique de Kastoria” (d'après la plus récente définitions de Ts. Văleva), mis en évidence par Miltos Garidis et confirmés par autres chercheur, ainsi que les traces des influences iconographiques venue de „l'école d'Ohrid”, sur lesquelles nous avons insisté plus d'un décennie, tous détectables dans les monuments peintes de l'époque d'Etienne

le Grand en Moldavie, ont donné des accents importantes dans ce que nous avons définie en suivant les recherches antérieures, comme les deux phases dans la peinture de l'époque d'Etienne le Grand. La première, jusqu'au commencement des années 90 du XVe siècle, avec des signes de présence de l'influence d'Ohrid, et de la fin du XVe – début du XVIe, en liaison avec „l'école de Kastoria”. Cette création artistique de l'époque mentionnée, est marquée par un complexe des circonstances des débats théologiques, ainsi que des interprétations eschatologiques, qui caractérise la vie religieuse de la Russie de Moscou au temps de Ivan le IIIe, avec lesquelles la Moldavie entre en contact sur la veuille des liaisons matrimoniale et politique établies avec la famille régnante de Moscou autours des années 80 du XVe siècles. Cette complexité des influences, venue du Sud et du Nord en Moldavie, a produit un nombre des solutions iconographiques tout a fait spéciales dans la peinture murale moldave.

Olimpija DRAGOUNI  
INSTITUT FÜR SLAWISTIK  
PHILOSOPHISCHE FAKULTÄT II  
HUMBOLDT UNIVERSITÄT ZU BERLIN

**THE ANIMAL SACRIFICE (KURBAN) IN  
CHRISTIAN AND ISLAMIC RELIGIOUS TEXTS  
FROM THE BALKANS AS MEANS OF INTER-FAITH  
COMMUNICATION AND DIVISION**

The tradition of animal sacrifice known as *kurban* (Arabic, then Turkish: *sacrifice*) is inherent to the tradition of South-East European peoples since pagan days, and is enrooted in pre-ottoman local Christianity (see: S. Bojanin, *Kurban pre kurbana: krvna žrtva na preosmanskom Balkanu*, [in:] Biljana SKIMIŠ, (ed.), *Krvna žrtva. Transformacije jednog rituala*, Beograd: Balkan Institut SANU 2008, pp.11-36.). However, it is also inherent to Islam which had (and still has) very strong influences in this region. Since the conquer of the Ottomans the Balkans were inhabited by populations of many faiths: various denominations of Christianity, Islam, and Judaism. All three of them, being Abrahamic religions, placed the concept of ritual sacrifice in the center of their dogma and ritual practice. *Kurban* therefore becomes a point of mutual reference: a similar, common practice which can bring up the aspect of commu-



nication, cooperation and looking for a common platform between the believers, or – following the logic of Freudian *narcissism of minor difference*, it can bring divisions.

The proposed paper would attempt at presenting examples of religious writings on *kurban* in a diachronic perspective, choosing a broad geographical and chronological range: from 19<sup>th</sup> century Macedonian Christian authors (Kiril Pejčinovikj and his *Ogledalo* from 1816) to Islamic scholars of 20<sup>th</sup> century Yugoslavia (Bosnia) (i.e. Husein Džozo and his collection of fatwas and qur’anic commentaries from 1960-1980s) in order to show the range of using *kurban* as a way of both inter-faith communication, and disunion between religions.

Taki FITI

Marica ANTOVSKA-MITEV

MACEDONIAN ACADEMY OF SCIENCES AND ARTS

## **INFORMATION AS AN ESSENTIAL RESOURCE IN THE ECONOMY**

Thousands and millions of people participate in the economic activity in each country, i.e. a huge number of economic entities. They produce thousands and millions of various goods and services which remain the subject of trade (buying and selling) inside, within the national economy, but also outside the national economy. This fact clearly indicates the extraordinary complexity of economic life. In order to continuously produce, exchange, distribute and use the diverse goods, services and factors of production, economic subjects must communicate with each other. In the economy, communication and information exchange among the huge number of participants in the economic activity takes place through the markets. Economists believe that the market is the most efficient known mechanism for allocation and the rational use of the limited (scarcity) resources available to modern societies. However, one of the key preconditions for efficient functioning of the markets is the information available to economic entities about the

goods, services and factors of production that are subject of buying and selling. However, there are imperfect and basically asymmetrical information on the markets. This paper explains why in conditions of existence of asymmetric information the markets are ineffective (badly functioning) and require the need for government regulation. The paper also explores the possible approaches to alleviate information asymmetries that exist in different types of markets, with particular reference to the role of ICT in the relativization of this type of market failure.

Victor A. FRIEDMAN

UNIVERSITY OF CHICAGO, LA TROBE UNIVERSITY,  
MACEDONIAN ACADEMY OF SCIENCES AND ARTS

**SPIRITUAL BALKANISMS: LANGUAGE  
CONTACT AND TRADITIONAL CULTURE  
IN SOUTHEASTERN EUROPE**

In this paper I shall investigate the tradition of spiritual communication in the Balkans as evidenced by the spiritual vocabulary of the Balkan languages. A primary example of such communication is the Macedonian term *hadžilak* (present, *mutatis mutandi* in all the Balkan languages). The bare meaning of the term is ‘pilgrimage’, and as such it entered Macedonian (and the other Balkan languages) from Turkish (ultimately from Arabic). As an institution, the meaning for Orthodox Christians was a pilgrimage to Jerusalem and thus equivalent to the Muslim pilgrimage to Mecca. The title *hadži* for both Christians and Muslims in the Balkans was a term of respect well into the twentieth century. To be sure, pilgrimage was and is widespread throughout the Christian world, and, indeed, it can be identified in spiritual practices in general in one form or another in many other places as well. Thus, for example, such journeys are practiced by adherents of Hinduism, Shintoism, and many other religions. Moreover, there

are practices in so-called animistic religions that are analogous. Nonetheless, the Balkan Orthodox *hadžilak* had a specific commonality with the Balkan Muslim equivalent. We can also note here the lexical item *kurban* literally ‘sacrifice’ — another Arabic word that arrived in the Balkans via a Turkish intermediary — has a Balkan significance that reflects spiritual communication across religions “boundaries”. In this paper, I shall elaborate on these terms and other lexical items that can serve as “revelatory moments” (in anthropological terms) concerning spiritual communication as a Balkan linguistic phenomenon.

Dragi GJORGĀEV

INSTITUTE OF NATIONAL HISTORY SKOPJE

Eyüp KUL

DEPARTMENT OF HISTORY

FACULTY OF SCIENCE AND LITERATURE

RECEP TAYYIP ERDOĐAN UNIVERSITY, RIZE

## **THE DERBENDCİS IN THE PROVINCE OF RUMELİ (IN THE BEGINNING OF THE 18<sup>TH</sup> CENTURY)**

The war which lasted for 16 years after the siege of Vienna in 1683 resulted in the Karlowitz Treaty. The Ottoman State suffered a great loss of land at the end of the long war. The Ottomans were working to identify the situation in the region following the peace agreement. One of these studies was determined by the *derbendci* villages in the Province of Rumeli. In this study, information will be given about the 10 *sanjaks* included in Province of Rumeli and 57 *kaza* related to these *sanjaks* and the recording work done in the three *nahiyes*. In the *kaza* and the *nahiye*, the *derbendci* villages and how many people in these villages are put forth in this study. Information will be given about the reasons for being a *derbend* as well as for *derbend* villages and officials

who have been abolished or relocated. In addition, the post-war situation of the derbend organization in the backward service class will be evaluated.

Aleksandra GJURKOVA

INSTITUTE OF MACEDONIAN LANGUAGE "KRSTE MISIRKOV"  
SS. CYRIL AND METHODIUS UNIVERSITY, SKOPJE

**LANGUAGE BORROWING AND DIALECT  
ELEMENTS IN THE SERMONS  
OF GRIGOR PRLICHEV**

Grigor Prlichev apart from being a poet, during his teaching in Macedonia was dedicated to writing and giving sermons and orations which were performed at the occasion of religious holidays, such as St. Clement, St. Cyril and Methodius and at the end of the study year in the schools. In the sermons Prlichev addressed different topics regarding the social life of the citizens of Ohrid, as well as questions concerning church issues.

In this article several sermons and their language characteristics are taken in regard. The aim is to establish the degree of usage of word loans from Turkish, Greek and Old Church Slavonic and also, to determine their semantic and lexical adaptation, as well as their function in the sermons. In our analysis we take in view also the usage of language elements from the dialect of Ohrid as an important feature of the sermons by Prlichev. Some important specifics of the sermons are marking of prosodic features in



the text, the liturgical elements, use of rhetorical questions and different types of addressing the audience as a strategy for establishing familiarity.

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***CORPORATIVO CORPUS IURIS: LA  
RÈGLEMENTATION JURIDIQUE DES SOCIÉTÉS  
DU XVIII-ÈME SIÈCLE À VOSKOPOJA***

Au XVIII-ème siècle, les sociétés commerciales de Voskopojà ont eu un développement tel qu'il était nécessaire de les réguler juridiquement. Au moins 14 sujets d'artisanat avaient accepté volontairement d'appliquer des règlements. Ces derniers sont connus par différents noms, dépendant de la composition multi-ethnique, multiculturelle et multilinguistique des populations de la ville: *vëllazëri* (al.), *shoqëri* (al.), *rufet* (pers.), *esnaf* (tr.), *fratalia* (rum.), *fraternitas*, *confraternitas* (lat.), *corporacijone* (it.), c'est-à-dire *droit des sociétés et des corporations*.

Dans les rapports de cette époque, nous pouvons discerner que Voskopojà (*Moscopolis*, *Moscopole*, *Voscopole*) était en train d'un *process de Venetisation*, en prenons comme exemple le développement industriel et syndical de Venise. Il faut préciser que Voskopojà avait des relations commerciales et culturelles étroites avec Venise. Dans ce contexte, nous pouvons dire que le droit des sociétés et surtout le droit syndical à Voskopojà a été codifié, car il était très important.

Selon quelques scientifiques, *l'histoire de Voskopoja est en fait liée avec l'histoire de ses corporations*. Ces règlements suivent la codification de l'humanisme européen via *ius statuendi (statuta et regulations civitas et ecclesias)*. L'existence des règlements des sociétés est acceptée comme un témoignage du début du développement industriel et de la pensée illuministe, de la naissance d'une nouvelle aristocratie différente de celle ottomane, connue comme *arhondia*.

Ce stade de développement de la ville est lié ainsi de sa extra-dépendance: 1. L'administration locale n'avait pas la compétence de percevoir les taxes, car la vile était sous la souveraineté de la mère de sultan (tr. *hass*). 2. Jusqu'à l'année 1776, Voskopoja n'avait pas de relations avec le Patriarche d'Istamboul, mais avec celui d'Ohrid. 3. La noblesse de la vile avait une liaison avec la Fraternité de la tombe du Christ à Jérusalem, ce qu'explique le fait que plusieurs prénoms des habitants de Voskopoja étaient précédés par le titre *haxhi (hadji)*.

Cette étude va traiter et approfondir le règlement des sociétés d'épiciers (1779), avec l'objectif de reconstruire l'ordre urbain et le niveau de la démocratie en vile.

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## **CULTURAL INTERACTIONS IN THE SOUTH SLAVIC MEDIEVAL FICTION TEXTS**

The translational fictional works of Slavic medieval literature developed on the base of the current dominant tendencies in the Old-Slavic literary system, and fit into the general cultural environment. Moreover, Old-Slavic fiction is represented by three thematic and etymological blocks: ancient, Eastern, and medieval. These are comprised of different compositions forged during several stages of the literary development, which represent various cultural-regional and religious traditions. Characteristic of South Slavic literature is a more active attitude toward the acceptance of Byzantine and Western-Latin literary tendencies, as in relation to the motif-layers, as well as in direction of the compositional-structural undertakings in the domain of the so-called frame-narrative. In such a way, the exchange and joining of literary connections and influences between the East and West is visible in the fictional texts.

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**LA TRADITION DE LA COMMUNICATION  
ORALE ET ÉCRITE CONTRE LE ROLE  
TRADITIONNEL DE LA FEMME DANS LES  
BALKANS: LA PRODUCTION LITTÉRAIRE  
ET L'ENGAGEMENT PERSONNEL  
DE DRAGOJLA JARNEVIĆ (1812-1875)  
ET DE MARIJA JURIĆ ZAGORKA (1873-1957)**

En employant les moyens traditionnels de la communication écrite ( romans, pièces de théâtre, pages autobiographiques, articles de journal) Dragojla Jarnević et Marija Jurić Zagorka nous parlent encore aujourd'hui de l'histoire et des personnages historiques de la Croatie qu'elles parfois presentent aux lecteurs par la vision le-gendaire de la tradition orale.

Dragojla a été engagé dans le contexte du mou-vement national croate (Ilirizam) de Ljudevit Gaj qui souhaitait l'intégration nationale des peuples slaves du Sud-Est européen. Zagorka, aidée par l'archevêque Strossmayer, avec ses romans historiques a apporté une véritable contribution à l'idéal de l'intégration nationale mais, comme correspondant de Vienne et de Budapest

pour le quotidien “Obzor” de Zagreb à partir de 1896, elle a été surtout l’expression du féminisme avant la lettre dans les Balkans.

Katica KULAVKOVA

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**THE GROTESQUE IMAGE  
OF THE WORLD IN THE CONTEXT  
OF THE BALKAN SHORT STORY**

The grotesque image of the world relates to the contemporary Balkan Short Story (short fiction), as well as to the Balkan folklore. The grotesque is a Balkan cultural and artistic constant (paradigm). A grotesque world produces a grotesque image/vision of the world. My interpretation here is focused on the Modern/Postmodern South-Slavic short story, especially on the basis of some Macedonian, Bulgarian, Serbian and Croatian examples (Dragi Mihajlovski, Zdravka Evtimova, Miodrag Bulatovic). These examples show the deep gap in the Balkan history, the existing “grotta” i.e. paradoxes (aporia, irrationality, tragicomedy) in the Balkan reality. The poetics of grotesque fiction is a poetics of bizarre reality, so unreal (so fantastic and deformed) that the mind/discourse tries to understand it by remaking it and making it possible at least in fiction.

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**SACRAL INFRASTRUCTURE AND  
COMMUNICATIONS IN SOUTHWESTERN  
THRACE IN THE 5<sup>TH</sup> CENTURY BC**

The paper offers an analysis of the ancient written sources about the ethno-political and religious-political situation in Southwestern Thrace – between the lower course of the rivers Strymon and Nestos and especially in the region of the Pangaeon Mountain (*Pınar Dağ* or *Kushnitsa*) in the 5th century BC in the context of two sets of events:

- Greco-Persian wars and the march of the Persian army of Xerxes through the Thracian territories;
- Athens' early colonization efforts in Southwestern Thrace.

The concepts of sacred, sacred infrastructure and sacral communication are defined.

It has been made an attempt to reconstruct the eventual sacral infrastructure of the region based on a system of sacred toposes and rituals registered by the ancient authors and specific forms of sacral communication among the lo-



cal Thracian tribes, dominated by the Edonoi.

It is suggested the hypothesis that the ethnonym of the Edonoi, similar to that of the Besoi from Satrai (according to Hdt. VII, 111), originally functioned as a priestly dynastic name with specific religious-political characteristics in the Pangaeian region and gradually incorporate local tribal formations under its contents.

Elica MANEVA

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**INFLUENCES BYZANTINES  
DANS LA PRODUCTION DE BIJOUX  
ET D'ARTEFACTS DE LA RÉGION DE SKOPJE**

Les moules de coulage pour bijoux, croix et une petite icône de l'aire de Skupi et de la forteresse de Skopje suscitent nombre de questions portant sur la production d'objets en métal de l'art appliqué de l'époque paléobyzantine jusqu'au bas Moyen Age dans cette région.

L'espace de la Macédoine a fait partie, des siècles durant, de l'Etat romain, puis d'une sphère d'influence culturelle byzantine marquante.

Le problème de l'importation relatif à la production locale est une énigme qui reste à élucider. La découverte de moules de coulage et leur qualité et diffusion soulèvent le problème lié aux artisans itinérants. Ils auraient offert non seulement des produits prêts, mais également des moules de fabrication, destinés vraisemblablement à la formation des artisans locaux sur les processus de travail techniques,

technologiques et organisationnels. En même temps, les influences culturelles et esthétiques sont évidentes, ainsi que certaines affinités particulières qui accompagnent leur adoption par la population locale.

La production d'artefacts en métal était plus ou moins sous le contrôle de l'état. Elle a été réglementée par des normes et des codes juridiques remontant à l'époque romaine, et sauvegardés au Moyen Age sous une forme adaptée.

Le livre diocésain (TO 'ΕΠΑΡΧΙΚΟΝ ΒΙΒΛΙΟΝ) du 10<sup>e</sup> siècle relate les prescriptions sur nombre de métiers, notamment sur ceux liés aux produits en métal.

Un article du Code de l'empereur Dushan, établi à Skopje en 1349, traite aussi du travail des orfèvres. Les noms de quelques orfèvres de Skopje et leur rang hiérarchique dans le cadre de ce métier datent de cette période-là.

Vitomir MITEVSKI

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## **BYZANTINE EPIC POEM ON DIGENES AKRITAS AND EPIC CYCLE ON KING MARKO**

There are many points of coincidence between Byzantine epic poem of Digenes Akritas and Macedonian epic cycle of King Marko that may be accepted as an evidence of influence from one or other side. The parallels are recognized on several levels: style, typical motifs and themes, description of the main heroes and specific heroic ideology. Now, the questions arise - where, when and how was realised this poetic contact?

The answer we find in some historical circumstances during the Middle Ages. It seems that the Byzantine poem was transferred from the eastern frontiers of the Byzantine Empire by Paulicians beginning with X century. *Digenes Akritas* was popular poem among the Paulicians in Armenia and Kapadokia and during their migrations from East to the Southern Balkan they have brought and spread it among the native Slavic speaking population in Macedonia and around.

Dragi MITREVSKI

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**TROAD AND THE CENTRAL BALKAN REGION,  
ACCORDING TO THE ARCHAEOLOGICAL  
EVIDENCE**

According to ancient written sources, the relations between some of the Azia Minor peoples (Dardanians, Maeonians, Mysians, Frigians) and the communities of the Central Balkans, such as the Dardanians, the Peonians, and Misians and Brigians ) are indisputable. But there are still a number of different assumptions arising from the different interpretation of the sources. Because of that, we still do not have a clear picture especially for the Balkan communities, their genesis, migrations, culture development and territory. Such a situation was mainly due to the lack of archaeological findings. But, in recent decades a series of new archaeological situations have been discovered in the Central Balkan region, especially in the historically proved Dardanian and Paionian territory. This enabled us to speak with great certainty about clearly defined cultures primarily of the Paionian and Dardanian communities, their estab-

lishment in the Balkans and the continuous development from the Late Bronze Age through the Iron Age up to their first political organizing.

According to the character and features of these cultures, it is increasingly evident that those authors, who considered Paeonians as migrants from Meonia (Asia Minor) in the time before the Trojan War, are right. Already during the Late Bronze Age Paeonians developed their powerful and recognizable culture on the territory where the ancient Macedonia will be established later.

On the other hand, the theories according to which the followers of the Trojan Dardans, after the Trojan War moved to the west are gaining weight. Some of them settled on the territory of Kosovo and South Morava, as the northernmost Central Balkan territory to which they could at that time reach a land route.

Nicolae Razvan MITU  
UNIVERSITY OF CRAIOVA

**THE ROLE OF MUSTAFA KEMAL  
IN THE UNIFICATION OF THE TURKISH  
NATIONAL RESISTANCE AT THE END OF WWI**

The official history of the Turkish Republic has traditionally interpreted as marking the beginning of the Turkish Liberation struggle. Groups of Turks, all over the country were struggling to liberate themselves and their nation just as soon as the Allied occupation began in late 1918. Mustafa Kemal's arrival at Samsun did mark an important change which saw the independent and isolated liberation groups brought together into a centralized resistance organisation which altered the very nature of the movement from resistance to a true liberation struggle which in a fairly short time achieved victory.

Jasmina MOJSIEVA-GUŠEVA

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**INTERCULTURAL DIALOGUE AS A BASE FOR  
BETTER COMMUNICATIONS IN SOUTHEAST  
EUROPE**

The various nations of Southeast Europe, ever since ancient times, have been in mutual communication and cooperation in all areas of cultural life (music, folklore, dance, literacy, literature, artistic expression, etc.). Today, this communication is even more intensified, considering the new technological, economic, social, and political conditions. Yet, it also is marked by certain difficulties associated with the expressed tendency to systematically identify the culture and cultural identity of all countries individually, or even to impose a new one, or to forbid the free identity expression of whole nations. All of this is done very diplomatically and hidden skilfully behind the alleged contemporary democratic values. But the only real reason of such tendencies is a better national position in globalizing processes. In so doing, the challenges of the new time and the fact that today more and more cultural entities of countries are not perfectly homogeneous, stable and immutable,



but that they are mixed, fluid, interconnected and directed to genuine common communication and support, are rarely taken into account.

In order to overcome such negative tendencies and to facilitate and intensify the mutual communication, in this paper, we propose to impose the form and principles of contemporary intercultural dialogue among the countries of Southeastern Europe, which are reflected in: understanding of the process of communication between different cultures; identifying challenges arising from differences of one's own perceptions; sharing common cultural values with the neighborhood; acquiring and developing knowledge, skills and attitudes that will increase the ability for intercultural communication and action that is contrary to the narrow nationalistic commitments that must be truly eradicated from this region.

Aleksandra NIKOLOSKA

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## **RELIGIOUS COMMUNICATIONS THROUGH VIA EGNATIA IN ROMAN TIMES**

Via Egnatia has been a road that connected people, goods and ideas over a great historical and geographical span, bringing the Italian peninsula, through the Balkans, closer to Asia Minor. Besides trade and the military, religious communications were also passing through. In this paper I am considering the case of dissemination of the Egyptian cults and the cult of Nemesis in Roman times by examining the archaeological material.

Along the route of Via Egnatia there are considerable testimonies to the cults of Isis and the Egyptian deities. Ohrid, the ancient Lychnidos, yielded some of the most interesting material, while there is also statuary from Nicea, near Bitola and Prilep. Although we do not have any proof of an official form of the cult in Lychnidos and the region of Bitola before the second century, there is a possibility that the private worship of the Egyptian cults took hold among the local population earlier, bearing in mind that Via Egnatia was a busy crossroads with important centres of the cult with long traditions lying along its route.

The cult of Nemesis on Via Egnatia was so far confirmed in Heracleia Lyncestis in connection to the theatre. Some new material was identified as belonging to the cult which additionally confirms its popularity in Heracleia, but also the way of dissemination from Asia Minor in these regions of Macedonia. Here we consider also the material from Stobi and Styberra aiding to the analysis of the spreading of the cult that had a rather different path.

Evalda PACI

AKADEMIA E STUDIMEVE ALBANOLOGJIKE TIRANË

**LES ANCIENS TEXTES ALBANAIS, TÉMOI-  
GNAGE D'UNE PARTICULIÈRE TRADITION  
ÉCRITE LITTÉRAIRE**

L'objet de cette exposé sont les anciens textes albanais et les circonstances de la naissance d'une tradition écrite qui concerne surtout les œuvres de caractère religieux et didactique; quelque aperçu synthétique sur des documents qui précèdent la publication du livre du Gjon Buzuku (1555): leur contenu et la destination particulière. L'appartenance des anciens textes albanais à une tradition de livres sacrés et destinés à une catégorie spécifique libraire connue en Europe; l'intérêt particulier des spécialistes des anciens textes et de la philologie des textes, surtout médiévaux; les anciens textes albanais dans des compte-rendu spécifiés et analysés par plusieurs spécialistes de l'histoire de la littérature albanaise.

Le contexte historique qui appuie la publication des œuvres plus importantes de la littérature écrite albanaise du XVIème siècle: Le Missel de Gjon Buzuku(1555); aussi le catéchisme et le Rituel Romain de Pietro Budi (1618-1621) et des autres compilations qui se rassemblent du point de

vue thématique; les difficultés à préciser certaines circonstances qui concernent la publication d'un livre d'heures et missel qui précède l'année de la naissance de la typographie Polyglotta; différents points de vue et interprétations des chercheurs de l'albanologie sur la compilation de ce livre complexe, mais très intéressant et important pour les recherches albanologiques. Les manuels religieux qui ont été publiés par la Congrégation de la Propagande et le caractère synthétique et didactique des ces œuvres. L'importance de la connaissance de ces compilations pour la tradition écrite littéraire en langue albanaise.

Anita PAOLICCHI

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**ELEMENTS OF CONTINUITY  
AND DISCONTINUITY IN THE ORTHODOX  
LITURGICAL VESSELS OF SOUTHEAST  
EUROPE**

My current doctoral research (“Holy reliquaries and tabernacles: a comparative analysis of the Orthodox silver vessels”) aims at a systematic categorization of the reliquaries produced in the Byzantine and Post-Byzantine world, considering their shapes and their evolution through the centuries, looking for similarities and differences within different areas of the Orthodoxy and with the reliquaries produced and used in Western Europe.

Secondly, the research gives great attention to the technical aspects of these artefacts and to their decoration, especially as regards the ones that witness the blending of different (Eastern and Western) visual elements. For those reasons, the Balkans – being geographically and culturally the meeting point between Latin West and Byzantium – are the centre of this research.

This research faces two major problems: firstly, Post-Byzantine art (and especially “minor arts”) has been

generally neglected by Western scholars; secondly, the “Balkan” bibliography of the late Communist era is often affected by the nationalistic propaganda which aimed at demonstrating the idealized existence of specific national styles, somehow overlooking or even denying the fact that, during the Middle Ages, Christian Orthodox sovereigns cooperated and reinforced their common confessional identity in opposition to the Turkish threat, therefore supporting the movement of people and objects across the national borders.

My presentation will focus on some liturgical objects (mainly reliquaries and *kivotia* belonging to Romanian and Bulgarian museums) which appear to be rather unusual compared to the most part of the objects produced at the same time in the rest of the peninsula (undoubtedly conservative in their shape and decoration).

My presentation will discuss those “exceptional” object in order to understand why innovative elements were adopted and how and why they could be accepted by quite conservative purchasers and donors without breaking tradition. I strongly believe that the analysis of the elements of discontinuity within a tradition is really useful to understand, by contrast, which are the strongpoints allowing its survival through the centuries.

Biljana RISTOVSKA-JOSIFOVSKA

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**ON THE ROAD OF ONE MIGRATION  
OF MACEDONIANS TOWARDS BULGARIA  
IN THE LATE 19TH CENTURY**

The focus of our current interest is the migration of the Macedonian population from Eastern part of Macedonia towards the region Tuzluk in Bulgaria in the second half of 19<sup>th</sup> century. The history of migration to Tuzluk can be followed since the end of the 19<sup>th</sup> century that is to say since the events around the end of the Russo–Ottoman war. As a result of the unsuccessful liberation activities in Macedonia, the Macedonian population moved towards the demarcation line and beyond, towards Bulgarian territory, in a number of refugee waves during long time. One part of the population that had fled returned to the abandoned villages, and one part settled permanently. This research covers the memories of descendants of the generations that originally settled in this region, as well as the documentation concerning their resettlement.



Luan STAROVA

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**EQREM BEY VLORA  
AND THE MACEDONIAN QUESTION**

The paper studies the standpoint of the Albanian polygraph Egrem Bey Vlora, a statesman in the Ottoman Empire and in the Albanian state in the period of the monarchy until the period of the Italian state, towards Macedonia and the Macedonians, in the first decade of the 20th century, elaborated in his book *Memories (I, II)*.

The author is studying the expressed opinions in the spirit of the Albanian and Macedonian alliances in the struggles for independence prior to the Balkan Wars and the fall of the Ottoman Empire.

The paper is considered in the spirit of the traditional Albanian solidarity in history: saving of the Jews on the territory of Albania, then, the situation with the many Italian soldiers after the capitulation in 1943, the positive attitude in the rescue and the protection of the convoys during the Civil War in Greece. That way, the approach of Eqrem Bey Vlora, who emphasizes the uniqueness of the Macedonian language and identity in the critical times, represents an example of a solidarity with the close neighbor.

Elizabeta ŠELEVA

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## **BALKANISM AS IMAGOLOGICAL CATEGORY IN SOUTH - EAST EUROPEAN LITERATURES**

It has been 20 years ago, since Maria Todorova, following the traces of Edward Said, proposed the newly coined seminal term *balkanism*, in her metahistorical book "Imagining the Balkans" (1997), therefore offering a valuable conceptual tool for further critical, socio-culturally grounded analysis and applied interpretation. Balkan is undoubtedly a pretty dynamic region and its broader perceptions create an important influence on its future development!

One should at least pay closer attention to the **symbolic geography** and the apparent, multicultural background of the very buildings, objects and sites (many of the surrounding churches, mosques, the city of Ohrid as such), that were (not accidentally) selected to be the location of our present conference.

On the other hand, Todorova's book once again proves the hidden, power mechanisms in the process of modelling the knowledge as always already positioned (sit-

uated) as a consequence of a certain, predetermined set of socio-cultural premises and precise ideological / domination interests.

There is no innocent view or representation, even in the so called hard core science or art!

So, one can also point at a notorious, yet rather neglected fact, that the knowledge on the Balkans has mostly been imported (delivered) from abroad! That the Balkans, as a rule has been citingly oriented, that the citation is the Balkans' destiny, taking into consideration that the Balkans, in a large number of domains appears to be a **perfect consumer** (in words of Svetlana Slapšak)! But, if we take into consideration the ancient times and history, we notice that Balkan on the contrary used to be a **ground zero** - starting point, or, literally a cradle – valuable in shaping and developing the very beginning European culture and arts.

Speaking of the specific Balkan self-perception and Balkan mutual perception(s) - a problem of **crypto - colonialism** appears as a dark side of the above mentioned, orientaling paradygm.

Namely, according to Svetlana Slapšak's notice: „There also exists a specific, **Balkan orientalism**, i.e. producion of representations for one's own purposes, originated in the invention of certain national literature(s).

While the West finds curiosity in the Orient(al), the Balkans feels it as a traumatic punkt, that enables building the new national identitties by appraising or denying the Orient(al)“.

Thus, almost by default, each declares and “nurtures” his / her own referential (and relational) Orient!

Răzvan THEODORESCU

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**LA TRADITION ÉTATIQUE  
DES PAYS ROUMAINS  
EN RELATION AVEC LES BALKANS**

La préservation de l'Etat pendant la Turcocratie fut un élément décisif de l'histoire roumaine. L'existence des cours princières de Curtea de Argeş, de Târgovişte et de Bucarest en Valachie, de Suceava et de Iassy en Moldavie, d'Alba Iulia en Transylvanie, et celle des Eglises orthodoxes valaque et moldave – en relation directe avec Byzance et ensuite avec le Patriarcat Postbyzantin de Stamboul – se déroulèrent à travers cinq siècles. L'essor des dynasties au Moyen Age et à l'âge prémoderne – l'époque phanariote y compris – fut amplement illustré par chroniques, architectures, peintures murales, et comporta relations avec les anciennes dynasties balkanique et avec leurs successeurs (relations avec les souverains bulgares de Târnovo et de Vidin, avec les Nemanja et le Branković serbes, avec les Cantacuzènes constantinopolitains).

Stanislava-Stasha TOFOSKA

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**SIMILARITIES AND DIFFERENCES  
IN SEMANTIC DERIVATION WITH PREFIXES  
IN THE SLAVIC LANGUAGES OF SOUTHEAST  
EUROPE (TRADITION VERSUS INDIVIDUAL  
DEVELOPMENT)**

The subject of analysis in this paper is the status of the prefixes in the semantic derivation of verbs in several South Slavic languages: Macedonian, Bulgarian, Serbian and Croatian. The prefixes have several meanings which they express in combination with different semantic classes of verbs. The etymologically primary meanings of the prefixes are spatial and same in all Slavic languages due to the common origin (the Old Church Slavonic language). Other meanings have been derived from the primary spatial meaning and usually the first direction of derivation is in the temporal domain, which is similar in all above mentioned languages. But, as a result of special conditions in the individual development of each of the languages, on the synchronic plan there are differences in the use of the prefixes with different semantic classes of verbs and changes in the hierarchy of their meanings.

Thus, while in other Slavic languages the tradition is followed more consistently, in contemporary Macedonian, more changes and innovations are observed. This is understandable as it is the language which is spoken in multilingual and multicultural environment, hence it was necessary to develop clearer and more transparent indicators of one meaning

Zuzana TOPOLINJSKA

Marjan MARKOVIKJ

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**THE IMPACT OF MULTILINGUAL  
ENVIRONMENT ON THE SEMANTIC AND  
FORMAL STRUCTURE  
OF THE LANGUAGES IN CONTACT**

Languages have two procedures enabling them to adapt to the changing world trying to reflect our conceptualization of that world. Those two procedures are lexicalization (producing of new lexemes for new generic concepts) and grammaticalization (formation of transparent markers for selected semantic categories enabling successful communication).

In this paper we will defend the thesis that enlarging of the extent of grammaticalization in Balkan languages is mainly caused by the multilingual and multicultural environment and their constant need of adaptation to enable successful communication among speakers. In the subsequent text we will present the semantic structure of the two categories (modality in verbal system and definiteness in nominal system) and their formal exponents in Macedonian and other Balkan languages. We will also try to compare those mechanisms to the mechanisms of the languages with similar typology.

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INSTITUT D'ETUDES SUD-EST EUROPÉENNES DE BUCAREST

## **CIORAN L'ICONOCLASTE ET LA CULTURE ROUMAINE DE L'ENTRE-DEUX-GUERRES**

Les écrits de la période roumaine d'Emile Cioran apparaissent dans le paysage culturel des années 1930 comme une entreprise iconoclaste et originale qui préfigure son œuvre française. Il y a, néanmoins, comme une sorte de « santé », une assurance « conservatrice » et créatrice de la culture roumaine des années 1930, dans ses différents aspects, qui se méfient de Cioran. A la lumière des quelques certitudes majeures sur lesquels elle s'appuyait – la Grande Roumanie comme couronnement d'une longue histoire, l'enracinement identitaire dans une culture paysanne immémoriale, l'importance de la préhistoire, de Byzance et des Balkans comme horizon historique, l'orthodoxie comme horizon spirituel, etc. – les mises en cause qu'opère Cioran du panthéon et des mythes nationaux, son désespoir et ses imprécations ne peuvent ni être intégrées dans l'édifice de la culture nationale, ni secouer celui-ci.



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**TRADITION IN COMMUNICATION  
AND IN THE SPIRITUAL CULTURE  
OF SOUTHEAST EUROPE**

In the ancient world, primarily Greek, and in the case of the South Slavs in the choice of the name of the child, two factors were important: - the name should predict what the child will become and that it will be morally committed to it – the given name should be linked to the family origine, i.e. to the name of the father, or the name of the mother. The author will interpret the two names, two heroes from the two very close traditions, the name of Heracles, the Hellenic hero, and the name of Marko Kraljević, a medieval Serbian hero, by means of etymological and philological analysis.