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GLOBAL SOCIAL, POLITICAL AND CULTURAL PROCESSES

BOOK OF ABSTRACTS

THE GREEK INDIGNANT CITIZENS MOVEMENT (ΑΓΑΝΑΚΤΙΣΜΕΝΟΙ) AS A TRANSNATIONAL PHENOMENON

In 2010s Greece faced a serious financial and economic crisis, which inevitably led to a political and social crisis as well. Given the country's traditionally strong protest movement, it is not surprising that the strict neoliberal austerity measures caused significant and vocal public outrage. Protests raged in Greece all throughout the “Memorandum era”.

The majority of public protests were organized “from above”, by political parties or unions. Quite a few, however, were organized from “below”, by citizen activist who used social media and other new platforms for setting up protests. Both the “Δεν πληρώνω” (“I don’t pay”) and the “Αγανακτισμένοι” (“Indignant Citizens”) movements organized their actions in this way.

The Indignant Citizens Movement came into existence in May 2011 on social media, primarily on Facebook (the month itself referred to sometimes as Facebook May), and was active until August of the same year. The fact that the movement was organized through social media made it transnational from the very beginning, encompassing millions of citizens in many European countries. The first protests took place in Spain (“Indignados”), and barely a few days later the Αγανακτισμένοι were protesting in Greece. The movement was also active in Cyprus, France and several other European countries.

The Indignant Citizens Movement was one of several protest movements of this kind active at the time, the Occupy Movement and the Arab Spring being probably the most prominent among them. All those movements share a number of similarities, though retaining certain features specific to each one of them.

Both the organizational model and the demands the Indignant Citizens made were transnational in nature, though the general demands were supplemented by country-specific ones in each case. The protests in the countries facing the debt crisis and the demand for strict austerity policies in exchange for massive loans from the EU and the IMF (Greece, Spain, Portugal, Ireland) shared the economic agenda. The protestors demanded the end of austerity policies, employment, lower taxes etc. The demands were accompanied by sharp criticism of the political elites and the financial institutions responsible for the social and economic collapse. In Greece the protests became a way for the citizens to express their disappointment in the elected officials and their chosen course of action when faced with the debt crisis, the general fatigue caused by the ineffectiveness of the long-standing two-party system which was clearly unable to rise to the contemporary challenges.

The Indignant Citizens Movement was also targeting the transnational financial, economic and political institutes. One of the popular slogan during mass protests in Athens which united tens of thousands of Greek citizens was “We will only leave after you leave”, meaning that the protests will continue until a new government is elected and rejects the loan agreement with European creditors and IMF. Similar critical attitude towards transnational institutions was heard in other “troubled” countries of the eurozone facing similar debt issues.

This presentation explores the Indignant Citizens Movement both as a specifically Greek phenomenon and as a part of wider anti-austerity public movement which emerged in the early 2010s in several European countries.

BOGOMILS AND CATHARS: NETWORKS, DIVERSITY AND EXCHANGING OF IDEAS

The Bogomils and Cathars were identified as medieval movements with a dualist religious orientation. Despite their geographical separation and distinct origins, the two groups, according to relevant source material, shared similar beliefs and practices. These similarities may have been influenced by the exchange of ideas across regions through trade, travel, and religious networks. This article aims to examine their common beliefs and practices, including dualism, the rejection of certain attributes of Orthodox Christianity, and radical forms of asceticism.

Differences between the two groups will also be considered, particularly in terms of their historical contexts and organizational structures within the framework of their *castra haereticorum*. Many scholars suggest that the networks facilitating the exchange of ideas were a consequence of trade interactions, individuals who transmitted dualist doctrines and reinforced ideological connections, and even the Crusades, which may have drawn inspiration from these alternative ideas as they passed through Byzantium on their way to Jerusalem.

The Latin source material is especially important for reconstructing the historical narrative and much of it will be incorporated into the discussion to support arguments and hypotheses concerning this topic.

Nonetheless, the prevailing impression is that both movements were authentic in a literary and cultural sense, as they emerged and developed under specific political, cultural, and economic circumstances among populations with distinct mentalities. The participants in these movements were among the first dissidents to act as opposition to the mainstream Church.

Marica Antovska-Mitev

Tatjana Drangovska

THE CIRCULAR ECONOMY IN NORTH MACEDONIA: INSIGHTS FROM SURVEYS AND CASE STUDIES

The dominance of the linear economic model, combined with rising global consumption and world population has led to the overexploitation of natural resources and severe environmental consequences. These global challenges have sparked increased awareness of the urgent need to transition toward a circular economy as a more sustainable alternative to the traditional model of production and consumption. However, this transition is a complex process that requires the active involvement of multiple stakeholders. This study focuses on two key stakeholders in the shift from a linear to a circular economic model: the business sector and academia (universities). The business sector plays a critical role in accelerating this transformation through the adoption of innovative technologies, development of circular business models and practices, improved resource efficiency, and the creation of green jobs. Universities, on the other hand, contribute by fostering the transition through curricular integration, research initiatives, and community engagement that promote circular economy principles. The study explores the opportunities and challenges related to the implementation of circular economy practices within the national business sector and assesses the level of awareness and understanding of the concept among university students in North Macedonia. The analysis is based on original survey data collected from 45 companies across various industries and over 300 students from multiple universities in the country. Additionally, the paper includes several case studies showcasing the practical application of circular economy principles in North Macedonia. By conducting this research, the aim is to generate valuable insights for business leaders, policymakers, and researchers working toward the development of a circular-oriented society.

Keywords: Circular economy, North Macedonia, sustainable development, business sector, higher education, survey research, case studies

L' OEUVRE D'ELENA GJIKI (DORA D'ISTRIAS) COMME TRANSMISSION CULTURELLE DANS L'EUROPE DU SUD-EST

Cet article vise à éclairer certains aspects de la transmission culturelle et interculturelle dans la littérature dans les œuvres d'Elena Gjika (Dora D'Istrias), une personnalité extraordinaire du XIX^e siècle, dont les activités relient la culture albanaise aux cultures sœurs européennes. Le XIX^e siècle est le siècle de la construction des identités ethniques dans les Balkans comme paradigme pour comprendre les Balkans d'aujourd'hui. Cette construction identitaire signifie essentiellement l'organisation de mouvements intellectuels qui élaborent leurs programmes nationaux de libération du long règne de l'Empire ottoman. Dans ce contexte, la présence d'Elena Gjika (Dora D'Istria) dans le Romantisme national albanais est particulière et extraordinaire, conférant à ce mouvement intellectuel une dimension internationale, interculturelle et de genre. De la bibliographie vaste et diversifiée de D'Istria, nous avons retenu deux ouvrages pour cet article, notamment : *La Nationalité albanaise d'après les chants populaires*, *Des Femmes*, Vol. 1 : *Par une Femme*. Étant une combattante indomptable pour la liberté des peuples gouvernés et ayant simultanément des vues libérales et anti-monarchistes, elle construit et défend le concept des droits de ces nations balkaniques en arguant de ces idées avec les traditions populaires, les littératures populaires qui parlent du caractère national et les traditions épris de liberté des peuples des Balkans. Les œuvres mentionnées ci-dessus portent en elles à la fois un héritage et une transmission dans le temps et dans l'espace. En fait, l'essentiel de l'activité de D'Istria est la recherche, l'éclairage et l'hommage au patrimoine culturel albanais, mais pas seulement albanais, plaçant cet héritage ancien, antique et balkanique dans les fondements de ses idées politiques et sociales progressistes. Cet article est un aperçu de l'activité d'Elena Gjika dans la perspective actuelle. Du point de vue actuel des Balkans complexes en termes de questions ethno-sociales ainsi que du point de vue féminin d'un niveau d'égalité beaucoup plus élevé, mais néanmoins pensé par des visionnaires intellectuels depuis le XIX^e siècle. L'intellect visionnaire d'Elena Gjika reste actuel et inspirant pour les générations qui nous succéderont.

Mots-clés : Dora D'Istria, interculture, patrimoine, identité, ethno-culture ;

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Petya Assenova

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À LA RECHERCHE DE DIVERSITÉ ET D'UNITÉ DANS LA STRUCTURATION SÉMANTIQUE DU LEXIQUE BALKANIQUE COMMUN

L'exposé porte plus précisément sur un petit fragment du lexique balkanique commun, notamment sur celui d'origine slave.

Étant donné l'ampleur du lexique commun dans les langues qui forment l'Union linguistique balkanique (Sprachbund d'après Trubetzkoy 1928: 17-18), nous nous limiterons aux langues littéraires dont la codification se situe entre la moitié du XVIIIe s. et le début du XIXe s. et, par conséquent, aux lexèmes communs qui s'y sont affirmés de longue date.

La source de notre corpus est Le dictionnaire du lexique balkanique commun dans les langues littéraires (Асенова, Дерез 2021) qui s'appuie sur les dictionnaires explicatifs édités par les Académies des sciences des pays balkaniques respectifs.

Ce dictionnaire contient 544 articles où les turcismes (d'origine persane, arabe ou proprement turque) prédominent (approximativement 52%), suivis par les grécismes (83 lexèmes) et les mots slaves empruntés en albanais et en roumain, mais non pas en grec (56 lexèmes).

Notre objectif concerne les lexèmes d'origine slave qui sont répendus aussi en grec (au total 23). Parmi eux, se détachent des slavismes, que l'on pourrait qualifier d'archaïques à cause de leur traits phonétiques proto-slaves et vieux-bulgares, tels que : l'absence de métathèse des consonnes liquides, par ex. *gard- (*gord-), *balt-; le maintien du ā proto-slave en tant que a (sita); la prononciation large du v.-bulg. ѡ (αστράχα), la transition du v.-bulg. ы et ѣ en u (βεδούρα) ou à cause de leur attestation ancienne (ζακόνι).

Les balkanismes lexicaux d'origine slave relèvent des fragments suivants du modèle de monde :

1. Monde extérieur

- nature (animaux ex. видра, къркалец, пъстърва, гушер et végétation ex. вишна, пелин, рогоз);
- paysage (ex. блато, вир, грамада, чука);

2. Monde intérieur

- maison (ex. *gard-, стряха) et ustensiles (ex. ведро, сито);

3. L'homme

- parties du corps (ex. глава, кост);

- société (закон) et caractéristiques de la personnalité (ex. воевода, курва, прост);
- mythologie (ex. вампир, върколак).

L'aspect dans lequel nous analysons le lexique balkanique commun nous conduit à la conclusion que « dans les Balkans, l'identité existe dans les différences, alors que « l'unicité rayonne dans le différent » („на Балканах одинаковое существует в различиях, а единственное иррадирует в разное“). « La généralité n'existe que sur la base de différent. » („Общность существует только на основе разного”) (Цивьян 2005: 68, 70).

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Ирина Бабамова

АМБАСАДОРСКИ КУЛТУРЕН ТРАНСФЕР

Истражувањето го опфаќа културниот аспект на амбасадорската дејност пред сè на проф. д-р Лилјана Тодорова (амбасадор на СФРЈ во земји на Западна Африка: Гвинеја, Гвинеја Бисао и Сиера Леоне во периодот 1986-1990 и прва Македонка-амбасадор) и Ацо Шопов (амбасадор на СФРЈ во Сенегал). Лилјана Тодорова, како професор по француска книжевност и одличен познавач на францускиот јазик проникнува во книжевноста на француски јазик на најзначајните писатели и дела од Западна Африка, научно ја интерпретира и ја претставува во својата книга Панорама на франкофонските литератури (Скопје, Матица македонска, 2002). Шопов пак, поет и амбасадор, внесува елементи на културата на народите во Сенегал во својата поезија на македонски јазик и го преведува Леополд Седар Сенгор на македонски јазик остварувајќи, преку својот превод, културен трансфер во вистинска смисла на зборот. Целта на трудот е да се фрли светлина на улогата на културен план на овие двајца амбасадори, Македонци, во периодот на втората половина на XX век.

NARODNA ODBRANA: A RADICAL RIGHT-WING INTEGRAL-YUGOSLAV
ORGANIZATION, 1921-1941

In 1921, the Narodna Odbrana (National Defense) organization was founded in the newly-fledged Kingdom of Serbs, Croats and Slovenes (Yugoslavia after 1929) with the aim of reviving the tradition of the 1908 Narodna Odbrana from Serbia established as an expression of public outrage on account of Austria-Hungary's annexation of Bosnia and Herzegovina. The original Narodna Odbrana was formed for the purpose of enlisting volunteers for a war with Austria-Hungary. After the Serbian government had backed down in a diplomatic crisis before the mighty Habsburg neighbor, the organization turned towards educational and cultural activities to bolster the national resilience of the Serbs in Austria-Hungary. Its irredentist profile featured prominently in the ultimatum that Vienna issued to Serbia after the assassination of Franz Ferdinand in Sarajevo in 1914. Soon, many of its members were compelled to take up arms in the battles against the Habsburg armies. After the national unification in Yugoslavia had been achieved, the revamped Narodna Odbrana set itself the goal to protect the people from foreign enemies and internal anti-state, destructive political forces, especially communists and separatists of different persuasions, by promoting national unity and fostering "spiritual and physical qualities" conducive to the sense of national solidarity. Following the introduction of King Alexander's dictatorship, Narodna Odbrana was a staunch proponent of integral Yugoslavism, the notion that Serbs, Croats and Slovenes were one and the same people, and supported the new regime. It became a platform, especially through the pages of its homonymous journal, for airing the radical right-wing ideas, to which a number of prominent extreme right-wing intellectuals contributed regularly. On the other hand, Narodna Odbrana featured as something of a paramilitary organization, especially through its overlap in membership with the Chetniks organization, an association of pre-1914 paramilitary veterans who had engaged in the fighting in the Ottoman Macedonia. As such, it was a radicalizing force on the tumultuous political scene in Yugoslavia, which largely turned against the Regency government following the assassination of King Alexander in 1934. This emerged most clearly in the backing for the Serbian Orthodox Church in its struggle against the conclusion of a concordat with the Vatican in 1937 and the support for the military coup d'état in March 1941.

THE ISSUE OF ROMANIAN SCHOOLS IN ALBANIA (1924-1927)

The issue of Romanian schools in Albania represents an essential dimension of the cultural and diplomatic relations between Romania and Albania during the interwar period. Although Romania officially established diplomatic relations with Albania in 1913, the turbulent period of World War I interrupted these relations until they were formally resumed in 1925. During this period, a few Romanian schools continued to operate in Albania, administered by the Service of Romanian Schools and Churches in the Balkan Peninsula, under the Romanian Ministry of Public Instruction. These educational institutions were essential for the local Aromanian community, which, despite the shifting political context, maintained a strong connection to its Romanian cultural identity.

Romania's diplomatic relationship with Albania reflected not only a collaboration in the political sphere but also a cultural and identity-based responsibility that the Romanian state assumed toward the Aromanian community in the Balkans. Especially after 1925, Romania sought to support the Aromanian minority in Albania through education and religion to counter the cultural and political assimilation pressures from the Albanian government and other Balkan influences. The reopening of Romanian schools in Albania, following the period in which they had been closed due to the war, was a complex process, influenced by the local political context and the evolving idea of the national state in the Balkans.

The years 1924-1927 mark a crucial phase in the evolution of Romanian schools in Albania. After the end of the Great War and the recognition of Albania's independence, the Albanian government took steps to nationalize educational institutions, including schools belonging to national minorities. To understand the reasons behind this decision, it is necessary to analyze Albania's internal dynamics during this period: a young country in the process of consolidating its national identity, where nationalizing education was seen as a way to ensure citizens' loyalty to the Albanian state. In this context, the Albanian government imposed restrictions on private educational institutions, leading to the nationalization of Romanian schools in the following years.

During this period, Romania sought to negotiate the maintenance of educational autonomy for Romanian schools as a symbol of continuity and cultural connection with the Aromanian minority. Documents from the Archive of the Ministry of Foreign Affairs – Fund 71 Albania/Relations with Romania (1925-1944) and Athanasie Cazana Fund – detail the sustained diplomatic efforts to preserve the Romanian cultural presence in Aromanian schools and churches in Albania.

Romanian schools and churches in Albania, as well as in other parts of the Balkans, served as hubs of Aromanian identity. At the beginning of the 20th century, the Aromanian community had a strong cultural presence in the southern Balkans, administering 113 elementary schools, 6 high schools, and numerous churches where services were held in Aromanian. The establishment of these educational and religious institutions underscores the active support of the Romanian state in preserving Aromanian cultural identity.

A key moment was the "Congress of Aromanian Communities" within the Ottoman Empire, held in Bitola between July 10-12, 1910, which established the principles of the central Committee for Aromanian schools and churches. This organizational structure was meant to protect and manage the resources needed for the preservation of the Aromanian language and culture. Representatives of communities from cultural centers such as Bitola, Thessaloniki, Veria, and others actively participated in maintaining the unity of the Aromanian community through education and religion, two fundamental instruments for the survival of a minority identity in a nationalizing environment.

In Albania, the first Aromanian schools, offering instruction in Romanian, appeared in the late 19th century, staffed by teachers trained in Romania. Around the same time, the first Romanian Orthodox church was established, where the Aromanian patriot Haralambie Balamaci served. This period of cultural growth continued until the establishment of the communist regime in the 1940s and was a period of active cultural interest by the Romanian state towards Aromanian communities in all Balkan countries. Despite the efforts of nationalization and integration measures imposed by the Albanian government, the Romanian state continued to support the Aromanian community through diplomacy and cultural and religious institutions.

After Albania's independence was recognized, the status of Romanian schools in the country became increasingly uncertain. Although these institutions enjoyed autonomy and a clear status during Ottoman rule, after 1918, the pressure exerted by Balkan governments to assimilate minorities created problems for the Romanian communities. The central question of this research concerns the role of Romanian schools in bilateral relations between Romania and Albania and the extent to which these educational institutions held diplomatic and political significance for Romania.

In conclusion, the issue of Romanian schools in Albania between 1924 and 1927 reflects Romania's attempt to keep the cultural identity of the Aromanian minority alive in a regional context of increasing nationalization pressures and control over private institutions. These institutions represent an important part of the history of bilateral relations between the two countries and a symbol of Romanian cultural solidarity in the face of the political challenges of the era.

Anna Batzeli

UTILIZATION OF DIGITAL ARCHIVES AND COLLECTIONS AND OF DIGITAL HUMANITIES METHODOLOGIES IN HISTORICAL RESEARCH: A CASE-STUDY FROM BALKAN HISTORY

Aim of the proposed presentation is to discuss the outcomes and the outputs of a research study conducted on the Serbo-Bulgarian War of 1885-1886, with the utilization of digital repositories and the application of digital humanities research methodologies. The recent COVID-19 pandemic has highlighted the need to boost digitalization of historical documents and records, to ensure accessibility of researchers and dissemination. Additionally, digitalization of historical archives is of paramount importance for their preservation. During the implementation of the current research project, digital collections (historical archives, newspapers, photographs, paintings and maps) of the Bulgarian State Archives, the Greek Parliament Library, the European Digital Library (Europeana) and the National Library of Serbia were utilized. These open-access collections enabled researchers to develop a more comprehensive understanding of the Serbian-Bulgarian War of 1885-1886 and to acquire information from different resources and stakeholders. At the same time, digital humanities research methodologies were applied. While these tools facilitated research and, even, generated new perceptions and views of the historical events, they had limitations, that researchers kept in mind while applying them (indicatively the lurking risk of digital noise, the inability to apply optical character recognition (OCR) tool to jpeg files, etc.). Nevertheless, in current era, digitalization and visualisation are integral part of the research process and historians can take into advantage the options they offer to advance and communicate their work.

FOOD TRADE ACCORDING TO THE CITY STATUTES OF ISTRIA AND DALMATIA (13-15TH CENTURIES)

City statutes manage to cover different aspects of community life with their regulations. Food trade is one of them. It makes no difference whether the city has a larger or a smaller population, whether it is a port or is entirely in land, whether it is under the influence of one political entity or another, whether it is a major manufacturing center or not, the supply of food to its inhabitants was of paramount concern to the city authorities. To this end, city statutes include provisions that encourage the production and/or import of those foodstuffs that are in short supply – usually cereals, for the area concerned. The export of food products, even those that are relatively abundant, is prohibited or a permit scheme is imposed to make it happen. At the same time, imports of food and beverages that are produced in sufficient quantity locally are prohibited or allowed only in cases of extreme necessity. Almost everywhere meat, wine and olives are included in this group. The conclusion that emerges is that the urban economy is highly protectionist towards local producers and the authorities are concerned about the sustainable development of the city. Bread, meat, wine and olives are the staple of the population's diet in the area, the demand for them in the market is high, and therefore there are many city statutes that seek to cover all possible cases. Fish also plays an important role in feeding the population, and rules on fishing are therefore detailed in the city statutes. For all the towns along the Adriatic coast, the extraction of salt by evaporation of sea water is an important branch of the economy and often a major source of income. In the salt trade, the strongest interference came from one of the great powers in the area, Venice, which used its political supremacy to control the production and sale of this valuable raw product. Fruits, vegetables and honey were not particularly important for the urban economy. Regulations on their production and sale do exist, but are significantly fewer in number compared to the regulations on other basic food products. It can be assumed that their sale was arranged by customary law, which may explain the absence of these products in some of the urban statutes under consideration. The regulation of the spice trade is the least affected by the city statutes. It is not difficult to imagine why this is the case – spices were mainly imported and, although they added

QUADRILATERUL (SOUTH DOBROGEA) AND ROMANIAN-BULGARIAN RELATIONS IN THE INTERWAR PERIOD. BALKAN CONNECTIONS

Dobrogea Nouă, Dobrogea de Sud or Cadrilater, these are the names under which the southern part of the territory between the Danube and the Black Sea was known, an area that has been, for centuries, at the crossroads of trade routes and the interests of neighboring powers. The province was characterized as an "appendage of Asia, transplanted to Southeast Europe, which opened the steppe gate, as described by Alberto Basciani (Basciani 2001) As noted by historian Cătălin Negoită (Cătălin Negoită 2008) from my student days, precisely because of the extremely fragmented information I had. The moment of the incorporation of this territory into the Romanian state was almost overlooked, as if our historians were embarrassed to mention this episode. Even the Balkan wars were not treated extensively before 1989, so the history textbooks were content to record succinctly: the name of Quadrilater, became part of the Romanian state ». Even more concise was the information about the loss of the province: "Following the signing, on September 7, 1940, of the Treaty of Craiova, Romania ceded to Bulgaria southern Dobrogea, known as the Quadrilater." All the more so, as if the historians were in a hurry to conclude a subject that did not honor Romania"

Key Words: Dobrogea, Quadrilater, 1940, Treaty of Craiova, Bulgarian revisionism

Vera Bitrakova Grozdanova

LES RELATIONS ÉCONOMIQUES ET CULTURELLES ENTRE LA MACÉDOINE ANTIQUE ET L'ÉGYPTE

Le monde de l'Antiquité a toujours communiqué et collaboré dans nombre de domaines de la vie et de l'existence. Cela se manifeste notamment entre les populations gravitant vers la Méditerranée. Nous allons examiner les relations entre les peuples de Macédoine et ceux de la côte africaine. Ces contacts sont visibles dans le domaine économique, à travers les biens importés, les croyances et les coutumes.

Silvana Blaževska, Goce Pavlovski, Dimitar Nikolovski

STOBI AND THE EAST. CULTURAL INTERACTIONS

Located at the crossroad of major roads and trade routes, the ancient city of Stobi was exposed to influences and cultural interconnections to both East and West, reflected in the architecture, arts and crafts. This paper will discuss influences and cultural interactions between Stobi and Eastern Mediterranean centers throughout the Roman and Late Antique Periods.

ON THREE TYPES OF LANGUAGE CONTACTS AND CONVERGENCE AREAS IN THE BALKANS

This paper presents an overview of the three types of structural convergence features within the so-called Balkan Sprachbund or Balkan Linguistic Area (BLA), viz. contact-induced morphosyntactic, phonological and lexical features, as observed from a geolinguistic and socio-historical points of view.

The morphosyntactic layer of the BLA includes the traditionally defined common areal features, the so-called Balkanisms, such as the postpositive article, case syncretism, loss of the infinitive, habeo-perfects, volo-futures, and the reduplication of object pronouns, which spread to various extents across all languages of the BLA (Lindstedt 2000). The phonological layer is more locally restricted, and in addition to features like mid-to-high central vowel (in Albanian, Balkan Romance and part of Balkan Slavic), the emergence of consonant clusters with a nasal and a homorganic stop (in Albanian, Greek and parts of Balkan Romance), etc., it is reflected in different kinds of phonological systems overall (as per Stanišić 2003) or smaller, mid-sized convergence zones (cf. Božović 2016), cutting across the Balkan languages. Next to these, a third layer of common areal features consists of lexical items and features like various strata of loanwords (Božović 2017), derivational suffixes, discourse particles and other ERIC material ('essentially rooted in conversation', a term by Friedman and Joseph 2014).

Observing these three structural layers of Balkanisms in a geolinguistic perspective, in this paper we analyse their specific areal diffusion, in order to situate it within the particular sociolinguistic milieu of the different historical strata to which these linguistic interferences belong. We argue that these three convergence layers are spread differently across the Balkan languages due to their different stratal origins and the different situational contexts of the language contacts which produced them. In this way, we define three types of language contacts in the Balkans, resulting from the substratum, adstratum and superstratum interferences, as well as three types of convergence areas, viz. 'intensive', 'extensive' (cf. also

Schaller 1997), and lexical, in what is traditionally perceived as a single linguistic area, i.e. the BLA.

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Régis DARQUES

LA CRISE GRECQUE N'A PAS EU LIEU

La *crise grecque* appartient-elle au passé? Nous proposons un débat contradictoire, mais convergent, de diagnostic et d'analyse des mutations qui ont affecté et continuent d'impacter la Grèce depuis la grande crise de 2008. Ces interventions synthétiseront les résultats de la recherche qui a conduit à la publication de l'ouvrage collectif *The Geography of Greece. Managing Crises and Building Resilience* (Springer 2024).

1-Pour Guy Burgel, la crise a été un désastre, traduction de l'incurie gouvernementale et de l'insouciance sociale. A cet égard, la saga grecque est démonstrative. Elle apparaît à la croisée de trois logiques autonomes : une crise de la société, une crise de l'Etat, une crise de l'Europe. Pendant un peu moins de deux siècles de son histoire contemporaine, c'est aux initiatives de la société, individus et groupes unis par de fortes solidarités familiales, qu'a été échue la responsabilité principale de bâtir les fondements matériels et spirituels de la nation. Cet "autoportage" du social est désormais un système épuisé. La société grecque est-elle pour autant prête à une refondation, à accepter la création d'une "chose publique"?

2-Pour Régis Darques, la *crise* s'est révélée bien plus profonde et multiforme que supposé. Certains diront, à grands renforts d'indicateurs économiques et financiers "positifs", que le pays s'est normalisé. Toutefois, une analyse statistique des données structurelles indique une incapacité à renouer avec la prospérité et à rejoindre une trajectoire classique de développement. Quelques graphiques et cartes permettront de mesurer l'ampleur des enjeux du redressement et illustreront les difficultés auxquelles le pays doit faire face actuellement.

THE ARBËRESHË DIASPORA AND THE SEARCH FOR AN ALBANIAN POLITICAL PROGRAM

The role played in the shaping of the Albanian identity by the *Arbëreshë* colonies that in the early modern age had settled in the southern regions of the Italian peninsula is widely recognized. At the turn of the 18th and 19th centuries, the representatives of the *Arbëreshë* diaspora gave a fundamental impetus to the development of the language and literature of what they melancholically called their motherland, to the promotion of its customs and traditions, and to the reconstruction of its history. However, the lack of contact with the rest of the Albanian world prevented them from developing any reflection on the political situation in the territories situated on the other side of the Adriatic and Ionian Seas. Change did not come until the last decades of the 19th century, that is, until the accomplishment of the Italian *Risorgimento* and the beginning of the Albanian *Rilindja*. As a result, *Arbëreshë* intellectuals and notables began to establish relations with their Albanian counterparts and to devise projects capable of supporting their attempts at emancipation. Two different trends thus emerged. On the one hand, influential figures such as Girolamo De Rada and his follower Anselmo Lorecchio embraced the evolutionary program at the time prevalent among the Albanian patriots, aiming at the establishment of an autonomous Albania within the Ottoman Empire. On the other hand, young radicals such as Terenzio Tocci, under the influence of the *Risorgimento* movement, promoted a revolutionary solution, trying to organize an armed uprising and seeking complete independence from the Ottomans.

Daniel Cain

ROMANIAN CITIZENS OF BALKAN ORIGIN (1881-1914)

The 1866 Romanian Constitution was based on the commonly accepted principle that excludes foreigners from the exercise of political rights. In 1879, the Constitution was amended, as a consequence of the fact that the Treaty of Berlin conditioned the recognition of Romania's independence to the granting of citizenship to non-Christians subjects. A detailed procedure related to naturalisation in Romania was introduced. Citizenship must be granted by law exclusively to the seeker, without expanding this right to children born prior to naturalisation. This solution applies to all the foreigners who settled or were born in Romania. The Parliament's consent is needed not only by naturalisation seekers but also by the Romanian ethnics abroad who seek acknowledgement of their status as Romanian citizens. Many Vlachs are on the list of those who claim Romanian origins to apply for Romanian citizenship. There are no statistics of those who applied for naturalisation in the Old Romanian Kingdom. A register kept in the archives of the Romanian Senate can help us get an idea. Between 1866 and 1915, about 8,000 people obtained Romanian citizenship by voting in the Romanian Parliament. In the Old Kingdom there was a parliamentary custom: the ratio of new Romanian citizens had to be two ethnic Romanians to one foreigner. This means that we can estimate the number of foreigners who became Romanian citizens in half a century at less than 3000 people. How many of them were of Balkan origin? Each has its own story. Some settled in Romania during their lifetime, many were born here. Teachers, merchants, journalists, farmers or tailors, each is waiting for their story to be revealed.

(RE)CONSTRUCTING GREEK LITERARY IDENTITY IN ITS DIALOGUE WITH
EUROPEAN MODERNISM

Summary: The paper will focus, in a broader Balkan context, on clarifying the mechanisms of dialogicity concerning the cultural space of Greek modernism. Viewed through the prism of the North-South and East-West oppositions, the Balkans emerge as a territory of dynamic historical and cultural tensions, expressed in various processes of convergence and divergence – actually, the fate of Balkan societies is marked by constant rapprochement and distancing from the modern European cultural standards in the process of gaining awareness and crystallization of one's own identity. The journey in the space of Greek literature in the last decades of the 19th c. and the first three decades of the 20th c. confronts us with an active dialogue between past and present, traditions and innovations. This dialogue possesses a strong taste for the new, surprising, modern, but it is also being respectful to the legacy of historical memory and folk tradition. In the period under review, we observe a series of alternating centrifugal and centripetal theoretical tendencies aimed at clarifying the relations in the binomial pair “national-European (cosmopolitan)”, whose amalgam forms the unique contemporary image of Greek culture and literature.

MORE SERBIAN THAN THE SERBIANS? EMIR KUSTURICA AND LEPA BRENA'S ARTISTIC AND IDEOLOGICAL PARABOLA FROM ART TO POPULISM

Within the framework of a multi-ethnic federation of six republics, the progressive ethnicization of access to work and representation paved the way for conflicts between the cultural centers of Belgrade, Zagreb, and multilingual Sarajevo, which in the 1980s had embodied creative hybridization, including in music (from Bijelo Dugme's "pastirski rock" to "Novi Primitivizam"). With the wars of the 1990s, the demand for national uniformity swept through the cultural sphere: in Croatia, policies of linguistic and musical purism were established, leading to forms of censorship (such as the stigmatization of the "Balkan" trill), and popular music was mobilized as an instrument of identity.

Artists were then forced to "choose a single homeland." While Ceca became an emblem of Serbian nationalism, Lepa Brena, a Bosnian Muslim, was perceived as a traitor for aligning herself with the Serbian side. Some, such as Goran Bregović, avoided the binary option by choosing exile. The refusal to take sides cost Rade Šerbedžija and Mira Furlan marginalization and diaspora. Friendships and professional networks were broken (Stublić/Đorđević; Dvornik/Živojinović; the splits in *Zabranjeno pušenje*). A paradigmatic case is that of Emir Kusturica, who moved from cosmopolitan Sarajevo to a militant Serbian identity, linking himself to controversial powers.

The politicization of artistic biographies, which began in the 1990s, is still persistent and continues to exploit memory, art, and belonging.

LA CLIENTÈLE GRÉCO-OTTOMANE DE LA ZECCA VÉNITIENNE (XVI^E SIÈCLE – PREMIÈRE MOITIÉ DU XVIII^E SIÈCLE)

La communication présente vise un groupe socioprofessionnel bien distinct : les marchands – grands et moins influents – originaires de l'Empire ottoman qui ont développé des réseaux de commerce entre leur lieu d'origine (l'Épire, la Thessalie, la Macédoine et Constantinople pour l'essentiel), les Principautés de Valachie et de Moldavie et Venise. Si les marchands installés dans les Principautés danubiennes, qui sont dépourvus d'autonomie de gestion corporative, cherchent, de règle, à assurer leur position sociale et leur stabilité économique par l'intégration de la noblesse locale et l'investissement des capitaux dans l'achat de terres, ceux qui s'installent à Venise, auprès de la Communauté grecque de la ville, se tournent vers les banques publiques de la Sérénissime pour faire travailler une partie de leur capital économique. C'est l'aspect, très peu étudié, qui nous préoccupe ici : les dépôts à terme de sommes plus ou moins élevées dans les banques vénitiennes en contrepartie d'intérêts annuels fort profitables. Au fil du XVII^e siècle, maints sujets des sultans ottomans et des princes danubiens ont adopté cette pratique eux aussi, afin de s'assurer devant les imprévus de la vie, d'assurer leur fin de vie, les membres faibles de la famille (femmes, vieux, orphelins), ainsi que le sort de leur âme après la mort. L'étude des comptes vénitiens de cette clientèle à cheval entre plusieurs juridictions séculières, qui a laissé des traces dans les Archives d'État et les Archives de la Communauté Grecque de Venise, nous met sur les traces des réseaux de commerce qu'elle fréquente, des réseaux familiaux auxquels elle appartient, des motivations qui la fait stocker une partie du capital dans les banques vénitiennes et des moyens humains et logistiques qu'elle mobilise en vue de la gestion des intérêts tirés des dépôts. Il s'agit à l'occasion de souligner la porosité des frontières juridictionnelles des États d'origine des clients gréco-ottomans des banques vénitiennes, qui soutiraient par leurs dépôts une partie des liquidités au fisc et à l'économie des pays de leur résidence, lorsqu'il s'agissait d'espaces non vénitiens (ottoman, valaque, moldave).

Emilija Crvenkovska

BALKAN STUDIES IN THE RESEARCHES OF OLIVERA JAŠAR-NASTEVA

Olivera Jašar-Nasteva was a pioneering figure in Balkan studies in Macedonia. Her name has to be mentioned in various contexts at this congress. As a researcher of the Balkan linguistic and cultural space, she was the first woman member of the Macedonian Academy of Sciences and Arts and the inaugural president of the Macedonian Committee of AIESSEE. She organized the Department of Albanian and the Department of Turkish at the Faculty of Philology in Skopje, alongside her role as one of the first professors at the Department of Macedonian Language.

Jašar-Nasteva's scholarly interest in Balkan languages and cultures is evidenced by her extensive scope of research. Her work focused on language contact phenomena and bilingualism, particularly within Balkan languages such as Macedonian-Turkish, Macedonian-Albanian, and Macedonian-Aromanian. Her analyses of lexical, semantic, and structural borrowings remain foundational references in these fields. A significant portion of Jašar-Nasteva's work is devoted to the history of the Macedonian Language through detailed analyses of the language used by 19th-century authors.

Key words: Balkan Studies, language contact, language borrowing, Macedonian language, Turkish Language, Olivera Jašar-Nasteva

KRSTE P. MISIRKOV AND THE ROLE OF THE MACEDONIAN INTELLIGENTSIA IN NATION-BUILDING

Cultural elites, also known as the intelligentsia, have historically played a pivotal role in the creation of modern nations, particularly during the so-called second phase of the national movements in Eastern and Southeast Europe in the 19th century. The creation and dissemination of standardized high culture, especially literature, were key ways in which these cultural elites and intellectuals fostered a sense of common affiliation and constructed unified cultural and national identities. Additionally, these elites were crucial in shaping public discourse and policies on issues of national interest.

Krste P. Misirkov is considered one of the key figures in the Macedonian intelligentsia at the end of the 19th and the beginning of the 20th century. As a leading intellectual and a keen observer of historical and political processes in the Balkans and beyond, he recognized that the Macedonian intelligentsia could play a crucial role in implementing a new national strategy for Macedonia, one based on evolutionary principles and cultural work. His scientific effort to standardize the Macedonian language was pivotal, providing a source of political legitimacy for the Macedonian nation.

In this paper, an attempt will be made to analyze Misirkov's contributions as a leading figure in the Macedonian intelligentsia, along with his awareness of the role of the Macedonian intelligentsia in creating an autochthonous, standardized high culture as the foundation of the Macedonian nation.

Key words: Krste P. Misirkov, Macedonian intelligentsia, Macedonian nation, high standardized culture, standardization of Macedonian language

DATIVE OF PERSONAL AND REFLEXIVE PRONOUNS IN GURBET ROMANI IN EASTERN SERBIA: ARGUMENTAL AND NON-ARGUMENTAL USE

Introduction. This study aims at exploring the argumental and non-argumental use of the dative of personal (e.g. Lav mae rezo ‘I am taking some rice for myself’; Čelas amije fudbal ‘We are playing football’) and reflexive pronouns (e.g. Vov džaltar pese ‘He is going’) (PPs and RPs, respectively) in the Gurbet Romani variety spoken in Eastern Serbia.

Background. The argumental use of the dative of PPs and RPs relies on the argument structure of the clause in which the dative of PPs and RPs is used as a thematic constituent (e.g., an indirect object of ditransitive verbs), or as a reflexive possessor in the noun phrase (cf. Соколев 2012, Vuković et al. 2021). Non-argumental use of the dative of PPs and RPs refers to the speaker’s evaluation of the eventuality in which it takes part (Uhlik 1973), or subjective perception of the event (Janda 1993), and its use is neither related to the verb arguments nor to the nominal phrase. The non-argumental use of the dative of PPs and RPs is not an exclusive linguistic feature of the Romani language, but also of other languages, such as Balkan Slavic (e.g., Macedonian, Bulgarian (Иванова, Петрова 2017, Petrova, Sokolov 2016), Torlak varieties (Arsenijević 2013, Milosavljević 2019, Ćirković 2021)), other Slavic languages (e.g., Czech (Janda 1993), Polish (Савова 2017)), non-Slavic (e.g., English, French, Spanish (Arsenijević 2013, Milosavljević 2019)), and Semitic languages (e.g., Syrian Arabic, Modern Hebrew (Al-Zahre, Boneh 2010)). Previous research on Romani lacks a detailed analysis of this feature. It has been typically marked as a ‘pseudo-constituent with an evaluative reading’ (Matras 2002: 101, Leggio 2011: 75). However, several Romani varieties, such as Serbian Kalderaš (Boretzky 1994: 167), Kosovan Bugurdži (Boretzky 1993: 109), Arli in Macedonia, Kosovo, and Southern Serbia (Boretzky 1996: 21) employ the ‘reflexive dative’ (Meyer 2020: 275), which is also called the ‘dative of inner involvement’ (Boretzky 1994: 167). Although Uhlik (1973) considers this linguistic feature to be a Balkanism, it should be rather treated as the feature which is induced by the contact between Romani and Balkan Slavic languages/varieties (Meyer 2020).

Corpus & methodology. The data for the study were obtained in the fieldwork research. The corpus contains the narratives of 12 adult speakers and 20 elementary school children. All participants are bilingual in Gurbet Romani and Serbian. The data for the adults’ corpus were collected during the 2016 fieldwork research, while the data for the children’s corpus were collected in the fieldwork research in 2017 and 2018. Open-ended interviews were applied as a fieldwork methodology, mainly focusing on the topics of traditional culture, autobiographic stories and children’s free time. The corpus analyzed for the purpose of this study contains approximately 16,000 word tokens (8,380 in the adults’ sample and 7,895 in the children’s sample). The corpus is manually annotated for the person and number of the PPs, RPs, verb transitivity, semantic class of the verbs, and the use of the dative of PPs and RPs as the verb argument, noun determinator or non-argument.

Results. Data analysis is ongoing. The preliminary results will be presented at the conference.

Discussion. Even though there are studies which imply the argumental and non-argumental use of the dative of PPs and RPs in Romani, none of them defines precisely the morpho-syntactic criteria crucial for the linguistic feature under the investigation. In addition, it is not entirely clear what affects the use of the dative of PPs and RPs as an indirect object, possessor, or as a non-argument. The corpus analysis will take into consideration the criteria such as verb transitivity, semantic class of the verbs, syntactic positions of the dative of PPs and RPs in relation to the verb and other constituents, in order to determine the major criteria for the use and meaning of the dative of PPs and RPs.

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TRADE AND ECONOMIC COOPERATION BETWEEN SWEDEN AND ROMANIA DURING THE INTERWAR PERIOD

Economic cooperation between Sweden and Romania accelerated following the end of the First World War, when Romania extended its territory by incorporating Transylvania, Bukovina, parts of Banat, Crișana, Maramureș and Bessarabia. In 1921 Sweden opened its legation in Bucharest, five years after Romania established its first diplomatic mission in Stockholm. Having a permanent Minister Plenipotentiary in Bucharest increased the trust among Swedish authorities and merchants. As a result, one year later, in 1922, Sweden and Romania signed a trade convention that substantially rose Romanians imports from the Scandinavian Kingdom. Sweden was interested in buying fodder and petroleum products, while Romania imported the technology, tools and machinery necessary to modernize industry and agriculture. A crucial moment for the Swedish-Romanian economic cooperation was the loan the Kreuger international company gave to the Romanian government in 1929. In return, the Romanian authorities had to grant Kreuger the match monopoly in the whole country and the electricity production monopoly in three counties (Brașov, Vâlcea and Vaslui). This business represented an opportunity not only for companies such as Sweden Match (STAB) and Elektro-Invest but also for L M Ericsson (leading phone company), ASEA (electrical engineering company), Garvämnes AB Weibull (tannin provider), SKF (ball-bearing multinational company) and Helsingborgs Gummifabriks AB (rubber factory). Our research focuses on the evolution of trade and economic relations between Sweden and Romania during the interwar period. We aim to identify the main factors that shaped the Swedish-Romanian economic ties and the challenges faced by the trade practiced by the two distant nations.

VASIL HADZHIMANOV–FOLKLORE AS THE FOUNDATION OF NATIONAL IDENTITY

The paper attempts to present the life and the creative path of one of the pioneers of Macedonian ethnomusicology, whose work has a special scientific and national significance. Through the historical retrospective of the life path he traveled, we gain knowledge about his role in the function of preserving and protecting folklore as the foundation of national identity. The value of this musician can be seen on the basis of everything he recorded, preserved, collected, melographed, published and presented during the period between two world wars, when difficult political, socio-cultural, economic and other social conditions prevailed. Namely, with his feat of preserving Macedonian folk songs in the history of Macedonian music, he is remembered as the only radio singer from Macedonia who through Radio Zagreb and radio Belgrade, appeared in the Balkans and more in the world, as a valuable collector of folk song from Tikveš district, but also as the first Macedonian whose singing of Macedonian songs was recorded on phonograph records.

COOPÉRATION SCIENTIFIQUE INTERNATIONALE ET RENFORCEMENT D'INSTITUTIONS ACADÉMIQUES : L'EXEMPLE DU RÉSEAU OFFRES

Cette présentation se décompose en deux parties. La première partie sera consacrée à l'analyse théorique des relations entre les connaissances scientifiques et le renforcement des institutions sociales. La thèse défendue ici est que des connaissances scientifiques solides et bien établies constituent la base d'institutions fortes et autonomes. Cependant, leur acquisition et leur application réussie doivent se développer parallèlement à l'avancement des principes éthiques et, de manière générale, à la capacité axiologique des acteurs concernés. Cela souligne la nécessité de renforcer la composante d'éducation humaniste parmi tous les créateurs d'institutions sociales, notamment dans le secteur universitaire.

La seconde partie de la présentation décrira et analysera une pratique réussie de coopération internationale dans le domaine des sciences sociales et humaines, à travers le réseau OFFRES (Organisation Francophone pour l'Éducation et la Recherche Européennes en Sciences Humaines). L'un de ses principaux objectifs est de contribuer au développement des institutions universitaires dans les pays d'Europe centrale et du Sud-Est, en collaboration avec des institutions d'Europe occidentale et orientale, ainsi qu'avec d'autres régions du monde. Cette coopération s'exprime par diverses formes d'activités de recherche conjointes, principalement destinées aux jeunes chercheurs (étudiants en master, doctorants, assistants dans les institutions universitaires). La présentation mettra en lumière les nombreux avantages du fonctionnement de ce réseau et de réseaux interuniversitaires similaires, tout en analysant les points faibles potentiels qui pourraient être améliorés à l'avenir.

NEUTRALIZATION AND CONSONANTIZATION OF /U/ IN JUDEO-SPANISH DIPHTHONGS AS BALKAN PHONOLOGICAL FEATURE

The abstract deals with the phonological changes produced in Judeo-Spanish 'JS' diphthongs containing the labial vowel /u/. After separating from the Ibero-Romance continuum, JS preserved its Hispanic increasing (ue, ie, ua, ia, io) and decreasing (au, eu, ai, oi, ui, ei) diphthongs. However, the contact with Balkan languages (XVI century onwards) induced certain changes in JS diphthongs, especially the ones containing the labial vowel /u/. As long recognized, the texts in the non-conventional script reveal valuable phonological facts and JS texts in Cyrillic from early XXth century make no exception. The increasing diphthongs /ue/, /ua/ render hiatus /oe/, /oa/ in JS: the graphic way the same diphthongs are presented in Cyrillic JS texts reveals unanimously the replacement of the labial vowel /u/ by /o/, e.g.: JS боеносъ Sp buenos En 'good', JS коатро Sp cuatro En 'four', JS агоа Sp agua En 'water'. In turn, the decreasing diphthongs /eu/, /au/ consonantize their labial vowel /u/ to /v/, which is in line with the Balkan consonantization of Indo-European gutturals (present in Greek and Balkan-Slavic languages), (Georgiev 1932, 1968). Both changes reflect the (Eastern) Balkan phonological features (Sawicka 1997), long attested in Greek and Bulgarian. The change in JS diphthongs (/ue/, /ua/, /eu/, /au/) and their graphic representations in JS texts from early XXth century reveal an important contact-induced change and an (Eastern) Balkan phonological feature which were scarcely commented (the neutralization of the labial vowels /ɔ–u/ in unstressed position is present both in Eastern and Western Bulgarian (Sabev 2023), and frequently detected in Ancient Greek inscriptions from Bulgaria (Slavova 2004). The present paper aims to show the same neutralization is found in a neo-Balkan language like JS. Therefore, both the neutralization of the two labial vowels /ɔ/ and /u/ in unstressed position and the consonantization /au/, /eu/ to /av/, /ev/ may be regarded as (Eastern) Balkan phonological features.

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Agata Domachowska

WHEN EVERY INCH OF SOIL MATTERS - THE (IN)VISIBLE BORDER(S) BETWEEN KOSOVO AND MONTENEGRO

In 2018, ten years after Kosovo declared independence and was recognized by the government in Montenegro, the two countries managed to demarcate the border. The debate on this topic aroused strong emotions in both sides. However, this was not just a bilateral dispute, as the EU also got involved. The origin of the problem was the fact that, after the World War II, the border between the People's Republic of Montenegro and the Autonomous Region of Kosovo and Metohija was not properly demarcated. The signing of the agreement seems not to be the end of the dispute since the current government of Kosovo demands its review. Montenegro is not going to agree to.

The aim of the presentation is to analyze the Montenegrin-Kosovo discussion taking place over time around the negotiated bilateral agreement on border demarcation. This analysis will be carried out in accordance with the socio-political, but also cultural perspective, bearing in mind the fact that historically the border lands between Kosovo and Montenegro have been a place of multicultural relations.

Konstantin Dragaš

ANTI-YUGOSLAVISM IN THE "ADRIATIC" IDEOLOGY AND PROPAGANDA OF ITALIAN POLITICIANS AND PUBLICISTS 1914 - 1921

This work is dedicated to the study of basic guidelines and ideological positions in the theories of Italian publicists and politicians, whose work was related to the traumatic "Adriatic question" and their perception of the ethno-national and cultural foundations on which the Kingdom of Serbs, Croats and Slovenes will be formally established in 1918.

In this paper, we study a specific kind of „Anti-Slavic“ narrative in the writings and public work of Attilio Tamaro, Virginio Gayda, Carlo Sforza, D'Annunzio, certain members of the Pro-Dalmatian Committee and other politicians who actively wrote and commented on the process of Yugoslav unification during the First World War. We also examine the first reactions of the press to the Rapallo Agreement among the Italian public. The goal is to answer the question of what specific internal changes and transformations the anti-Yugoslav rhetoric of Italian writers went through in the years of the First World War.

Key – words: Italian irredentism, Italian propaganda, Attilio Tamaro, Carlo Sforza, Dalmatia, Treaty of Rapallo, First World War

THE PROBLEM OF MODERN RELIGIONS WITH "NATURAL RELIGION" AND ITS INFLUENCE ON THE CULTURE OF THE BALKANS THROUGHOUT HISTORY

Multiculturalism has deep roots in the Balkans as a bridge to Asia and Africa, through which many peoples have passed, bringing with them their beliefs and cults. The religion of the "Old Europeans" in the Neolithic period is a belief in the cult of the Great Mother Earth and the God of vegetation, a symbol of eternal change and human life. Evidence of the Minoan religion testifies to natural sanctuaries (caves, sacred trees and peak sanctuaries) absence of temples that will first appear in the 8th century BC. With the arrival of the Indo-Europeans from around 2000 BC, they carry with them the concept of the Hieros gamos, "Sacred wedding between Heaven and Earth", which through the myth of the birth of the god Zeus they will try to syncretize with the cult of the Great Mother Earth and the God of vegetation.

With the appearance of Christianity, and later Islam, it is noticeable that the peoples still preserved their traditional beliefs, because the religious philosophy and teaching was distant and incomprehensible to them. The conflict continues to this day, like the example with the Christmas bonfires, the Christmas tree, etc.

This "clash of old and new" in most cases it ends with a "truce" and the Christianization of pagan beliefs and will have a great impact on the development of culture that can be seen in architecture, art, literature, everyday life, and especially in the inter-religious tolerance of the Balkans throughout history.

Kul Eyüp

CONTRIBUTION TO OTTOMAN ENVIRONMENTAL HISTORY: FOUNDATIONS IN
SKOPJE AND STUDIES ON THE CLEANING OF THESE FOUNDATIONS (LATE 19TH
CENTURY EARLY 20TH CENTURY)

Skopje is a city with an official population of over 500 thousand and is one of the most important cities in the Balkan geography. This city has the Skopje Metropolitan Municipality and 10 sub-municipalities affiliated to it, which provide cleaning services. Skopje, which produced 74,578 tons of urban waste between January and June 2020, takes its garbage to the Drisla landfill. However, today, the issue of garbage is one of the most debated issues in the city. On the other hand, one of the most important economic activities of Macedonia and the capital of the country, Skopje, is tourism, and the most visited point in Skopje is the Skopje Old Bazaar. As a matter of fact, the Skopje Bazaar continues to host the foundation works built with the charity of Pasha Yiğit Bey, who conquered the city, and the beys from his generation, as well as the Ottoman sultans, the daughters and sons-in-law of the Ottoman sultans, statesmen and city residents. Considering these ongoing discussions, the question of how the city was cleaned in the past and how its garbage was collected comes to mind. This study will address the issue of how the Chör-Chöp Subashısı, whose first records were found in the early 18th century and who was responsible for the city's garbage and cleaning, and the Skopje Municipality, which was established after the Tanzimat, ensured cleanliness in the bazaar. The streets in the bazaar around the Vardar and Serava rivers, the madrasahs, hans, hamams, mosques, and the indispensable shops of the bazaar are the foundation works that this study focuses on. Thus, this study will seek answers to questions such as what the garbage, waste and cleaning policies in the bazaar and its vicinity, which are currently the cause of great debates among both politicians and the public, how the foundation works are kept clean, whether there is opposition to this, and the penal sanctions. In short, an attempt will be made to present a historical perspective on the current problems through the cleaning and order of the foundation works in the late Ottoman period.

ARBERESH IN SICILY: "OURS" OR "STRANGERS"?

Arberesh or Italo-Albanians (Alb. Arbëreshët, Ital. Arbereschi, Sit. Arbanisi) is one of the large groups of Albanian origin, which in the Middle Ages separated from the proper Albanian ethnic group of the Balkans. In the 14-18th centuries. As a result of the turbulent political events in the Balkans (the Crusades, the weakening of the Orthodox Byzantine Empire and the formation of the Muslim Ottoman Empire, and then the fall of Constantinople in 1453, the uprising of Skanderbeg and the gradual Islamization of the Albanians, which many did not want to put up with), mass migration of Albanians to the Southern regions begins Italy, in particular, to Sicily (Piana degli Albanesi), where the majority converts from Orthodoxy to Catholicism with the preservation of the Byzantine rite. Historically, the Arberesh of Sicily represent a compact ethno-cultural community, retaining their identity, language, and traditional culture.

Who do the inhabitants of Sicily consider the Arberesh, to what category ("friend" / "alien") do they belong, according to the emic vision of the local population? As the results of the author's field research show, despite the long experience of living in Sicily, the actual bilingualism of the Arberesh, the multiplicity of mixed marriages between "Albanians" and Sicilians, the "non-rigid" confessional differences between the local population and the Arberesh and, in general, their peaceful coexistence, in the emic vision of the Sicilians, they are perceived as "alien people" and belong more to the category of "foreigners" than to "their own", - unlike, for example, Tunisians and representatives of the Maghreb, representatives of modern migration enclaves, unconditionally perceived in Sicily as "their own".

According to the respondents' answers, such a "marginalization" of the Arberesh, their non-recognition as "their own" is due to the fact that they are "guests" - the result of a one-time (albeit extended in time) migration from a distant "unrelated" region, while Tunisians and people from countries of the Maghreb are perceived as "descendants" of cultures with which in the past Sicily was associated with close, but most importantly, positively connoted long-term contacts: demographic (mutual migration), economic, cultural ties. It was from the territory of Tunisia that the Islamic conquest of Sicily in the 8th century, highly appreciated by the population, started, and it was with Ifriqiya (Tunisia) that the creation of the Emirate of Sicily was directly connected - in the historical assessment of the Sicilians, a symbol of the glory and wealth of the region.

Such a study, in addition to the field, is also based on archival materials and focuses on confessional, historical, etc. aspects of interethnic relations in the past and present, not only sheds light on the existence of the Albanian diaspora in Italy, but also makes a new contribution to the anthropological study of Italy and the Mediterranean, as well as the historical ties between Italy and the Balkans.

Maciej Falski

DALMATIA AS A SPACE OF FAILED TRANSFERS BETWEEN WEST AND EAST

It is often stereotypically said that Dalmatia was an intermediary region between the West and the Balkans; due to its location, it would play the role of a transfer space between both cultural circles, Latin and Ottoman-Orthodox. This claim can be considered valid for the medieval period, but at that time it is not yet possible to speak of the existence of the Balkans. I put forward the thesis that as the schism and Ottoman rule strengthened, Dalmatia became an area closed to Balkan influences and reluctant to any transfers, while towards Balkan communities (remaining under Ottoman rule) one can speak rather of a sense of alienation. Using selected examples of the cultural heritage, I will try to show that the habitus of place had a decisive influence on the sense of Dalmatian, Mediterranean distinctiveness, while literary examples can reveal—in the sphere of cultural imagery—the prevailing disinterest in what is beyond the Mediterranean border.

THE ROADS IN THE OHRID LAKE REGION: HISTORICAL–ARCHAEOLOGICAL ANALYSIS OF DATA FROM THE LATE ANCIENT PERIOD AND THE MIDDLE AGES (4th-14th CENTURY)

The area around the Ohrid Lake in modern times was politically divided between two states (the R.N. Macedonia and the Republic of Albania). From the geographical aspect, both in the past and today, it represents a unified natural-geographic entity, for which we decided to use the term the Ohrid Lake region. This region incorporates: the Ohrid-Struga Valley, today in the R.N. Macedonia, the Mokra region and the surrounding area of the town of Podgradec in the Republic of Albania. Evidently, ever since the ancient period and the Middle Ages up until today the town of Lychnidos/Ohrid has been the biggest urban centre in this region. It was also the centre of the Ohrid-Struga Valley with very favourable natural-geographic living conditions.

The Ohrid-Struga Valley, even though surrounded by high mountains, has always been very well connected with the neighbouring regions. According to the general geographic conditions in the ancient period and the Middle Ages three roads that came out of the valley were the most important ones. The first one towards Skadar (Debar-Skadar road), the second one towards Durres (Elbasan-Durres road) and the third one towards Bitola (Bitola-Thessaloniki road). Only recently the road Ohrid-Kichevo-Gostivar-Tetovo-Skopje has become important. One should also mention the functioning of other smaller roads, paths and trails over the hardly accessible mountain saddles: Jablanica, Ilinska, Plakenska, Petrino, Galichica and Mokra that were mainly used for pedestrian and caravan traffic. It is uncertain, since when a road existed along the eastern coast of the Ohrid Lake towards Podgradec and Korcha.

Along the Black Drim River valley, that continues with the White Drim River valley, the so-called Mediterranean route was opened that connected the following basins: Metochia, Pilot, the Debar area and the Ohrid area. The Great Drim River valley on the other hand directly connected numerous regions with the Skadar-Zeta Basin next to the Adriatic Sea.

The Via Egnatia road (Durres/Dyrrachion-Constantinople) played a significant role in the historical development of the Balkans. The Ohrid-Struga Valley was crossed by this exceptionally important road, frequently used in the ancient period and Middle Ages for military, diplomatic, church, trade, cultural and migration purposes. It is believed that its main route entered the valley from the East through the Bukovo (Petrino) mountain saddle and led to the West towards Durres (Dyrrachion) probably in the vicinity of the Kafasan mountain saddle. As a matter of fact, the main subject of scientific interest in the presented paper is the available data that directly or indirectly witness the functioning of the abovementioned communication in connection with the Ohrid Lake Region. The aim is to scientifically process both the written and the archaeological data, starting with the Late Antique milestones and fragments from the book of Malch of Philadelphia (4th-5th century AD) up to those from the Ottoman Chronicles on the penetration of Timurtash Pasha into the Prilep Kingdom and the Albanian regions Karli-ili and

Shpat in 1385. This is a significant corpus of original sources, which by applying historicalarchaeological analysis could contribute to improving the known aspects and partially enhancing them. Special attention needs to be paid to the archaeological remains from the old road network. Such remains for the time being are found in the vicinity of the villages Lukovo, Gorna Belica and Radozhda.

INSIGHTS FROM OBSCENITIES AS ERIC LOANS IN THE BALKAN SPRACHBUND

Friedman & Joseph (2014, 2024) have proposed the concept of loanwords that are Essentially Rooted In Conversation (ERIC loans) in connection with identifying lexical items diagnostic of a sprachbund (which we treat as nativized in English, like *pretzel* or *gestalt*). ERIC loans differ from culture words (Trubetzkoy 1923/1930) in that they are typically borrowed conversationally as a result of multilateral, multigenerational, mutual, multilingualism, i.e. the conditions that lead to a sprachbund. Such conversational loans include kinship terms, numerals, pronouns, adpositions, negatives, complementizers, vocatives, and various discourse elements. Another category of ERIC loans, one that does not receive adequate study because of its nature, is that of taboo expressions, especially obscenities and abusive language. Obscenity has much to teach us about language use, and, for the Balkans, the study of obscenity adds to our knowledge of language history and contact.

For the purposes of analysis, we can identify three core obscenities for Slavic in general (Friedman 2024), and these constitute the core for the non-Slavic Balkans as well. Balkan Slavic obscenity — like Slavic obscenity in general — has a remarkably conservative core, and, contrary to the folk belief shared by all the Slavic-speaking peoples, the core obscenities are not foreign importations but rather direct inheritances from Indo-European and Common Slavic. In fact, Slavic, including Balkan Slavic, has been a donor of core obscenities to non-Slavic languages. Bulgarian diverges from the rest of South Slavic in two of the three core items, while Macedonian goes with the rest of South Slavic and not with Bulgarian. This paper also treats the relevant histories in Albanian, Balkan Romance, Greek, Romani, and Turkish.

Beyond the the core obscenities, Turkish is a consistent source of abusive language for all the Balkan languages. In modern times, however, there is considerable variation from language to language, and even from speaker to speaker, regarding whether any given expression is considered very rude, mildly rude, old-fashioned, or obsolete. Romani is another source of Balkan obscenity, but, except in Albanian, it does not affect the core as such.

From the example of the Balkans, we can say that core obscenities tend to be resistant to borrowing, and usually depend on the obscenification of earlier native euphemisms. Balkan Romance and Albanian both present exceptions. From a Slavic perspective, Bulgarian is an outlier within the Balkans. It could be argued that the sociolinguistic positions of Turkish, Greek, on the one hand, and Romani, on the other, at opposite ends of a scale of prestige, insulated them from borrowing such terms, while the role of Slavic as donor reflects its relative importance, perhaps as a late-comer vis-à-vis Romance and Albanian. Outside the core expressions, Turkish has an important role, but other languages also participate. Finally, this paper will highlight the importance of the study of obscenity for historically informed areal linguistics.

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TO REFORGE A NATION: YUGOSLAV NATIONALISM AND ITS HISTORIANS
(1929–1935)

During the existence of the Yugoslav state, the only period when state policy endorsed the notion of a single nation was within the Kingdom of Yugoslavia (1929–1935). In this paper, I analyse how then leading historians shaped new research discourses aligned with the ideals of integral Yugoslavism, and aimed to construct a revised interpretation of the narrative meant to provide a cohesive past for the emerging Yugoslav nation.

Yugoslav nationalism is examined as one of the rival ideologies active within the Kingdom at that time, with particular emphasis on its interactions with other competing nationalisms. In this analysis, the usual perspective of a clash between established “old nations” and a new idea is set aside; instead, the process is primarily framed through Rogers Brubaker’s concept of the “nationalizing state”, that never leaves the role. Beyond examining the main elements of the historiographic discourse itself, the case is considered in a broader theoretical and comparative context, viewing historians as nation-builders, while also assessing how such efforts shape historiography, its narratives, and the overall understanding of the past.

Dragi Gjorgiev

THE ROLE OF THE EARLY OTTOMAN BEYS IN THE BALKANS: THE FAMILY OF PASHA YIGIT-BEY OF SKOPJE

In this paper, through the history of the family of Saruhanlu Pasha Yigit-beg, which controlled a large part of the Balkans for three generations in the 14th and 15th centuries, an attempt is made to analyze the issue of the loyalty of the large Balkan feudal lords to the sultan and his authority. At the zenith of their conquests, they had a huge military force at their disposal, they were far from the centers of power, and the territory they had conquered was under their absolute control and the people were loyal only to them. They could very easily break away from the central government and declare themselves independent rulers of a certain territory. Likewise, launching legends about his origin from a noble family, connected to the past of some of the most important Turkish tribes, as Osman did, could bring into question the legitimacy of the Ottoman dynasty itself. What's more, they operated during the interregnum in the Ottoman state, which took place after the battle in Ankara in 1402, when sultan Bayezid I was captured and then killed, and when the civil war began in the country. Namely, in that period of powerlessness and the mutual struggles of the three brothers pretending to the Ottoman throne, it was very easy to declare independence from the dynasty that was on the verge of collapse. However, it didn't happen. It remains an open question whether the true loyalty to the Ottoman dynasty of these large feudal lords was unshakable. Or else the Ottoman dynasty at that time had already ideologically reached the level of being experienced as a unique integrating factor of the Turkish tribes without which the existence of the Ottoman state formation was unthinkable and what the most powerful people around the sultans were aware of. In any case, these large feudal lords who played the most important role in the establishment of the Ottoman rule, especially in the territory of the Balkan Peninsula, remained faithful to their master, thus enabling the uninterrupted rule of the Ottoman dynasty for more than 600 years.

Vera Goseva

TRADE OF THE KINGDOM OF SERBS, CROATS AND SLOVENES/ KINGDOM OF
YUGOSLAVIA VIA SALONICA, WITH REVIEW TO THE TRADE OF THE VARDAR
PART OF MACEDONIA

In this paper, we pay attention to the way in which trade (import, export and transit) of the Kingdom of Serbs, Croats and Slovenes/Kingdom of Yugoslavia took place via Salonica. On the basis of archival material from the General Consulate of the Kingdom of Serbs, Croats and Slovenes in Salonica, the Chamber of Commerce and Industry of the Kingdom of SHS in Salonica, numerous ministries, as well as literature, we give an overview of the size of that trade exchange, the factors that influenced its increase, and its decreasing. We also analyze the difficulties of the export and transit trade of the Kingdom, and therefore the problems to which the Macedonian traders and industrialists were exposed. The solution to that issue was one of the most important topics in terms of trade and the entire economy of the Vardar part of Macedonia. We give an overview of the trade situation in the period before the start of negotiations between the Yugoslav and Greek authorities for the creation of the Free Yugoslav Zone in Salonica, during the negotiations and after the entry into force of the Law on the Organization of the Zone. And how were all those activities and changes reflected in trade exchange.

Francesco Guida

FROM ONE REVOLUTIONARY ATTEMPT TO ANOTHER IN SOUTH-EASTERN
EUROPE BETWEEN THE LATE 18TH AND EARLY 19TH CENTURIES (1797-1821).
RIGAS FEREOUS AND TUDOR VLADIMIRESCU

This essay asks whether the seeds of Rigas' ideas sprouted in Wallachia after his death, even many years later and especially in 1821. It focuses on the figure of Tudor Vladimirecu (and briefly on the followers of the Philiki Eteria) to ascertain whether there was continuity with Rigas' ideas and, if so, to what extent. Some 18th-century ideas of tolerance among peoples differed from the ethno-nationalist beliefs of the 19th century. Similarly, it is understandable that the Christian revolt against Ottoman rule (almost a crusade) gradually changed into a more clearly national struggle. Political and constitutional plans for future independent states also evolved.

RUSSIAN TRAVELOGUES ABOUT FREE BULGARIA AS A KIND OF ORIENTAL DISCOURSE (LATE XIX-EARLY XX CENTURIES).

Bulgarians have always been a border space in the mental map for Russians. As Orthodox Slavs, they were their «Own», as the inhabitants of the Balkans – «Strangers» in culture. After the liberation of the country, a wide number of Russian travelers visited Bulgaria and described it (A.V. Amfiteatrov, A.A. Bashmakov, N.A. Epanchin, V.A. Gilyarovsky, P.A. Kulakovsky, M.A. Osorgin, P.A. Rittikh, B.L. Tageev and many others). In their correspondence, the features of the oriental description of Bulgaria are obvious – frequent mentions of coffee, the subordinate position of women, the features of everyday life and the architecture of cities. This is reflected even at the level of the vocabulary used (e.g., the use of the term "natives" in relation to Bulgarians). But on the other hand, special attention is paid to unity with Bulgarians. This is emphasized by the similarity of the language, the Orthodox Church, and even the uniform of military and high school students. Bulgaria is becoming almost its «own» country. At the same time, it becomes the embodiment of those features that Russian travelers would like to see in their homeland: freedom of speech, democracy, progress and mass education. The study of this multifaceted discourse allows us to draw a number of conclusions. For Russian society Bulgaria was not an equal country, therefore it was looked at not only as a younger brother, but also as an object of study. The ideas about Bulgaria and Bulgarians obeyed the established stereotypes that were formed even before the liberation of the country. These stereotypes were characteristic of all the peoples of the Balkan peninsula. Great attention to the Westernization of Bulgaria allows us to talk about what kind of country the writers dreamed. Based on this, discourse can be characterized as an intermediate variant between Orientalism and Occidentalism.

MAÎTRISER L'ESPACE PAR LES COMPÉTENCES LANGAGIÈRES. L'EXPÉRIENCE DES MIGRANTS GRECS ET ARMÉNIENS EN GRÈCE

Les critères caractéristiques du concept de « zone de contact » permettent de l'élargir et d'y inclure non seulement les communautés qui vivent traditionnellement dans les zones frontalières, mais aussi dans les mégaloïles historiques (métropolitaines et périphériques), ainsi que dans les centres de migration modernes. Ici, la région des Balkans présente un intérêt particulier avec son organisation linguistique, ethnique et confessionnelle complexe avec de nombreuses zones de contact, bi- et multilingues.

Au début du XXe siècle, la Grèce devenait déjà le centre d'une importante vague d'immigration. À l'heure actuelle, les plus importantes régions de provenance des émigrés sont Albanie, Bulgarie, l'espace post-soviétique, etc. Notre exposé se concentrera sur deux vagues de réinstallation en Grèce de Grecs et d'Arméniens aux XXe et XXIe siècles. Notre intérêt pour les communautés ci-dessus est associé à des analogies dans le destin historique de ces groupes, aux lieux géographiquement proches de leur provenance et à une certaine empathie manifestée ou du moins déclarée par ces communautés les unes envers les autres. Les deux groupes migratoires, Grecs et Arméniens, déclarent d'avoir rencontré une attitude différente envers eux de la part de la communauté d'accueil, c'est-à-dire de l'État et des résidents de la Grèce balkanique. Il convient de noter qu'un lieu commun dans les entretiens des informateurs arméniens est la caractérisation de la Grèce, en général, et des Grecs, en particulier, en tant que pays et peuple, qui ne manifeste pas d'attitude négative par rapport à la communauté arménienne. Ceci est différent de la perception des rapatriés grecs qui, dans les textes des entretiens, ont montré une certaine insatisfaction à l'égard de la communauté d'accueil. Cette différence de perception est liée, nous semble-t-il, au fait que les Grecs, contrairement aux Arméniens, perçoivent le pays d'accueil comme leur pays et s'autorisent à avoir un certain nombre de revendications tant sur l'État que sur la communauté grecque locale. D'autre part, dans l'environnement grec des Balkans, l'idée de rapatriés grecs comme « d'autres Grecs », différents de ceux de la Grèce balkanique, s'est également formée, ce qui est sans aucun doute associé à des différences de culture comportementale et de compétences linguistiques.

Les principales questions de notre recherche sont : 1. Quelles sont la motivation et les raisons de la rapidité et de la qualité de l'apprentissage du grec standard par les deux groupes migratoires ? 2. Quelles sont les raisons de la lenteur de l'acquisition du langage dans certains groupes ? 3. Est-ce que le désir d'apprendre ou de ne pas apprendre une langue est lié au statut social antérieur et actuel des migrants et à leurs projections pour l'avenir ?

Liljana Guševska

THE REPRESENTATION LEVEL OF FEMALE TEACHING STAFF IN THE SCHOOLS OF THE OHRID METROPOLITANATE (LATE 19TH – EARLY 20TH CENTURY)

In the final decades of the 19th century, within the territory of Macedonia as part of the Ottoman Empire, interest in girls' education gradually increased. As a result, among other developments, a qualified teaching staff emerged and became involved in the educational process. Based on available documentation (the archives of the Ohrid Metropolitanate preserved in the State Archives of the Republic of N. Macedonia, both in the Central Division in Skopje and the Regional Department in Ohrid), as well as other documents, statistics, etc., this paper examines the participation and representation of female teaching staff in the schools located within the territory of the Ohrid (Ohrid-Prespa) Metropolitanate during the period when it was under the jurisdiction of the Bulgarian Exarchate.

L'INFLUENCE CONTEMPORAINE DU MACÉDONIEN SUR LE LEXIQUE AROUMAIN

Le contact des langues est l'un des facteurs qui se trouvent à l'origine des changements d'un système linguistique. Ce contact constitue un phénomène pratiquement inévitable étant donné que toute langue se retrouve, au cours de son existence, en contact direct ou indirect avec une ou plusieurs autres langues. Les langues en contact peuvent être génétiquement apparentées ou non, se trouvant sur le même territoire ou sur des territoires différents.

La péninsule balkanique est un espace qui se prête particulièrement bien à l'étude du contact entre des langues génétiquement différentes. En effet, des populations d'origines diverses habitent cette péninsule depuis des siècles et entretiennent des contacts étroits à plusieurs niveaux. Ces interférences laissent forcément leur empreinte sur les langues parlées par ces populations.

L'objectif que nous nous proposons est d'analyser les influences contemporaines du macédonien sur le système lexical de l'aroumain. Tenant compte du fait que le macédonien est la langue détenant un plus grand prestige au sein de la société et que son emploi est généralisé, tandis que l'emploi de l'aroumain est limité à la sphère familiale, il est normal que ce soit l'aroumain qui sera plus ouvert aux influences du macédonien que l'inverse. À la différence de la phonétique, de la morphologie et de la syntaxe, domaines linguistiques très structurés et difficilement modifiables malgré des influences extérieures importantes, le lexique est bien plus poreux et par conséquent beaucoup plus susceptible de se modifier au cours des contacts avec une autre langue. En outre, une langue se doit de suivre au pas le développement ultrarapide des technologies qui se fraient la voie dans tous les domaines de la vie contemporaine. La nature de l'usage de l'aroumain est telle que son système lexical n'est pas en mesure de combler les lacunes ouvertes par ce changement rapide de la vie sociale. D'où l'intérêt de voir la manière dont les locuteurs de l'aroumain expriment une réalité qui n'a pas encore de signifiant stable dans le système linguistique.

Mihail-George Hâncu

“THE CIRCASSIA OF THE WEST”: THE FIRST ENGLISH HISTORY OF SERBIA AND THE EASTERN QUESTION

The present research is dedicated first of all to *A Fragment of the History of Servia* (1843), a lesser-known historiographical work penned by the British diplomat David Urquhart (1805-1877) in order to provide the context his readership needed so as to understand the dynastic crisis caused by the abdication of Mihailo Obrenović in 1842, as well as the Serbs' relations with the Russians. As shown by the title under which it was ultimately published, Urquhart's treatise is incomplete, as it ends in the middle of a sentence during the chapter on the Treaty of Bucharest in 1812. This text is heavily influenced by the author's own sympathy towards the Ottoman Empire and his profound antipathy towards the Russian Empire. This paper will equally focus on David Urquhart's diplomatic activity in the Balkans, from his own involvement in the Greek War of Independence to his personal interactions with the Romanian statesman and writer Ion Ghica, whose writings on Wallachia's political situation he had previously translated in 1837.

MULTILINGUALISM, MEMORY, AND GREGOR VON REZZORI'S 'BUKOVINA TRILOGY': LITERARY DEPICTIONS OF LANGUAGE DIVERSITY IN A VANISHED TIME AND PLACE

Though it no longer exists as a political entity, the Habsburg province of Bukovina has remained an indelible presence in many literatures and cultures from southeastern Europe and beyond. Well-known for its famous mixture of ethnicities, languages, and religions, until 1918 its capital Czernowitz was the empire's easternmost major city, where alongside the province's official languages of German, Romanian, and Ukrainian, other languages such as Yiddish could also be heard. Yet with the incorporation of Bukovina by an increasingly nationalistic Romania in the interwar years, followed by its division and partial annexation by the Soviet Union during World War Two and the impact of the Holocaust, the formerly multiethnic and multilingual character of the region was irrevocably altered. However, glimpses of this previously multifaceted milieu can still be found in the works of the German-language author Gregor von Rezzori (1914-1997), who was born in Czernowitz in the last years of Habsburg rule and spent his childhood and much of his adolescence in the newly-Romanian Bukovina. The province's unique composition had a seminal influence on his literary oeuvre, including his so-called 'Bukovina Trilogy': the novels *An Ermine in Czernopol*, *Memoirs of an Anti-Semite*, and the autobiographical work *The Snows of Yesteryear*. Adopting the notion of literary texts as conduits of memory and as potential historical sources, this contribution aims to examine how multilingualism and language diversity are featured in the three works and how these linguistic aspects can be intertwined with shared memories of a diverse past. As such, noting that von Rezzori was a member of the former imperial elite, these depictions will be linked to important themes in the immediate post-imperial era (such as nationalism, antisemitism, and authoritarianism, as well as issues relating to identity and belonging) and their ramifications in the broader collective memory.

Alexandra Ionnidou

SELECTIVE BORDER CROSSINGS: POLITICAL REFUGEES FROM GREECE WHO NEVER CAME BACK

The proposed presentation focuses on the issue of the Slavic-speaking political refugees of the Civil War in Greece who were never able to return to their ancestral homes in the region of Greek Macedonia. It is an extremely traumatic story that marked the lives of many families: In 1982, the then socialist government of Andreas Papandreou passed a law allowing the return of exiled political refugees from the Greek Civil War. This law provided for the exception of "non-Greeks by birth", according to the wording of the relevant article, which of course had no legal meaning. The proposed presentation will recapitulate the historical evidence, the reactions, the subsequent consequences of this unjust and destructive policy, as they are reflected in the press of the time, reproduced by the scientific discourse and literature, consolidating an incredible injustice.

ON SOUTHSLAVIC BORROWINGS IN ALBANIAN

Contacts between Albanian and the South Slavic languages have not been uniform either in space or in time. Dynamism has characterized them in both dimensions. Contacts between Albanian/ dialects of Albanian and South Slavic languages/ dialects have lasted for centuries and have developed in varying situations and relationships between them. This implies that the results of these contacts within Albanian or within the South Slavic languages should be viewed in a differentiated manner.

The history of research of the relations between Albanian and the South Slavic languages is long, while their results are different. In this review, the following will be discussed: the contexts of Slavic loans in Albanian dialects/ Albanian loans in South Slavic dialects, also looking at them in relation to South Slavicisms in Romanian; the status of such elements in the respective languages/ dialects; the time of Slavic borrowings in the Albanian language; the Slavic dialects/ languages from which they were borrowed; the chronologies of certain phonetic changes and the relative number of borrowings.

Keywords: Albanian language, South Slavic languages, Slavic borrowings in Albanian, chronology of Slavic borrowings in Albanian, temporal and sociocultural contexts of borrowings, phonetic changes of borrowings in relation to the source, status of Slavicisms, relative number of borrowings

LE PARATEXTE DANS LES TRADUCTIONS LITTÉRAIRES DU FRANÇAIS VERS LE MACÉDONIEN ET VICE VERSA.

Le terme paratexte se réfère aux éléments éditoriaux qui accompagnent un texte publié, comme titres, sous-titres, nom d'auteur, notes en bas de page, préface etc. Dans le présent article nous nous pencherons sur le paratexte en tant qu'espace de médiation entre deux cultures : celle à laquelle appartient le texte à traduire et celle dans laquelle on introduit le texte traduit.

Nous placerons notre recherche dans le cadre théorique de la théorie de polysystème de Zohar et de la théorie de Venuti de domestication et d'étrangéisation. Selon Zohar, quand la culture de laquelle on traduit est plus « petite » que la culture vers laquelle on traduit, le traducteur est enclin à adapter l'œuvre à la culture cible, c'est-à-dire il recourt plutôt à la domestication. De l'autre côté, si l'œuvre à traduire provient d'une « grande » culture le traducteur a tendance à introduire les éléments de la culture d'origine dans le texte cible.

Comme le paratexte représente le moyen principal d'étrangéisation nous l'analyserons pour déterminer comment et dans quelle mesure les traducteurs l'utilisent en traduisant du et vers le macédonien.

Le corpus analysé consiste des traductions macédoniennes des auteurs français comme Balzac, du Gard, Tesson, Rimbert et des traductions françaises des auteurs macédoniens comme Ratsine, Andonovski, Mihajlovski, Kulavkova...

Mots-clés : paratexte, traduction, domestication, étrangéisation, le macédonien, le français

Vlatko Janev

FOREIGN TRAVEL WRITERS AS A SOURCE FOR THE SITUATION OF THE POPULATION IN MACEDONIA IN THE SECOND HALF OF THE 19TH CENTURY

The foreign travel writers represent a relevant source of information about the social-economic position of the Balkan Peninsula during the Ottoman rule. The presentation will focus on Macedonia, as a part of the Ottoman Empire during the second half of the 19th century. This time frame represents one of the most relevant periods on the research of the Macedonian question, considering the context of the aspirations and propaganda of the Balkan neighbors states.

Nikola Kjirikj

DUAL ECCLESIASTICAL ROLES IN THE CHURCH OF OHRID: A STUDY OF UNORTHODOX LEADERSHIP PRACTICES

The Archbishopric of Ohrid, an autonomous Eastern Orthodox Church, governed territories that now encompass parts of the Republic of Macedonia, Greece, and Albania until its abolition in 1767. Following a turbulent history of shifting allegiances, the Church came under the rule of the Ottoman Empire at the end of the 14th century.

This study investigates the unusual and canonically irregular practice of the Church of Ohrid's leaders holding dual ecclesiastical positions within its jurisdiction. Historical records reveal that during the late 17th and 18th centuries, certain archbishops simultaneously served as metropolitans of prominent dioceses.

By analyzing both published ecclesiastical sources and unpublished Ottoman documents, this research identifies financial insecurity as a key driver of this practice. The analysis suggests that these dual roles emerged as a response to frequent leadership changes and internal rivalries among the high clergy, destabilizing the Church's hierarchy. Newly appointed leaders often retained their previous metropolitan positions to secure additional income through taxes and diocesan revenues.

This study sheds light on the financial and administrative dynamics of the Church of Ohrid during this period, offering a nuanced understanding of its relationship with the Ottoman state and the broader implications of its leadership practices.

Mirella Korzeniewska-Wiszniewska

VUKOVAR - A DIVIDED CITY - A CITY ON THE BORDERLAND. THE INFLUENCE
OF THE ETHNIC CONFLICT ON THE FUNCTIONING OF THE URBAN COMMUNITY
IN TIMES OF PEACE

Situated on the Danube in Croatia, the border city of Vukovar was a multinational city during the times of Tito's Yugoslavia, with two most numerous nations: Croats and Serbs. Due to its location, it became the first victim of the war as a result of the collapse of the Socialist Federal Republic of Yugoslavia, on a scale that did not include any other Croatian cities and towns, indicating a siege lasting several months and the destruction of 90% of the infrastructure. During the war, the Serbo-Croatian border, on which Vukovar is located, was under the control of Serbs, then Croats, and due to the specific situation, after the end of hostilities, this area became a protectorate administered for two years by the United Nations, which made every effort to restore the multinational character of the city, as well as the entire region, in a spirit of reconciliation and with the use of systemic tools.

The article is an attempt to answer the question whether the efforts of the international community and more than a quarter of a century that have passed since the end of the war have restored the pre-war character of the Danube borderland?

LE GÉNOCIDE DES GRECS PONTIQUES

Les Grecs qui - à partir du VIII^e av. siècle - ils s'étaient installés sur les rives de la mer Noire établissant des villes le long des côtes (Sinope, Bâfra, Samsun, Ordu, Kérassunde, ... et Trébizonde, la métropole de l'hellénisme pontique), ils ont été contraints au début du XX^e siècle de quitter leur terre ancestrale de façon violente.

Les événements historiques dramatiques de cette période ont souvent été le thème central de livres, de conférences et de discours dans de nombreuses régions où, après de nombreuses aventures, les Pontiens survivants se sont installés.

Le génocide des Grecs à Pontus était le résultat de la décision des nationalistes turcs, afin d'atteindre la pureté raciale et religieuse dans les territoires de l'Empire ottoman, éliminant ainsi les groupes ethniques indigènes étrangers à l'Islam.

Les dispositions des Turcs contre les minorités chrétiennes dans l'Empire ottoman n'ont pas commencé avec leur massacre. Avant les génocides de masse, l'idée d'anéantissement avait trouvé hospitalité dans les lieux, dans les cafés, dans les discriminations, jusqu'à atteindre le crime.

Le déracinement violent et barbare des Grecs pontiques et d'autres minorités des régions de la mer Noire, pour être pleinement interprété, doit être intégré dans le contexte historique, politique et social de l'époque.

Les idéologies associées au nationalisme turc (combinaison du nationalisme turc avec l'identité islamique) ont été renforcées après la Révolution des Jeunes Turcs et par le nationalisme politique kémaliste.

Les facteurs décisifs qui ont conduit à l'extermination des peuples de l'Est appartiennent certainement au nationalisme turc et à la décision de la bourgeoisie turque montante de s'emparer du capital et des activités commerciales. Les Grecs, les Arméniens et les Juifs étaient un obstacle à leur désir.

De plus, les intérêts de l'impérialisme allemand sur les marchés de l'Est, du fait de la concurrence avec l'Angleterre et la France, s'identifient à ceux du nationalisme turc. Le capitalisme allemand pénètre dans l'arrière-pays de l'Asie Mineure, tentant de subordonner l'économie agraire à travers la Deutsche Bank. Dans le même temps, il prend le contrôle de la Nouvelle armée turque.

Le but des Allemands était d'acquérir des terres en Anatolie pour leurs futures installations de masse. L'Allemagne construit le chemin de fer de Bagdad, un projet majeur dans la création du nouvel Empire allemand qui s'étendra de Hambourg au golfe Persique.

De 1914 à 1924, avec la tolérance coupable des États européens et des États-Unis, les Grecs, les Arméniens et les Assyriens ont été exterminés ou expulsés de leurs anciennes demeures

ancestrales, pour faire de la Turquie un État-nation. Après tout, la création d'États-nations s'est étendue à l'ensemble de la région des Balkans, après la fin des guerres balkaniques.

Le crime commis contre toutes les populations chrétiennes d'Anatolie, Grecs, Arméniens et Assyriens, a été le premier génocide de l'humanité dans l'histoire moderne et quelles que soient les excuses que les Turcs invoquaient alors et continuent d'invoquer à ce jour.

Contre eux les persécutés ont non seulement les Turcs (Topal Osman, Tchètes et Kemal), mais aussi les impérialistes européens et la classe politique et bourgeoise grecque, et cela ne se voit pas clairement à l'époque. Les dirigeants des Jeunes Turcs, le trio des pachas - Ember, Cemal, Talaat - avaient dès le début un plan massif et unifié de turcisation de l'Anatolie. “ La Turquie aux Turcs “était un concept qui a créé un précédent sur la façon dont un régime peut commettre un génocide sur le plan politique et éviter la censure.

Les Grecs du Pont ont dès le début résisté armés (l'armée grecque était inexistante) à la politique pré-planifiée de leur disparition et ont réclamé la création d'un État pontique autonome.

La plus grande force de l'adversaire et l'absence d'alliés ont conduit à la défaite. Une défaite très douloureuse, car ceux qui ont survécu ont été forcés de quitter leur patrie. L'exode pontique s'est dirigé vers la Russie, l'Amérique du Nord et Latine, le Moyen-Orient, l'Europe et bien sûr la Grèce.

La plupart des propriétés de la population grecque ont été confisquées par le gouvernement turc comme “ abandonnées “ et donc “ appartenant à l'Etat “. Des propriétés ont été arbitrairement confisquées par décision de justice, au motif que leurs propriétaires étaient des “fugitifs “.

Le traité de Lausanne de 1923 précise en certains passages qu'il « a réglé les questions de l'échange des populations ». Pour le peuple du Pont cependant, il n'y a pas eu d'échange après 1923, ni de sortie pacifique de son pays.

L'échange de populations était pour les Turcs, la réalisation de leur propre Grande Idée, “ la Turquie aux Turcs “. Et guérir leur propre traumatisme des guerres des Balkans et du démembrement de l'Empire.

La souffrance des réfugiés n'a pas pris fin avec leur départ des terres turques. Avant leur arrivée en Grèce, mais aussi quand ils sont arrivés ici, dans un lieu épuisé par les guerres et les divisions et inhospitalier au peuple déraciné, ils ont vécu un cauchemar, leur enfermement dans les camps et les campements. Ceux qui ont survécu à cet “accueil “ dans la patrie ont lutté pendant de nombreuses années pour tolérer la suspicion et gagner la confiance des Helladiens et ont travaillé dur pour recommencer leur vie.

Le génocide des Grecs pontiques doit être reconnu dans le monde entier, pour enregistrer la vérité historique, pour éviter que cela ne se reproduise, pour honorer la mémoire des centaines de milliers de morts et pour que les Turcs eux-mêmes se réconcilient avec leur histoire.

Il est utile de voir à travers l'histoire de l'hellénisme du Pont les modèles qui produisent des désastres ; de comprendre que « l'identité nationale » est un champ de conflits qui produisent

de la violence, que les « minorités » deviennent prétexte de nombreuses incertitudes - sociales, politiques,... - qui conduisent à des tensions, des opérations guerrières.

La « politique de l'oubli » aide des révisionnismes, les impérialismes, ceux qui cherchent à construire de nouvelles formes de pouvoir sur la « mémoire » et « l'identité » endommagées des individus, des peuples.

La revendication du droit à la Mémoire a une grande dynamique libératrice qui dépasse la dimension pontique. Car "l'Histoire est action" comme l'a souligné à plusieurs reprises l'historienne Eleni Bibikou Antoniadis.

Meliza Krasniqi

ALBANIAN WOMEN WRITERS IN SOUTH-EASTERN EUROPE: LITERATURE, CULTURE, AND INTELLECTUAL CONTRIBUTION

Albanian women were for centuries present in literature only as figures molded by male-authored discourse, relegated to symbolic and passive roles. Their absence as autonomous writers underwrote patriarchal norms that conditioned literary and academic tradition. However, from the mid-20th century, Albanian and Kosovar women writers emerged as active citizens and cultural and intellectual life, producing works that transformed literary expression and contributed to broader academic discussion.

This paper explores how Albanian women writers, despite political and ideological constraints, built a literary life that reached beyond state-controlled themes. Their work addressed identity, history, and gender roles, offering perspectives that passively challenged the dominant paradigms of their time. Although literature was consistently their primary form of expression, their influence extended to education, publishing, and media, where they were active participants in cultural and intellectual discourse.

Placing these writers within the wider context of South-Eastern European academic and cultural processes, this research highlights their role in not only national literature-making but also in the intellectual history of the region. Their work reflects the gradual yet sure advance of Albanian women from the margins of cultural life to becoming significant contributors to literature and academic discourse.

Keywords: Albanian women writers, Literature, Cultural and intellectual contribution, Gender roles, Academic discourse

BETWEEN CENOBITIC AND IDIORRHYTHMIC MONASTICISM: MONKS' SELF-IDENTIFICATION AND THEIR RELATIONS WITH THE CORELIGIONISTS IN THE EARLY MODERN OTTOMAN BALKANS

Orthodox Christian Monasticism features several organizational modes, with cenobitic and idiorrhythmic monasticism being two of the most prominent. Cenobitic monks live in strictly organized monasteries, devoid of private property, practicing communal living, eating, and praying. In contrast, idiorrhythmic monks can live in loosely connected groups, convening only on holidays while retaining their private possessions and the right to acquire new ones. However, the boundaries between these types of monasticism were often porous and blurred, especially during the Ottoman rule in the Balkans. Despite being secluded both ideologically and, often, geographically, monasteries were significantly impacted by the establishment of Ottoman administration. It fundamentally altered the social and economic context in which the monasteries functioned. Previous research suggests that idiorrhythmy became more prevalent among monasteries in the early modern period. This paper explores how external and practical factors, influenced by the Ottoman legal and administrative system, affected the internal organization of monasteries. Additionally, it examines whether adopting idiorrhythmic traits influenced monks' self-identification practices and their relationships with coreligionists. To analyse this, the study focuses on two distinct groups of monasteries: those of Mount Athos and Fruška Gora.

THE ALBANIAN LEAGUE OF PRIZREN: THE FOUNDATION OF THE MODERN ALBANIAN STATE

The concept of independence, along with efforts to implement it in line with constitutional principles, relevant practices, and mentalities, has always been present within Albanian territories. Following the centralized Albanian state of Skanderbeg's era, these aspirations resurfaced in the major Pashalik regions and later emerged strongly during the time of the Albanian League of Prizren. This period saw the initial stages of implementing a framework for the modern Albanian state, developed by the Rilindja (Albanian Renaissance) activists, influenced by developments in neighboring regions, some of which had already gained independence from the Ottoman Empire decades earlier.

On June 10, 1878, representatives from nearly all Albanian regions established the Albanian League of Prizren, embodying features of a political-administrative and territorial state structure. The League's legal-constitutional and international legal status has been a subject of discussion, with some considering it the first embryonic modern Albanian state, albeit an attempt. Through the League, Albanians formally expressed their desire to change their international legal status and undertook respective actions to materialize this ambition.

The League moved beyond mere declarations, positioning itself as an entity with a near-autonomous legal personality separate from the Ottoman authority, to which it demanded non-interference in its matters. Independence was evident in its legislative, executive, and judicial competences. Its founders and leaders referred to it as the "Albanian Principality" or the "Albanian Republic." According to Vaso Pasha, it would be governed democratically, ensuring equality of rights for all residents, regardless of class or faith, including the right to vote. It established central and local governance bodies—such as the nahije councils, kazas councils, sanjak councils, and the Vilayet Grand Council, which functioned as a parliament—as well as a government, ministries, a President, a Chief Justice, a General Prosecutor, courts and prosecutor's offices, relevant legislation, diplomacy, and more.

The League leaders also sought international recognition from the Great Powers, neighboring states, and the Ottoman authorities, though the circumstances ultimately prevented this goal. Nevertheless, as mentioned, the League presented itself to the international community and pressed its demands upon Istanbul. According to the constitutive theory, international recognition creates a state and affirms it as a legal entity. However, this claim does not hold, as the declarative theory, prevailing in legal doctrine, argues that international recognition merely declares the existence of a state, which possesses the attributes of an international legal entity even without formal recognition. In truth, the League functioned as a *de facto* state, so much so that some of its representatives, active within territories under its influence, began to refer to it as the "League State."

For nearly three years, the League governed in almost all Albanian-inhabited territories across the four Ottoman vilayets of the Balkan Peninsula. Despite the challenges of the time, the legislative, executive, and judicial bodies carried out their functions. Its ideal was fully realized about 30 years later with the proclamation of the independent Albanian state by the National Assembly in Vlora.

Tatjana Krizman Malev

HISTORY AND MEMORY IN THE WORK OF JOURNALIST, PUBLISHER AND
HISTORIAN SLAVKO GOLDSTEIN (1928-2017)

Through his editorial work, his dedication as a journalist and publicist, and his undeniable contributions as a historian, Slavko Goldstein (1928-2017) consistently served as a constructively critical voice within the Yugoslav and Croatian cultural spheres. In portraying his personal and family experience in the volume *1941 - The Year that keeps Coming Back* (2007), he offers a masterful synthesis of history and memory - an account that is both deeply human and meticulously documented, and that stands as an essential testimony against all forms of historical revisionism.

TERMINOLOGY FOR ARTIFICIAL INTELLIGENCE (AI) AND ARTIFICIAL INTELLIGENCE FOR TERMINOLOGY

The research aims to reflect today's state of the latest advances in Artificial Intelligence (AI) in the special discourses of certain fields of knowledge (scientific-technical and human) and the specific terminology used during its operation (referring to the concrete case of adaptation in Albanian language). In today's times of artificial intelligence (AI), the appearance of large language models, through LLM (Large Language Model) platforms, is rapidly transforming various fields of research and science (medical-technical, natural, polytechnic, economic, social sciences etc.). Meanwhile, this technology based to the AI, continues to advance, professionals in general need to develop a strong understanding of the relevant terminologies and concepts (that AI provides) for future productivity growth and efficient solving of real-world challenges. In order to repair the possibilities offered by AI through its specific tools in certain fields of knowledge, the study aims to follow two methodological directions that share the same technical approaches, but differing in their research goals: the case when AI comes to the aid of the work of specialists and terminologists as a powerful tool to improve the different phases of research, of their work eg: in the case of terminologists - proposing definitions and approximate explanations for naming or including terms in certain fields; and the other direction will focus on the analytical ability of the terminology itself in improving the results of Artificial Intelligence; that is, of considering AI agents as entities with human-like cognitive and linguistic abilities etc. Also, in this summary schematization reflecting the modern achievements of LLM platforms (of large language models) we will bring or apply some of the basic technical terms of IA (also in the Albanian language) to help their understanding and operation.

Keywords: Artificial Intelligence (AI), LLM (large language models); specific terms, special fields of knowledge, form-content

EXCHANGE AND COMMUNICATION IN SOUTHEASTERN EUROPE: SEMANTIC
AND MORPHOLOGICAL PHENOMENA IN LATE ANTIQUITY TOPONYMY

In the conference contribution we are going to present the most significant linguistic features in the structure of place names/fortresses recorded in the 6th century from the Macedonian list of Procopius' Buildings. We will consider the most striking language phenomena in the domain of semantics and morphology found in the names of fortresses, which are more or less a consequence of more dynamic processes of linguistic, social, political and military realities in the period. In this sense, we will particularly point out the impact of the Roman administration and army, which was certainly most profound along the well-known Via Egnatia road as well as other important military travel routes in this part of Europe. Despite the still predominantly Paleo-Balkan and Greek linguistic heritage in the toponymy of the Late ancient period, we can clearly confirm the influence of Latin (especially Vulgar Latin) in certain place names as a result of more intensive communication, both commercial and military.

Key-words: Late antiquity, place names/fortresses, Procopius, semantics, morphology

Ema Lakinska

LES ASPECTS JURIDIQUES ET PRATIQUES DE LA TRADUCTION DU POINT DE VUE DU TRADUCTEUR (ETUDE COMPAREE DES EXEMPLES FRANÇAIS ET MACEDONIEN)

Dans cet article, nous parlerons des aspects juridiques et pratiques de la traduction du point de vue du traducteur français et macédonien. L'article focalisera sur les expériences des traducteurs dans les deux pays, ainsi que les présentes problématiques des aspects juridiques et pratiques. Nous regarderons d'abord l'exemple français, et ses points forts, mais aussi ses faiblesses, pour voir s'il existe des bonnes pratiques qui peuvent être pratiques dans l'univers macédonien. Par la suite, après avoir regardé les dits aspects dans le système macédonien, nous donnerons quelques conseils visant l'amélioration et la promotion de la position du traducteur.

NEW TESTIMONIES, FROM THE MODERN ERA, CONCERNING THE BALKAN
VLACHS (AROMANIANS AND MEGLENO-ROMANIANS)

Representatives of Balkan Romanianism – the Vlachs, recte the Aromanians (ar/u/mâni, rumăni/rămăni, as they call themselves; and vlahi, belivlasi, rëmëri, çobani, cuçovlahi, řinřari, as they are called by the Balkan nations among whom they live), and the Megleno-Romanians (vlaři, as they call themselves; and vlaři or megleniři, as they are called by the neighboring populations) constitute the Southern branch of the Eastern Romanian ethnic group, which stretched from the North of Trajan's Dacia (until the arrival of migratory nations) to the mountainous Northern Greece, from the Black Sea to the Adriatic Sea. Its unit, resulting from the Romanization of the Thracians since the second century BC, was broken once the Slavs had settled to the South of Danube in the seventh century and, thus, the Romanian people developed further in the North of the Balkan Mountains – through its North-Balkan component (the Dacian-Romanians); and in South through its South-Balkan branch (the Aromanians and the Megleno-Romanians). The representatives of the last ones were gradually pushed into the South of the Peninsula (where they may have encountered, South of the line of Jireček, some Romanized islets) (the Istro-Romanians are the late successors of the Dacian-Romanians). The Dacian-Romanians continuously developed and were enriched, representing the basis for the formation of the Romanian literary language in the nineteenth century, while the Macedo-Romanian idiom maintained itself as a dialect of the common language trunk, the successor to Eastern Romanian.

In the present intervention, reviewing some testimonies of European travelers from the Modern Times, new documentary testimonies from the London archives regarding the Balkan Vlachs (or the Balkan Romanians, as they are mentioned in some documents) are highlighted.

Danko Leovac, Aleksandar M. Savić

EMIGRANTS IN THE SERVICE OF THE PRINCIPALITY OF SERBIA AND THEIR
ROLE IN THE DEVELOPMENT OF STATE INSTITUTIONS IN THE 40'S AND 50'S OF
THE 19th CENTURY

The Principality of Serbia gained autonomous status in the Ottoman Empire with the Hatti-Sheriffs of 1830 and 1833. With the final abolition of feudalism in 1835, Serbia became a country of small peasant estates. Since peasants made up more than 95% of the population, the state needed a large number of educated people, both for the needs of state administration and for the development of education, culture, health and economy. Under such circumstances, educated people from other European countries, mostly from the Habsburg Monarchy, came to Serbia and found employment. Most of them were Serbs, followed by Poles, Czechs, Slovaks and Germans. Our main goal in this paper is to present the role of Poles, Czechs and Slovaks in the development of educational, cultural, health and economic institutions of modern Serbia during the 40s and 50s years of the 19th century.

CONNECTIVE PEOPLE. PORT-JEWS ACROSS THE BORDERS IN EARLY MODERN WESTERN BALKAN

The research aim is to analyze the cross-cultural dynamics involved the Port Jews in Early Modern Balkans (especially Venice and Dubrovnik). The Marranos and more generally the Port-Jews, commonly were Sephardim from Spain, Portugal, and South Italy forced to convert to Christianity and come back to Jewishness after a migration along the trade routes in more tolerant countries. They were physicians, artisans, merchants, and philosophers who settled prevalently in harbor-cities where they rebuild their families and their social networks. Usually, the Port Jews are owner of hybrid-identities and managed to connect cultures in the Mediterranean area and especially in Balkans. They were able to move constantly between the cultural and political borders and were vectors of transnational Transfers of Technology, scientific and humanistic knowledge. As crypto-Jews, they used more identities at the same time: the Jewish name, the Christian one, and at the occurrence, they adopted also pseudonymous. In free contexts, in which inquisition and confessional persecution were weak the Port-Jews didn't hide their origins and rapidly became vectors of modernity and cosmopolitanism. On the Eastern Adriatic coast there were almost three cities where the Jews emigrated and there, they changed the economy of the cities; Spalato/Slit, Valona/Vlöre and Ragusa/Dubrovnik. Spalato harbor was relaunched by Daniel Rodriguez. The city making part of "Venetian Commonwealth", became a Dubrovnik Republic business contender, during 1590s. Valona was a very important Adriatic Ottoman harbor, shared with Ragusa the same core business, because it was an important hub between the hinterland of Balkans and along the coast for the textile exportation. The Ragusan Republic was the best middle way model. Position and political neutrality guaranteed to Ragusa the better condition to be the commercial hub of the Jewish trade. In the Republic of Ragusa, the Port-Jews became the brokers between the Ottoman markets and the Western Adriatic cities. The Port-Jews were characterized by strong international mobility, their migration and cross-bordering was caused by a mixing of social and economic reasons: the mass conversion and expulsion of an ethnic group from the Iberic peninsula configured the exodus of Marranos and Port Jews as a relevant case of forced mass migration. At the same time, those migrations contributed to the enrichment of the hosting States in terms of human capital and know-how.

Rastko Lompar

HOMEMAKERS OR WARRIORS: FEMALE RIGHT-WING ACTIVISM IN INTERWAR YUGOSLAVIA

The `Woman Question` was one of the many pressing issues in the Kingdom of Yugoslavia, as women began organizing themselves and demanding equal rights as their male compatriots. Notably missing from the sizable historiography on female activism in interwar Yugoslav state, was the tale of those few women that attempted to tackle this issue from a radical nationalist perspective. Therefore, the aim of this presentation is twofold. I will attempt to highlight the activities and agency of notable rightwing female activists and their views on issues like women`s suffrage whilst comparing that to the general stance of the organizations they belonged to. I will attempt to highlight how they manouvered between two opposing yet intrinsically connected impulses present within radical right-wing circles – the patriarchal worldview and avanguardist tendencies. I argue that right-wing female activists should not be observed as a monolith and that two distinct visions of the role of the `new Yugoslav woman` were present, the traditional ideal of a homemaker and of a modern intellectual. In both visions however, the role of the women was mostly delegated to the educational and propagandistic sphere.

Markenc Lorenci

ALBANIAN NATIONALISTS AND THE PERCEPTION AND ATTEMPTS AT EMULATION OF ITALIAN NATIONALISM AND FASCISM (1919–1927)

The paper analyses the perception and attempts at emulation of Italian nationalism and fascism by some Albanian nationalist circles in the period from 1919 to 1927. Through the analysis of specific case studies, relating to both individual figures and nationalist groups, my presentation will show how the myth of Italian Risorgimento, transmitted particularly by the Italo-Albanians (so-called Arbëresh), and the attitude of the Kingdom of Italy in promoting Albanian independence, positively influenced Albanian nationalists' perception of Italy.

Based on this perception, the paper also examines how Italian fascism was viewed in its early years in Albania, and how specific nationalist circles sought to emulate it. The study focuses particularly on Fan Noli's brief government in 1924. It concludes with Ahmet Zogu's return to power and Albania's subsequent approach to Fascist Italy, a phase in which many of these nationalists began to distance themselves from fascism, criticizing its interference and political influence.

CULTURAL HERITAGE WITHIN THE BORDERLAND. THE CASE OF POST-OTTOMAN CITY IN THE BALKANS

The aim of the paper is to elaborate on the condition of the cultural legacy of the Ottoman Empire in the contemporary urban space of Mitrovica, Kosovo. The city of Mitrovica, as well as Kosovo, can be considered as the cultural borderland not only in contemporary perspective with the assigned image of a divided city. Over the centuries, the territory of present-day Mitrovica, later a settlement and eventually a city was under the rule of various political entities as well as different administrative orders which influenced its urban development. Therefore, the diachronic perspective is vital to understand its contemporary border character. The presentation contains the overview of changes in Mitrovica's urban space since the gradual withdraw of the Ottoman Empire from these territories. Nevertheless, since the main reference point is the nowadays city, the special focus is on the status of ottoman cultural heritage during the war in 90. and its contemporary condition.

Filip Markovski

CULTURAL FUSION AND FRACTURE: SOUTHEAST EUROPE AFTER THE FOURTH CRUSADE

The Fourth Crusade, launched in 1202, aimed to reclaim Jerusalem but ended up sacking Constantinople in 1204, forever altering Southeast Europe. The crusaders' conquest brought profound trauma, disrupting the Byzantine Empire and igniting inter-religious tensions. This pivotal event led to a complex interplay of Greek and Latin cultures, fostering both fusion and friction.

Venetian merchants facilitated a blend of artistic and architectural styles, with Gothic cathedrals rising beside Byzantine structures. This period saw Byzantine iconography influencing Western art, creating a rich tapestry of cultural exchange. However, this blending was marked by religious tensions as Western ideals were imposed on Eastern Christian populations, highlighting deep theological divides.

The aftermath reshaped Southeast European societies, introducing Gothic styles and hybrid forms that blended Byzantine and Latin elements. This era of fusion led to unique identities reflecting a confluence of traditions, but also intensified conflicts between Eastern Orthodox and Roman Catholic communities. The legacy of the Fourth Crusade underscores the dual nature of cultural exchange in Southeast Europe, fostering creativity while deepening societal divides.

Understanding these dynamics is crucial to grasping the rich and intricate heritage of Southeast Europe today.

Keywords: Inter-religious Tensions, Cultural Fusion, Historical Impact, Southeast Europe

Valter Memisha

APPROCHE ETHNOCULTURELLE DE LA PHRASÉOLOGIE DES PEUPLES BALKANIQUES

Les peuples des Balkans, avec une vie commune de 1500 ans, ont entretenu des liens de coopération et d'interaction dans le domaine culturel. Leur longue coexistence historique a permis une proximité et des influences mutuelles, qui s'expriment également à travers la phraséologie et les proverbes populaires. L'ouvrage "Balkan Phraseological Dictionary" Tirana (1999) contient un important fonds ethnolinguistique. Environ 5.000 unités phraséologiques (en cinq langues) reflètent la proximité typologique, les influences mutuelles et les interférences d'une autre langue, mais aussi les stéréotypes culturels de ces peuples. Notre objectif est de traiter ce corpus phraséologique à travers les concepts: interférences de contenu et structurelles, phénomènes de relativisme culturel, etc. En plus du sujet, contenu dans l'ouvrage "Dictionnaire phraséologique des Balkans", nous examinerons également les unités phraséologiques typiques trouvées dans certains dictionnaires bilingues langue étrangère-albanais. Nous considérons qu'il est important de présenter l'idée d'un dictionnaire balkanique de plusieurs langues au cours de la prochaine période.

THE DANUBE AS A TRADE ROUTE FOR THE EAST GREEK MERCHANTS BETWEEN THE LATE 7TH AND EARLY 5TH CENTURIES BC

Based on the updated catalogue of Greek archaeological finds along the banks of the Danube and other rivers flowing to the south and the east of the Carpathians, this paper attempts to make an approximation of the major inland trade routes followed by the East Greek merchants in the Danube basin between the 7th and the early 5th century BC and the main commodities exchanged with the local communities from this geographical area. The interpretation of the finds is also based on additional data obtained from the analysis of literary sources, such as Herodotus, and the comparisons with the situations registered in the same period along other rivers from the North Pontic area, such as the Dniester, the Bug and the Dnieper, or from other areas of Greek colonization, such as the Rhone.

Special emphasis will be put on discussing the hypotheses of a flourishing slave trade along the Danube, having as a significant hub the emporion of Barboși, placed at the confluence with the large tributary Siret, and of the trade in metals whose ultimate source would have been the rich metalliferous deposits of Transylvania, controlled at that time by the Agathyrsoi.

Aneta Mihaylova

OBSESSED WITH THE MYSTERIOUS EAST: LESLEY BLANCH AND THE BALKANS

Lesley Blanch (1904-2007) was a relentless traveller and talented writer who had a lifelong passion for Russia, the Balkans and the Middle East. Self-possessed and emotional, she spent the greater part of her life travelling about those remote places and provided a vivid record of them in her books. This paper will focus on on her encounters with the Balkans and particularly on her impressions from Bulgaria in the immediate aftermath of WWII, where she lived for two years (1946-48) accompanying her husband, the famous writer Romain Gary, who was on a diplomatic service in Sofia.

Paskal Milo

POST-CONFLICT AGREEMENTS IN THE WESTERN BALKANS AFTER THE FALL OF COMMUNISM: A COMPARATIVE APPROACH

The fall of communism in the Western Balkans was accompanied by the disintegration of the Federal Republic of Yugoslavia. This process involved several former Yugoslav republics that declared independence: Slovenia, Croatia, Bosnia and Herzegovina, and North Macedonia. The separation of three of these republics Slovenia, Croatia, and Bosnia and Herzegovina occurred through armed conflicts between the Yugoslav Federal Army and nationalist forces from these regions. Following these conflicts, agreements were signed that recognized the independence of these nations and addressed interethnic relations within them. These agreements included the Dayton Agreement in November 1995; the Rambouillet Agreement in March 1999, which recognized the right of Kosovo Albanians to substantial autonomy within the FRY (Federal Republic of Yugoslavia) and was confirmed in June of the same year through the G8 Peace Plan and the Kumanovo Agreement. In August 2001, the Ohrid Agreement was signed, entailing constitutional and legal changes that recognized the status of North Macedonia's Albanians as a state-forming element and their national rights, particularly in the fields of local self-government, education, and participation in central state institutions. All of these agreements, reached at the end of conflicts in Western Balkan countries, shared common elements but also presented significant differences. This study aims to identify the common elements within these agreements and the key differences between them.

THE DISTRIBUTION OF DEFINITE ARTICLE AND OTHER ADNOMINAL MODIFIERS IN GURBET ROMANI IN EASTERN SERBIA: A CORPUS-BASED STUDY

Introduction. The structure of all Romani varieties has undergone various contact-induced changes due to the intensive and permanent language contact with different languages (see Matras & Adamou 2020). This study explores the influence of the language contact between Gurbet Romani in Eastern Serbia and Serbian as the official, dominant language of the state. The study is focused on the distribution of the definite article and other modifiers in the noun phrase (NP) and its dependence on the head noun origin (Romani inherited nouns or Serbian borrowed nouns) and the age of speakers.

Theoretical background. The definite article in Romani has been extensively discussed in the literature (Uhlik 1951, 1973, Boretzky 2000, Friedman 2000, 2006, Matras 2002). It developed in contact with Balkan languages. Romani varieties have mainly retained the definite article (Boretzky 2000, Matras 2002), although some northern dialects have lost it due to the contact with the articleless languages (Friedman 2006).

Aim. The aims of this study are: a) to investigate if the distribution of the definite article depends on the head noun origin (inherited Romani nouns and the nouns borrowed from Serbian), suggesting the interference of Serbian as a language without the article; b) to explore the differences in the definite article distribution in two generations of speakers, namely adults and elementary-school children (age 7–14); c) to compare the distribution of the article to other adnominal modifiers.

Corpus. The data for the study are taken from the corpus of semi-spontaneous narratives in Gurbet Romani, recorded from 2016 to 2018 in Eastern Serbia. The corpus comprises the samples of narratives (each containing app. 8,000 word tokens) of 12 adults and 20 children, bilingual Romani-Serbian speakers (see Mirić & Ćirković 2022 for details).

Methodology. For the purpose of this paper, NPs with bare nouns were selected (e.g. bokoli ‘cake’, torta ‘cake’), as well as the NPs with one of the following adnominal modifiers: demonstratives (e.g. goja džuvlji ‘that woman’), possessive determiners (e.g. mi dej ‘my mother’), numerals (e.g. oxto breš ‘eight years’), the definite article (e.g. o iv ‘the snow’), and the definite article incorporated in the preposition (e.g. po kaš ‘on the tree’). Only the NPs in which the modifier and the head noun are in the immediate contact and the modifier is in the prenominal position were selected. Only the inherited Romani nouns and borrowed Serbian nouns were included in the study. The overall number of analysed NPs is 1,192 in the adults’ sample and 960 in the children’s sample.

Results. The main findings (Tables 1 and 2) are the following:

- a) There is an overall higher frequency of the modified nouns in comparison to bare nouns in both adults’ and children’s samples, which will be discussed from the semantic and pragmatic points of view.
- b) Romani inherited nouns are more frequently used with the modifier than without it, and they are more frequently modified than Serbian borrowed nouns in both samples. This result will be discussed from the language contact perspective, indicating that the omission of the article with Serbian borrowed nouns is contact-induced.
- c) Several differences have been observed between adults and children. In the domain of modifiers, children tend to use more possessive determiners in comparison to the definite article and other modifiers.

Discussion. The obtained results will also be discussed in relation to: a) the narrative development, which may affect the frequency of the definite article, as children's narratives are shorter and may require the use of bare, unmodified nouns; b) the topics of narratives, which may affect the choice of a particular type of a modifier; c) the limitations of the applied quantitative methodology and the corpus-based methodology.

Table 1. The frequency of bare nouns and modified nouns across age and noun origin.

Age	Noun origin	BARE NOUNS	MODIFIED NOUNS	Total
ADULTS	Serbian loan nouns	24.5%	17.37%	100% (1192)
	Romani nouns	23.83%	34.31%	
CHILDREN	Serbian loan nouns	19.48%	25.94%	100% (960)
	Romani nouns	12.81%	41.77%	

Table 2. The frequency of modified nouns across the type of a modifier, age and noun origin.

Age	Noun origin	(Preposition+) Article	Demonstratives	Possessives	Numeral	Total
ADULTS	Serbian loan nouns	14.61%	8.44%	5.19%	5.36%	100% (616)
	Romani nouns	32.63%	6.66%	14.12%	12.99%	
CHILDREN	Serbian loan nouns	12%	6.46%	16.77%	3.08%	100% (650)
	Romani nouns	11.23%	4.71%	38.15%	7.85%	

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BYZANTINE LITERATURE AND SLAVIC WORLD.
SOME EXAMPLES FROM MACEDONIAN LITERATURE

The influence of the Byzantine culture on Slavic world is well known today, but there are some connections (topics) in literature, especially in Macedonian, which are not sufficiently elaborated.

In this article it will be pointed the Byzantine influence on Macedonian traditional literature. The analysis of the oral epics on King Marko gives evidence that the epic poetry on Digenes Akritas is well known. There are many examples in the Macedonian popular literature too (fables, popular stories, sentences ect.) including evidences of literary contact with Byzantine literature.

From the other side, it will be paid attention to the influence on Slavic (Macedonian) abstract and philosophical terminology through the centuries.

Shkumbin Munishi

THE LANGUAGE STATUS PLANNING IN THE WESTERN BALKAN COUNTRIES
(ALBANIA, BOSNIA AND HERCEGOVINA, KOSOVO, MONTENEGRO, NORTH
MACEDONIA, SERBIA)

In this paper I shall discuss the current issues related to the Language Status Planning in the countries of the Western Balkans. The aim of this paper is to discuss the changes to the language policy and planning following the dissolution of the former Yugoslavia. Initially, an outlook of the historical process of the language policy and the status planning in former Yugoslavia will be provided. Further, a comparison of language policy of former Yugoslavia and language policy of the countries which emerged from Yugoslavia will be made. The legal framework of the status planning in the Western Balkan countries will be discussed, and will be compared to the functions planning. The tools of the status planning are used to regulate multilingual issues in the multiethnic environment of the Western Balkans, aimed to provide the language equality for the language communities in the Balkans. I shall also examine the influence of EU language policy and planning on current status planning efforts in the WB.

Key words: language policy and planning, Western Balkans, Yugoslavia, functions planning, language equality

NEGOTIATING BAPTISMAL NORMATIVITY IN OTTOMAN SOUTHEAST EUROPE

The administration of baptism emerged as a key arena for negotiating religious authority and normativity in seventeenth-century Ottoman Southeast Europe, where Catholic and Orthodox communities coexisted amid overlapping jurisdictions and contested sacral geographies. Drawing primarily on Catholic missionary reports, decisions of the Holy Office and Propaganda Fide, and a smaller number of pertinent Orthodox Christian sources, this paper examines how conflicting understandings of baptismal legitimacy shaped Catholic-Orthodox interactions and institutional responses during this period.

Catholic missionary reports frequently described situations in which local Catholics turned to Orthodox priests for baptism—whether due to necessity, local custom, or the perceived misconduct of Catholic clergy. At the same time, Orthodox religious authorities—especially in the context of interconfessional marriages—often required Catholic individuals, particularly women, to abjure their faith and undergo rebaptism according to the Greek rite. In turn, the various Orthodox baptismal practices prompted intense theological and jurisdictional debates, both locally and in Rome, and compelled the Catholic Church to continuously reaffirm, revise, or adapt its stance on baptisms performed by Orthodox clergy.

This paper situates these localized encounters within broader processes of religious norm-making, highlighting how baptism became a site of both doctrinal enforcement and practical negotiation and experimentation. By analyzing these dynamics, the paper the paper sheds light on the complex interplay between theology, ritual, and authority in early modern Southeast Europe, and positions the region within the larger inter- and intra-confessional debates of global early modernity.

THE WORKS OF MYKHAILO DRAHOMANOV DURING EMIGRATION YEARS

“He did not write a single word which would not refer to the living people” – this was how the works by Mykhailo Drahomanov’s were characterized by Ivan Franko. The period of emigration was the height of creativity for Mikhailo Petrovych Drahomanov (1841-1895) – an outstanding Ukrainian thinker, theorist and practitioner, historian, philosopher, politician and political scientist, folklorist, publisher and literary critic. To avoid his arrest, the leadership of *Stara Hromada* sent the scholar abroad: he worked in Vienna, Switzerland, Bulgaria. The last period of Drohomanov’s life and work was connected with Bulgaria. Here he assisted in founding the University of Sofia. Here, as a professor of general history, he creates his most important works, in particular, in the field of folklore and historiosophy.

The present article will analyze Drahomanov’s fundamental works belonging to this period of his career, in particular, the essay “Eccentric Thoughts about the Ukrainian National Affairs”. Today, significance of this piece is of special relevance given the context of modern events in Ukraine, the country which is currently defending its identity.

Ivaylo Nachev

NATIONAL HISTORY INSTITUTES IN INTERWAR BULGARIA

The paper focuses on the Sofia-based national history institutes in the period after the First World War. The role of the institutes that included the Royal Museum of Natural History, Zoo, Entomological station and others for developing and disseminating scientific knowledge within Bulgarian society is examined on the background of functioning of these institutions within a European scientific network. Attention is paid to main achievements of these institutions as a whole but also to the role played by certain personalities such as the long-standing director of the institutes Ivan Buresh, educated in Prague and Munich zoologist and descendent of Czech emigrants in Bulgaria.

Ivaylo Valentinov Naydenov

BULGARIAN ENTREPRENEURS FROM THE TOWN OF SVISHTOV AND THEIR
ROLE IN THE COMMERCIAL EXCHANGE IN SOUTH-EASTERN EUROPE DURING
THE “LONG 19TH CENTURY”

The proposed paper is devoted to the entrepreneurial community in one of the economically prosperous urban settlements on the Lower Danube in Ottoman Bulgaria – Svishtov.

There were many local enterprising people who conducted their business between Ottoman Bulgaria, Romania and Central Europe (Vienna and Pest). Some of them decided to leave their native Svishtov due to political or socio-economic reasons. They settled down temporarily or permanently north of the Danube but in any case they managed to preserve their contacts with relatives and fellow countrymen left behind. They were economic agents were eager to take the risk, who used every opportunity for profit, who “built” networks through which operated in long distances, who established and maintained friendships. One can speak about people with particular economic way of thinking, mentality and entrepreneurial culture.

The main aim of the proposed paper is to reveal their role in the commercial exchange in South-Eastern Europe during the “long 19th century”.

In doing so, I have utilized published and mostly unpublished documents (mostly personal and business correspondence) stored at the Bulgarian Historical Archive in the National Library in Sofia, and raw material in the Scientific Archive at the Bulgarian Academy of Science.

David Neagu

ARMENIAN PRINTED BOOKS FROM ISTANBUL AND THE CONFESSIONALIZATION OF THE ARMENIANS IN THE 18TH CENTURY

The paper aims to present how the Catholic Church used Armenian printed books from Istanbul to preach its faith among the Armenians. The foundation of the Mekhitarist order in 1701 and its migration to the island of San Lazzaro in 1717 opened the way for Rome to use the expertise and knowledge of the Armenian Catholic monks to gather as many followers as possible from among the Armenians living in the Ottoman Empire. However, the growth of the Armenian Catholic community from Istanbul met with opposition from Armenian Orthodox Christians, who at times even asked the Ottoman authorities to act against those who were under the authority of the Holy See. One of the most useful means used by Rome for its proselytizing activities was books. The focus of the present paper is represented by works that were printed in Istanbul and how they were used both by the Catholic Church and the Armenian Apostolic Church in their attempts to consolidate their hold over the Armenians living in the Ottoman Empire. In order to understand how printings were used by both churches as religious tools, I will focus on the topics of these books and, if possible, on the dissemination of their ideas among Armenians from Istanbul. Thus, I will be able to explain how books proved to be efficient tools for both Rome and Etchmiadzin.

Milena Nedevska, Ana Dimevska

LA RÉCEPTION DE LA LITTÉRATURE MACÉDONIENNE CONTEMPORAINE DANS L'EUROPE FRANCOPHONE (2010-2025)

La littérature macédonienne reste encore peu connue des lecteurs européens. En nous appuyant sur la théorie des polysystèmes d'Itamar Even-Zohar, la littérature macédonienne, en tant que littérature d'un pays de dimensions et d'influence culturelles relativement modestes, peut occuper une position périphérique dans le polysystème littéraire mondial. Partant de cette idée, notre communication vise à donner un aperçu des œuvres littéraires macédoniennes traduites en français en examinant les tendances contemporaines de la période 2010 à 2025. En analysant le nombre d'œuvres traduites, leurs genres littéraires et l'accueil du public (selon une enquête menée auprès des maisons d'édition concernées), nous tenterons de dresser un tableau de l'image de la littérature et de la culture macédoniennes contemporaines telle qu'elle est perçue par les lecteurs de l'Europe francophone, notamment en France, en Belgique et en Suisse.

Nous examinerons l'intérêt des éditeurs français, belges et suisses pour les œuvres littéraires macédoniennes, les facteurs décisifs dans le choix des ouvrages (tirage, prix littéraires, renommée des auteurs, originalité, etc.), les commentaires des lecteurs partagés en ligne (sur divers forums et sites dédiés à la littérature), ainsi que les avis et expériences des traducteurs de ces ouvrages.

Cette étude présentera des éventuelles limites liées à la réception de la notre littérature en Europe francophone et fournira des directions plus précises par rapport aux demandes du marché littéraire francophone et les tendances actuelles qui y dominent.

Enfin, nous tenterons de répondre à la question de savoir si notre littérature conserve toujours une dimension "exotique" dans le cadre des littératures européennes.

Mots clés: traduction littéraire, transmission culturelle, réception, littérature macédonienne

PALLADIUM OF WALLACHIA: THE CULT OF THE MOTHER OF GOD AND ITS
VOIVODAL STRATEGIES IN 14TH-16TH CENTURY PRINCIPALITY OF
WALLACHIA

The cult of saints in Wallachia during the 14th to 16th centuries is still very poorly documented, primarily due to the scarcity of material and documentary remnants preserved from that period. Names of saints used as personal names for men or women are quite rare in Wallachia during these medieval centuries, and massively outnumbered by Slavic names which denote various attributes or qualities.

However, the first clear information regarding patron saints of churches and icons come from voivodes Basarab I, the founder of the state (r. 1330–52) and his son Nicolae-Alexandru (r. 1352–64). The princely church in the first capital town, Câmpulung, founded around 1330–40 was dedicated to the Feast of the Dormition of the Theotokos and there, Nicolae-Alexandru donated an icon of the Virgin Mary, which also included a charter outlining the privileges and gifts given to the church. Additionally, the Metropolitan Cathedral in Curtea de Argeș likely received a sumptuous Byzantine donation of a miraculous icon of the Virgin Mary when the Metropolitanate of Ungrovlahia was founded in 1359. This icon was brought by Voivode Neagoe Basarab in 1517 to the Monastery of Curtea de Argeș, which would become the necropolis of his family and the location where nearly all the Wallachian voivodes of the 16th century would have their portraits painted. The miracle-working Virgin Mary icon from Curtea de Argeș would appear in icon replicas and iconographic scenes throughout Wallachia in the 16th century, ranging from the Akathist Hymn to representations of Saint Mary of Egypt.

Nearly all princely churches and monasteries built in Wallachia between the 14th and 16th centuries were dedicated to Marian feasts such as the Dormition of the Theotokos, the Annunciation, and the Presentation of the Theotokos in the Temple. The life of the Virgin Mary and the Akathist Hymn became ubiquitous themes in the churches founded by the voivodes from the 14th century onward. In the 16th century, the military flags and the seals of the voivodal capital cities Târgoviște and Bucharest featured the image of the Virgin Mary.

It seems that during the 14th to 16th centuries, the Wallachian voivodes chose the Virgin Mary as the protector of the state, the metropolitan see, the army, and the capital cities. This choice may have followed a Byzantine model, as the traditional protector of Constantinople, from the miraculous failure of the Persian, Avar, and Slav siege of 626 AD to the final Byzantine centuries, was the Virgin Mary. This presumed Byzantine model followed by the Wallachian voivodes coincides with the strong orientation towards Palaiologan and post-Palaiologan art that the Wallachia exhibited during the 14th to 16th centuries. The Byzantine model was emulated in many respects, from the titles used by the Wallachian voivodes to the veneration of the Virgin Mary as the country's protector and the patronage of Mount Athos, the internationally renowned Orthodox monastic complex, where during the 14th to 16th centuries numerous donations were made, among which icons of the Virgin Mary depicting Wallachian voivodes praying to her.

Anja Nikolić

WISSENSCHAFTLICHE MITTHEILUNGEN AUS BOSNIEN UND DER
HERCEGOVINA AND THE SHAPING OF SCHOLARLY KNOWLEDGE ABOUT
BOSNIA AND HERZEGOVINA (1893-1916)

During the Austro-Hungarian rule in Bosnia and Herzegovina the most important cultural institution was the Provincial Museum of Bosnia and Herzegovina (Landesmuseum/Zemaljski muzej). Official scholarly publication of the Provincial Museum was the Herald of the Provincial Museum of Bosnia and Herzegovina. The Herald of the Provincial Museum was published in Serbian language and its most important papers and findings were translated in German language and published under the name of Wissenschaftliche Mittheilungen aus Bosnien und der Hercegovina. The Wissenschaftliche Mittheilungen began publishing in 1893 and 13 volumes had been edited and printed, the last one appearing in 1916.

Our aim is to analyze the German edition of the Herald and its role in the shaping of scholarly knowledge about Bosnia and Herzegovina. We would be observing the role of this “German edition” of the Herald in the context of New Imperialism that had strongly influenced the culture of late 19th and early 20th century. By doing so we would like to add a contribution to an ongoing debate on the features and character of Austro-Hungarian rule in Bosnia and Herzegovina and to underline the importance of the role of newly formed cultural institutions such as Provincial Museum of Bosnia and Herzegovina.

SCULPTURES OF SMYRNA TYPE NEMESIS FROM HERACLEA LYNCESTIS AS EXAMPLE OF CULTURAL EXCHANGE

Nemesis had a long history and tradition of worship, although the most distinctive feature of the cult is attested during Roman Imperial times connected to theatres and games widely spread and present in both the Eastern and Western provinces. The cult was also confirmed in Heraclea Lyncestis in the 2nd century AD in relation to the local theatre where two statues of Nemesis were found. They are of Smyrna type, wearing long peplos, wingless, making a gesture of pulling at the neck of the clothing. Through this iconography, we can follow an example of cultural exchange coming from Asia Minor to the Balkans. The image of a wingless Nemesis wearing a long dress can be traced back to the 6th century BC at Smyrna where, although the iconographical evidence mostly comes from the Roman era, the cult existed earlier and has a long history of worship of the double goddess. Based on iconographical observations, this Nemesis image type spread from Asia Minor, through Thasos, then, following Via Egnatia, onwards to Philippi and the northern regions of Macedonia, from where it further reached the Danubian provinces.

DISCUSSING THE ORTHODOX TRADITION IN 16TH-CENTURY MUSCOVITE CHURCH COUNCILS: THE STOGLAV'S SEVENTY-NINTH CHAPTER

This paper addresses the interplay between local and universal Eastern Christian practice in 16th-century Muscovite attempts to enforce a unified ecclesiastical practice. It focuses on the resolutions of the 1551 Stoglav (Hundred chapters) Church Council, more precisely on its seventy-ninth chapter. This segment was presented as a work of Iosif Volotskii, a renowned theologian and later saint of the Russian Church, and it debated the issue of whether widowed priests should be allowed to continue the service. The chapter provides an exploration of the changing nature of Church regulations, as an answer to accusations of interfering with apostolic rules by introducing regulations without any basis in Byzantine canon law. This discussion is particularly enlightening about how the Muscovite clergy understood the relation between universal canons and decisions arising from pressing local needs. The debate revolved around a long list of apostolic rules and council decisions which, over time, had been changed. Examples ranged from decisions related to marriage (of priests, the permissibility of a fourth marriage), to determining the date of Easter, or divine service. The purpose of these examples was not to settle the question at hand but to provide a comprehensive picture of how “tradition” could be and had been altered.

ARNAUTS OF AZOV: HISTORY, LANGUAGE AND TRADITIONAL CULTURE

According to archival documents, the presence of Arnauts in the Russian Empire has been recorded since the 18th century. On the shores of the Azov Sea, as a result of the Turkish-Russian wars in the second half of the eighteenth century, several settlements with the Arnaut population were established: the village of Margaritovo, the village of Epirskoye, the village of Himara, the village of Albanskoye, etc. (Rostov region, in Russian the city is called Rostov-na-Donu).

The Arnauts received agricultural lands in the south of the Russian Empire as a reward for service in the Russian army during the battles against Turkey in the second half of the 18th century. About the ethnicity of the Arnauts, we need to give some clarifications. In the Russian documents of that time, the term Arnaut as an exoethnonym was used for Orthodox Christian Albanians and Greeks [Novik 2016: 22-23; Новик 2016]. For the Russian governors, the religious affiliation of this population was more important than the ethnic one (such facts are recorded in almost every European country in that period). The Arnauts originated from the Balkan Peninsula (mainly from the southeastern provinces of the Albanian lands) and from the Mediterranean islands in which the Albanian population was present since the Middle Ages.

On the outskirts of Rostov (officially Rostov Oblast, Azov Region) there are several other villages (Chumbur Kosa, Pavlo Ochakovo, etc.) in which traces of the Arnauts have been preserved in the form of memories, legends and legends of the local population that are related with the historical facts of the acceptance of Greeks and Albanians in the past. The combination of studies through state and regional archives and the analysis of ethnographic, linguistic, ethnolinguistic materials collected in the field give us the opportunity to point out new facts about the Albanian diaspora in the world. This scientific work will certainly help in the most accurate description of the ethnogenesis of the Albanian people.

THE CLASH OF CROATIAN AND SERBIAN NATIONALISM: THE WARS OF THE 1990S

The supranational ideology of Yugoslavia failed to replace either Croatian or Serbian nationalism after 1945, and the clash between them contributed to the collapse of Communist Yugoslavia in the early 1990s.

Slovenia was the first to leave the federation without any problems, but with Croatia the issue was more complicated, as it had a large Serbian minority. Tudjman's Croatian Democratic Community, which came to power after the first free elections in 1990, was a representative of the extreme nationalism - it wanted not just independence, but the new Croatian state to encompass all Croatian ethnic territories, including parts of Bosnia and Herzegovina. The nationalism it propagated was ethnic, in which local Serbs were excluded from the Croatian political nation. In response to the secession of the Serbian territories in Croatia and the creation of the "Republic of Krajina", the country declared its independence on June 25, 1991. With the influx of Serbian volunteers from Serbia and the intervention of the Yugoslav Army, a civil war erupted inside the country and transformed itself at the interstate level between Serbia and Croatia. The Serbs occupied a third of the territory of the Croatian state. With the military operations "Lightning" (in Western Slavonia) and "Storm" (in Krajina) in the summer of 1995, the Croatian army restored its control over the occupied territories.

The Croatian and Serbian national programs also collided on the territory of Bosnia and Herzegovina. A long and bloody military conflict broke out there (1992 - 1995). Both Serbs and Croats created their own quasi-states that sought to join the mother state. The war officially ended with the Dayton Accords in the fall of 1995.

ORTHODOXY AND ORTHOPRAXY: A MID-SEVENTEENTH CENTURY
CORRESPONDENCE

In June 1654, Patriarch Nikon of Moscow wrote a letter to Patriarch Paisios of Constantinople. It informed the latter of irregularities discovered in the liturgical books, of the intention to correct them according to the normative Greek tradition and of the difficulties encountered. Nikon asked that a synod be convened in Constantinople to discuss the twenty-seven problematic issues he had listed and to decide upon the measures to be taken against the dissenters. The name of the Lord had to be praised by the whole Ecumenical, Apostolical, Eastern and Orthodox Church “in one voice, in one mind, and in one ordo.” In May 1655, the Constantinopolitan synod replied. However, while this reply was not only edited but also intensively studied, Nikon’s letter was never published and it never received due attention. The present paper introduces the text to the scholarly audience and analyses it in depth. It argues that it is suggestive of the different, divergent ways in which “true faith,” tradition and custom were conceived by different members of the Orthodox Christian communities of the time.

SUR LA RECONNAISSANCE DES ÉLÉMENTS REPRÉSENTATIFS DANS LES ŒUVRES DE LA LITTÉRATURE ALBANAISE ANCIENNE

Les éléments représentatifs d'une œuvre des XVI^e-XVII^e siècles en langue albanaise relèvent d'une typologie particulière, même s'ils se retrouvent également en tant que modèles dans des exemplaires similaires ou ayant la même destination dans certaines régions d'Europe. Les analyses qui permettraient de poursuivre constamment la présence de tels éléments présentent une certaine cohérence dans les œuvres du XVII^e siècle, étant des compilations de Pjetër Budi (1618-1621), ainsi que dans l'ouvrage majeur de Pjetër Bogdani, publié en 1689 par une imprimerie renommée dans la région de Padoue. Les traces de leur présence se manifestent par les caractéristiques d'une appartenance plus étroite pendant une partie du XVII^e siècle, pour poursuivre au XVIII^e siècle avec les actes de Kuvendi i Arbënit (1706)/ Concilium Nationale Albanum et plus tard avec la compilation synthétique de Monseigneur Gjon Nikollë Kazazi (Rome, 1743). En ce qui concerne le plus ancien livre connu à ce jour dans l'histoire des études sur la culture littéraire et la langue écrite albanaise, l'absence de tels éléments doit être liée à une éventuelle censure qui a limité sa pleine reconnaissance dans les cercles de diffusion des livres, ainsi qu'une réflexion en termes de typologie du contenu et de sa destination respective. En l'absence de données significatives (sur le frontispice, le lieu de publication, le nom de l'imprimerie), mais également en tenant compte de nombreuses hypothèses sur le sort du livre de Gjon Buzuku (1555), retracer des éléments apparaissant clairement dans d'autres œuvres de la même tradition écrite, ainsi que l'analyse de l'autorisation ou de l'interdiction de ce livre en fonction des circonstances hypothétisées par les chercheurs de la période concernée, reste une piste souvent explorée, mais qui mérite d'être réexaminée à la lumière des indices que l'on peut tirer des « Index des livres interdits ». La publication de ces derniers est étroitement liée au Concile de Trente (1545-1563) et à ses décrets. Dans cette intervention, nous aborderons également certains chapitres de ces index (en particulier l'Index publié à Rome en 1596), afin de les traiter en liaison avec la diffusion et la reconnaissance des œuvres de la littérature albanaise ancienne dans la culture de l'époque, sans laisser de côté la reprise des éléments représentatifs de ces œuvres.

Mots clés: modèles d'édition, exemplaires rares, éléments de représentation, frontispice, typographie.

Mitko B. Panov

CONCEPTUALIZING THE ROMAN BORDER-ZONE IN MACEDONIA (7TH-11TH CENTURIES)

The paper will analyse the Byzantine sources reflecting different conceptions about the Roman borderland of inclusion and exclusion in Macedonia, coming from the locals, and from the Constantinopolitan elite. It will discuss how these conceptions were engaged in relation to the Slavs and the Bulgarians and how it was reflected in terminology and the Roman vision of geography. The study will further analyse the Byzantine sources in addressing the real and imaginary transformations of the identity of the Slavs that found themselves on the different sides of the conceptional borderland of the Romanness. Additionally, the study will interrogate how Byzantine narratives shaped and reshaped understandings of identity, particularly for the Slavs who were situated on opposing sides of this conceptual borderland of Romanness. It will examine the ways in which Byzantine writers depicted the integration or alienation of Slavic groups, analysing the interplay between real geopolitical circumstances and the imagined transformations of identity that emerged in Byzantine discourse. This includes a discussion of how the Byzantine Empire navigated the incorporation of certain groups while maintaining ideological boundaries that reinforced the imperial center's cultural and political dominance. By situating these discussions within the broader historiographical framework of Byzantine studies, it will offer new insights into the intersections of geography, identity, and imperial ideology.

Jędrzej Paszkiewicz

MOSKOPOLE AS THE CONTACT ZONE FOR INTERCIVILISATION AND INTERETHNIC BORDERS IN THE 18TH CENTURY

The aim of the presentation is to describe a distinctive character of Moskopole (using political, demographic, ethno-cultural, migration aspects), which was constituted by its multicultural role essential for the tradition of all regional ethnic groups (Greeks, Slavs, Aromanians). A special attention is dedicated to the socio-economic background of relations in the town, determining the nature of intellectual, linguistic, educational and editorial activities.

Zhu Pengfei

VARIATIONS ON NATION AND CIVILIZATION: RE-NARRATING “MACEDONIA” –
REFLECTIONS ON SUBJECTIVITY OF THE “MACEDONIAN QUESTION”

The Macedonian question has a long history and still as the biggest challenge for the construction of nation-state in North Macedonia now adays. As a microcosm of the Balkan Question, the essence of the Macedonian Question is the dispute over national sovereignty under the influence of the great power game, and the crux of the question lies in the debate over the subjectivity of “Macedonia”. Take Greece and Bulgaria, the two neighbors of North Macedonia, as an example, Greece mainly deconstructs the subjectivity of Macedonia as a nation-state from the perspective of civilization, arguing that Macedonia has been a part of Greek civilization since ancient times, and there is no Macedonian civilization independent from Greece, therefore Macedonia is not allowed to exist as a nation-state; Bulgaria, on the other hand, argues from the perspective of ethnic culture that Macedonians and Bulgarians belong to the same ethno-nation and there is no separate Macedonian nation. As a result of the double negation of Macedonian subjectivity by Greece and Bulgaria from the perspectives of civilization and nation, if North Macedonia wants to successfully defend its subjectivity as a nation-state, it must adopt both ‘civilization’ and ‘nation’ narratives, and to re-narrativize ‘Macedonia’ in the internal and external discursive variations of multi-ethnic state and plural civilizations. In this regard, the Chinese theories of the Chinese Nation Community and the Civilization Exchange and Mutual Learning may be useful for North Macedonia to solve the “Macedonian Question”.

Keywords: North Macedonia; Macedonian Question; Nation; Civilization; Subjectivity

Nada Pesheva

FEMALE LYRICISM AGAINST THE GREAT ARTISTIC NARRATIVES: THE SILENT AND “INVISIBLE” PARTICIPATION OF WOMEN IN MACEDONIAN CONTEMPORARY ART SCENES, COMPARED TO THE VISIBILITY OF NETWORKED FEMALE ARTISTS FROM THE BALKAN

This research aims to increase the visibility of women authors and examine the position of women in the Macedonian fine art scene from its beginnings. The marginalization of women is most drastically expressed in art, where the male, dominant viewpoint has long been the basis for appreciation, especially in focusing on the historical processes that shaped the Macedonian art scene after 1944. In such an ideological framework, the Macedonian fine art scene was predominantly defined by male artists. Despite the efforts of several female authors, their representation is not comparable to that of their male colleagues. Specifically, this disparity can be traced back to the establishment of the Macedonian fine art scene in the postwar period of 1944/45, when the participation of the first Macedonian male and female artists occurred within the context of Yugoslavia, and the formation of the Macedonian national cultural and artistic institutions and narratives was beginning.

In this context, the inclusion of female artists within the main artistic currents and cultural scene was minimal, as the dominant artistic narratives were led by their male colleagues. Many women artists had the opportunity to participate only in "women-only" exhibitions focused on female themes, techniques, expressions, or state approved celebrations. However, several artists, such as Katja Eftimova, Lena Stefanova, Ana Temkova, Borka Avramova, and others, are recognized as women artists who broke barriers within the art scene.

In contrast to earlier years, the second part of the research will explore the participation of women artists in the contemporary art scene due to various social and political circumstances, particularly when the feminist movement received political, media, and financial support. The policies and trends within the contemporary art scene today in North Macedonia and other post-Yugoslav independent states after the 1990s—despite the need to establish an independent ethnocentric art scene—were influenced by postmodernist trends in contemporary visual art, alongside European cultural policies. Trends encouraged networking between artists and cultural workers, which has become one of the tools for cooperation, progress, and the exchange of ideas, increasing the visibility of women within the broader European context.

Networking as a concept was implemented through European cultural policies and programs that promoted the exchange of ideas and the inclusion of artists from lesser-known cultural backgrounds, cultural or social minorities, or marginalized groups. As a result of this network, female artists and gender-oriented female art have gained greater establishment. The communication between cultural organizations and female artists in the Balkans has resulted in joint projects financed by European funds, leading to new artistic productions and increased visibility for women artists. The text will explore female participation within art festivals in Skopje, Ljubljana, Sarajevo, and Belgrade dedicated to gender equality and female artists.

The conclusion of this research will compare trends in cultural policies with the historical development of Macedonian art and the visibility of female artists in both cases.

Keywords: visual arts, woman artist, networking, cultural policies, regional cooperation

Bojan Petrevski

CLAUSES INTRODUCED WITH НАМЕСТО ('INSTEAD')
IN THE MACEDONIAN LANGUAGE
(WITH PARALLELS IN OTHER SOUTH SLAVIC LANGUAGES)

Keywords: syntax, clause, concession, deontic modality, Macedonian language and other South Slavic languages

The paper considers the clauses introduced with *наместо* ('instead') in the Macedonian language, with parallels in other South Slavic languages. The focus is on the conjunctions with which that preposition can be combined and with which it forms complex conjunctions: *наместо да*, *наместо затоа што*, *наместо за да*, *наместо ако*, *наместо кога*. They occur in hypotactic constructions, such as: *Наместо да ни помогнеш, си одиш* ('Instead of helping us, you are leaving'); *Го ангажираа затоа што им треба послушник, наместо затоа што е способен* ('They hired him because they needed a henchman, rather than because he was capable').

The paper advocates the thesis that all conjunctions with *наместо* are derived from the basic *наместо да* and that they usually express a concessive meaning with deontic modality, which can be paraphrased as 'the subject does something, even though he should do something else'. Unlike constructions with *наместо да*, in which the subordinate clause expresses only an expected, but unrealized event, constructions with *наместо затоа што*, *наместо за да*, *наместо ако* and *наместо кога* express an expected, but unrealized cause, purpose, condition or time span of the event. In that regard, those constructions are both semantically and syntactically more complex than constructions with *наместо да*, because they express the alternative event with its circumstances, and include a condensed clause with *наместо да*. In that sense, a construction of the type *Дојде за да се забавуваш наместо за да работиш* ('You came in order to have fun, rather than in order to work') is a condensation of the construction *Дојде за да се забавуваш наместо да дојдеш за да работиш* ('You came in order to have fun, rather than coming in order to work'), which involves four clauses, as opposed to constructions with *наместо да*, which involve two. On the other hand, special attention is paid to the issue why some of the complex meanings (such as 'alternative cause' and 'alternative purpose') are

possible, and some (such as ‘alternative consequence’ and ‘alternative concession’) are excluded.

The examples are collected from texts from different registers (the media, political discourse, literary works and forums).

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COOPÉRATION ENTRE LES CHERCHEURS ET LES INSTITUTIONS SCIENTIFIQUES
DANS LES PAYS DE L'EUROPE DU SUD-EST - PRÉMISSSE D'UNE
INSTITUTIONNALISATION COGNITIVE/INTELLECTUELLE ET SOCIALE PLUS
RAPIDE DES CONNAISSANCES ET DES DISCIPLINES SCIENTIFIQUES DANS LES
PAYS RESPECTIFS

L'échange continu de connaissances dans de nouvelles disciplines ou domaines scientifiques favorise les possibilités d'institutionnalisation cognitive/intellectuelle et sociale de ces disciplines à un rythme plus rapide dans chacun des pays impliqués dans ce processus. Le paradigme ou le modèle de la science de nos jours n'est pas seulement le fruit du talent et du dévouement de l'individu, mais aussi le fruit d'une coordination des énergies intellectuelles et de l'aide institutionnelle pour trouver des solutions plus rapides et plus efficaces. La coopération entre chercheurs et institutions permet de mieux connaître le contexte épistémologique qui a permis l'évolution de certains domaines ou disciplines, de discuter de questions communes ou connexes dans le cadre d'activités scientifiques ou revues spécialisées, d'encourager la réflexion sur les phénomènes qui comportent une problématique commune au-delà de l'espace des pays respectifs, d'accéder à des connaissances de référence et universitaires, de faciliter des solutions dans le domaine du traitement des données, des traitements statistiques et terminologiques etc. La nécessité de cette coopération est rendue d'autant plus urgente par le niveau des connaissances dans certains domaines, alors que la multidisciplinarité, l'interdisciplinarité, voire la transdisciplinarité, sont un phénomène caractéristique du développement actuel de la recherche scientifique, qu'il s'agisse des sciences ou des connaissances fondamentales, théoriques ou dans celles appliquées. La coopération permet d'économiser de l'énergie et de maintenir un rythme approprié de recherche scientifique.

Emanuel Plopeanu

MAJORITY AND MINORITY IN DOBROGEA AFTER INTEGRATION INTO ROMANIAN STATE (1878)

The province of Dobrudja integrated into Romanian state as a consequence of Russian-RomanianOttoman was of 1877 and of the Berlin Conference decisions, from 1878. It was part of the Ottoman Empire more than four centuries. Dobrudja included, at that time, an important number of ethnic communities and this was one of the most ardent issues for Romanian authorities. With various policies the ratio between communities changed, in favor of Romanians, without ethnic clashes. The present paper intend to follow that process, with the focus on the non-Romanian communities perception (and reaction) toward this changes, from 1878 and until the outbreak of the Second World War.

Yannick Preumont

TRADUIRE L'ALTÉRITÉ: MARTHE BIBESCO EN ITALIE. PARATEXTE ET MODULATION

En Italie, après *Al ballo con Marcel Proust* (1978), *Il pappagallo verde* (1991) et *Gli otto paradisi* (1993), sort, en 2005, *Nobiltà dell'abito*. En ce qui concerne ces traductions, les lecteurs italiens trouvent de belles images et une présentation élogieuse de la princesse Bibesco dans les préfaces. Depuis 2005 cependant, l'année de la traduction de *Nobiltà dell'abito*, plus aucun ouvrage de Marthe Bibesco, avec son langage métaphorique, ses jeux de mots et son lexique raffiné, n'a été traduit en italien. Alberto Beretta Anguissola a pourtant montré, avec son respect de la modulation bibescienne et sa première introduction à l'œuvre de la Princesse pour le public italien, que rien n'est impossible à qui désire réellement accomplir ce petit miracle qui consiste à créer la surprise malgré le passage des modes et des années.

Miroslav Radivojević

ANSWER TO AGGRESSION – MACEDONIAN POLITICIANS AND PEOPLE
TOWARDS THE NATO BOMBING OF THE FEDERAL REPUBLIC OF YUGOSLAVIA

The NATO bombing of Yugoslavia began on 24th March 1999 and lasted 78 days. The work aims to emphasize the position of the Former Yugoslav Republic of Macedonia towards the bombing. The official attitude of the Macedonian state leaders and other political parties is going to be presented. Public opinion and the reactions of the ordinary people towards NATO aggression and the presence of NATO troops in the country will also be considered. The contribution will be based on oral testimonies, published documents, memoirs and diaries, periodicals, and available literature

THE DEGREE OF DEVELOPMENT OF THE ANALYTIC CASE SYSTEM IN SIRINIĆ SPEECH

The subject of this research is the degree of development of the analytic case system in Sirinić speech, which belongs to the Prizren-Timok dialect zone of the Serbian language. This case system is one of the typical Balkanisms (Lindstedt 2000, Joseph 2001, Mišeska Tomić 2004) in this dialect, but it is not equally developed in each of its speeches (Ивић 2001: 157). The Sirinić speech, on the one hand, thanks to its proximity and connections with other Balkan languages and dialects such as Albanian and Macedonian, has an analytic case system, but, on the other hand, due to its connection with the Serbian Kosovo-Resava dialect zone, which has a variety of synthetic case distinctions, also preserves some synthetic cases. In previous studies of the Sirinić speech (Младеновић 2019, 842–843), but also of the entire Prizren-Timok dialect zone (Соколов 1991, 91–113), it was concluded that the synthetic cases are better preserved in singular than in plural and that they are the most stable in feminine, then in the masculine, and least of all in the neuter nouns. The goal is to examine these statements by using a quantitative method on the Sirinić speech corpus and to analyze the results from the Balkan linguistics perspective, e.g. to place it in a group of Balkan languages and dialects based on the degree of development of its analytic case system. The corpus consists of dialect texts of the Sirinić speech published in a monograph about it (Младеновић 2019). The results of the analysis confirm previous conclusions. The only synthetic case that survives in the plural is dative, and only in masculine and feminine animate nouns. In singular there are a greater number of synthetic cases, however, the general case is much more prevalent. Instrumental does not exist in masculine and neuter, locative in the former is limited to inanimate nouns, while in the latter it is attested by only one example. Genitive in masculine nouns occurs only in the administrative style, while dative persists. A small number of neuter nouns are in the genitive, while dative is limited to animate nouns. There is only one example of feminine nouns in instrumental, locative in this gender is only found in constructions with prepositions *po* and *pri*, while dative and genitive stand out as the most stable. These results indicate a high degree of analyticity despite the recorded synthetic case forms. Except for genitive singular in feminine nouns, no other synthetic case reaches 2% in the corpus. Genitive singular in feminine nouns has the same ending as dative (-e), and the genitive and dative syncretism is another Balkanism related to the analytic case system, typical of Albanian, Greek, and Romanian (Lindstedt 2000, Joseph 2003). From the most developed analytic case systems in Bulgarian and Macedonian, in which the case functions are transferred to prepositions, Sirinić differs by preserving the distinction between the nominative and the general case (accusative), as well as by the persistence of the dative in all cases except the neuter plural.

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MACEDONIAN VERSION OF THE *NOVEL OF ALEXANDER* AS A PART OF THE
RENAISSANCE LITERARY AND TRANSLATION PRODUCTION

Alexander the Great (Alexander of Macedon), as one of the greatest figures in the Macedonian collective memory, represented a manifestation and specific expression of national consciousness in the processes of awakening and national self-identification from the 19th century up to the establishing of modern national state after the World War II. In this regard, we examine the Macedonian version of *Alexandrida* (*Novel of Alexander*) written in Macedonian language from the 19th century, contained in the *Slavic-Macedonian General History* by Ćorgija M. Pulevski (1822/23–1893). It was unknown to the wider public, because the manuscript of the *Slavic-Macedonian General History* remained unprinted until 2003, exactly 110 years after the death of the author. In this occasion, we are addressing to Macedonian Alexandride as a part of the revival's written production of the 19th century – one unique and largely original version of the famous *Novel of Alexander*. Accordingly, it is interesting to analyze how the author translated and transmitted his sources, as well as to research his historical interpretations. What is most important, we examine how this unknown Macedonian version of the famous *Novel of Alexander* could be a significant part of the world's revival literary and translation production.

Bardh Rugova

IS THE ZADAR ARBANASI LANGUAGE ON THE BRINK OF EXTINCTION?

A Zadar Arbanasi language, a variety of Albanian spoken in the region of Zadar, Croatia, is currently at the moribund stage. The youngest known speaker of this language is 44 years old, signaling a significant decline in its intergenerational transmission. This language of the community which settled in Dalmatia from the territories in today's Montenegro in the first part of XVIII century, faces an imminent extinction as the number of active speakers continues to dwindle. A bunch of sociolinguistic factors cause the shift towards Croatian, while the lack of the institutional support for the Arbanasi language is also evident. However, there are ongoing attempts to revitalize the language, particularly through language courses, textbooks and animated books for children aimed at engaging the youth. Despite these efforts, the overall prognosis for the language remains precarious and further initiatives will be necessary to supply the chances for its survival. This situation reflects broader trends of language endangerment and revitalization efforts within minority communities in Europe.

Key words: Language endangerment, Zadar Arbanasi, Language revitalization, Minority languages, Language shift

Lena Sadovski

PRESCRIBING, COMMUNICATING, AND ENFORCING ‘CORRECT’ CATHOLIC
DOCTRINE AND RITUAL IN OTTOMAN BULGARIA

The presentation addresses the Catholic minority in Ottoman Bulgaria in the 17th and 18th century and investigates how the Catholic missionaries attempted to enforce ‘correct’ Catholic beliefs and practices when confronted with ‘schismatic’ practices, ‘pagan’ rituals as well as logistical challenges. In a first step, I will ask who decided what correct – or at least tolerable – Catholic behavior was, or in other words, how religious normativity was defined. Based on sources from the archives of Propaganda Fide and the Holy Office, I will then address the dialectic between functionaries of these institutions in Rome and missionaries in situ by showing how religious norms were communicated to the missionaries working in Bulgaria, and how they then communicated this to local communities. This includes looking at the missionaries’ education, language skills and mobility as well as the schooling of local youth. The final part studies the relation between theological (or Roman) normativity and ritual practice, exemplified through the treatment of (animal) sacrifice, the use of the Julian calendar and inter-confessional marriages.

Wojciech Sajkowski

DALMATIA AS THE BORDERLAND OF THE BALKANS IN THE FRENCH 19TH CENTURY PERSPECTIVE

In the early modern period, Dalmatia was an example of a culturally diversified area, in which the neighborhood of the city and the provinces was an issue far more complex than is usually the case, because it reflected not only demographic but also political and ethnic background. Cities such as Zadar or Split were – since the Middle Ages – a part of the Venetian state, and because of that they gradually became centers of Italian culture. The Dalmatian province was the area that belonged to the Slavic world. However, it was also influenced by cultures brought by other ethnic groups, like Vlachs, and the proximity of the western border of the Ottoman Empire. This complexity was even more immense, when considered in historical perspective, in which Dalmatian land was a part of such states as the Roman Empire, medieval kingdoms of Serbia and Croatia, as well as Venice, the Habsburg Empire, and Ottoman Turkey. Nevertheless, in various studies on the emergence of Balkans as an idea, this specific case of Dalmatia is often neglected, being thrown to the same category as Bosnia or Macedonia, which were the core of the Balkans, while Dalmatia could be treated as their borderlands. In the proposed paper I would like to focus on the French testimonies from the 19th century (the period in which the idea of the Balkans emerged), which prove the Dalmatia was perceived as the borderland region (geographically, ethnically, and culturally).

Marta Sanseverino

FIGHTING ISOLATIONISM WITH CULTURE. THE ITALIAN CULTURAL DIPLOMACY THROUGH ALBANIA FROM 1978 TO 1990

The final rupture in relations between Tirana and Beijing in 1978 marked a decisive turning point in the history of the Land of the Eagles, inaugurating the peak of its isolationist phase. Yet the withdrawal from the People's Republic of China offered neighboring countries—and Italy in particular—a favorable opportunity for renewed engagement with the Shqipëtar state. Within this framework, and especially from Rome's perspective, cultural relations proved instrumental in bridging the two shores of the Adriatic, entering a period of expansion that was brought to a halt only in 1985, following the eruption of the Popa Affair.

By examining Cultural Programs, cultural initiatives, and the intensifying collaborations in academic and technical spheres, this presentation explores the role of Italo-Albanian cultural relations up to 1990.

Stefano Santoro

STATE REPRESSION, POLITICAL RADICALISM AND THE NATIONAL QUESTION IN INTERWAR TRANSYLVANIA

In December 1918, after the collapse of the Habsburg Empire, Transylvania became part of Greater Romania. To control a region with a significant minority population – from Hungarians to Saxons to Jews – which was also exposed to the ideological influence of Bolshevism, the Romanian state developed an extensive system of population control through the political police (*Siguranța*). Archival sources reveal that young people, especially students, were placed under close surveillance, as Romanian authorities regarded youth mobilization – from the nationalist far right to the communist far left, as well as Hungarian irredentism and Jewish organizations – as a threat to the newly established Romanian rule in the region.

While right-wing extremism has been widely studied, particularly in recent decades, other forms of political radicalism have received far less attention. Equally understudied are the mechanisms of state repression and the ideology underlying the actions of the *Siguranța*, which acted as an interpreter of the nationalism of the Romanian ruling classes. This paper focuses specifically on youth political radicalism and state repression as a tool for managing the national question in interwar Transylvania.

Lusine Sargsyan

MANUSCRIPT HERITAGE OF AN ARMENIAN INTELLECTUAL FROM SUCEAVA
– ABRAHAM (LATE 16th - EARLY 17th CENTURIES)

The Armenian community of Suceava was one of the oldest communities in Eastern Europe. The community experienced cultural development, especially in the 16th and 17th centuries, and it was during this period that the largest number of Armenian manuscripts written in Suceava reached us. Their study allows us to identify certain scriptoriums, where intellectual individuals were active by writing and copying manuscripts. One of them was the clergyman Abraham, whose manuscript heritage is known to us in three manuscripts: a Ritual (1603), a Lectionary (late 16-th-early 17th centuries), and a Bible (copied before 1608).

Since very little is known about this creative individual and his heritage, this paper studies the codicology, paleography and artistic decoration of the abovementioned manuscripts. Abraham copied his manuscripts using both bolorgir and notrgir cursives. He was not only a scribe, but also an illustrator of two manuscripts (Ritual and Lectionary). He decorated them with ornaments and images of saints.

These manuscripts were created in Suceava, as the colophons indicate, while the activity of Abraham was not only limited to Suceava. We learn from colophons that in 1608 he was in Zamosce and donated a Bible, copied by himself, to Hakob of Tokhat – an Armenian poet and translator who was born in Tokhat (Evdokia), and later active in the Armenian communities of Iasi and Zamosce.

This study is the starting point for further research. Due to the appearance of new manuscripts, our knowledge about the manuscript heritage of Abraham of Suceava and the Armenian scriptorium of Suceava can be supplemented.

Mirko Savković

REVOLUTIONARY SOLIDARITY: ANALYZING THE ZIMBABWEAN WAR OF INDEPENDENCE VIA YUGOSLAV ARCHIVAL SOURCES

This presentation explores the Zimbabwean War of Independence (c. 1965–1980) through the lens of Yugoslav archival sources, focusing on how socialist Yugoslavia engaged with African liberation movements as part of its global outreach during the Cold War. Drawing on state, party, and media records, the analysis sheds light on Yugoslavia's discursive framing of the Zimbabwean struggle, the practical forms of support it offered to nationalist movements like ZANU and ZAPU, and the role of these interactions in shaping Yugoslavia's identity as a non-aligned and anti-colonial actor. The case study also forms part of a wider doctoral research project at LMU Munich.

Irena Sawicka

Artur Karasiński

MORPHONOLOGICAL ADAPTATION OF TURKISH LOANWORDS IN THE BALKANS

The paper does not concern phonetic adaptation but morphophonetic or morphonological one. Problems with adaptation within this plane can be observed mainly when Turkish suffixes are being borrowed. Most Turkish suffixes appear in several forms alternating with each other on a complementary basis. It has to do with Turkish vocal harmony and consonant harmony. Consonant harmony is in dramatic contradiction to the principles of combining consonants in European languages. In the paper, we are showing how individual Balkan languages cope with this problem.

TURKISH INFLUENCE ON BALKAN LANGUAGES: THE CASE OF LOAN-WORDS

Loanwords like Turkish words in Bulgarian, Macedonian, Albanian, Rumanian and Modern Greek as there are Balkan languages are words in the borrower's language where they are sometimes adopted or taken over in the same phonetic shape and morphological structure together with concrete objects of daily life or abstract conceptions.

In the past we find a considerable number of publications dealing with the question of Turkish influence on the Balkan languages, especially on Bulgarian and Macedonian. It is evident that the Turkish rule, which lasted for centuries on the Balkans, has left deep traces on the culture and languages of the people living there. After the liberation from Turkish rule during 19th century in all non-Turkish languages in this region the number of Turkish words actually used decreased tremendously. Since the end of World War I Turkish words were found in great numbers only in regions with Turkish minorities or in the neighborhood of a Turkish majority. Turkish expressions permeated the vocabulary in all the towns from the Aegean Sea to the Danube, from the Black Sea to Belgrade and from there to the river Drina. Loanwords concerning trade, tools, measures, coins, metals, textiles, clothing, housing, food, drinks, cooking and so on, were more numerous in Thrace and Macedonia than in other areas where the number of borrowings slowly decreased in the northwestern direction of the river Drina. There were obviously four reasons for a stronger Turkish influence:

- 1.The presence of Turkish military and administrative personnel.
- 2.The colonization of certain areas of the Balkans by Turkish settlers;
- 3.The Islamization of parts of the populations;
- 4.The prestige of Turkish as the official language in the Ottoman Empire.

It has become commonplace by now to say that the Balkan languages show great similarities with respect to Turkisms. It was sometimes largely the same Turkish elements that were borrowed into each language. Some Turkisms have disappeared, some have become well-anchored and virtually indispensable elements of a given language, others have acquired a pejorative, ironical or even vulgar connotation. But there are also many differences from one language to the other we have to discuss here. Turkisms may be part and parcel of the literary variety of one language, but they may have been considerably lowered on the stylistic status of specific Turkisms in individual Balkan languages, what can be shown by a certain number of examples taken here from the different Balkan languages.

CONSTANTIN LANGA-RĂȘCANU, ROMANIAN MINISTER TO ATHENS, 1924-1936

Constantin Langa-Rășcanu remains known to this day as the diplomat who led the Romanian delegation during the negotiations with the Soviets in Vienna, a century ago, in the spring of 1924, or the one who represented the Romanian state, also in the capital of Austria, this time in 1929, when he led the Romanian delegation in the direct negotiations with Hungary, to solve the well-known issue of the optants. Born on August 1/13, 1872 in Jassy, graduated in law at the University of Jassy, Constantin Langa Rășcanu entered diplomacy in November 1896 as a supernumerary attaché, so that from July the following year he was appointed as attaché of legation in the Royal Ministry of Affairs Stranger. He went through all the stages of his diplomatic career as an attaché and legation counselor, so that on May 1st, 1918 he was appointed minister plenipotentiary. His first mission to a post abroad was at the Romanian legation in Rome, in the period 1897-1899, so that he was then appointed to The Hague, Paris, Constantinople, Athens, these postings alternating with recalls to the Central of Ministry of Foreign Affairs in Bucharest. His first mandate as head of mission was in Yugoslavia, where he was appointed starting on August 31st, 1919, and then he led the Romanian legation in Sofia from December 1920 until the beginning of 1924. We are therefore dealing in 1924 with a career diplomat with a lot of experience, who had gone through all the stages of his career, well acquainted with the Balkan area. He is the one who will represent Romania in Athens, during a 12-year mandate, a rare fact for a diplomat of that time. However, we find the Romanian diplomat, somewhat unexpectedly, also in the poses of the negotiations in Vienna with the Soviets, in 1924 and with the Hungarians, in 1929. In addition, reports and telegrams from his side touch on sensitive issues and in the relations that Romania had with other countries such as Italy or Poland. We are dealing with precious information from Athens throughout his mandate in the Greek capital, which shows an extremely well-informed diplomat and connected to diplomatic circles not only in the Balkans, but also throughout Europe. And when Nicolae Titulescu, as Minister of Foreign Affairs, requests in March 1933 from Romania's diplomatic representatives abroad monthly information on the situation and foreign policy in the countries they were in, the reports from Athens are, by far, the lusher and richer in information and analysis. It is precisely this mandate, carried out over 12 years, that is the object of our approach, being one that has not yet enjoyed the attention it would have deserved from historians.

TRANSLATIONS OF THE MACEDONIAN NOVEL PYREI

BY PETRE M. ANDREEVSKY: ETHNOLINGUISTIC AND SEMIOTIC ANALYSIS

The paper presents results of a multidisciplinary ethnolinguistic and semiotic study of the translations of the novel *Pirej* (Andreevski 1980 / 2008) by the famous Macedonian writer Petre M. Andreevski. This novel has been translated into many languages, in this presentation I take into account the Russian (Andreevski 2008), Bulgarian (Андреевски 1996), Albanian (Andreevski 2006), English (Andreevski 2011), and German ones (Andreevski 2018).

Pyrej depicts everyday rural life in Macedonia against the backdrop of the Balkan wars of the early 20th century. Events are conveyed through the direct speech of the two main characters, Velika and Yon, husband and wife, whose monologues are full of Macedonian folk aphorisms, greetings, good wishes, curses, proverbs and expressive phraseology. The whole fabric of the narrative is permeated with direct 'quotes' from Macedonian rites (funeral, wedding and childbirth customs) and mythological beliefs (ламја, орисия), which are often of a common Balkan character, typical for the Balkan Sprachbund.

The report discusses what strategies translators into Balkan and non-Balkan languages choose when they work with a Balkanism, so to convey folklore and ethnographic information and to imitate the colloquial Macedonian dialectal style. Bulgarian and Albanian translations address the common Balkan corpus of terms and cultural concepts, while English and German translators have to use different strategies – they omit some notions or exchange them for the national ones and give footnotes. The Russian translation exemplifies different problems and strategies. The Russian and Macedonian languages though fall into the group of Slavic languages, demonstrate huge differences in the colloquial speech (with many Turkisms in the Macedonian language) and in the ethnographic and folklore context of the novel, which often puts the translator into the dangerous situation of 'false friends'.

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Alexandra Sfoini

L'IMAGE DE LA MACEDOINE DANS LES TRADUCTIONS DE L'HISTOIRE
GRECQUE ANCIENNE ET LES PERCEPTIONS DES LUMIERES NEOHELLENIQUES
(1750-1850)

Au cours des Lumières néohelléniques, une première conception élaborée par les érudits grecs soutenait l'idée d'une continuité de la nation grecque depuis l'Antiquité jusqu'à l'époque moderne. En revanche, d'autres affirmaient que les Grecs avaient été conquis par les Macédoniens, cette conquête étant perçue comme la première d'une série de dominations sur la Grèce ancienne, la dernière étant celle des Ottomans. Par conséquent, la Macédoine n'était pas considérée comme une partie intégrante de la Grèce ancienne, mais plutôt comme un pays barbare. Cette perception demeura en vigueur durant les premières décennies de l'État grec. Durant cette période, plusieurs ouvrages sur l'histoire de la Grèce ancienne ont été traduits à partir de langues européennes, la région de la Macédoine étant souvent intégrée dans ces traductions. En partant de l'hypothèse que la traduction est un transfert culturel de connaissances et d'idées, on peut se demander si les représentants des Lumières néohelléniques ont pris en compte ces traductions et quelles idées elles ont véhiculées, d'autant plus que plusieurs d'entre elles ont été intégrées dans l'enseignement scolaire. Cette communication se concentrera sur l'image de la Macédoine dans ces traductions, en les mettant en relation avec des ouvrages grecs correspondants de la période 1750-1850, jusqu'au changement de paradigme dans l'historiographie nationale grecque au milieu du XIXe siècle.

Faton Shabani

THE ONGOING EFFORTS OF THE REPUBLIC OF NORTH MACEDONIA TO BECOME AN INTEGRAL PART OF THE INTERNAL MARKET

The internal market remains one of the main economic objectives of the European Union (EU). Its challenges affect not only the progress of the facilitation and efficiency of the movement of people, goods, services and capital, but also the creation of preconditions for countries that are in the process of joining the EU. The primary goal of this commitment is to create an environment in which citizens across the EU are free to live, work, study and do business. Since its creation in 1993, then known as the single market, has opened itself more to competition, created jobs, and reduced many trade barriers. The most accurate overview of the Republic of North Macedonia's commitment to meeting the necessary conditions of the internal market is presented by the EU Commission Report published in 2023, specifically in Cluster 2. What makes this report important in terms of credibility is the reporting period. This period was marked by the start of the EU accession negotiations process, including the screening process (from June 2022 to June 2023). Subsequent reports further constitute the barometer for the performance of the "tasks" set by the Commission on the part of the country. Through research methods, the author not only provides a detailed overview of the alignment of local legislation with that of the EU and its implementation in practice, but also the need for medium and long-term engagement of the country as an integral part of the internal market.

Keywords: EU, North Macedonia, free movement, accession negotiations, screening process, Commission's report.

TRANSGENERATIONAL TRAUMA OF BALKAN EXILE: POSTMEMORY OF FAMILY DISLOCATIONS IN NOVELS OF LUAN STAROVA AND KICA KOLBE

Balkan, as a historically most turbulent region of Europe (still, until nowadays), is a scene of hybrid, unstable, border and migratory identities, as well as cultures.

Therefore, the rich narratives, produced in this dynamique cultural context are predominantly preoccupied by creative “recovery” of the numerous traumatic effects, produced in the course of these, most unpredictable historic circumstances and the exodus ruptures.

This paper is focused on the narratives of two Macedonian authors, whose families are originating from two neighbouring countries – Greece and Albania – both of them used to be professors, before starting to write novels in their middle age.

Luan Starova is well renowned author of “Balkan Saga” – a series of 16 novels, dedicated to his family, once dislocated from Albania, due to the Enver Hoxha regime, but also reviewing the further outcomes of Balkan history (the last of these novels, “Border” is going to be specially focused here). The author describes the refugee experience as a determining, life long condition, fundamentally shaping one’s basic self identification, not only the actual present, but the (transgenerational) future existence of a person, as well. Starova explicitly states “Once refugee, always refugee”, or, “It’s not possible to return, out of the exile”.

Kica Kolbe, on the other hand, as a second generation of a refugees, arriving after the partisan war in Greece, continued to live in Germany (after her marriage), meanwhile publishing few novels – with special focus on Aegean Macedonian topics. In her latest novel “The Land of Refugees”, the author offers a broader context of her family’s testimonial discourse and compulsory (war) displacement, through the narrative perspective of a child. She also strives to re-create the family taboos, that remained quite hidden by the official historiographical narrative, in order to achieve a (self) healing, or conciliating effect of narration. Kolbe explicitly says “Literature is a healing (therapeutic) remembrance”, or, “The memory (remembrance) is always a (matter of) childhood”.

The topics of exile, fugitive, runaway, migration may even be considered as a specific chronotope (in M. Bakhtine’s words), taking into account, the works of contemporary Balkan authors, such as Milenko Jergovic, David Albahari, Georgi Gospodinov – who are desperately trying to overcome the trauma of (family) separation and the permanent re-creation (re-invention) of Balkan borders - through a specific narrative means of existential testimony.

OTTOMAN POSTAL AND TELEGRAPH SERVICES IN SKOPJE BY THE END OF THE 19TH CENTURY

By the end of the 19th century, Skopje emerged as a key communication hub within the Ottoman Empire's European territories, particularly in terms of its postal and telegraph services. The establishment of a centralized postal system in 1841 and the introduction of electric telegraph lines during and after the Crimean War (1853) led to significant modernization of communication infrastructure. Skopje's first official post office was established in 1849, and the telegraph network reached the city shortly after, connecting it with major urban centers and the imperial capital, Istanbul.

The development of postal and telegraph services in Skopje reflects broader administrative reforms during the Tanzimat period and the centralizing efforts of Sultan Abdulhamid II. Local populations played an active role in the implementation and maintenance of these networks, contributing both financially and physically. The opening of the Thessaloniki–Skopje–Mitrovica railway further enhanced the efficiency of postal routes and facilitated daily mail exchanges.

This paper, based on Ottoman archival sources, explores the institutional structure, staff organization, regulations, and economic significance of communication services in Skopje. It also highlights the growing social role of postal services, including the employment of people and their contribution to state functions even in times of war and migration.

Keywords: Ottoman Empire, Skopje, postal service, telegraph network, communication infrastructure, Tanzimat, Abdulhamid II, cultural heritage

Inis Shkreli

ALBANIAN AROMANIAN STUDENTS AS RETURNING EMIGRANTS AT HOME COUNTRY AND THEIR ROLE IN ESTABLISHING SOCIAL, POLITICAL, CULTURAL LINKS BETWEEN ROMANIA AND ALBANIA

The paper focuses on the emigration process of Aromanian-Vlachs of Albania as part of politics of identity in which Romania's agenda has applied after collapse of communism. Since 1989, when the Iron Curtain gradually fall in Eastern Europe borders once controlled became relatively opened at that moment for these countries a new social action had started. Flows of emigrants moved east-west as well east-east. Emigration occurred for different purposes: economical, family union, education, repatriation, social rights and so forth. In 1992 between Albania and Romania a new channel of communication was settled in direction of culture and education, since Romania considers Aromanian-Vlachs as part of Diaspora. New opportunities were given to the community's young generation for cultural progression as means of assimilation. The process itself considered/s education immigration as a fundamental process to revive the lost identity -which once during the dictatorship it was left behind either hidden- and to cultivate the generation of Aromanian-Vlachs with the Romance culture. And a renaissance of new identities was emerging.

Based on qualitative foundation, the research will present international mobility of Aromanian students as a positional and transformative process. The enquiry aims to draw the integration process in the host country Romania as well the re-integration at home as a post-study stage.

Ultimately the paper will give attention to the role of Aromanian post-study returnees in their home country and how they have influenced in establishing social, political and cultural links between Romania and Albania.

SOCIAL LITERATURE IN THE BALKANS DURING THE FIRST HALF OF THE XXTH CENTURY: GOING FROM COSMOCENTRISM TO ANTHROPOCENTRISM; GOING FROM LITERATURE OF HEROES TO LITERATURE OF IDEAS; SALVATION IDEAS, CONCEPT FOR THIS TYPE OF LITERATURE

Is there a Balkans literature, like there is a Scandinavian literature, or Hispanic literature? Is there a Balkans literature, just like the Balkans language connection? These two questions are the starting point of our search for a Balkans context of social literature between the two World Wars. On the phenomenon of social literature in the Balkans between the two World Wars, referring to: 1. The concept of Itamar Even-Zohar for polysystems, systems, and subsystems in literature (Polysystem Studies, 1990); the concept of Northrop Frye in his book *Bible: the Great Code*, for the matrix and re-creation; for the dominance and variations; 2. Similar elements in poetics, especially parting with tradition, romanticism, influence of folk literature, rhyme and metres of classics in versification; 3. Their almost are equidistant between the Western futurism of F. T. Marinetti and left futurism (levnij futurizam) of Mayakovsky and Bloch. 4. The return of literature to the city, leaving behind the warlords heroes, and elevation of the man that until then had not been seen as worthy of literature; 5. Influence of personal life in poetry works. Most of them had the same fate. The Slovenian Srečko Kosovel, the Croat Đuro Sudeta, the Albanian Milosh Gjergj Nikolla and the Bulgarian Hristo Smirnenski died of tuberculosis, while the Macedonian Kočo Racin died young for unknown reasons; 6. The myth of technique and modernity; Kosovel is known as a constructivist, and one of his works was published after his death as *Integrals*; others are similar to the Crepuscular poets like Sergio Corazzini (one of Đuro Sudeta's works is titled *Crepuscule*). Poets compared are: Migjeni and the social literature in the Balkans have in common in point of view: 1. The theoretical concept of free verse of Miloš Crnjanski; 2. Agrammaticality of futuristic Balkan writers (including Kočo Racin-in); 3. Denouncing of poverty, and the power of protest: Miroslav Krleža, Hristo Smirnenski; 4. Inner world register, the soul: Srečko Kosovel, Đuro Sudeta; 5. Themes and subject: Miroslav Krleža; 6. Key words: Kočo Racin, Srečko Kosovel, Hristo Smirnenski, Miroslav Krleža; 7. Poor characters and final break with romanticism: Kočo Racin, Hristo Smirnenski, Miroslav Krleža.

Valbona Sinanaj

BILINGUALISM - OPPORTUNITIES FOR MUTUAL LINGUISTIC, SOCIAL AND CULTURAL INTERACTIONS

The presence of different languages in a certain community makes possible the continuous interoperability between them; lingual connection includes not only linguistic changes but also cultural and social ones coming from the bilingualism. Contacts between languages include changes not only in the linguistic system, but also in cultural ones, which come through bilingualism. In the matter of the study of the languages in contact, bilingualism is a challenge to be too developed in social, cultural and linguistic aspects. Studying bilingualism in such aspects we try in showing some features of this phenomena and observing linguistic aspects of Albanian language in common with other foreign languages and also by showing a panorama of this process in the cultural, lexical and structural plain.

Keywords: Bilingualism, contacts between languages, social and cultural interactions

Ivan Smiljanić

NEITHER A CRIMINAL NOR A HERO: SLOVENIAN VIEWS ON GAVRILO PRINCIP, 1914–2014

The paper will analyze Slovenian opinions about Gavrilo Princip and the Sarajevo assassination, as they appeared in Slovenian newspapers, historiography and textbooks from the assassination to its hundredth anniversary. Focusing on Slovenian views allows us to still look at the event from a South Slavic perspective, but at the same time with some distance, since the assassination was not directly related to Slovenian ideological beliefs and territorial demands. It is understandable that the public view of Princip during the First World War was unequivocally negative. After the formation of the Yugoslav kingdom, this changed, and part of the public, which was favorable to the project of the South Slav monarchy, saw Princip, then often called Prinčip or Princip, as a freedom fighter. In Slovenia, such views were mainly held by members of the liberal camp, Orjuna and Sokol movement. The conservative camp, on the other hand, remained at a distance and almost never mentioned Princip and the assassination, and if it did, it was in an indirectly critical light, e.g. with reports that Princip's parents were living in poverty. Some reports indicate that there were also conspiracy theories circulating that Princip was a Freemason and a Jew. During the World War II occupation, mentions of Princip were rare, but he was presented in a negative light. The press devoted much of the attention to the transfer of a memorial plaque from the site of the assassination, unveiled in 1930, to Berlin as a war trophy. In socialist Slovenia, Princip was declared a patriot, hero and freedom fighter who died so that the Yugoslav nations could live in freedom. The press followed the opening of the Sarajevo museum dedicated to Young Bosnia in 1953 and the events marking the 50th anniversary of the assassination in 1964. It published interesting facts that linked Princip and the assassination to Slovenia, e.g. his signature from 1912, preserved in the guest book at the lodging in Podkoren. Nevertheless, interest in Princip and the assassination gradually waned. After the breakup of Yugoslavia, it was impossible to talk about the subject without evaluating it through the lens of the Yugoslav wars. As a Serbian hero, Princip gained a clear national identity, which had not been as clear in the previous decades. The centenary of the assassination was accompanied by an abundance of articles, magazines and monographs in Slovenia, which treat Princip and his act with a critical distance and do not unequivocally declare him either a criminal or a hero.

Stevka Šmitran

MILOŠ CRNJANSKI AND HIS POETICAL TESTAMENT ON THE RUINS OF THE FIRST WORLD WAR

Miloš Crnjanski, in his poems and in the novel *Diary of Čarnojević*, articulates the tragedy of the First World War from the perspective of a soldier fighting on the side of the enemy. A universal war poetics emerges, unfolding across multiple layers of interpretation, in which the human being is stripped of all superstructures and left alone with himself. He defines himself as the “unsettled man of his time”, as is every soldier at the front. This is the poetic testament of lived pain, narrated with meticulous detail and a cultural breadth conveyed through an unmistakable style that affirms a humanity enlightened by the “new era to come”. An eternal contemporary.

HOW BILINGUAL SPEAKERS DEFINE ‘MOTHER TONGUE’: THE CASE OF THE VLACHS OF EASTERN SERBIA

The present study focuses on the meanings that a particular community of bilingual speakers from South-Eastern Europe, namely the Vlachs of Eastern Serbia, attach to the term mother tongue. To this end, the author draws on the results of the project “Vulnerable Languages and Linguistic Varieties in Serbia”, which was carried out between 2022 and 2024, and encompassed, among other vulnerable varieties, Vlach, an archaic Romanian variety heavily influenced by Serbian, the contact language. The author assesses the answers given by the 200 Vlach respondents that took part in the research to the open question “What does the notion of mother tongue mean to you?” from the sociolinguistic questionnaire the study is based on, pointing out the choices that bilingual speakers must make in order to single out the language they consider their mother tongue, as well as to describe what it means for them. The findings show that the majority of Vlach define mother tongue as the language they learnt first. However, a large number of respondents define it either as the language acquired from household members, or the language used most frequently, or even the language of the state, while those who define it as the language learnt from the mother are not that numerous. The diversity of responses suggests that the definitions provided by the censuses or used in education contexts do not necessarily overlap with the social reality of South-Eastern Europe, where bilingual speakers perceive the concept as being much more heterogeneous than generally assumed.

Aristotel Spiro

THE PHILOLOGICAL SORROWS OF DEAD CONSTANTINE'S SISTER ON HER JOURNEY THROUGH THREE LANGUAGES

The figure of Garentina represents the Arbëresh variant of Constantine's sister, a character from the well-known ballad of the dead brother, widely spread across the Balkans and beyond. However, field research in folklore does not confirm this specific name form. Instead, other forms are encountered, with "Jurëndina" being the most prevalent. In this paper, we will explore the reasons behind the dominance of this originally nonexistent form (Garentina), which managed to enter the onomastic inventory of Albanian due to misreadings of the true name as it traversed from Albanian to Greek and finally to Italian. By using a comparative method that examines different versions of the ballad in various languages and dialects, and by taking into account the regional cultural contacts, we will investigate the causes that led to the creation of this fictitious onomastic form.

THE ROLE OF DIASPORA IN THE RELATIONSHIP BETWEEN SOME BALKAN COUNTRIES WITH AN EMPHASIS ON THE 70S AND 80S OF THE 20TH CENTURY

The period since Tito's death in the 80s has been marked by growing discontent among the Albanians and a gradual escalation of tensions in Kosovo. On the other hand, with the death of Albanian leader Enver Hoxha on April 11, 1985, and the leadership of the ALP by Ramiz Alia, Albania entered a new stage in the internationalization of the problem of the situation of Albanians in Yugoslavia. Along with the legal forms of resistance of the Albanians in Yugoslavia, the illegal actions were added with one main task - breaking the unity of the federation and its disintegration, after which the unification of the Albanians in the Balkans would be realized. When it comes to the activity of the Albanian emigration, it should be noted that since the end of the 1970s and the beginning of the 1980s, and especially after the death of Tito, its activity has become increasingly active, both on the issue of Kosovo and about the future of the Yugoslav Federation and the situation of the Albanian population in the individual republics. Already in the 70s of the 20th century, societies of the friends of Albania were established. The political and economic Albanian emigrants from Yugoslavia and Albania, who flowed into the diaspora in the USA, Federal Republic of Germany, Switzerland, Sweden, Belgium, Denmark and other countries, were already very well organized in the 1980s. They managed to get support from influential circles of the political top of Western countries. In its activity, it is close and acts together with the Bulgarian and Croatian diaspora and emigration, which will be discussed in the report itself.

FROM BEIJING TO BERLIN. COMMUNIST ALBANIA'S COMMERCIAL POLICY
FROM 1978 TO 1991

In the Eighties, communist Albania introduced some new elements into its economic policy and its trade relations. The end of the friendship with Beijing, in 1978, was followed by an isolationist turn that caused a significant worsening of the Country's economic conditions. Given this situation, the Regime, unable to strengthen, beyond a certain limit, relations with Comecon, tried to diversify its commercial relations, starting to establish bilateral agreements with neutral Countries and Western Powers, some of which, such as Federal Germany, until then considered hostile. This tendency was reinforced after the death of Enver Hoxha, in 1985, when, while never questioning his ideological dogmatism, the Shkipetar leadership introduced some reforms in national economic policy aimed at strengthening individual initiative and accepted greater openings towards the international economic environment. The Socialist People's Republic of Albania, also due to its Constitution, however, refused to be included in financing programs for international cooperation and development aid plans. Even if the fate of the Regime was sealed, also due to the dramatic changes that the international system was experiencing, a greater confidence towards the adoption of these policies would certainly have improved the tragic conditions of the Albanian population, avoiding that disorderly exodus abroad that characterized the end of a controversial but interesting political and socio-economic experience begun in 1944.

Jolanta Sujecka

THE BALKANS AS LONG-LIVED BOUNDARIES AND THEIR IMPACT ON IDENTITY ISSUE IN 20TH CENTURY

The Balkans is a region strongly connected by lexical and structural convergence within unrelated families of languages. Running parallel to language convergence in the Balkan world is religious and identity convergence, which complete the image of a self-contained region, we could treat as a long-lived borderland.

In my paper I would like to present two figures from 20th century Balkans: Krste Petkov Misirkov and Nikola Vapcarov/Vaptzarov as an illustration of a typical for borderland multiple-level identity. Krste Misirkov was born on the territory of Ottoman Macedonia, educated in Serbia and Russia, living in Serbia, Russia and, in the last period of his life, in Bulgaria. Nikola Vapcarov/Vaptzarov was born in Bulgarian Macedonia (Pirin Macedonia), was educated in Bulgaria, lived and died in Bulgaria. These two figures understand the identity issue as multi-level construction, which is uprooted as a way of life in the Ottoman Empire.

Kenta Suzuki

MASS POLITICAL MOVEMENTS IN SLOVENIA AND SERBIA AT THE END OF THE 1980S: CONFLICTED COMMUNICATION BETWEEN NATIONS/REPUBLICS AND THE COLLAPSE OF YUGOSLAVIA

Over 30 years ago, in the early 1990s, socialist Yugoslavia collapsed, and its constitutive republics became independent states. This paper focuses on the process of disintegration (also known as reformation) in the former Yugoslav region, with a particular focus on the interactions between national movements.

Existing studies have discussed and even emphasized how, in most cases, each national movement in then-Yugoslavia expanded and eventually sought to establish its own independent state; however, many of these studies failed to sufficiently examine the mutual relationships between these movements, focusing instead on one movement individually and separately.

This paper focuses on the respective mass political movements in Slovenia and Serbia, both of which were organized nearly simultaneously in the summer of 1988 and developed significantly within each nation/republic. It examines how these movements came to confront one another during the course of events that took place in 1989, when regime changes occurred sequentially in other East European socialist countries. Furthermore, it discusses how conflicted communication was formed and gained prominence through exchanges of ideas and discussions between the Slovenian and Serbian national movements, resulting in mistrust, fear, and hostility forming on both sides, which led to the final state of disintegration in 1991.

Further research on the disruptive consequences of communication and exchange in Yugoslavia at the end of the 20th century could offer an opportunity to reevaluate mutual relationships and their dynamics in contemporary history in Southeast Europe and beyond.

Katarzyna Taczyńska

THE LIFE OF BALKAN JEWISH WOMEN AS AN INDIVIDUAL AND SOCIAL
EXPERIENCE. THE OWN BOUNDARIES OF ŽENI LEBL

The history of the presence of Jewish culture in the Balkans is complex, segmented by many political borders, and limited in scope only by the fundamental cultural divide between Ashkenazi and Sephardic Jews. The aim of the presentation is to analyse the case of Ženi Lebl (1927-2009), her biography and work, in a manner that thematises her individual and social awareness of herself (through several identity categories). I am interested in the reconstruction of the process that expresses Lebl's identity as it changed over time. I am going to investigate how the issues central to both general and Jewish ideological movements are expressed in her works and analyse how she defines her own boundaries – in the process that includes taming “herself” through narration, as well as self-attribution and exclusion.

L'IDENTITE DES PEUPLES BALKANIQUES MEDIEVAUX, VUE A TRAVERS LES SOURCES BYZANTINES

Surtout durant ces dernières décennies, ce sujet a été analysé en étroite relation avec son côté opposé, qui est l'altérité. Imbus d'un sentiment inné de supériorité envers les autres peuples, par rapport auxquels on leur revenait la mission de les évangéliser et de les soumettre à l'autorité de l'empereur de Constantinople, les Byzantins gardaient avec fierté leur héritage politique, religieux, culturel et ethnique.

Ces quatre registres de cet héritage nous aident d'envisager la partie ontologique du sujet, vues les difficultés gnoseologiques soulevées par la manie archaïsante des auteurs byzantins (v., par ex., le nombre considérable des peuples qui se cachent sous la dénomination de « Scythes »).

Toujours jaloux quant à leur identité, les Byzantins se sont considérés, jusqu'à la fin de leur État, les seuls héritiers légitimes de l'Empire Romain, en niant la qualité « romaine » aux autres, en tout premier lieu aux empereurs d'Occident, auxquels ils pouvaient reconnaître le titre impérial, mais jamais leur qualité romaine. Pour les Byzantins, les Occidentaux n'étaient point du tout « Romains », mais toujours « Latins », conservant le latin en tant que langue de culture et de leur service religieux. Seulement après la chute de Byzance, chez Laonice Chalcocondyle l'empereur de l'Occident était celui des « Romains », le pape de Rome étant lui-aussi l'« archiereus des Romains », tandis que l'empereur de Byzance, autrefois des « Romains », était devenu celui des « Hellènes » aux derniers temps de Byzance. Le registre politique avait cédé ici le pas au registre ethnique. Quant à ce-dernier, la conscience de l'identité est accrue avec le temps, au fur et à la mesure que les sources byzantines remplacent les dénominations archaïsantes traditionnelles telles que celles des Mysoi, Triballoi, Illyrioi, Dakoi, Getai etc., par des ethnonymes réels comme ceux qui désignent les Bulgares, Serbes, Croates, Albanais, Vlaques etc. Nourrie par les tendances rhétoriques de l'Antiquité, Anne Comnène désigne les médecins par le terme d'Asclépiades, en tant que serviteurs du dieu antique de la médecine.

Il y avait aussi des toponymes ou hydronymes qui à côté de leurs noms antiques comme Axios, par ex., reproduisent aussi les termes vernaculaires comme Vardar dans ce cas, « appelé ainsi dans la langue parlée (enchōriōs) » par les habitants de la région, selon les dires de Nicéphore Bryennios. Derrière les formes telles que Vrutos, Seretos, Selinas, on pourrait déceler les noms actuels des fleuves Prut, Siret, ou de la ville de Sulina, et à plus forte raison on peut parler de Criș, Mureș, Timiș, ou de la ville de Belgrade dans « De administrando imperio » de Constantin VII le Porphyrogénète. Bien important est aussi le Mauron Oros de l'Histoire de Bryennios.

Les registres religieux et culturel témoignent toujours de la conscience de supériorité des Byzantins par rapport aux autres peuples, même par rapport aux orthodoxes du « Commonwealth » byzantin, tels que les Bulgares, dont « la nature était nourricière de toutes les malices », selon Théophylacte d'Ochride, ou aux peuples situés au-dehors du monde orthodoxe, comme les chrétiens de l'Occident, car « nous ne partageons point la même conception sur la prêtrise que les Latins », car bien que moine ou prêtre, « le barbare latin passe

l'écu sur son bras gauche tout en ayant une lance dans sa main droite, tandis qu'il communie avec le corps et le sang saint », selon Anne Comnène.

Bien précieuses s'avèrent enfin les informations que les sources byzantines nous transmettent sur certains termes venant des différentes langues balkaniques, tels que bjelyj (les Croates « blancs » de Constantin VII) bogat, cergă, kral etc., avec leurs explications.

THE ROMANIAN TRADITION OF THE STRUGGLE OF THE ARCHANGEL MICHAEL WITH SATANAEL A LATE PARABIBLICAL TRANSLATION FROM SLAVONIC

The Struggle between Satanael and the Archangel Michael is a parabiblical narrative transmitted in the literary and artistic traditions of South-Eastern Europe. These traditions date back to the 14th century, when the legend appears in Slavonic manuscripts and on the frescoes of the church of Lesnovo. According to the legend, after being cast out of heaven, Satan managed to steal the divine insignia and create a new world. God ordered the archangels to bring back what Satan had stolen. The Archangel Michael tricked Satan, recovered the angelic insignia and returned them to God.

While the Slavonic and the Greek traditions are relatively well known, the Romanian tradition requires further research. Based on research carried out in numerous Romanian archives, this paper aims to provide a new inventory of the Romanian manuscripts, to describe their provenance and to analyse their relationship with their sources.

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Krasimira Todorova

PAN-EUROPEAN CORRIDOR NO 8 SOFIA SKOPJE DURRES THROUGH THE PRISM OF THE BULGARIAN POLITICS IN THE PERIOD 1993-1997

The report examines the role of the Pan-European Corridor No 8 Sofia-Skopje-Durres (known at that time as East-West transport corridor) for the connectivity and facilitation of communications in this direction in Europe, as well as its economic importance for Bulgaria, the Republic of Macedonia and Albania. Emphasis is placed on Bulgarian policy towards this important transport project in the period from the election of the country as its coordinator in 1993 during the expert government of Proff. Lyuben Berov until 1997, when the socialist government of Zhan Videnov fell from power. The pre-planned directions through which the transport corridor should pass, the financial dimensions of the project and the condition of the road transport network in the three countries have been studied in detail. Attention is paid to the competition between mayors in Bulgaria, who were lobbying for the corridor to pass through their settlements, as well as to the attitude of politicians towards it. All official meetings dedicated to the project have been tracked. The difficulties in connecting the railway lines of Bulgaria and the Republic of Macedonia are analyzed, as well as the influence of bilateral problems on the construction. The clash between the president, Dr. Zhelyu Zhelev, and the government of Zhan Videnov because of the various transport projects is traced. While the prime minister was open to any infrastructure initiatives, the president insisted on giving full priority to the Pan-European Corridor No 8. The conflict on this issue had a strong impact on Bulgarian politics. It led to a challenge to the constitutional powers of the authorities and sharply affected the question who had the right to lead Bulgaria's foreign policy. The report concludes with the progress made by the government of Zhan Videnov in resolving the language dispute between Bulgaria and the Republic of Macedonia, which in the future allowed the two countries to develop bilateral relations and joint projects at a rapid pace, and with an analysis of what the two Bulgarian governments have done in terms of the Pan-European Corridor No 8, the financial difficulties which the three countries faced at that time and the problems with foreign investments in the project. Unpublished archival documents from the Archives of the Ministry of Foreign Affairs, the Central State Archives, memoirs and press materials were used to write the text.

Marija Todorovska

HYBRIDITY, LIMINALITY, AND THE AMBIVALENCE OF THE DEMONIC

The presentation will offer an overview of the formation, development, fluctuation, proliferation, transformation, and persistence of the concepts of the hybridity and liminality of monsters and of demons, thus showing that these types of beings cannot be considered as unequivocally evil and harmful. The cultural exchange applied to and enriched by these concepts will be examined through the cognitive plausibility in forming and maintaining (counter)intuitive representations of monstrous hybridity, the dichotomy of demonic wickedness and assistance, and the general idea about liminal beings as dangerous, but also potentially beneficent. This will be shown through some instances of well-known religious concepts of hybrid and liminal beings from mythology and literature that have continuously appeared in various south-east European traditions. There is an inversely proportional relation at play - as the usefulness, and with that, the general ambivalence of liminal beings progressively diminishes over the course of time, the evilness attributed to monsters and demons increases. The importance of understanding the ambivalence of the ancient concepts of the monstrous and of the demonic will be highlighted, and the strengthening of their evil aspects over time will be shown.

Marija Vasiljević

RECONSIDERING IDENTITY FORMATIONS: 17TH CENTURY HAGIOGRAPHIES IN THE PATRIARCHATE OF PEĆ

This presentation will explore possible approaches to studying collective and social identities, which are inextricably linked to identity politics. It will look at the advantages and pitfalls of previously dominant theories and methodologies and consider the dangers of not rethinking the terminology used. Arguments will be made in favour of an approach that is based on a phenomenological point of view (experiences and interpretations noted in the sources) and that focuses on the processual nature of identity formation, its cognitive character, and its coupling with contexts. For this reason, it will propose the use of a divergent vocabulary aimed at incorporating the findings of numerous approaches, the different outcomes of the processes in question, and resolving some of the discrepancies that can be considered artificial. One of these is the false dichotomy between stability and fluctuation, where it can be argued that there is a degree of fluctuation between contexts, but stability within contexts. Also, contexts can predict to a large extent the shifts in identifications. This approach broadens the scope of the research to include the processes that did not result in stable identities. Its application will be illustrated by the example of the 17th-century hagiographies of the saints venerated in the Patriarchate of Peć.

THE ROLE OF INTELLECTUALS IN THE COLLECTION OF FOLKLORE IN THE
BALKANS IN THE 19TH CENTURY, THE FIRST COLLECTIONS OF SLAVS AND
ALBANIANS

The intellectual elites of the Balkan nations in the 19th century played a major role in shaping the idea of creating national states. Following the developments that had occurred a little earlier in Western Europe, these elites began to be interested in the national cultural heritage, especially folklore. In this treatment, the interest is to see how the collection, publication (and translation) of the first collections of folklore of Albanians, Serbs, Bulgarians and Macedonians began. Focusing on the historical context of the Balkans, almost the entire 19th century is a century of struggle against Turkish rule and of efforts to build national states. The paper aims to present these efforts and the concrete work in the collection and publication of folklore. Collectors such as Vuk Karadžić, the Miladinovi brothers, Thimi Mitko and others will be examined by looking at their work in the context of national awakening and at the same time in relation to the professionalism of collecting and publishing folklore. The treatment aims to see what was the status and influence of these collectors in the respective societies, as well as how much they contributed to the knowledge of the folklore of these peoples beyond the Balkans.

Keywords: Balkan, elite, folklore, national states, collectors

Miloš Vojinović

THE INFRASTRUCTURAL UNDERDEVELOPMENT AND GEOPOLITICS: THE
FAILURE OF THE ADRIATIC RAILROAD 1906–1908

Between 1906 and 1908, the Kingdom of Serbia undertook a comprehensive diplomatic effort aimed at establishing a rail connection between the Danube and the Adriatic Sea. Despite the obvious benefits of such a connection, which would connect the Black and Adriatic Seas for the first time, the project failed not due to the lack of financial support or because of difficult terrain but due to conflict between great powers. Based on Italian, German, Austrian, Serbian and British diplomatic documents, this paper recovers the development and eventual failure of the plan. The paper suggests that the relative underdevelopment of the infrastructure in the Balkans needs to be understood also in the context of conflict between great powers that hindered infrastructural development in the region.

Igor Vukadinović

CENSORSHIP AND REPRESSION AS MEANS OF CONSTITUTIONAL CHANGES IN YUGOSLAVIA, 1968–1974

This paper explores the mechanisms of violence and social coercion applied by the communist regime in Yugoslavia during the constitutional changes in the late 1960s and early 1970s. Some of these measures have been overlooked in historiography, as they did not fit into the popular narrative of the 'democratization' and 'liberalization' of socialist Yugoslavia following the Brioni Plenary in 1966. The research shows that media censorship was so important to the communist leadership in this process that the editors of *Politika* and *Borba*, two of the most popular newspapers in the country, were directly instructed to limit coverage of constitutional changes to the bare minimum. Ultimately, these two newspapers almost entirely concealed from the public some key changes in the constitutional amendments of 1968–1969. This approach was repeated during the adoption of the amendments in 1971, when the first criticisms of the adopted solutions emerged. Fearing the potential spread of discontent, the regime began arresting intellectuals who voiced criticisms regarding the constitutional amendments. The cases of the arrest and prosecution of Professor Mihailo Đurić from the Faculty of Law in Belgrade and the president of the Bar Association of Serbia, along with the media vilification that accompanied the trials, illustrate how the regime sought to defend its positions by instilling fear among intellectuals and national elites, while employing media propaganda to influence the broader population.

Key words: Political violence, Political repression, Censorship, Yugoslavia, Josip Broz Tito, Constitutional changes

Tijana Vuković

THE QUESTION OF NEW BOUNDARIES AS A REFLECTION OF CULTURAL
TRAUMA AFTER DISSOLUTION OF YUGOSLAVIA (INSTITUTIONS OF CULTURE
IN SERBIA AND BUILDING OF A NEW BOUNDARIES)

This contribution is dedicated to the subject of the boundaries on Balkan (Serbia case) after breakup of Yugoslavia from the perspective of culture and cultural institutions. After the dissolution of a supra identity (Yugoslav) which was built by official cultural institutions but on the basis of a common cultural space, what is left? With a demand of a governing structures to ignore and isolate parts of a broken pictures, in order to diminish its value and stop its renewing, what cultural institutions can do to establish stability and form new identity? What qualities that identity has, or should have?

Why is the phenomenon of boundaries important in periods of crisis (transformation, transition). Do we often misunderstand and misuse the term boundaries? I will try to delineate particular answers and conclusions in this contribution. Also, to give arguments to the following thesis, using examples of Serbian cultural institutions in transition: If the subject is afraid that somebody can cross the boundaries and somehow harm the entity inside (or across), that means the subject is not sure about its strength, nor about its determination to spontaneously and instinctively defend it. There is a deep belief that the identity that should be defended, is weak, and the system (structure) does not trust itself. The reasons for it could be various.

VOSKOPOJA AND THE ECONOMIC MOTIF OF ITS FLOURISHING AND DECLINE

The historiography on Voskopoja, a pastoral settlement nestled in the mountains of Albania, has long constructed an image of a cultural phenomenon born from the superior genius of one or another people. Thus, since the 19th century, Voskopoja has unjustly become a subject of dispute among the Balkan historiographies engaged in the front lines of nationalist battles. In fact, the history of Voskopoja has mostly been written according to the standards of a propagandistic literature typical of nationalism. Its original sin is the complete neglect of sources. A fundamental local source, such as the "Codex of the Monastery of St. Prodromos," has been ignored, even though it has been known since the early 19th century. The historiography on Voskopoja has also persistently overlooked sources that have come to light later, such as documents from the Ottoman administration or records from the Venetian Archive, especially the "Cinque Savi alla Mercanzia" fund. Recognizing and, above all, utilizing these sources dismantles the artificial image of Voskopoja as a quasi-celestial phenomenon and returns us to the reality of a pastoral center, like many others in Albania and the Balkans, which, due to an extra-Balkan economic conjuncture, transformed into a trading center for the export of wool and wool products. This was initially sought by the Ottoman government for the needs of the army. The collected and evaded wool from Voskopoja was used to produce soldiers' uniforms. Beginning in 1699 (the Treaty of Karlowitz), large quantities of wool were drawn from Voskopoja and other centers in southern the Balkans by the Habsburg Empire. This was meant to equip the large army of the Austro-Turkish border guards (*Militärgrenze*) established along the Danube River. However, after the Treaty of Belgrade (1735), this army, composed of tens of thousands of peasants fleeing from Balkan territories under Ottoman rule, was disbanded and returned exclusively to agricultural work. This way, the previous expenses of the Habsburg state for supplying the massive army of the "border guards" with uniforms and armaments were avoided. Consequently, imports of wool from Voskopoja and other centers in Albania, Macedonia, and Thessaly began to decline, until they were halted altogether. The interruption of wool trade with Habsburg lands ignited conflict between the traders of Voskopoja and wool suppliers, to whom the former had remained indebted. The "Codex of the Monastery of St. Prodromos" clearly states that it was precisely the organized forces of the wool suppliers that, in September 1769, attacked, looted, and burned the homes of traders, bringing an end to an ephemeral flourishing that came not as an expression of internal needs and developments but as a result of a favorable external conjuncture, which was also ephemeral.

Michał Wasiucionek

‘PRAGMATIC’ LITERACY IN THE OTTOMAN GRAPHOSPHERE:
MULTILINGUALISM, WRITTEN WORD AND POWER IN EARLY MODERN
SOUTHEASTERN EUROPE

Throughout the early modern period, the Ottoman Empire projected its authority over the across the “well-protected domains” not only by means of military power and administrative presence, but also by textual means, including inscriptions placed on pious endowments and *fermans* issued from the imperial centre and addressing local officials, notables and communities. The presence of the Ottoman written word in the imperial periphery played a key role in the Ottoman repertoire of rulership, mediating spatial and social distance and recreating the presence of the distant ruler to the local populations. However, while addressing the sultan’s subjects in writing, the Ottoman chancellery produced documents that were inaccessible to most of the intended audiences, which frequently lacked the necessary linguistic and literary skills to decipher the documents directly. Moreover, the sultan’s word was by no means the only one present in the public space of the early Ottoman Empire. Both the pre-Ottoman inscriptions, as well as alternative traditions of literacy co-existed within the spatial and social environment of the empire.

The scope of the paper is to address the question of the ways in which early modern Ottoman subjects responded to and engaged with the written word and multiplicity of scripts and scribal traditions in their everyday spaces. Rather than approaching the issue of literacy and writing from the perspective of the relatively small and distinct social groups that produced the documents and books, I utilize Simon Franklin’s notion of ‘graphosphere’ to reconstruct the social and spatial context in which the written word was perceived and consumed. As I argue, this approach allows for the revision of the implicit perception of reading, pointing to the communal, performative and visual character of reading in the early modern Ottoman lands and explains the ways contemporaries adapted to this context in their production of the written word.

NATIONAL IDENTITIES AND MEMORIES BEYOND SOUTH-EASTERN EUROPE: PERIPHERAL MINORITIES AND IDENTITY FORMATION DURING THE IMPERIAL WAR ON THE BORDERLANDS OF EMPIRES I

The 1877–78 Russo-Turkish War, which involved the Ottoman Empire and the Eastern Orthodox-Pan-Slavic coalition of the Russian Empire (including Bulgarians, Serbians, and Montenegrins), shaped Eastern European nationalism, ethnic boundaries, and national identities. The conflict also affected ethnic majorities and peripheral minorities in the Russian Empire's army, such as Finns, Estonians, Latvians, and Prussians. Minorities in Europe went through a lot of changes in their identities in the 1870s. Looking into how they were involved in a war between two of the biggest land empires at the time will help us understand how war affects identity and give us new information about the history of nationhood among Russian and Ottoman minorities, especially Finns and Bulgarians. The war created new circumstances in realpolitik all around Europe and between the empires. One of these outstanding impacts of the war was inevitably on the Balkans, as well as Baltic Provinces dominated by the Russian Empire during the golden age of nationalism in the late nineteenth century. Within the imperial context, the war also shaped the different media and war perspectives of the people and the army officers on the threshold. Leading experts in nationalism and collective memory (Anderson, Brubaker, Colley, Hastings, Halbwachs, Balibar & Wallerstein, Berger & Miller, among others) have studied and discussed the effects of wars on the formation of national identities, but they have primarily focused on major powers while doing little to no research on borderland minorities.

The aim of this study is to examine and comparatively analyze the narratives, impacts of war diaries, and collective memories (particularly enemy images, national and religious propaganda, massacres, alleged atrocities, and civilians) during the war through a comparison of their narratives by using the Finnish, Bulgarian, Russian, and Turkish soldier's diaries as well as archival sources from these countries' collections. The study asked: How were national narratives depicted and conveyed in the context of a faraway war? How did soldiers represent their national points of view, their understanding of minorities, ideologies between nationalism, nationalistic propaganda, and warmongering camouflaged as nationalism? The qualitative content analysis and digital humanities tools will be implemented to analyze the written texts by key themes; society, soldiers, solidarity, narratives, war news and enemy images; by asking How have narratives and emotions been expressed in the newspapers, as well as in the readers' and soldiers' letters, and why? I have conducted extensive research in multiple archives mainly in different archives and focused especially Slavonic Library in Helsinki, Finland, that includes unique resources and newspapers for the war such as the National Archives of Finland <https://digi.kansalliskirjasto.fi/>, Russian State Library in Moscow, Archive of the General Staff Military History and Strategic Studies Department in Ankara, The National Archives of Finland Bulgaria The National Library of St. St. Cyril and Methodius) Archive, 2022. <https://digilib.nationallibrary.bg/prd/public/view> Abstract for the 'XIIIth Congress of South-East European Studies Communication and Exchange: South-Eastern Europe within Global Social, Political and Cultural Processes' XIII th AIESEE Congress, Skopje-Macedonia, 2025.

Mihaela Simona Trișcă Zăgreanu

“NORMALISING” VIOLENCE: THE DAILY REALITY OF LIFE UNDER
SIEGE, AS TOLD BY THE SURVIVORS OF THE BOSNIAN WAR

The 20th century has left Europe in bloodshed. Still, two world wars, multiple revolutions and the dark memory of totalitarian regimes were not enough to stop people from perpetrating further massacres. In 1990s`, the whole world was watching, in shock, the horrors of the Bosnian War.

Women, children and elderly people were being massacred, once again, in the name of an ideology. Violence became justified, turning into a daily reality. The imminence of death was omnipresent, as neighbours and old acquaintances were falling for an ideology of hatred, preparing to eliminate the so-called “centuries old enemy”. Sarajevo`s playgrounds were soaking in the blood of innocent children, often murdered by their very neighbours, while the main roads became filled with dreadful warnings: snipers were everywhere. The former capital of the Winter Olympic Games had become, as a mural painting was alarming visitors, the definition of hell.

This paper delves into the ruthless reality of having to live in Sarajevo, during the brutal years of the siege. Based on the survivors` testimonials, the present research aims to present not only the daily struggles of finding food and water, but also the psychological stress under which the inhabitants of Sarajevo were forced to carry on with their lives, while being painfully aware of the fact that everything might end for them in an instant, their lives being at the very hand of their school mates or work colleagues.

Dragan Zajkovski

CORRESPONDENCE BETWEEN ROMAN POPES AND CONSTANTINOPLE
PATRIARCHS: A TESTIMONY TO CHURCH AFFAIRS IN THE BYZANTINE
PROVINCES OF MACEDONIA IN THE FIFTH CENTURY

Abstract

This study examines the ecclesiastical dynamics in the Byzantine provinces of Macedonia Prima and Macedonia Secunda during the 5th century through the lens of correspondence between the Roman popes and the patriarchs of Constantinople. Centered on letters addressed to the Vicariate of Thessalonica, an ecclesiastical institution under Roman jurisdiction within Byzantine territory, the analysis highlights the intense jurisdictional conflicts between Rome and Constantinople following the administrative division of Illyricum. Key papal letters, starting with Pope Innocent I's establishment of the Thessalonian Vicariate in 412, delineate its canonical authority over bishoprics in Macedonia and surrounding provinces. The study traces the reaffirmation of this status by subsequent popes, the challenges posed by the rise of Constantinople's patriarchal ambitions—especially after the Council of Chalcedon (451)—and the resulting tensions culminating in the Acacian Schism of the late 5th century. The shifting allegiances of bishops in both Byzantine Macedonian provinces during this period illustrate the broader struggle for ecclesiastical supremacy between the two sees and shed light on the complex church affairs in Byzantine Macedonia.

Ioannis Zelepos

BETWEEN “HELLENO-CHRISTIANITY” AND “CHRISTIANO-MARXISM”:
GREEK “NEO-ORTHODOXY” OF THE COLD WAR PERIOD AND ITS
IDEOLOGICAL IMPACTS

During the Cold War period, so called “Helleno-Christianity”, a term forged in mid-19th century by Greek intellectuals, functioned as a dominant element of official Greek system-ideology which was represented by the Greek Orthodox Church in close alliance with the secular state. However, since the 1960ies theological writers like Dimitris Koutroumpis (1921-1983) and Christos Giannaras (1935-2024) began to establish a counter-discourse to official state-Orthodoxy which subsequently became known as “Neo-Orthodoxy”, a term initially used by their opponents, and gained broader public response especially in the period of “System Change” (Metapolitefsi) following the fall of the military dictatorship 1974, when it was adopted by intellectuals and writers of the political Left, like Kostis Moskof (1939-1998), Stelios Ramfos (born 1939), Kostas Zouraris (born 1940) e.a. The paper presents the formation of Greek “Neo-Orthodoxy” in the historical context of the Cold War together with an outline of its central ideological features and examines its further impacts on Greek society as well as on theological discourse of the official state church.

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Rubin Zemon

SOUTH – EAST EUROPE AS A PART OF ORIENT VS. OCCIDENT CULTURAL DISPUTE AS A MEDIEVAL HERITAGE AND THEIR REFLECTIONS IN CONTEMPORARY LIFE

In European historiography, the meaning of ‘the Orient’ changed in scope several times.

Originally, the term referred to Egypt, the Levant, and adjoining area as far west as Morocco.

During the 1800s, India, and to a lesser extent China, began to displace the Levant as the primary subject of Orientalist research, while the term also appears in mid-century works to describe an appearance or perceived similarity to ‘Oriental’ government or culture.

According to Edward Said Orientalism is a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and (most of the time) ‘the Occident.’ Said argued that his distinction emphasized the supremacy of the Occident versus the inferiority of the Orient. Second, Orientalism is a field of academic research that includes everyone who teaches, investigates, and writes about the Orient. Third, Orientalism is a “corporate institution for dealing with the Orient” beginning in the eighteenth century.

In short, Orientalism is “a Western style for dominating, restructuring, and having authority over the Orient.” Moreover, it is a way of coming to terms with the Orient (the East) that is based on the Orient’s special place in European Western culture and experience.

The peace and stability of the Balkans or South East Europe, the border area between Western and Eastern Europe, between the Orient and the Occident, has always depended on the stability of the neighboring large geographical and political units. International agreements in the Balkans in the 19th and 20th centuries were, as a rule, the result of negotiations between the great powers (Congress of Berlin, Versailles, Yalta) or were concluded under their direct influence (London Conference, Bucharest Peace, Agreement of Dayton).

Keywords: Orient, Occident, Medieval period, Orientalism, SEE, balkanization

Armen Zharnoski

ISA-BEG'S ENDOWMENT OF 1469: THE FOUNDING OF THE MADRASA AND ZAWIYAH IN SKOPJE

The subject of this article is the phenomenon of dispersion of mystical and gnostic theological teachings from Asia Minor to the Balkans through the migration of peoples from these territories. This text will explore the phenomenon of Bogomilism and Sufism (Tasawwuf), and their emergence in the Balkans through the migration of Massilian and Paulician colonies from Asia Minor to the Balkans in the 10th century, as well as the migration of Sufi sheikhs and their missionary activity in the Balkans in the period from 13th to 15th century. By indicating the interaction between the peoples of these territories, in addition to the phenomenon of transmission of mystical-gnostic teachings, the phenomenon of migrations throughout history will be indicated, which explains the deep religious and cultural connection between the peoples of Asia Minor and The Balkans.

Keywords: Asia Minor, Balkans, Migration, Bogomilism, Tasawwuf

CROATS IN REPUBLIC NORTHERN MACEDONIA – HISTORICAL PERSPECTIVE

Confirmed information about the arrival of Croats on the territory of the present-day Republic of North Macedonia is linked to the Byzantine Emperor Isaac II. Angel, who in 1192 guaranteed the people of Ragusa free trade in Byzantium and Bulgaria. Since then there are plenty of archival sources of the presence of Croatians on Macedonian territory through history, and on the Croatian -Macedonian relationship. Albeit The immigration of Croats to Macedonia and their influence was far most extensive in 20th century, after the The First and the Second World War.

This paper's aim is to shed a light on the history of croatian community on the territory of today Republic Northern Macedonia and their contribution to macedonian society, culture, art and science.

Key words: Croats, Republic Northern Macedonia, Croatian Community in Republic Northern Macedonia, cultural and scientific contribution

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Bogdan Živković

YUGOSLAV COMMUNISM AND NATIONAL IDENTITY IN MONTENEGRO: THE
ROLE OF PEOPLE'S FRONT OF MONTENEGRO/SOCIALIST ALLIANCE OF
WORKING PEOPLE OF MONTENEGRO 1945-1966

As even the most recent population census in Montenegro indicates, this former Yugoslav Republic stands out in South-Eastern Europe. Its particularity lies in the heterogeneity of identity of Montenegrins. While in Bosnia and Hercegovina also no nation has a strong plurality, the issue of identity in Montenegro is even more complex. Namely, in this republic groups that are undoubtedly of the same ethnicity adopt different national identities, belong to different religious groups, or name their language differently. This is not true only for the largest ethnic group, the Montenegrins of Slavic origin and Orthodox faith, but also for the minority Muslim population.

This presentation aims to investigate the historical evolution of this issue in the first two decades of communist rule in Montenegro. The role of the People's Front of Montenegro (renamed to Socialist Alliance of Working People of Montenegro in 1953) is chosen for two reasons. Firstly, as the mass organization of the party it was in a more direct contact with the masses than the party. Hence, it was not only imposing party directives, but also had a bottom-up input of the masses, with clearer perspective on how the Montenegrins themselves perceived their own identity. Secondly, its valuable documentation, preserved in the Archives of Yugoslavia in Belgrade, has not yet been consulted in historiography. Thus, this presentation aims to contribute with new heuristic findings.

The presentation will tend to articulate what were the party's policies on national identity, how Montenegrins themselves perceived their own identity, and what was the effect of the party's agency. Particular attention will be dedicated to the role of the Serbian Orthodox Church, as one of the pillars of a more traditional identity of Orthodox Montenegrins. The chronological span of the presentation is delineated by two factors: the foundation of communist rule in 1945 and the fall of Aleksandar Ranković in 1966. The Ranković affair was chosen as it marks the end of a more centralized rule. It is followed by a rather different era, in which the republics gained more sovereignty and had more elaborated national policies.

Keywords: Montenegro, communism, identity, nation, mass organization