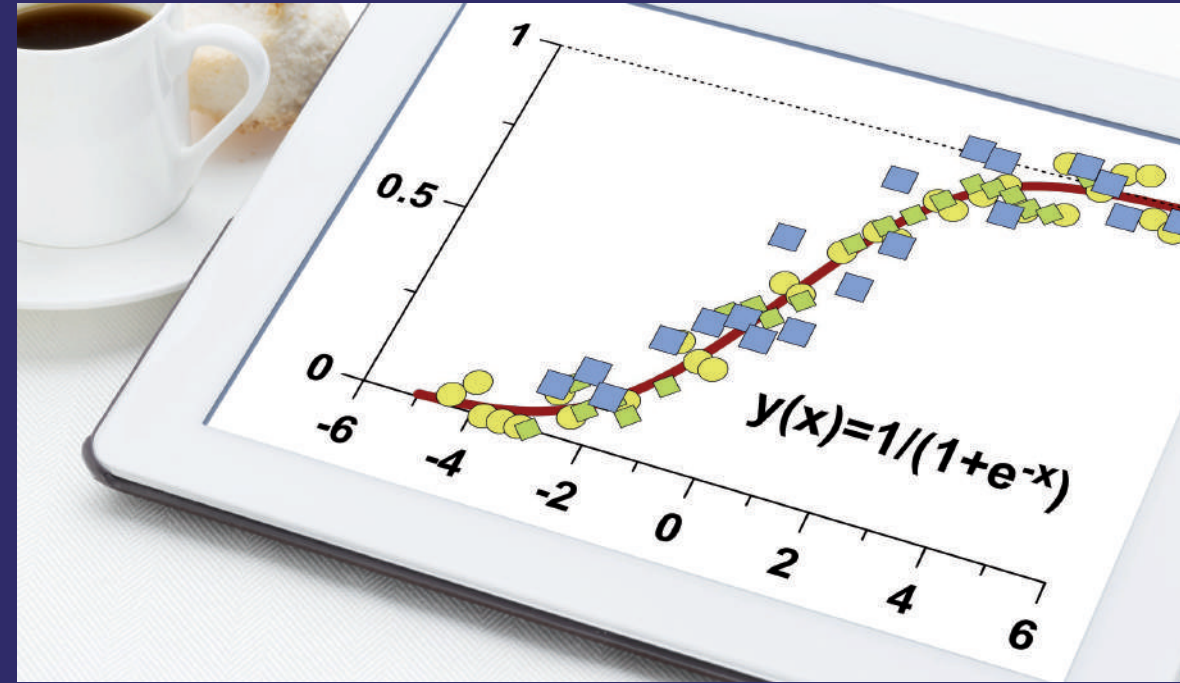


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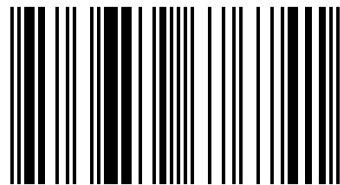


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Bitola region in Macedonia - Population

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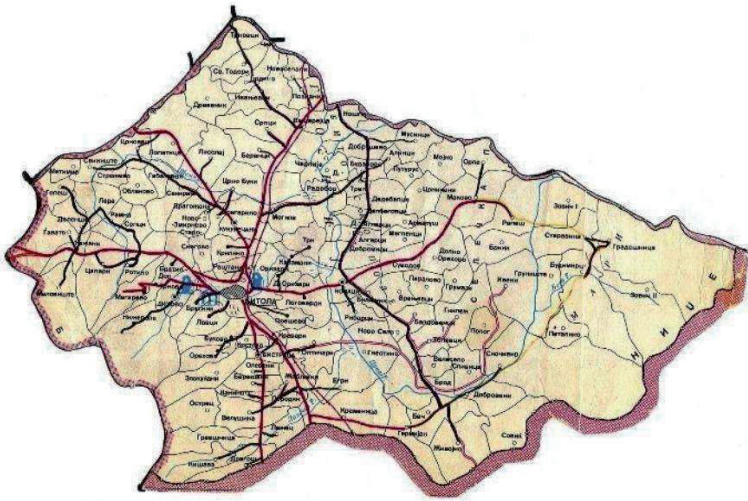
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Nikola V. Dimitrov
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Dusko Josheski

BITOLA REGION IN MACEDONIA -POPULATION-



BITOLA, 2015

Nikola V. Dimitrov
Cane Koteski
Dusko Josheski

**BITOLA REGION IN MACEDONIA
-POPULATION-**



BITOLA, 2015

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Foreword

The authors of this issue worked more years. The book represents the largest volume of the project approved by the Municipality of Bitola. It treated the three municipalities Bitola mound and novices belonging to Bitola region. The text abounds with detailed data on the population supported by tables, photos, drawings, maps, etc. Regarding the population, within the space are processed demographic and ethnographic characteristics of the population, as well as territorial division of the Bitola region, from ever since.

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Expressing gratitude to the mayors Mr. Vladimir Taleski (Municipality of Bitola), Mr. Lazar Koteski (Municipality Novices) and Mr. Slavko Velevski (Municipality mound).

INTRODUCTION

The space of the Bitola region covers an area of 1798 km², or 7% of the area of the Republic of Macedonia and constitutes the former Municipality of Bitola (1965-1996 year), which resulted in three municipalities today Bitola (792 km², Bitola 26² km remain part 766 km²) mound (251 km²) and Rookie (755 km²), or space that belongs to Bitola field and part of Mariovo¹. In the same living space 105 644 inhabitants or 5% of the total population in Macedonia. The average population density is 59 inhabitants per km² 1, a national average is 79 persons per 1 km².

Global scale natural geographic Bitola region consists flat, hilly and mountainous part. From the plains dominate the bottom of the valley Pelagonia with a minimum of 570 meters above sea level hilly part belongs to the surrounding hills and mountainous part, Baba mountains with Pelister (2601.), Nige (2520m.), Beagle (1656), Selecka Mountain (1434m.-Bitola part), Mount Orlak (1494). and Oblakovsko - snegovskata table (1430.).

The climate is temperate continental with average temperature value of about 11°C, absolute maximum of 41°C, minimum -31°C, with amplitude of 72 ° C, annual rainfall of 600 mm, a total of 2325 solar glow of sunny days, with a daily average of 6 hours, two dominant winds from the north and south direction and the like.

Hydrographic significant buildings river flows Semnica, Black River, Dragor and several smaller rivers and the artificial reservoirs, lakes and Strezevo SPOT, and glacial-mountain lakes Big and Small Lake, several artificial fish ponds in the flat part of the Pelagonia (White Stone) and the like.

The book, dedicated to the Bitola region, processes and population settlements. Regarding population processed demographic character-istiki administratively - Territory-fits division and part of ethnological and linguistic characteristics of the population in Bitola villages. Regarding the population in addition to demographic characteristics, widely exported historical review of the administrative-territorial

¹Pelagonia valley as Geographic whole covers an area of 3442 km², of which 2427 km or 71.8% of the territory belongs to the PM. The part of the valley, which belongs to the Republic of Macedonia participate with 9.4%. The length of the valley north-south is 111.5 km., Of which 83.5 km of the territory. The valley is composed of north - Prilep Field, Northwest area Demir Hisar middle of Bitola Field, Western Part mikroregijata Capari Pole and south - Lerin Pole. While Mariovo area which covers an area of 1038 km², or 4% of the territory and is administratively divided into three parts of Bitola (now part of the Municipality of Novices), Prilep (Prilep) and Kavadarci part (Kavadarci Municipality).

division of Bitola Bitola. Finally, in the first part introduces selective data ethnological, ethno psychological, linguistic and cultural characteristics of the population in the treated area.

At the end of the book is placed Annex from multiple tables and used literature.



Map 1. Of Bitola region

PART POPULATION

1. Demographic characteristics of Bitola region

Population speaking Bitola region (think along the Municipality of Bitola, mounds and Novices) in the past 60 years has undergone extensive changes to increase and decrease the specific structure of the population. In the city, especially in rural areas visible change in the natural and mechanical movement of the population, as well as changes in the national and economic structure of the population.

At certain intervals, an increase of population in the city and countryside. This phenomenon is found everything to mid 70s, then the eighties onwards visible decline significantly at the expense of the rural urban population.

1.1. Numerically movement of population and household size

For the period elaborate we can highlight the following characteristics. Bitola region in the period 1948-1981 year continuously increased its population. However, it is worth noting that according to parallel changes in the number of total urban and rural population go and changes in percentage share. Namely, if in 1948 urban population participated with 34.1% and agriculture with 65.9% as a result of migration processes in 1994 methodology for data processing

the censuses of 1971 and 1981 in total population and population ranks is located on a time working abroad. Therefore, these data are taken with a certain reserve, because it does not reflect the true state of the population present in the area.

The absolute and average annual growth of population in the Bitola region in terms of population increase is evident until 1981, when the process of reducing the population. The dynamics of growth and reduction of the total population of the region and especially the city of Bitola and the rural environment, generally have the following characteristics. The total population of the Bitola region in the period 1948/1981, the maximum increase of 47 341 inhabitants, or 52%, Bitola in the period 1948/1991, the maximally increased by 53 241 people or 173%, for obratnopro proportionately and rural population in the period 1953/2002, the maximum decrease of -34 249 residents or 57%.

(See Table 1)

Table 1 - Number of population movement in the Bitola region, Bitola and the rural environment

| Census | Bitola region | The absolute increase in people (balance) | | Average annual population growth | | city Bitola | The absolute increase in persons (balance) | | Average annual population growth | rural environment | The absolute increase in people (balance) | | Average annual population growth | | |
|--------|---------------|---|--------|----------------------------------|-------|-------------|--|-------|----------------------------------|-------------------|---|--------------|----------------------------------|--------------|-------|
| | | 1948 1953 | 12612 | 1948 1953 | 2522 | | 1948 1953 | 6803 | | | 1948 1953 | 1361 | | 1948 1953 | 5809 |
| 1948 | 90.295 | 1948 1953 | 12612 | 1948 1953 | 2522 | 30.761 | 1948 1953 | 6803 | 1948 1953 | 1361 | 59534 | 1948 1953 | 5809 | 1948 1953 | 1162 |
| 1953 | 102.907 | 1953 1961 | 8674 | 1953 1961 | 1084 | 37.564 | 1953 1961 | 11437 | 1953 1961 | 1430 | 65343 | 1953 1961 | -2763 | 1953 1961 | -345 |
| 1961 | 111.581 | 1961 1971 | 12931 | 1961 1971 | 1293 | 49.001 | 1961 1971 | 16034 | 1961 1971 | 1603 | 62580 | 1961 1971 | -3103 | 1961 1971 | -310 |
| 1971 | 124.512 | 1971 1981 | 13124 | 1971 1981 | 1312 | 65.035 | 1971 1981 | 13472 | 1971 1981 | 1347 | 59477 | 1971 1981 | -348 | 1971 1981 | -34 |
| 1981 | 137.636 | 1981 1991 | -13633 | 1981 1991 | -1363 | 78.507 | 1981 1991 | 5494 | 1981 1991 | 549 | 59129 | 1981 1991 | -19128 | 1981 1991 | -1912 |
| 1991 | 124.003 | 1991 1994 | -15800 | 1991 1994 | -5397 | 84.002 | 1991 1994 | -6538 | 1991 1994 | -2179 | 40001 | 1991 1994 | -9262 | 1991 1994 | -3087 |
| 1994 | 108.203 | 1994 2002 | -2559 | 1994 2002 | -365 | 77.464 | 1994 2002 | -2914 | 1994 2002 | -364 | 30739 | 1994 2002 | -355 | 1994 2002 | -44 |
| 2002 | 105.644 | 1948 2002 | 15349 | 1948 2002 | -284 | 74.550 | 1948 2002 | 43789 | 1948 2002 | 811 | 31094 | 1948 2002 | -28440 | 1948 2002 | -526 |
| / | / | 1948 1981 | 47341 | 1948 1981 | 1434 | / | 1948 1991 | 53241 | 1948 1991 | 1238 | / | 1948 1953 | 5809 | 1948 1953 | 1161 |
| / | / | 1981 2002 | -31992 | 1991 2002 | -1523 | / | 1991 2002 | -9452 | 1991 2002 | 859 | / | 1953 2002 | -34249 | 1991 2002 | -699 |

Source: Census of Macedonia from 1948 to 2002.

Famous contrary data, ie 71.6% versus 28.4% in favor of the urban population. As a result of the reduction of the population in the last census 2002 urban participate with 70.6% and 29.4% in rural. (Table 2)

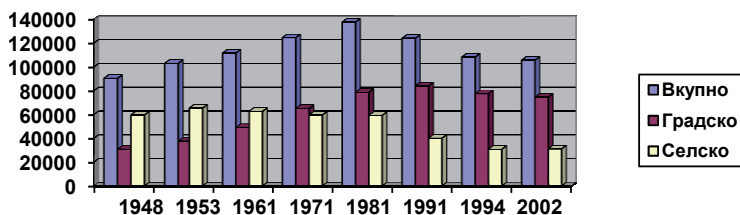
Table 2 - Number of total movement, urban and rural population in the Bitola region, according to the censuses from 1948 to 2002

| Census | 1948 | 1953 | 1961 | 1971 | 1981 | 1991 | 1994 | 2002 |
|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Total | 90.295 | 102.907 | 111.581 | 124.512 | 137.636 | 124.003 | 108.203 | 105.644 |
| % | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |
| urban | 30.761 | 37.546 | 49.001 | 65.035 | 78.507 | 84.002 | 77.464 | 74.550 |
| % | 34,1 | 36,5 | 43,9 | 52,2 | 57,0 | 67,7 | 71,6 | 70,6 |
| Agriculture | 59.534 | 65.343 | 62.580 | 59.477 | 59.129 | 40.001 | 30.739 | 31.094 |
| % | 65,9 | 63,5 | 56,1 | 47,8 | 43,0 | 32,3 | 28,4 | 29,4 |

Source: Census of Macedonia from 1948 to 2002.

Chart 1. The number of total movement, urban and rural population in the Bitola region, according to censuses from 1948 to 2002

Бројно движење на вкупното, градското и селското население во Битолскиот регион, според пописите од 1948 до 2002 година



The number of households in the region as a whole and particularly urban-rural environment and particularly by municipality from 1948 onwards constantly increasing. Thus, if in 1948 17,891 households were registered, in 2002 their number reached 31 918 households or 14 027 or an increase of 78.4%. But because the average number of members in the household decreased from 5.06 to 3.31 in the household members. In rural areas the average number of members of a household for the period 1948/2002, the decreased by approximately 3 members. This situation is due to moving to a young fertile population and falling birth rates. Similar conditions registered in the urban environment and the review by municipalities. (Table 3 and 4).

Table 3 - Number and average household size in the Bitola region, Bitola and the rural environment, according to censuses from 1948 to 2002

| Year of census and percentage | Bitola region | | | city Bitola | | | rural environment | | |
|-------------------------------|------------------|------------------|---------------------------|------------------|------------------|---------------------------|-------------------|------------------|---------------------------|
| | Total population | Total households | Average household members | Total population | Total households | Average household members | Total population | Total households | Average household members |
| 1948 | 90.295 | 17.871 | 5,06 | 30.761 | 8.401 | 3,67 | 59.534 | 9.470 | 6,28 |
| % | 100 | 100 | - | 34,1 | 47,0 | - | 65,9 | 53,0 | - |
| 1953 | 102.907 | 20.305 | 5,07 | 37.564 | 9.811 | 3,83 | 65.343 | 10.494 | 6,22 |
| % | 100 | 100 | - | 36,5 | 48,3 | - | 63,5 | 51,7 | - |
| 1961 | 111.581 | 23.012 | 4,85 | 49.001 | 12.357 | 3,97 | 62.580 | 10.655 | 5,87 |
| % | 100 | 100 | - | 43,9 | 53,7 | - | 56,1 | 46,3 | - |
| 1971 | 124.512 | 26.971 | 4,62 | 65.035 | 16.079 | 4,05 | 59.477 | 10.892 | 5,46 |
| % | 100 | 100 | - | 52,2 | 59,6 | - | 47,8 | 40,4 | - |
| 1981 | 137.636 | 30.798 | 4,47 | 78.507 | 19.766 | 3,98 | 59.129 | 11.032 | 5,35 |
| % | 100 | 100 | - | 57,0 | 64,2 | - | 43,0 | 35,8 | - |
| 1991 | 124.003 | 33.410 | 3,72 | 84.002 | 23.415 | 3,58 | 40.001 | 9.995 | 4,00 |
| % | 100 | 100 | - | 67,7 | 70,1 | - | 32,3 | 29,9 | - |
| 1994 | 108.203 | 31.791 | 3,40 | 77.464 | 23.040 | 3,36 | 30.739 | 8.750 | 3,51 |
| % | 100 | 100 | - | 71,6 | 72,5 | - | 28,4 | 27,5 | - |
| 2002 | 105.644 | 31.918 | 3,31 | 74.550 | 23.010 | 3,23 | 31.094 | 8.908 | 3,49 |
| % | 100 | 100 | - | 70,6 | 72,09 | - | 29,4 | 27,91 | - |

Source: Census of Macedonia from 1948 to 2002.

Table 4 - Number and average household size in the Bitola region, Bitola and the rural environment, according to the new territorial division of 2004, data from the 2002 census

| Municipality | Bitola region | | | city Bitola | | | rural environment | | |
|--------------|------------------|------------------|---------------------------|------------------|------------------|---------------------------|-------------------|------------------|---------------------------|
| | Total population | Total households | Average household members | Total population | Total households | Average household members | Total population | Total households | Average household members |
| Bitola | 95.385 | 28.942 | 3,29 | 74.550 | 23.010 | 3,23 | 20.835 | 5.932 | 3,51 |
| % | 100 | 100 | - | 78,2 | 79,50 | - | 21,8 | 20,50 | - |
| Mogila | 6.710 | 1.851 | 3,63 | - | - | - | 6.710 | 1.851 | 3,63 |
| % | 100 | 100 | - | - | - | - | 100 | 100 | - |
| Novaci | 3.549 | 1.125 | 3,15 | - | - | - | 3.549 | 1.125 | 3,15 |
| % | 100 | 100 | - | - | - | - | 100 | 100 | - |
| Total | 105.644 | 31.918 | 3,31 | 74.550 | 23.010 | 3,23 | 31.094 | 8.908 | 3,49 |
| % | 100 | 100 | - | 78,2 | 72,09 | - | 29,4 | 27,91 | - |

Source: Census of Macedonia 2002

1.2. Natural and mechanical movement of the population

Indicators for the natural movement of the population of the region as a whole and separately for specific environments shows continuous reduction. Namely, Municipality of Bitola in 1953 had the highest birth rate of 26 ‰, in 1961 14,7 ‰, in 1981 6 ‰, in 1994 reached the limit of negative or to 0,9 ‰, for in 2002 to negative

marks from - 2,1 ‰ in 2005 of - 6,2 ‰. In 2005 the Municipality of Bitola were born 879 persons (9,3 ‰), died in 1168 (12,4 ‰) with natural growth of -289 persons (-3,1 ‰). The municipality mound born 75 persons (11,0 ‰), died 102 (15,0 ‰) with natural growth of - 27 or (- 4,0 ‰). In the Municipality of novices in 2005 were born 37 persons (10,3 ‰), died 79 persons (21,9 ‰), the natural growth of - 42 people (- 11,7 ‰). (Table 5 and 6).

Taken as a whole, Bitola region is among the regions with a low birth rate, mortality and natural growth. Last year registered a negative natural growth of -1, -2, and more changes. While in rural areas is far more negative and move under 10, 15 and more changes. This situation is directly determined by the emigration movement of young fertile population, a large number of married and unmarried people, the small number of marriages (650), a large number of families with no child (5979 or 18.7% of the total number of 31 918 families) and with one child (in 2335 or 7.3% of families).

Table 5 - Natural movement of population in general Bitola region

| Year | Fertility | mortality | natural growth |
|-------------|-------------|-------------|----------------|
| 1953 | 34,6 | 13,0 | 21,6 |
| 1961 | 23,3 | 8,6 | 14,7 |
| 1971 | 14,4 | 7,0 | 7,4 |
| 1981 | 13,4 | 7,0 | 6,4 |
| 1991 | 11,6 | 9,2 | 2,4 |
| 1994 | 12,0 | 11,1 | 0,9 |
| 2002 | 11,0 | 13,1 | -2,1 |
| 2005 | 10,2 | 16,4 | -6,2 |

Source: Statistical yearbooks between 1954 to 2006 for the natural movement of the population in general Bitola region

Table 6 - Natural movement of the total population of the Bitola region

| Year | Bitola region | | |
|-------------|------------------|--------------|----------------|
| | Number of births | Deaths | natural growth |
| 1966 | 1.680 | 880 | 800 |
| 1971 | 1.600 | 878 | 722 |
| 1981 | 1.772 | 963 | 809 |
| 1991 | 1.423 | 1.128 | 295 |
| 1994 | 1.302 | 1.203 | 99 |
| 2002 | 1.001 | 1.338 | -337 |
| 2005 | 991 | 1.349 | -358 |

Source: Natural movement of the population total for Bitola region, statistical yearbooks for the period from 1967 to 2006.

According to official statistics from 1994, the number of emigrants from Bitola Bitola and abroad totaled 36,522 people, including 12,860 from the city and the rural environment of 23 662 people. While, according to judgment, to date from Bitola Bitola emigrated over 50,000 people of which over 20,000 of the city, while the remaining 30,000 are from rural areas. Data show that the rural population of Bitola is larger abroad than in their homeland. Thus, every fourth citizen of Bitola comes one expatriate abroad. According to households shows that almost every household in Bitola and the region has one or more persons abroad. Indicators talk about real exile of young working population of homeland abroad.



Figure 1. Mass migration of residents from Bitola Bitola, railway station Bitola - June 1963

Most immigration is concentrated in the countries of Europe, America and Australia, and South Africa only in the period 1948-1994, the total balance of immigration Bitola Municipality (along with other rural communities) was +4934 inhabitants, while the balance of emigration was -33 729 inhabitants or total migration balance was negative and amounted to -28 795 inhabitants. These figures transformed the vocabulary of demographics, it appears that the Municipality of Bitola, the period 1948-1994 belongs to the group of municipalities of immigrant accents type of depression. If to this we add the number from over 10,000 people emigrated in the last 14 years, shows that for the period 1948-2008, the (60 yr.) and Bitola Bitola lost

over 60% of its population, which migrated in different directions and locate various destinations in the world.

If hypothetically annulled emigration, ie there was no eviction from Bitola and the region, the number of residents in the municipality and the city would have been far greater (and not only an increase of 15,394 persons or a difference of 17%, with an annual rate of 285 people, a reminder in 1948 Bitola Bitola had 90,295 inhabitants, and in 2002 105 644 inhabitants). In that case today Bitola Bitola Bitola or region-integral Bitola Municipality, together with all rural, it stood at about 160,000 inhabitants in the city of Bitola would live more than 110,000 inhabitants. Unfortunately emigration in Bitola

Bitola is more venerable fate. The mainmotive for migration certainly is unemployment, insufficient conditions for advancement, poverty, social problems and so on.

1.3. Gender and age structure

The age structure of a population living barometer. The period 1971–2002, the in the age structure of the population in the Bitola region (municipalities of Bitola Bitola-mound and Novices) registered continuous pedesetgodishno namalu–vanje the age group of the population from 0 to 19 years from 37.9% to 24.6% at the expense of other age groups that increase or age group, etc. mature population of 20-64 years from 55.2%

of 60.0% and the age group of senior citizens over 65 years of 6.9% to 15.4%. That population in Bitola Bitola and penetrated deep into negative process of demographic transition that moves towards intensive aging. As confirmation of it have data for all municipalities in the region, Bitola Municipality Novices accounting for 26% of the population 65 and older, Municipality mound with 19% and the Municipality of Bitola share of almost 15%, ie it comes to municipalities busy active aging process. While municipalities mound novices with being active depopulation. (Table 7, 8, 9 and 10)

Table 7 - Structure of the population group and gender starostni total of Bitola region, according to the censuses of 1948 and 2002

| Census | AGE GROUPS | TOTAL | MEN | WOMEN |
|--------|------------|----------------|--------|--------|
| 1971 | 0-19 | 47.131 (37,9%) | 24.095 | 23.036 |
| | 20-64 | 68.807 (55,2%) | 35.009 | 33.798 |
| | 65+ | 8.574 (6,9%) | 4.263 | 4.311 |
| | Total | 124.512 | 63.367 | 61.145 |
| | % | 100 | 50,9 | 49,1 |
| 2002 | 0-19 | 25.982 (24,6%) | 13.307 | 12.675 |

| | | | | |
|--|---------|----------------|--------|--------|
| | 20-64 | 63.413 (60,0%) | 31.971 | 31.442 |
| | 65+ | 16.244 (15,4%) | 7.095 | 9.149 |
| | unknown | 5 (0,0%) | 1 | 4 |
| | Total | 105.644 | 52.374 | 53.270 |
| | % | 100 | 49,6 | 50,4 |

Source of data: inventories of Macedonia from 1948 and 2002

Table 8 - Structure age population group and gender, the Bitola region, city Bitola and the rural environment, according to the census of 1971

| 1 9 7 1 | | | | | | | | | | |
|---------|---------------|--------|-----------|----------------|--------|-----------|-------------------|--------|-----------|---------|
| Age | Bitola region | | | city of Bitola | | | RURAL ENVIRONMENT | | | Age |
| | Total | men | wome n | Total | men | wome n | Total | men | wome n | |
| 0-4 | 10.168 | 5.189 | 4.979 | 5.437 | 2.769 | 2.668 | 4.731 | 2.420 | 2.311 | 0-4 |
| 5-9 | 10.451 | 5.289 | 5.162 | 5.092 | 2.540 | 2.552 | 5.359 | 2.749 | 2.610 | 5-9 |
| 10-14 | 12.589 | 6.419 | 6.170 | 6.201 | 3.172 | 3.029 | 6.388 | 3.247 | 3.141 | 10-14 |
| 15-19 | 13.923 | 7.198 | 6.725 | 7.203 | 3.689 | 3.514 | 6.720 | 3.509 | 3.211 | 15-19 |
| 20-24 | 11.983 | 6.353 | 5.630 | 6.375 | 3.239 | 3.136 | 5.608 | 3.114 | 2.494 | 20-24 |
| 25-29 | 8.636 | 4.610 | 4.026 | 4.632 | 2.382 | 2.250 | 4.004 | 2.228 | 1.776 | 25-29 |
| 30-34 | 8.850 | 4.418 | 4.432 | 4.648 | 2.286 | 2.362 | 4.202 | 2.132 | 2.070 | 30-34 |
| 35-39 | 9.666 | 4.832 | 4.834 | 5.227 | 2.549 | 2.678 | 4.439 | 2.283 | 2.156 | 35-39 |
| 40-44 | 8.773 | 4.318 | 4.455 | 4.895 | 2.363 | 2.532 | 3.878 | 1.955 | 1.923 | 40-44 |
| 45-49 | 7.886 | 3.861 | 4.025 | 4.394 | 2.176 | 2.218 | 3.492 | 1.685 | 1.807 | 45-49 |
| 50-54 | 3.824 | 1.873 | 1.951 | 2.086 | 1.035 | 1.051 | 1.738 | 838 | 900 | 50-54 |
| 55-59 | 4.812 | 2.465 | 2.347 | 2.514 | 1.258 | 1.256 | 2.298 | 1.207 | 1.091 | 55-59 |
| 60-64 | 4.377 | 2.279 | 2.098 | 2.099 | 1.092 | 1.007 | 2.278 | 1.187 | 1.091 | 60-64 |
| 65-69 | 3.378 | 1.682 | 1.696 | 1.603 | 764 | 839 | 1.775 | 918 | 857 | 65-69 |
| 70-74 | 2.305 | 1.130 | 1.175 | 1.143 | 526 | 617 | 1.162 | 604 | 558 | 70-74 |
| 75 i +. | 2.619 | 1.318 | 1.301 | 1.363 | 649 | 714 | 1.256 | 669 | 587 | 75 i +. |
| Unknown | 272 | 133 | 139 | 123 | 62 | 61 | 149 | 71 | 78 | unknown |
| Total | 124.512 | 63.365 | 61.145 | 65.035 | 32.551 | 32.484 | 59.477 | 30.816 | 28.661 | Total |

Source: Census of Macedonia 1971

Table 9 - Structure starostni population group and gender, the Bitola region, city of Bitola and the rural environment, and especially the Municipality of Bitola, mounds and newbies in the census of 2002

| 2 0 0 2 | | | | | | | | | | |
|---------|---------------|-------|-----------|----------------|-------|-------|-------------------|-------|-------|-------|
| Age | Bitola region | | | city of Bitola | | | Rural Environment | | | Age |
| | Total | men | wome n | Total | men | women | Total | men | women | |
| 0-4 | 5.027 | 2.524 | 2.503 | 3.545 | 1.768 | 1.777 | 1.482 | 756 | 726 | 0-4 |
| 5-9 | 5.890 | 3.009 | 2.881 | 4.119 | 2.106 | 2.013 | 1.771 | 903 | 868 | 5-9 |
| 10-14 | 6.940 | 3.615 | 3.325 | 4.888 | 2.550 | 2.338 | 2.052 | 1.065 | 987 | 10-14 |
| 15-19 | 8.125 | 4.159 | 3.966 | 5.809 | 2.983 | 2.826 | 2.316 | 1.176 | 1.140 | 15-19 |
| 20-24 | 7.807 | 3.952 | 3.855 | 5.635 | 2.811 | 2.824 | 2.172 | 1.141 | 1.031 | 20-24 |
| 25-29 | 6.689 | 3.311 | 3.378 | 4.947 | 2.371 | 2.576 | 1.742 | 940 | 802 | 25-29 |
| 30-34 | 6.645 | 3.311 | 3.334 | 4.744 | 2.315 | 2.429 | 1.901 | 996 | 905 | 30-34 |
| 35-39 | 7.383 | 3.708 | 3.675 | 5.085 | 2.459 | 2.626 | 2.298 | 1.249 | 1.049 | 35-39 |
| 40-44 | 8.282 | 4.248 | 4.034 | 5.870 | 2.855 | 3.015 | 2.412 | 1.393 | 1.019 | 40-44 |
| 45-49 | 8.881 | 4.776 | 4.105 | 6.471 | 3.378 | 3.093 | 2.410 | 1.398 | 1.012 | 45-49 |
| 50-54 | 7.286 | 3.641 | 3.645 | 5.588 | 2.764 | 2.824 | 1.698 | 877 | 821 | 50-54 |
| 55-59 | 5.091 | 2.468 | 2.623 | 3.828 | 1.827 | 2.001 | 1.263 | 641 | 622 | 55-59 |
| 60-64 | 5.349 | 2.556 | 2.793 | 3.545 | 1.677 | 1.868 | 1.804 | 879 | 925 | 60-64 |
| 65-69 | 5.916 | 2.659 | 3.257 | 3.835 | 1.727 | 2.108 | 2.081 | 932 | 1.149 | 65-69 |
| 70-74 | 4.677 | 2.106 | 2.571 | 2.993 | 1.315 | 1.678 | 1.684 | 791 | 893 | 70-74 |
| 75-79 | 3.551 | 1.480 | 2.071 | 2.286 | 915 | 1.371 | 1.265 | 565 | 700 | 75-79 |

| 80-84 | 1.574 | 640 | 934 | 1.017 | 401 | 616 | 557 | 239 | 318 | 80-84 |
|---------|---------------------|--------|--------|---------------------|--------|--------|---------------------|--------|--------|---------|
| 85+ | 488 | 202 | 286 | 326 | 129 | 197 | 162 | 73 | 89 | 85+ |
| unknown | 43 | 9 | 34 | 19 | 4 | 15 | 24 | 5 | 19 | unknown |
| Total | 105.644 | 52.374 | 53.270 | 74.550 | 36.355 | 38.195 | 31.094 | 16.019 | 15.075 | Total |
| 2 0 0 2 | | | | | | | | | | |
| Age | MUNICIPALITY Bitola | | | MUNICIPALITY Mogila | | | MUNICIPALITY Novaci | | | Age |
| | Total | men | women | Total | men | women | Total | men | women | |
| 0-4 | 4.559 | 2.270 | 2.289 | 342 | 188 | 154 | 126 | 66 | 60 | 0-4 |
| 5-9 | 5.340 | 2.719 | 2.621 | 384 | 208 | 176 | 166 | 82 | 84 | 5-9 |
| 10-14 | 6.329 | 3.284 | 3.045 | 412 | 221 | 191 | 199 | 110 | 89 | 10-14 |
| 15-19 | 7.417 | 3.805 | 3.612 | 478 | 249 | 229 | 230 | 105 | 125 | 15-19 |
| 20-24 | 7.122 | 3.601 | 3.521 | 470 | 232 | 238 | 215 | 119 | 96 | 20-24 |
| 25-29 | 6.126 | 2.982 | 3.144 | 387 | 230 | 157 | 176 | 99 | 77 | 25-29 |
| 30-34 | 6.045 | 2.976 | 3.069 | 408 | 224 | 184 | 192 | 111 | 81 | 30-34 |
| 35-39 | 6.647 | 3.289 | 3.358 | 495 | 281 | 214 | 241 | 138 | 103 | 35-39 |
| 40-44 | 7.532 | 3.776 | 3.756 | 490 | 312 | 178 | 260 | 160 | 100 | 40-44 |
| 45-49 | 8.147 | 4.341 | 3.806 | 455 | 272 | 183 | 279 | 163 | 116 | 45-49 |
| 50-54 | 6.742 | 3.355 | 3.387 | 356 | 188 | 168 | 188 | 98 | 90 | 50-54 |
| 55-59 | 4.660 | 2.254 | 2.406 | 289 | 149 | 140 | 142 | 65 | 77 | 55-59 |
| 60-64 | 4.708 | 2.228 | 2.480 | 441 | 229 | 212 | 200 | 99 | 101 | 60-64 |
| 65-69 | 5.112 | 2.294 | 2.818 | 475 | 210 | 265 | 329 | 155 | 174 | 65-69 |
| 70-74 | 3.995 | 1.779 | 2.216 | 408 | 196 | 212 | 274 | 131 | 143 | 70-74 |
| 75-79 | 3.075 | 1.282 | 1.793 | 275 | 110 | 165 | 201 | 88 | 113 | 75-79 |
| 80-84 | 1.367 | 550 | 817 | 97 | 39 | 58 | 110 | 51 | 59 | 80-84 |
| 85+ | 432 | 176 | 256 | 35 | 19 | 16 | 21 | 7 | 14 | 85+ |
| unknown | 30 | 8 | 22 | 13 | 1 | 12 | 0 | 0 | 0 | unknown |
| Total | 95.385 | 46.969 | 48.416 | 6.710 | 3.558 | 3.152 | 3.549 | 1.847 | 1.702 | Total |

Source: Census of Macedonia 2002

Table 10 - Structure of the population age groups and sex, municipalities which now belong to Bitolskiote region in Macedonia, according to census data from 2002

| MUNICIPALITY | age groups | Total | Men | Women |
|--------------|------------|----------------|--------|--------|
| Bitola | 0-19 | 23.645 (24,8%) | 12.078 | 11.567 |
| | 20-64 | 57.729 (60,5%) | 28.802 | 28.927 |
| | 65 i + | 14.011 (14,7) | 6.089 | 7.922 |
| | Total | 95.385 | 46.969 | 48.416 |
| | % | 100 | 49,24 | 50,76 |
| Mogila | 0-19 | 1.616 (24,1%) | 866 | 750 |
| | 20-64 | 3.791 (56,5%) | 2.117 | 1.674 |
| | 65 i + | 1.298 (19,3%) | 574 | 724 |
| | unknown | 5 (0,1%) | 1 | 4 |
| | Total | 6.710 | 3.558 | 3.152 |
| % | 100 | 53,03 | 46,97 | |
| Novaci | 0-19 | 721 (20,3%) | 363 | 358 |
| | 20-64 | 1.893 (53,4%) | 1.052 | 841 |
| | 65 i + | 935 (26,3%) | 432 | 503 |
| | Total | 3.549 | 1.847 | 1.702 |
| | % | 100 | 52,04 | 47,96 |
| Total | 0-19 | 25.982 (24,6%) | 13.307 | 12.675 |
| | 20-64 | 63.413 (60,0%) | 31.971 | 31.442 |
| | 65 i + | 16.244 (15,4%) | 7.095 | 9.149 |
| | unknown | 5 (0,0%) | 1 | 4 |
| | Total | 105.644 | 52.374 | 53.270 |
| % | 100 | 49,58 | 50,42 | |

Source: Census of Macedonia 2002

1.4. And national or religious structure

Bitola region, despite the transition of aging and poverty, slowly presses and national population transition that in the future may be more intense. According to the latest census in 2002, and summed over the region, the population structure by nationality is as follows: total population of 105 644 inhabitants (compared to 1994, down from 108 203 inhabitants ie -2.36%), of which the most numerous were Macedonians 94 538 people participating in the total population of 89.4% (compared with 1994 Macedonians notice for reducing -3974 persons or -4.0%, and total population of -1.6%), Albanians number second with 4219 persons or share of 4.0% (compared with 1994 increased by 243 persons or 6.1%, ie 0.3% of total), followed by Roma with 2.619 persons or 2.5% (compared with 1994 increased by 931 persons or 55%, and in total about 1%), Turkey is represented by 1,866 persons or 1.8% (compared to 1994 saw a decrease of -34 persons or reduction 1.8%, and the total remained unchanged), power is represented by 1.271 capita or 1.2% (compared with 1994 increased by 308 persons or 32%, and the share in total increased only 0, 3%), Serb represented by 550 people or 0.5% (compared with the 1994 their number decreased by 59 people or 9.7%, and the share in total remained unchanged) and eventually the other community is represented by 560 persons or 0.5% (compared with 1994 increased by 5 people or 0 9%, and the share in the total population remained unchanged). (Table 11 and 12)

In Bitola region, as well as in the municipalities of Bitola, mounds and newbies dominate the population whose religion is Orthodox hris-tijanska faith with a share of around and above 90%, followed by Islam population of about 9%, etc. (Table 13)

Table 11 - Total Population by nationality of the Bitola region, Bitola, and the rural environment, psored censuses in 1953, 1994 and 2002

| Census | environment % | Total | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Boshnaci | others |
|--------|---------------|---------|-------------|-----------|--------|------|--------|-------|----------|--------|
| 1953 | No | 102.907 | 83.152 | 2.476 | 13.938 | 7 | 1.453 | 1.041 | / | 840 |
| | % | 100 | 80,8 | 2,4 | 13,6 | 0,0 | 1,4 | 1,0 | / | 0,8 |
| 1994 | CB | 37.564 | 28.912 | 484 | 6.189 | 3 | 482 | 834 | / | 660 |
| | % | 100 | 77,0 | 1,3 | 16,5 | 0,0 | 1,3 | 2,2 | / | 1,7 |
| 2002 | RE | 65.343 | 54.240 | 1.992 | 7.749 | 4 | 971 | 207 | / | 180 |
| | % | 100 | 83,0 | 3,0 | 1,9 | 0,0 | 1,5 | 0,3 | / | 0,3 |

| | | | | | | | | | | |
|------|----|---------|--------|-------|-------|-------|-------|-----|-----|-----|
| 1994 | No | 108.203 | 98.512 | 3.976 | 1.900 | 1.688 | 963 | 609 | / | 555 |
| | % | 100 | 91,0 | 3,7 | 1,8 | 1,5 | 0,9 | 0,6 | / | 0,5 |
| 1994 | CB | 77.464 | 70.528 | 1.967 | 1.547 | 1.676 | 696 | 556 | / | 494 |
| | % | 100 | 91,0 | 2,5 | 2,0 | 2,2 | 0,9 | 0,7 | / | 0,7 |
| 2002 | RE | 30.739 | 27.984 | 2.009 | 353 | 12 | 267 | 53 | / | 61 |
| | % | 100 | 91,0 | 6,5 | 1,2 | 0,0 | 0,9 | 0,2 | / | 0,2 |
| 2002 | No | 105.644 | 94.538 | 4.219 | 1.866 | 2.619 | 1.271 | 550 | 21 | 560 |
| | % | 100 | 89,5 | 4,0 | 1,8 | 2,5 | 1,2 | 0,5 | 0,0 | 0,5 |
| 2002 | CB | 74.550 | 66.038 | 2.360 | 1.562 | 2.577 | 997 | 499 | 20 | 497 |
| | % | 70,6 | 88,6 | 3,2 | 2,1 | 3,4 | 1,3 | 0,7 | 0,0 | 0,7 |
| 2002 | RE | 31.094 | 28.500 | 1.859 | 304 | 42 | 274 | 51 | 1 | 63 |
| | % | 29,4 | 91,7 | 6,0 | 1,0 | 0,1 | 0,9 | 0,1 | 0,0 | 0,2 |

Source: Census of Macedonia 1954 – 2002

CB- City Bitola

RE-Rural environment

Table 12 - National structure of the population of the municipalities of Bitola, mounds and Novices and total Bitola region, according to the 2002 census

| Муниципалитет | Тотал | Национална припадност | | | | | | | |
|---------------|---------|-----------------------|--------------|--------------|--------------|--------------|------------|-----------|------------|
| | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosnaci | others |
| BITOLA | 95.385 | 84.616 | 4.164 | 1.610 | 2.613 | 1.270 | 541 | 21 | 550 |
| % | 100 | 88,7 | 4,36 | 1,68 | 2,74 | 1,33 | 0,56 | 0,02 | 0,57 |
| MOGILA | 6.710 | 6.432 | 34 | 229 | 6 | 0 | 2 | 0 | 7 |
| % | 100 | 95,86 | 0,51 | 3,41 | 0,09 | 0 | 0,03 | 0 | 0,10 |
| NOVACI | 3.549 | 3.490 | 21 | 27 | 0 | 1 | 7 | 0 | 3 |
| % | 100 | 98,34 | 0,59 | 0,76 | 0 | 0,03 | 0,20 | 0 | 0,08 |
| TOTAL | 105.644 | 94.538 | 4.219 | 1.866 | 2.619 | 1.271 | 550 | 21 | 560 |
| % | 100 | 89,49 | 3,99 | 1,77 | 2,48 | 1,20 | 0,52 | 0,02 | 0,53 |

Source: Census of Macedonia 2002

Table 13 - Population by religion Municipal beaten mound novices and total Bitola region, census 1994 and 2002

| муниципалитет | попис | religion | | | | | | | | | | | |
|---------------|-------|----------|------|----------|------|-----------------|-----|-----------|------|-------------|------|-------|-----|
| | | Тотал | % | Ортодоци | % | Муслими (Ислам) | % | Цитколице | % | Протестанте | % | откер | % |
| Bitola | 1994 | 96.607 | 100 | 87.902 | 91,0 | 7.546 | 7,8 | 138 | 0,1 | 12 | 0,1 | 1.009 | 1,0 |
| | 2002 | 95.385 | 100 | 85.224 | 89,3 | 8.752 | 9,2 | 151 | 0,2 | 11 | 0,0 | 1.247 | 1,3 |
| | 94/02 | -1222 | -1,3 | -2678 | -1,7 | 1206 | 1,4 | 13 | -0,1 | -1 | -0,1 | 238 | 0,3 |
| Mogila | 1994 | 7.333 | 100 | 7.013 | 95,6 | 288 | 3,9 | 1 | 0,0 | 0 | 0 | 31 | 0,4 |

| | | | | | | | | | | | | | |
|------------|-------|----------------|-------------------|---------------|-------------|--------------|------------|------------|------------|-----------|------------|--------------|------------|
| | 2002 | 6.710 | $\frac{10}{0}$ | 6.436 | 95,9 | 266 | 4,0 | 1 | 0,0 | 0 | 0 | 7 | 0,1 |
| | 94/02 | -623 | $-\frac{8,5}{5}$ | -577 | 0,3 | -22 | -0,1 | 0 | 0,0 | 0 | 0 | -24 | -0,3 |
| Nov act | 1994 | 4.263 | $\frac{10}{0}$ | 4.202 | 98,6 | 45 | 1,0 | 4 | 0,1 | 0 | 0 | 12 | 0,3 |
| | 2002 | 3.549 | $\frac{10}{0}$ | 3.495 | 98,5 | 50 | 1,4 | 4 | 0,1 | 0 | 0 | 0 | 0 |
| | 94/02 | -714 | $-\frac{16,7}{7}$ | -707 | -0,1 | 5 | 0,4 | 0 | 0,0 | 0 | 0 | -12 | -0,3 |
| Tot al | 1994 | 108.203 | $\frac{10}{0}$ | 99.117 | 91,6 | 7.879 | 7,3 | 143 | 0,1 | 12 | 0,0 | 1.052 | 1,0 |
| | 2002 | 105.644 | $\frac{10}{0}$ | 95.155 | 90,1 | 9.068 | 8,6 | 156 | 0,1 | 11 | 0,0 | 1.254 | 1,2 |
| | 94/02 | -2559 | $-\frac{2,4}{4}$ | -3962 | -1,5 | 1189 | 1,3 | 13 | 0,0 | -1 | 0,0 | 202 | 0,2 |

Source: Census of Macedonia in 1994 and 2002.

1.5. Other structures of the population

The structure of the population according to the census in literacy census belezhi reducing the number of illiterate population and with incomplete education. Thus, in 1994 illiteracy was represented by

5%, and in 2002 by 3.5%. Despite the reduction in the number of illiterate population yet still high percentage of illiterate population in the region. (See table no. 14)

The State of the population by educational attainment shows that what is most populous in high school (35 748 persons or 40.7% share), followed by those with primary school, incomplete primary education, higher education, etc. (Table 15) total active population accounts for 40% izdrzhuvanoto with 45%, and those with salaries 15%. In industry sectors and rudaratvoto the first place with 30%, followed by educated, culture, health care 18%, agriculture 17%, trade and catering with 12%, construction 9% etc. According to statistics in 2002, the total economically active region were 47,498 people, 32,088 employees and 15,410 unemployed. (Table 16)

Economic transition agony confirm these indicators. The number of unemployed persons in 1988 was 7447 persons, and in early 2004 registered around 21,524 people, or an increase of 14,077 people, about 189%. Accordingly in 1988 in the Municipality of Bitola employed 38,153 persons in 2002 be reduced to 23,000 persons, which represents a decrease of about 40%.

If in the future trend of increase in unemployment, the inevitable emergence of mass poverty that produces hatred, kreminal organized terrorism as a form of class struggle against the ruling class, the elite groups and the like.



Figure 2. Mass migration of residents from Bitola Bitola, railway station Bitola - July 1965

Table 14 - Total population aged 10 and older, by sex and literacy, Census 2002

| Municipality | are | | men | | women | |
|--------------|---------------|--------------|---------------|------------|---------------|--------------|
| | written | illiterate | written | illiterate | written | illiterate |
| Bitola | 83.045 | 2.441 | 41.333 | 647 | 41.712 | 1.794 |
| Mogila | 5.573 | 411 | 3.066 | 96 | 2.507 | 315 |
| Novaci | 3.033 | 224 | 1.635 | 64 | 1.398 | 160 |
| Total | 91.651 | 3.076 | 46.034 | 807 | 45.617 | 2.269 |

Source: Census of Macedonia in 2002.

Table 15 - Total population aged 15 and older, according to educational attainment, Census 2002

| Municipality | Total population | Educational attainment | | | | | | | | still in the process of primary education |
|--------------|------------------|------------------------|------------------------------|----------------|--------------|-------------|----------------------------------|------------|-----------|---|
| | | without school | incomplete primary education | primary school | high school | college | high school, university, academy | Master | doctorate | |
| Bitola | 79157 | 2640 | 10721 | 19654 | 34073 | 4749 | 7013 | 184 | 88 | 35 |
| Mogila | 5572 | 439 | 1867 | 2184 | 1031 | 35 | 11 | 0 | 0 | 5 |
| Novaci | 3058 | 239 | 913 | 1203 | 644 | 35 | 22 | 0 | 0 | 2 |
| Total | 87787 | 3318 | 13501 | 23041 | 35748 | 4819 | 7046 | 184 | 88 | 42 |

Source: Census of Macedonia in 2002.

Table 16 - Total population of the country aged 15 and older, according to activity, total and sex, Census 2002

| Municipality | Sex | Total | Economically active | | | Economically inactive |
|--------------|-------|-------|---------------------|-----------|------------|-----------------------|
| | | | Are | Employees | Unemployed | |
| Bitola | Total | 78929 | 43278 | 29251 | 14027 | 35651 |
| | men | 38541 | 23974 | 17046 | 6928 | 14567 |
| | women | 40388 | 19304 | 12205 | 7099 | 21084 |
| Mogila | Total | 5534 | 2844 | 1929 | 915 | 2690 |
| | men | 2920 | 2061 | 1514 | 547 | 859 |
| | women | 2614 | 783 | 415 | 368 | 1831 |
| Novaci | Total | 3053 | 1376 | 908 | 468 | 1677 |
| | men | 1585 | 958 | 715 | 243 | 627 |
| | women | 1468 | 418 | 193 | 225 | 1050 |
| Total | Total | 87516 | 47498 | 32088 | 15410 | 40018 |
| | men | 43046 | 26993 | 19275 | 7718 | 16053 |
| | women | 44470 | 20505 | 12813 | 7692 | 23965 |

Source: Census of Macedonia in 2002.

2. ETNOGRAFSKITE ETNOLINGVISTICKITE FEATURES AND POPULATION IN THE BITOLA REGION

2.1. Grouping Bitola rural settlements by ethnographic, folklore and language features

Bitola villages at the time of survival. Bearing in mind that our goal is not related to the description and study of the origins and development of the peoples and their material culture and breathed in the Bitola region, but in the most general terms to give a picture of the life, work, and customs and moral characteristic features of residents of villages and Bitola Bitola chose the title ethnographic and folklore features². Moreover, sketching present speech Bitola gragjanec and linguistic features residents of Bitola rural areas, and between these linguistic and ethnic³.

factors in the development of language title with expanded notion etnolingvisticki.

When you go mention the lives of the villagers of Pelagonia region need to bear in mind the fact that they had the fate of the inhabitants of other villages and towns in

²In this section we give an overview, in general, the ethnographic characteristics of residents in Bitola region. That in brief is a grouping of settlements under etnofolklorite and language features, then the social life in the countryside and the city, odnositevo social environment for hristi-janskite famous and distinctive customs in the village and the city, folk costumes, architecture and linguistic specificities of Bitola speech (s) .

³Ethnicity - people; the sum of all the properties that make such special people. Ethnic is the name of a resident of the township, near or country (eg. Bitola Bitola is Ethniki)

Macedonia. Porobuvachkite pljachkashkite tribes and wandering through the Macedonian country destroyed not only kulturni and commercial buildings, bridges, roads, religious buildings (churches and monasteries), houses, all livestock, crops, monuments, and even entire cities and villages (burning and destruction), and the population killed as soon as I meet, or thrown into pits or other common scaffolds, killing with another pogrozomorni means and forms. Younger greet took with them and wore them as slaves in other places to cultivate the land and generally to serve. Every day had some thugs who did Mascara (grdele them, insulted, physically grubele) also passed various tribes of the region such as the Pechenegs, Uzi, Cossacks and many other robbers who ravaged and killed peaceful Macedonian people. Macedonians are not sitting idle, opposed as you can. They were not easy to be under the whip of the Bey, the zaptijata (ruthless Turkish policeman), the beglerbegot the spahijata the Effendi the Kaddish, the martolozite the vojnucite (Macedonian army of peasants); not served a lifetime to be with his head down, not so easily deserted Turkish slavery, then Serbian, and Bulgarian and slavery. Therefore praised the heroism and death of fallen fighters for freedom, which was so far away from the people. They slavery past centuries were times of physical and psychological destruction of the Macedonian people. Each Turkish efendija killed whom and how much like like, each collecting a crowd of slaves themselves for work. Be proud of the number of slaves. When churches begin to turn into mosques, when torture and kill those who do not want to go in Islam and to abandon its faith, when the site of the Macedonian Archbishop stop Greek or Bulgarian, when he was seized and understated its most basic human rights have resulted in barbarous actions, representing a deep insult to the human conscience, when fear and bedotijata reigned, the Macedonians began to think about his perseverance - to fight against Islam and against Hellenism, and against egzarhizmot. It significantly influenced the spiritual downfall of the people began to report basic obedience and fear, optimism is replaced by pessimism, glorious past fading, only the wise will shine after a joketo lighten the image. To die is easy and simple, but to live any worse than bad. But the generations had to leave hearth and levels, and work, and the word, song, and dance, and the desire for continuing generations. Celebration of Christian holidays represented hope and faith and trust in God and in yourself. Each family kept their saint, every village has kept the Christian patron of lightning, the strong waters of the hot summers

and cold winters, they bore fruit crops. Singing cheerful and he and his alien heart, telling he takes pride in the heroism and others teach the pride and glory. Produces wisdom: In hospices Turks walking, but Greek churches thrive. Pollo Turk and pokodosh of Greek and Bulgarian Global gone! Yes you heard of Lord Belial and Turkicisation Christian! Do not leave the Turks, but the poturcheni! For faith man to die is not evil! wisdom, which express vigilance of the people and public health psychology. Thus created and folk customs that regulate relations between themselves and the collectivity (on kinship and friendship) and relationship to the environment and to God. None of them want to be a slave and submissive; Unfortunately, slavery and the slave trade were everyday. There was no life, our freedom, our security. A religion taught them to be themselves, to respect themselves and God.

Centuries, centuries Macedonian people lived in fear for the survival and makotrpie. If you do not stemmel hoped to divide it and vice versa. Was aware of the existence of vampires, the devils of karakondzholi, the witches and witches, villas, fairies, magicians, dragons, feared various committed - nagazishta, pochudishta etc. because he could not be saved, even to imagine all the pain and suffering he wore bondage. The darkness of fear it carried. No one dared to go into the night despite swamps, through dense forest, under abandoned and destroyed houses, tombs and temples besides. They were neither vampires nor nagazishta, but people - intruders who want to play with people and fear. The fear was embedded in his soul. It held that the GRM out every devil karakondzhol, vampire or another monster that will take away life. Every scrap wood for him were fairies. It created a sort of psychology in the Macedonian people who for centuries and centuries was illiterate, I do not know, without any knowledge of the world around him, without his authority and state.

Christianization of the Macedonians. Christian religion Macedonians born a new spirit, a new faith (in Jesus Christ and God), new knowledge (Cyril and Methodius tradition), new moral and spiritual values, a new way of life and manners, in marriage, in the middle, a special culture diet, and new rituals⁴.

⁴National customs (rituals and ways of life and behavior) are the traditional model of behavior, deeply rooted in the lives of people in a locality (village or city) with a separate culture, affecting them as factors in the change of life. National customs for lasting use behavioral pass in ritual and tradition which is difficult to eradicate and saw amended. As I lived and each referred ancestors so doing and generations, so must be no other way, was an oath and faith.

Faith in yourself, in God, in immortality, faith in the victory of good over evil; faith in the hope of a better tomorrow - springing from Christian teachings. Thanks to Christian religious division in paganism Macedonians was destroyed. Always (in good and evil) people called on God for help, God is helping you, Pomozhi god! May God give you your soul wants! From Lord have mercy! Belief in God, Jesus Christ and other Christian saints are done by building churches (churches and monasteries), worship of icons and frescoes, with baptism and maintain Christian rites, customs, holidays, request mercy from God and so. Besides Christian rituals there were pagan (debris) that had to comply. Christians not only believe in the Christian saints, but in the saints who were "brought from the old country" (Perun Dajbog etc.). They were saints he carried Slovenia settlement in the Balkans. It gathered on the head of the Macedonian people and it created man with his head down. Common is the use of Christians meeting in the greeting Lord "god" - an old Slavic word formed by guest 'newcomer', 'guest' and the second word integral part below, which lies starinskoto meaning "owner, master, powerful, strong, great. "The development of the original meaning in the past probably slednadnot, the next word: "breadwinner"> "master"> "god", "husband". From the word God formed the words: master, Mr., Mrs., Miss.

Christianity in Macedonia occurred since I. century AD as a monotheistic religion and faith in traditional Bojentsi accepted the mission of Jesus Christ and lasted several centuries. Slavs⁵.

after arrival in the Balkans, accepted Christianity, but it lasted longer. Due to its progressiveness in the centuries after Christ Christianity synthesized, preosmislava and develops overall dohristijansko religious knowledge and of his bosom is born and develops overall modern European civilization, which with its progressive movement has a strong influence on the cultural development of the whole world and the Macedonian people. Great word of God is summarized in the person of Jesus Christ as the Son of God and recorded in Scripture - the Bible. Until then everything is in service and obedience to natural forces. With the emergence of Christianity history of mankind is another track. One of the main messages of Jesus is the Golden Rule: As people want to deal with you, and you Treat them. So it was with the Macedonian peasant. Appears

⁵Historical data show that in the year 694/5 Slavic tribes Brsjaci finally settled Bitola and Pelagonia and formed their own neighborhoods.

clergy trained with the word of Jesus Christ and preaching is done in special places - temples, shrines. Church as a place of saints. Main presenter in Christianity is the Bible⁶.

liturgical and other books. I go to the temple of God to teach the correct behavior to God, to Jesus Christ, to the saints and apostles, to the great martyrs who gave their lives for their faith in Christ, to his closest, to other believers in the environment, weaker, disability, , to those who need it.

Grouping of villages under ethnological-linguistic features

The grouping mainly done by natural geographic and economic characteristics, features folk, ethnic characteristics, language (dijalektichnite) features, and interconnections. Therefore Bitola region along with the city (with a total of 130 districts) we can separated into five groups, which are interconnected with common features for all of them. These groups, or more areas:

1. Gornopolski - upper villages
2. A group of Potpelisterski,
3. Polish-flat,
4. mariovski and
5. A group of Moshtenski villages.

1. Gornopolski villages (16) area starting group of village Bratindol and continues potpelisterieto: Roti, Tsapari, say Gibeon. Across the Caparskoto Pole, just below the main road Bitola - Ohrid lined villages Upper dating, flat, and above them in the mountains Oblakovo, underneath Strezevo and contrast with. Svinjishte and Metimir. The lowest part of the valley of the river. Semnica Crneec is inhabited by the Macedonian people. Villages: Lera and Dolenci inhabited by a mixed population of Macedonian and Albanian national character. Villages and Gopesh Malovista inhabited Vlach population. Since all of them are completely displaced villages Gopesh, Svinjishte Strezevo and most of which are the construction of HMS "Strezevo" that covered the fields and fertile slopes with water. Oblakovo

⁶In Scripture specifically emphasized that all men are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of common humanity and respect.

and Gopesh fall in villages with the highest elevation (above sea level) in Bitola region. Gopesh populated by merchants and craftsmen. They were engaged in agriculture, while the goods only grown cattle. They are considered peasants with urban manners.



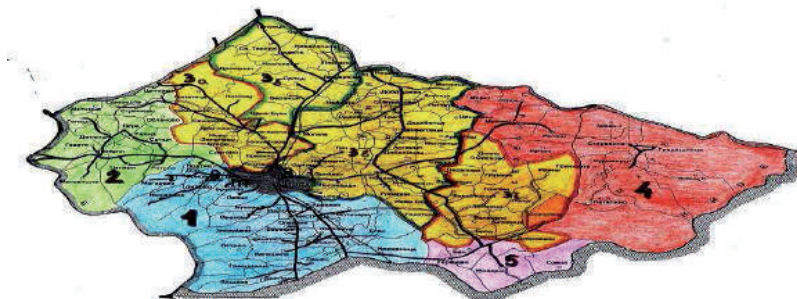
Figure 3. Photo Panako ~: Gopesh gopeshani and hiking in 1932

According to the historical data. Gopesh is formed by migrants power Moskopole (Albania), while with. Malovista of settlers pastoralists - nomadic Balkan Mountains of Albania and Bulgaria. It was a hundred years ago. Both villages in 2008 to extinction. In Gopesh only in summer there are people, while Malovista about 50 people and gone to spend the last years of his life. Neither the one, nor the other village there is no school. Migrant workers in the two villages is expressed even in the 80s of the XIX century. A general feature of Gornopolskite villages in folk costume and diet, in language features that will cushion below.

2. Potpelisterski villages (29) strung at the foot of Baba Mountain with top Pelister, starting from north to south, at the foot of Pelister, and they are: Magarevo Turnovo Nižepole mixed Wallachian-Macedonian-Albanian population and villages Dihovo, Brusnik Lavci, beech, walnut Krstoar Bistrica, Oleveni, Barešani, Canino, Velusina thoroughbred, Graeshnica, Dragos and Lažec the Macedonian population (Macedonian-Albanian in Bistrica Velusina Graeshnica and Lažec). The southeast slopes are lined villages: Sleet, Ostrets and Zlokukani (Muslim Albanian naselnie). In the eastern region

and the villages of Gorno Egri, Dolno Egri, average Egri, cowherds, and Žabeni Optičari the Macedonian population (in Žabeni there Albanian population), while Medzitlija and Kremenica (the only Muslim-Albanian population Medzitlija and the Macedonian Turkish in Kremenica). As displaced villages stretch Gorno Egri, Dolno Egri and Zlokukani. Villages: Sleet and Ostrets census Turkish defters mention in 1468 the Macedonian Orthodox population, with their pastor and Christian glory of the village. In gornopolskite and Pelister villages is strong emigration overseas and European countries. The first migrant workers are observed during the XIX century, when they could be submitted tortures Ottoman slavery and frequent attacks Aramisko groups.

Potpelisterieto in past centuries was inhabited by large populations. At the end of the XIX and early XX century starts strong emigration movement. Demographics to change its form. Strong emigration movements receive strong swing when bukovci, brusnichani, dihovci so porodinci, velushci and other residents potpelisterski mass leave for abroad. Fleeing from wars, from hunger, from torture. Najizrazito is emigration in the first three decades of the XXcentury and 60-70 years of that century. Then begin to empty villages. The houses remain empty, deserted yards, right Neoral, no cattle. This image is commonplace in sweat Pelistersko villages, and in Mariovo and top Polish villages. Pot Pelistersko villages are characterized by earning, with a characteristic emphasis on pronunciation, special clothing, with a desire to build houses, buy businesses in Bitola etc.



Map 2. 1. Potpelisterski group villages 2. Gornopolski group villages 3. Polish-valley villages group (3a. Oblakovsko-snegovska subgroup 3b. Crnobuchka subgroup 3c.

Poland (Poljana) subgroup 3d. Podmoriovska subgroup), 4 . Marioska or Moriovska group villages 5. Moshtanski group villages and 6. City Bitola.

3. Polish ramnicharskata group of villages is the most numerous with 54 villages, according to their geographical location position dialectic features folk features and ethnological traits and characteristics are grouped into the following subgroups: 1) Oblakovsko-snegovski 2) Crnobuchki 3) Polish- Poljana 4) Podmariovski representing stozhernik and winner of the principal features of the group.

3.1. In oblakovsko-snegovskata pogrupa(11) or more precisely: Kukurechansko-dragozhanska subset covers the villages which are arranged at the foot of Oblakovsko snegovskiot-range, while their scope is limited to the flow of the river. Semnica. Almost all villages (excluding Lopatica and Lisolaj) are located along the right side of the river Semnica. This podgurpa constitute settlements: Lisolaj, Lopatica, Gabalavci, ax, Dragos, Old Zmirnevo, Dragarino, Kukurecani Krklino and Rastani - all inhabited by Macedonian Christian population, except snow village, which is a mountainous district completely displaced after 1953 (in it lived Muslim Turkish-Albanian population). Snow in Turkish extensive inventory defter of Monastir Nahiya of 1468 written as well-with-us-and-d-in-a, with 187 inhabitants, which means Christian became a Muslim village.

3.2. Crnobuchkata subset of villages(12) is composed of: Crnobuki New Zmirnevo, Beranci, Lower dating, Ivanjevci, Vasharejca, vesicular, Novoselani, Wilder St. Todorov (all populated with Macedonianresidents of Christian religion). While living in the village People of Tarnovo Macedonian-Albanian-Turkish population in Drevenik, Muslim-Albanian population. For the first time this village meets oikonimot Dr.-is-in-us-and-k in Turkish extensive inventory defter of Monastir Nahiya of 1468 when he registered 22 families (with assessment of 115 inhabitants) all Christians, with their priest. After 50 years. of the twentieth century was developed Drevenik Muslim village, which in the past 2008 count 12 h. Typical for this subset of villages close to the linguistic, etnofolklorite, ritual and customary and others. features the area etc. Oblakovska, ie villages Kukurechanskoto Pole area.

3.3. Polish (Poljana) Villages (31). Going from south to north, particularly in Bitola field extends to the largest scale and largest subgroup of Polish villages (Poljana) villages. It is a village of 31, they are: Top Orizari Lower Orizari Poeševo, Logovardi,

Novices, Ribartsi, Gneotino mound, Thorn, caramel Radobor, Dedebalci, Dalbegovci, Meglenci, SPOT, Vranjevci, Biljanik (all three displaced) Dobromiri, upper and lower Aglarci Trapani, Puturus, Alinci, Crnichani, Charlilja Lower, Upper Charlilja, Noshpal, Dobrusevo and - all inhabited by Macedonian Orthodox population. Villages Budakov, Musinci populated by Macedonian-Tucson, and lives in the village Armatush Macedonian, Albanian and Turkish populations. This subset is the largest and supporting the language, folklore, ethnic features and other features.

3.4. Podmariovski villages of 14, including: Skocivir, Dobroven, ships, tonsil, Veles, Tepavci, Baldovenci, Novo Selo, nest decay, Grumazi, Paralovo, Lower Walnut and event - populated by Macedonian population. They are named as podmariovska group called morjovci or marjovci⁷.

Group differs from Mariovcite after costume, folklore, songs and stories and distinctive linguistic features. For them there is no dvochleno emphasis on words, while in the lexicon has less invective. Have specific words for names of tools, handicrafts etc. The content of takamot - as chejzot do the same with Mariovo. Their diversity of Mariovcite need special elaboration. Is important, among other things, the fact that the inhabitants of these villages do not feel Mariovc, nor meadows, nor moshtenci. Oroduvanjeto was among them, while Mariovcite any harder, defending that do not speak their language, and their Takamoto not coincided. Especially women shirts were simplified, with less crimson fringed scarf and poorer, ie less lavish than Mariovo. Our knowledge of their former differences (which are now just past) are poor, pale and most general.

4. Mariovski group consists of villages etc. Bitola Mariovo that are arranged on both sides of the gorge Gradeska river and mountain ranges. They are the following 12 villages: Poppy, Mojno, Orleans, Rapes, Zovikj 1 Staravina, Gradeshnitsa Budimirci, Gruniste, Brnik, Zovikj 2 and Petalino (the last two are displaced). Mariovski villages in closed ring of mountains. They vary according to the mentality of the other, more clarity, more jokes making fun of their weaknesses, their ignorance, prostotija and disadvantages. Especially interesting for Mariovo man's lover sovojata lean and beloved country and he was not emigrants until the 50s of XX century. Although poor, he

⁷Mariovc and Majrovci or Marjovci is no essential difference between them except in folk costumes, language and some customs. Mariovo speech is punctuated with distinctive phonetic, morphological and lexical language differentiation of literary language and speech majrovskiot.

survived his lump country, the Shennong DEDOV fireplace them harbored old traditions and customs. In time the Ilinden uprising they opposed the eternal captor - the Turk. During the Balkan Wars and World War Mariovo any major battleground because there minutes etc. Macedonian front. In wartime internment were whole villages in Bulgaria and Moshtenskite villages - Germijan and Butch, and after the war returned only the healthiest, they not succumbed to diseases and tortures those who want to get on with life moriovskata country. Mariovski costume typical rich types of clothing with colors: with aloven, zh'ren, gjuvezen thread exportedKiska, buvki and crisp. Above them (and above the shirt next jewelry: the party ranks, with buckles, with gushnici with earrings with naracki with rings. Takamot Mariovo the girl after bride consisted of the following garments: shirt (several types), grlce, rakavchinja , areas, belt-belt pregach, soot, Sayaxche guna, tulben, obrus, stockings, socks, pinci. Alovnata color Mariovo also a symbol and tradition. symbolizes - health, strength, child, happiness. mariovski costume was in use almost by the second half of the twentieth century.

5. Moshtenska group of villages is the smallest and is composed of the following four villages: Bac, Zhivojno Sovich and Germijan. They are similar to language, folk, ethnic, culture of life and management of the inhabitants of the villages in the Florina region including in moshtenskata group⁸.

Moshtencite interesting and language and clothes. Their vocabulary is rich and affiliation which is interesting in his address, creating closeness, friendship. They, among other things, give serious attention to hrisijanskata faith, gender, friendship, good neighborly relations, but are very strict in keeping the tradition. With Moshtencite the other (Greek) by close on costume and somewhat after the speech. The difference is created for living together (both by the Greeks), others (with their Macedonian) and social, educational, cultural and other circumstances that developed centuries different among these groups, especially after World War II when it became apparent severity of the movements between both moshtenci other.

⁸Moshtenite populated villages of Florina and the village. Kroshoradi, remember Papadia, Asanov Village, Negorchani, Non, Palaistra, Florina, Breznitsa, Vrben, upper and lower Kalenik, jellies, Zabrdeni, Neretva Sakulevo, Konomlati, Opsirino, Patel, Poipolzhan, Sorovich, Rodiovo, Armenian, Buf, C 'mbel, Kotor, hoed, macedonians, D'mbeni, Banica, Kilkis, wet and Germany. Greece and Macedonia four villages :. They, together with the above four villages (Sovich, Zhivojno Bac and Germijan) have the same or similar language features and folklore, customs and rituals of family and Christian character and more. (expressing Georgi Lazarevski, author of the monograph and Bac dr.trudovi). Underscore the authors.

6. City Bitola feature distinctive culture, language, folklore and ethno-geological features (clothing, food, arranging his home praznivanje of celebrating the Christian character). Since the 50s of XX century onwards Bitola is inhabited by people of all rural areas of the Bitola region and beyond. In Bitola held: Mariovo evenings Demirhisarski handshakes, Florina meetings etc. Rel. which means that the doseluvanjreto citizenship elsewhere are worn customs, rituals, special kind of folk culture and language more. However, they all affected the educational, cultural and others. types of institutions are beginning to accept a new way of living, habits and behaviors that a tradition of former Bitola city life, of course, retaining some features of the homeland. Bitola is a symbiosis of a Euro-Balkan culture based on old urban traditions. Clothing is the height of fashion at the European tradition that nurtured for centuries. language Bitola citizenship is very close to the literature (standardized) standard Macedonian language, with very small changes, especially in the vocabulary of traditional folk character. Therefore Bitola named najgradski town in Macedonia and cleanest city in literary language.

2.2. Social life in the village and city

Residents in a village linked economic and social interests. The head of the village community, to XIX century stood village elder (mayor), and beside him were elected: sexton Poles, cowherds, shepherds. Villagers interacted with power through the village headman. Serfs, if elected government, villagers had great confidence in him, considering the outer arm of the kingdom and a certain code.

The family - the oldest, najtrajna but variable primary social group based on biogenerative, bio-sexual, bio-social, social protection and socio-economic relations between men and women and their children born or adoptirani, interconnected with marriage with relatives, joined for easier zadovoluvanje various needs of the individual, the family and the general society itself. The family is an important element of society. Bearingmind that every society naturally reproduce this family is a cell that gives members of society who will continue to develop and improve. More surname not distributed the - left to live in a house based cooperative.

Brotherhood (MN. Brotherhoods) relationship between brothers, between brothers and sisters; fraternal relationship between friends, a great friendship. Social group based on common ancestry, unity and solidarity of the economic, social and ritual

and religious agenda. Brotherhood is very near zdruzhenost on any basis. (They are big and strong brotherhood - relatives by blood and friendship). Brotherhood very nourishing Slavs. Nowadays Brotherhood villages is dying out because of migration movements. Among the members have great brotherly love.

The Fellowship was the form of large family, which consisted of a group of relatives who came from a single ancestor. The main features of the cooperative were: joint production and consumption; common property and a government that represented the father, usually the oldest in the cooperative. Apelativot cooperative equated with apelativot house. It is believed that the cooperative called the migration of the Slavs in the Balkans. Thus, the cooperative is best known in the Balkans and in Macedonia that existed until recently. In Pelagonia cooperative long been retained, while gornopolskite villages, starting with the emigration that began to break up. Lately the early years of the twentieth century, etc. Pelagonian cooperative ruled certain democracy and improve relations between men and women. Fellowship in Polish villages are kept to 50-60-ies of XX century.

Macedonian cooperatives are kept so long because of the conditions of economic, social, religious and other character. The safety of the peasant was expanded cooperative. Fellowship constituted relatives of two, three and four wheels somewhere. They all lived in a house with only a few rooms.

Galabijata or common name of strain or yield (greater than family) was a synthesis of several cooperatives that diverged in former centuries in the family. Galabijata formed and according to the origin of the cooperatives. For example, those who have moved from another village created its galabija. In distinction of gender or cooperative formed galabija. Many important was the strength and the complexity of galabijata because thus kept from the attacks of the Turkish invasion. In galabijata must be hiding a variety of weapons. Of these there were guerrillas and rebels who represented guardian of strain or popu-Larn called yield. People often opposed the strong and numerous galabija and called "strain to exterminate them!", "You Dhab galabijata idling!", "From one less to stay in galabijata Tiki, to give God!" And others. Name galabijata to become the first name of prededoto or he would elder of the cooperative. The main feature of galabijata was: no marriage - because they are considered relatives, ie the same blood (in some villages Pelagonia yield appreciated the

fifth belt - fifth wheel). Galabijata jointly used nedeleniot property, usually mornings storage of goods, cult places, water (well, tap), part of the river for irrigation, must participate in a blood feud. Unfortunately nowadays there are no such tribal connections that foster a range of ethnic features in the spiritual and material sphere. The level of galabijata deciding to take a change of house celebrating. In the village. Budimirci (Mariovo) galabijata determined the member to serve in the army. More galabii determined the Pole (guardian of the field), glavuvale shepherds, cowherds, changed pitrop, priests, decided to repair the roads, digging wells, repairing faucets, digging channel (groove) for taking water for irrigation, to rebuild the church, etc. . In XIX century families have shared the smaller families and began to feel alienation of each other, probably because of jealousy for social, economic and other types of prestige.

The culture of living together in the middle. Respect for the individual and in the middle was left of established norms and rules. According to Christian canons "of pain and my friend's pain, his suffering is my suffering" after everything that happens izblednuva or replaced with dignity and respect for others. Others need to be valued and respected as apart of the environment, because it is being with all the necessities, even flawed. For example: mentally ill, physically retadiranite should be respected and to allow access to the institution and in the store, and in other places for their need is part of the culture of a civilized society. Love and other obdzirite to go together. He may not have even benefited from the other and simply observe, to be satisfied that he met, as you associate with him, he spent part of his time with him, which restored friendly relations, which helped him so.

Poverty and wars retchele people in the villages and towns and disease were common because there was no health care. Both secular and two Balkan wars took place in Macedonia. Earth was plowed, dotted, rivers pulled corpses and deadly chemicals. There was no village or mountain without graves. World War I was fought mostly in Macedonia, the famous so-called Macedonian front⁹.

⁹According to some military data of the Macedonian front of more than 1,200 000 soldiers from both sides. Among them, more than a thousand Macedonian soldiers mobilized from the two opposing sides. According to some data in the summer of 1918 when the two sides getting ready for a decisive battle, only in Bitola sector were concentrated by the Entente of 60 km. along Mariovo and Bitola field 150,000 troops (Serbs, Macedonians, etc.), 180,000 French, English 120,000, 130,000 and 42,000 Greek Italian. Or a total of one side (Entente) 622 000 from other Allied country (Germany, Austria-Hungary and Bulgaria). around 600,000. Only Macedonia (Thessaloniki) Front participated 1.222 000). Total worldwide in the First World War killed 8 million deaths, 2 million wounded over 20 million remained

Big Badlands made in Pelagonia Mariovo, Bitola, Ohrid and others. places. In the years: 1917 - 1919, the Pelagonia, Mariovo and generally all the front of Thessaloniki to Ohrid fought the fiercest battles. Perishes army and one on the other side. Entente started losing. In 1919 Treaty of Versailles was signed and finally Macedonia products of three neighboring Balkan countries: Serbia, Greece and Bulgaria. In Macedonia there were too foreign army: one by French and Serbs, and on the other, Bulgarians and Germans. On a hill Serbs, Greeks, and French, and other Bulgarians and Germans. Both recruited army of the population. Bulgarians odomakjinuvale several more villages and towns. Introduced the strong and strict occupation authorities. People did not know whether Bulgarian or Serbian or Macedonian. Whatever you said was beaten.

Colonization of Macedonia between the two world wars (1919 - 1941) was most strongly expressed. In fact it was the policy of Serbia to colonize Macedonia foreign population to change its national structure. Between the two world wars, in places where previously been expelled Macedonian and Turkish population in Bulgaria, Greece and vonevropskite countries (particularly in the Balkans and the First World War) and the villages were devastated because of killings and deaths due to diseases, voice and poverty were colonized 618 thousand Christians of different ethnic backgrounds, languages, cultural traditions and mentality. This was changed ethnic character of the Bitola region. In Vardar Macedonia Kingdom of SCS through colonization etc. Rural and administrative colonization nearly 100 thousand people, but failed to change the genre of ethnic areas. Macedonians still retain majority status and resisting against posrbuvanjetu. In Bitola villages, especially in Pelagonia region, as in other districts were doseluvani many Serbs in the villages, and they erected entire villages.

rage roof. Among them were many Macedonians. According to historical data: in the Second World War the world had 55 million victims, most killed on the battlefields and in the camps, and 35 million wounded.



Figure 4. The Macedonian refugees from the First World War

Second World War, and the First War made havoc in Macedonia. In October 1941 marked the beginning of a struggle for the liberation of Macedonia. Finally Macedonian fighters entered the fight in the Second World War against Fascism, together with peoples from other parts of the former Yugoslavia. Fighting raged until mid-1944. On August 2, 1944 ASNOM held that a decision on establishment of the modern Macedonian state. On November 4, 1944 Bitola region was released.

2.3. Relationships and appointments in the social and environmental

In rural or urban area in the Macedonian people are special appellation calling and appointment of people with each other. Were first appointed by age and by social-economic situation, then according to status etc.

Naming according to age, age and kinship is: baby, child, boy, young man, man, adult, grandfather, and grandchild. Child - a human being in the early period of its development, from birth to puberty; boy and girl at an early age. Maiden girl BREAKING - after adolescent period of 14 years. to marriage. Boy, the guy - a young man, Stas for marrying; lover of the girl who is in close relationships (in recently guy). Any more children; boy who entered puberty stage and due for marrying. The guy who is younger than the boy. The boy is named appellation husband, husband against bride, wife, wife (Milan was a boy bride record.). Stojan bekrija was momchetina - strong boy.

Woman - the wife of a man in old age. A person of the opposite sex to men in adulthood¹⁰.

¹⁰Жена е стсл. збор, образуван од коренот -ген со значење „таа што раѓа“ (г пред -е во старомкедонско-киот јазик се претворило во ж). Така е на пр. во грчкиот јазик: генезис - „човек што е предодреден за раѓање“; ген е единица од наследствен материјал што определува даден елементарен признак. Жената е плодородието, продолжувањето на родот, на генот.

With apelativot woman appointed person of the female sex. It is not known whether it is fertile or husband, but she always was convicted was not able to have fruit.

Grandfather / grandmother - a man in his old age who has married sons and daughters married and have them breed. Man old woman - grandmother, in years gone. Grandfather had left already 60th year. Anyone older man in the middle name with Santa (Santa Peter, telling how it was in the Ilinden Uprising). Santa is appointed by the parents of the bride by the groom. Baba's wife older man, the grandfather. Baba is adult women who have grandchildren of sons and daughters. (Baba color remembered grozomorstvata in World War I).

Rod and kinship in Bitola Bitola

Kinship¹¹Slavs be greatly appreciated and continued to nurture the new places where they moved. The first resident of the Slavs who settled in the 5th or 6th century in one place in Macedonia (the river, field or mountain) and formed the village was considered the creator and leader. He created his wifefamily, who, after nekoplku generations developed and new sodavale of families, then families. Thus sodavale villages. Rod is a set of people with the same common origin and history. Word is stsl. originally meaning "growth uvelichuvanje, izvishuvanje". It is similar to his word: birth, born, MP, size, size.

Gender, kinship is considered blood, by law, for God. "Brother you give parents and friends do not choose himself." Gender¹². relationship are considered blood, by law, for God. "Brother you give parents and friends do not choose himself." Yield (History). Primary community of primitive society - a group of related blood srostvo) yield is the

¹¹The degree of kinship among the Slavs was arranged in the following order: "first degree" was between father and daughter, mother and son because there existed a birth. The second point that derived from the second birth was between grandfather and grandson and grandmother and grandson. Towards the second degree were made: the siblings. Children of brothers called first cousins and relatives constitute "fourth degree". Grandchildren of two brothers (second cousins) are placed in the "sixth degree", and great-grandchildren (third cousins) - to "eighth degree" So were sorted and openostite, scatology and skotologiite in epitemiite (church legal regulations) in determining sentence for offenders.

¹²Rod - was a term denoting the name of the supreme deity in ancient Slavs, before the formation of Vladimiroviot pantheon (when started to worship the Thunderer Perun). Rod served as the god - creator, protector of the family and tribe .. title honors. It was a god who comes Gallo-after major gods Slavs .. The term relative was an honorary title in the ancient Macedonians. Holders that title had the right to kiss the king or the skirt of his robe.

basis of the original community. Gender represent row of generations that come from one ancestor genus composed by people close blood relatives, relatives¹³.

According to family roots, kinship toward svetijonstvoto more bratimstvoto or nunkostvoto. Respect to relatives and friends in one environment is very important.

Cousin is a person who is related by blood to someone. Relatives are all entities related to blood relatives; and all my dear cousin. The notion of family is a person with which we are related to. Family relations are always close if no hassle for disturbing the links for reasons of material or rodosnaven character. Kinship and kinship are prized among the people. Relative must not enter into marriage with another close relative. Macedonians kinship establishes a number of ways, so that there are more types of kinship:

1. kinship blood (blood relatives)
2. spiritual (by law - marriage, nunkovsto, brotherhood) and
3. artificial (friendship, camaraderie). Man with his birth his position, filiation¹⁴

Family, family and genus.

1. Kinship blood. order of succession (knee parentela) is a group of relatives who have one or more (two, four, eight, etc.) to jointly direct closest ancestors, who regularly have the same persons progenitors. Kinship follow a straight line (linea recta). The line primarily consists string family (two or more) originating from one another. It et.n. straight line (linea recta) which can be up or down. so that descendants are downward and upward ancestors. Winner of the line is the ancestor who have inherited or parent. Furthermore line comprises the string family arising from the common ancestor, but not from each other. That line is called lateral or secondary line and relatives belonging-gjaat that line is called lateral relatives (colaterlari), which can be polnorodni polurodni zvizno or whether they have common ancestors both or just one of them. Thus holders of the line of prophets order of succession.

¹³Dictionary of Macedonian language Serbo Croatian interpretations, Skopje, 1986, 1223 (hereinafter: RMJ)

¹⁴Folijacija - unwritten rule that each individual is determined & place in the narrow and wider kinship group to which it belongs. With the act of giving birth in a group individual automatically, without his will and opportunity, the other definitely gets a certain social status and landmark.

Kinship first blood line and upwards are: father, mother, grandfather, grandmother, prededo grandmother, and nadollna (nishodna) line are: children, grandchildren, great-grandchildren and so down.

Relatives of further blood line: brothers, sisters, uncles, uncles, aunts, cousins, etc. first.

Relatives of the father of the child, brother, father, child, who is the grandson of the brother should cry uncle (Dem. Uncle), wife of the uncle aunt (Dem. Nina). The sister of the father of his grandson's aunt (nicknamed: aunt) and her her husband uncle (tetinche). After maternal relative child should know that the brother of his mother cry uncle and his uncle's wife vujna. Kinship blood was considered a God, secret and special totem¹⁵.

Relatives of the first line or blood relatives are people who come from a common ancestor. The first relatives in a straight line (linea recta) which can be upward, Voskhod or ancestors: father, mother, grandmother, grandfather, grandmother, grandfather etc., Or down, nishodna or descendants: children, grandchildren, great-grandchildren and so on. They can go on kinship (in Slovenia) to nine knees¹⁶.

Unlike the bloodlines has another kinship (civil affinity) with adoption and kinship by marriage (ratio of one spouse by blood relatives of the other spouse).

Grandparents - the parents of the father and mother. Santa is the father of one of the parents; father of the woman, the bride. Grandmother - the mother of one parent (my grandmother), an old woman (woman) mother wife (teshta); grandfather - the father of the parents, the father's wife (test) compared to the groom, older man, ancestor of the family. Grandfather, grandmother - ancestor - parents of grandparents. Pradedototo father grandfather, and great-grandmother's mother's grandmother. There chukun grandfather (pre pre grandfather) and chukun grandmother (pre prebaba). They are the parents of a grandfather or great-grandmother. The appellate grandparents in Bitola Bitola named older although not relatives.

¹⁵Totem (Totem of Indian word "inclusive" - relatives of brothers and sisters), according to the beliefs of primitive tribes particular animal, plant or natural phenomenon (and their artistic representations or symbols) that they are related in a special relationship. Some totem tribes considered the ancestor of the tribe, the helper and protector, and some believe that man after death, turns to his totem.

¹⁶Knee (belt progeny generations) - form's relationship to calculate the "blood" and "milk" ie. in male and female line. Kinship farthest ever considered the ninth line, but little depended on local beliefs and customs. Ban relatives marriage between himself considered a certain generation, often a knee less female than male line. Since gender appeal arises relatives. Rodbninstvoto on wheels, belt are considered "good house", "good family".

Parents. Subjects of legal parental relationship mother, father and child, and that relationship occurs at birth (ie, adoption). Child.

Parental rights constitute the rights and duties of roditeite to care for the person, the rights and interests of their minor children and the children who continued custody. The relations between parents and children occur naturally because they have a biological basis that includes the conception of the child sexual relationship between husband and wife, and in fact the child of a woman who is his mother.

Parents are the father and mother of the child. and brothers and sisters. Rodteli they considered the child who was born after the marriage. No blood, but the legal parent is considered to be the one allowed to write to the birth of a child born or adopted the child from his first marriage to his wife.

Mother - a woman who gave birth to their offspring, a woman has a child, the mother of a son and a daughter or a son and daughter. (both born mother), parent (my mother); in-law against daughter; for his country. Mary is the mother of four young children. My sisters lived with stepmother (mashtea), born and their mother does not rememberance. When your son or daughter is shared by most house complaining mother and father. The mother is the one who keeps his child, who watches over him. "When I die, mother, any your age then you start to get older," says a wise folk thought. Another wise thought says: "God created the world and the first people. And He often kept vigil over them. But when people are multiplied many, he could be watching closely over all equally. So he invented mothers "and gave such a task. A mother is the one who bore you, that you milking, as they had in their embraces her arm, her mother's homeland for all, because there you were born, I came out of her chest.

Motherhood - one side is a biological function of the woman consists in carrying, birth growth and raising the education of children, and on the other hand is a social relation of the mother mother and child, and the mother and father of the child. Fertilization of the mother can be prirono and artificial (artificial insemination). Untilrecently second way of fertilization was not available to the people, even at the present time in the uncivilized world is unknown. Because motherhood is evident fact, it must be proved separately because the mother is known (mater semper certa est). social status of unwed mother is not determined enough. However it depends on whether the child is afaktot wish illegitimate or purely accidental.

Father - parent (creator) versus their child (son or daughter) born during the duration of the marriage or within 300 days of pretstanokot marriage. Parental love, family carer-laws against wife. In stsl. father's name and father. (Tsvetko was the father of four children, the husband of Mary. Uncle Stojko was the brother of their father). The father is the biological parent of the child. He is a pillar of the family. A good father is greatly appreciated, especially the daughters who are in protection. (My father was strong and brave, he feeds and dams). Heredity is named after the father fatherhood.

Fatherhood biological, social and legal bond between father and child and their relationship with the mother of two. Oldest nations knew component of fatherhood, ie causal link between conception and birth of a child. Some thought that the inception of the child may come during bathing in the river or touch a leaf. In group (poliandriski) married more people had performed the role of the father (all those who were close, pole with the mother). Therefore it should be distinguished from the individual - collective father, and also of the natural and social father (he claimed that child). Kinship was considered by daddy tree.

Children nascent father with the mother. The mother is the pillar of the family. Earlier (during materijarhatot children are named according to the name of the mother (Ivan Marin = Ivan son of Mary), the closest blood relatives. The parent blood and parents in law (which he appropriated child) care for the health and unimpeded development and growth of the family.

Brother of her husband's brother in law of the bride, later the wife and mother of the children, while the sister's sister. They are respected as their brother or sister and it addresses the APPEAL 'marriage' and 'sister'. Mother against daughter-in-law's (Oj mother in law, my new mother!); for his country called mother guardian; there is too much swearing on his mother: I swear, Mother of God - God; Mother, when alone or with only sisters brings property inherited by maternal line and called Majko.

Ochuv- another man to the mother who is not the biological father of the child. He is pritatko if to carry a child, and if passed then he called stepfather. . Stepmother or mashtea - paternal woman (wife) against the children of men from a previous marriage; second or third wife of the parent who has not given birth to his sons and daughters (Mojta mother evil stepmother, just cry, just send curses). Pasinok (pashterka) a

stepchild in the family that his parents based in marriage with a person of the female sex.

Relations parents and children basic principles on which the legal regulation of relations between parents and children:

- 1) posbna protection of children;
- 2) the right to free and responsible parenthood;
- 3) The rights and duties of parents and other relatives sporema children are the same and so on.

Son and daughter Son male child in terms of their parents (as father and son is such). tazg. gently addressed the older man to the child or to a younger man (give me a hand son!). Daughter - the girls in terms of their parents (but daughter had become a mother). Daughter unit acts as a male with leading man (Domazet) with whom a family and he spends his life in marital status. Advantage reshavanjata problems certainly has his wife, whose name is the inheritance.

Brother and sister - the son and daughter of the father and the mother in relation to the other brothers and sisters. Brothers and sisters - children of the same parents. Brother - name the boy over other children born to the same parents, a mother or a father. Apelativot brother prirechica to near) address to the male in an environment; as the first component within the personal name Brother stand! brother Ivan et seq. Sister - each of the daughters in relation to the other children of the same parents (were three sisters, brother, sister invited for dinner); Call. friendly outreach to women.

Father in law, mother in law - the parents of the groom represent the in-laws for the bride. The bride acceptsparents of her husband and their appointed by Appeal "father" and "mother", and they refer to it with the bride.

Kinship and way of organizing joint family life. Usually blood relatives lived together in the village or if the village was small, happening all encores relatives. First kinship developed in concentric circles: family, family, co-operative and finally galabija.

Loza is about relatives on the basis of separation of the deceased ancestors, and thus the side relative to those of their father or mother after those. Hence the two vines: Men's and women's or father, or mother. Inside each vine if descendants or

ancestors are different branches of the vine that crotch spread, doubling is always distancing any more remote degree of kinship.

2. relationship in spiritual kinship (habitual line *nunkovstvo*, brotherhood) or etc. relationship in law. Habitual relation is a permanent link because it stops the termination of marriage, whose signing and place. Kinship with marriage is marital obstacle smaller scale than kinship by blood relationship. Therefore there is no impediment to marriage marriage between sister in law and brother-in-law and notebook sister etc. But such *brakspored* common law is not allowed.

Swat, matchmaking, *svatovshtina* - kinship through the female line: parents, siblings and other close *rodbina* the bride. All are in the order of marriage. Swat - a relative with a new family relationship to the children who are married (groom and bride). Realizes - mother of the bride or any other relative of the bride who entered the family relationship with the kinship *zetoto*.

Z's husband - a man of a daughter or sister, married man versus women parents, brothers, and sisters are other family members. *Domazet* - a man after *zhenidbata* live in the house of the parents of his wife. (*Dobromir* orphan marry o go *Domazet* in *Popovtsi*)

Svetijonstvoto Macedonians as kinship expressed through *nunkovstvo*, *kumstvo* and an old folk institution which is transmitted to their descendants, tradition, before Christian and a *kumovski* relationship between two families; duties of best man; *kumuvanje*; St. John /.../ landed him baptized and icons / dropped his *kumstvo*, brotherhood (Mil.33-34).

Godfather (*Nunki*) are respected as the parent. Sponsors curse is very difficult and inexcusable. Before godfather removable cap, kissing his hand, making a deep bow and prostrations are welcome *najsrdechno* and kissing in the chest where his heart is. Somewhere kissed footprints of godfather. Getting invited to the wedding. Godfather of value inclusive. Before godfather Muslim to hide his face. during the replacement of the old with the new godfather godfather required approval for this act. I changed into a confession (act when one godfather godfather taught the other godfather). Request new godfather is pre-Christian belief and transferred to Christianity.

Godfather is the one who baptized the child (*Aegis Cumae*, *Cumae* and *Father*, / like a child named *Kladova*? (M. 90), which gives the name, the man who mediates

between God and man, the best man is the one who brings peace and joy in family. Nunki in certain environments are appointed godfather, that he baptized and married. Nunki clue is the best man has to use very common in villages and Bitola Bitola. Nunki particular term is dominant in Demirkhisar area. Deverstvo. (to be explained) Deverstvoto the Macedonian people is very different. brother in law - 1 brother of the husband (my brother-Jankula Duke! / Your brother will come from hunting);

3. Type a civil kinship (by adoption) Adoption - is social, legal and humane procedure is legally regulated. You can not adopt a sibling or other relative. With the adoption of the child cease mutual rights and duties between the adopted child and his st former family. The adoption is performed custody and appointed the following persons etc. yield of civil character, stepfather, stepmother, stepson, pashterka (priikjerka). Those who adopt are appointed as guardians if married after pochinuvanje of one of the spouses

4 type is called kinship of your choice, and it's camaraderie, friendship, brotherhood, posestrimstvo. Such a kind of kinship - the highest degreerespect of relations with people in a social environment, somewhere groomed and transmit the generations generations. Brotherhood and posestrin-ing interaction is the highest act of humanity and close no blood relatives. Brother higher rank closeness of friends, and he is more appreciated comrade. jkuval, potatkuval not to suffer. Adoption as sons and pokjerkuvanjeto (taking children to plant is common in the world, which makes it official, regulated by a special law in any civilized society). According to popular belief, there are three types of friends: first you appreciate and want, the latter is reserved in relations with third and you hate that in a condition you offend or hurt you. These are conflicting, but hidden deep within themselves to their goals. According to the popular saying: "Agulhas ear widely for two friends, the world is a narrow two enemies." Aristotle: "friendship is one soul living in two bodies."

Friendship is a special form of association of persons in a community. There are institutions, known companion, friend and brother of late. Prov. in adolescence is established between people with similar social backgrounds, interests and characteristics of individuals. The importance of friends is the ability to share intimate thoughts and experiences, his anxiety, doubt and sentiments. "The faithful friend is reliable

protection; which found - found wealth. Faithful friend no cost; his goodness no end. A true friend is the medicine of life "(Sir. 6.14 to 16) (Scriptures, Skopje, 1991).

Brotherhood (bratimstvo) seeking brood, bratovina; brothers, brother (a person takes (receive) or brother becomes someone) bratimica (pobratimka); old and new Slavic custom bonding brotherhood that was received by Christianity and nurtured in people. It is believed that people should be much closer to each other to exist and to save the common enemies of the attackers.

Relations in the family, the family and marriage

Relations in social and family life were reflected in the motives of folklore (oral literature - the song, the story, legend, etc.) And folk culture in the old Slavic communities.

There is a difference between the terms of marriage, family and family. The family consists of: father, mother and children. Vo extended family includes grandparents. Family - children of the same mother and the same father are brothers and sisters. Together with parents they represent the family. The family can not have children of the same mother and father of another, or of the same father and mother on the other. Mutual they are half brothers and sisters. In the narrow sense of the word family can be only a mother with a child or children.

Family. Extended family called family. In the family has more relatives, uncle, aunt, uncle, aunt, uncle and cousins ..

Family and family. The relationship of the family member and the family are regulated by special folk customs, etc. traditional customary rights. Family and is related to the family relationship in blood. It must be clean, respectful, non-rodoskver naenja, incest, etc.. Nukleran cell family is marriage. In every legal state relations members in marriage, family and the family are governed by special legislation.

Relationships in the family based on equality, mutual respect, and helping each serving and protecting the interests of minor children. Equality of membership family is reflected in: gender equality, gender relations in marriage between man and woman; equality between father mother in relations with children in their education, and subsistence farming, equality between children born in marriage and outside of marriage; Equality in performing the duties of children towards their parents; equality of marital and extramarital regarding the acquisition of the common property; equality

of marital and extramarital comrades in meeting the current needs of the family community etc.

Marriage - social regulated, legislated relationship between two people of the opposite sex, the community that relationship (marriage. Church marriage. Civil marriage.). Marriage¹⁷ is a union between a man and woman from the biological, social and economic nature - coexistence between man and woman as husband .. Crown marriage is getting children - sons or daughters or son and daughter; approved legal union between a man and a woman, which is governed by laws, rules, customs, beliefs and attitudes, which stipulate the rights and duties of partners and harmonize the status of their offspring (if any) .. Marriage is part of the family of a life community composed of parents and children and other relatives (grandparents), if you live in the same household. The family created by marriage of the son and daughter in law with childbirth or adoption. In the marriage on a regular occurrence, there were: buy custom of bride - with gold and giving the bride marriage dowry. Dowry were promulgated by future in-laws (parents of the bride and groom in the presence of a matchmaker or Nunki).

The universality of marriage is creating offspring control sexual behavior, care for children and their education and socialization, affiliations, the division of labor between the sexes, economic production and consumption of and meeting the personal needs of the general status, love and friendship. Until 50 years ago, somewhere on the twentieth century marriage was rarely the subject of free choice, rarely driven by romantic love. In most eras and societies most eligible marriage partners have been carefully vetted.

In modern terms social marriage is considered unavoidable community. According to Freud: "The power of community is set as 'first' versus the power of the individual, denouncing the 'brute force'¹⁸.

Culture of behavior in marriage was based first on love and mutual understanding of each other, a common concern for raising offspring. Marriage is perfect for raising new generations of growing new generations, education and

¹⁷Apelativot is formed from the second level of the root - Beer with paramount "taking (between man and woman)." Bera - stsl. means collect fruits, flowers and more. How did China from where grown. The importance of pick (foot) means "take". Today the significance obtained by narrowing the old (pick fruit = marriage).

¹⁸Freud, S. (1996) did not please the culture, Skopje. Zoom Press, 104

upbringing-Thani of the younger generation. Love between a man and a woman thrives on its erotic satisfactions and a family, but also positive feelings between husband and wife, between parents and children, between brothers and sisters in the family - Respect the bloodlines among friends fostering friendship and friendship, the relationship between religion and by law.

Relations between spouses are based on the free decision of the man and woman to marry, on equality, mutual respect and mutual assistance. After already duty is completed the newlyweds and their newly selected surname recorded in the Registry of Marriages, Councilman reading of the provisions of the family of the couple in the presence of witnesses and their kinship. Legal provisions generally predict namely that "marriage spouses are bound to one another to be faithful and mutually helping" and in Article 26: "The spouses decide agreement for keeping common household and place of coexistence . Each spouse is independent in choosing work and profession. "Furthermore, Article 27 provides: "Spouses, according to their abilities, caring for the needs of the family, especially for serving and upbringing of children." Helping one another concerning the material and moral character. The material is providing existence while moral consists in giving advice, decision in trouble, drawing from various unpleasant situations and so on. It all stems from presence of love in a community.

Infidelity and distortions of relations in marriage. Damaged relationships in marriage and family represent criminal work. People who live in marriage or in family obliged to respect each other, to help and protect. In any legal state in our country, prohibits any kind of violence between family members, regardless of gender and age.

Childlessness (without children) - having offspring - was common in marriages. Most suffered bride laws are reputed is cursed is has caught a curse to have no children. The oath was sent from another of her parents' God willing, not happy and kind of breed "oath in this case is partly due to damage. Childlessness or called Shtyry or shtirakvica.

Attitude of men towards women and violence-ing marriage. Relations between the spouses were not an enviable height. At the time of savagery, according discovered fossils (petrified animal or plant debris) work was shared so that the woman remained with the children and the elderly at home (in the cave, and then in the house), while the

man went hunting or fishing. And the man and woman most of the unique capabilities (opinion, orientation in space and speech) makes them rise mind and understanding beings from all other animals. And a woman and a man brain evolved, gaining different skills, talents, knowledge and skills. The husband was the one who had a keen sense of discovering life and shooting, developed with the ability to consider tactics and to organize hunting, fishing.

The position of women in Macedonia by D. Weigand is submissive to her husband, & her head wrapped in a scarf (white tube youth, the elderly and those who are in deplorable condition in black), always go after the man, hands hide under the skirt, the dress is long to below the knee, is putting in footwear (in summer barefoot) and shoulder to shoulder with men participate in all things. Women do not participate in social life¹⁹.

The woman was not supposed to be in the presence of men. It happened to a woman entered the cafeteria, in kebabchilnica etc. In hrstitjanskite vernickkite temples were entitled only to be crossed and vaknat icons, then light a candle where specified and pull back, the so-called Church Women. Women do not mix with men until the First World War. Serbian authorities began write and girls in high school and other schools, and women to engage in charities. Wives teachers, carers and others. professions.

The woman took birth to children to clean dishes prepared to serve all, to go in the field, a field, garden, etc. There were no privileges when pregnant - normal shifts if the date of birth happened to run away from the house she would have been born in the field, in the garden, in the vineyard and then will Odense with my child in the house where the 40 days not dare to go outout according beliefs. Mother in law was that taken care of mother to be in good condition.

In past centuries women in marriage was the second person. Enter virgin, otherwise know as will be strictly punished. She has no right to ask clothing or footwear, nor sit at the dinner table without a response. Neither can get sick, nor to complain that he was or that wool& difficult. House & is open only if high and closed even for a small mistake. When man punished physically (beat) even before its parent (father in law or mother in law) they proudly tell the neighbors and relatives "Son our

¹⁹Va'gand G. (1998) Ethnicity ?? Macedonia ?? translation from German Elena Pipileva Sophie ??, p. 59

stores bride and children as befits if there is an error with this stick and slap everything properly chooses.

Penalties for female errors. Among the most regular and common penalties were returning the woman to her parents, physical punishment, killing for adultery etc. It has never been equal to men ..

1. The woman returned a husband & died. Father in law and mother in law were strict - if no son does not have to have it from birth. Returns due disagreements (if man like that), even beaten. Parents may not utilized doors daughter, and that he left in an unknown direction - to remarry for a heavy disabled or wandered the forests and men for some shepherds. Or worst, suicide.

2. Physical punishment for an adulteress woman. She knew that her husband must be strict and was fortunate to have been a better relationship. The detail and hebludgeon - will & bound couple of slaps, and her eyes & lights from going out, or stick to beat her legs, or punched in the face, and you will lie down and nice beats. There have been many occasions he stood on it and beat her with a rod and ashamed "Houchesour one ass bitch!" And his parents satisfied fought joke. If the woman was wrong slap boxing, kicking and severely punished. After physical punishment, will stand in the corner crying and not returned. But he did not cease until Smyrna or not he said to stop, or at least a little does not pity.

The reasons for physical punishments were different: not performing obligations, ignorance to commit, crying children (as it is curved), slandered the mother-in-law or not giving due honor, jealousy etc. Moreover it is poured invective rough even though oaths were not typical of men. After this followed "No, no way to be, no more going to happen!" Crying begged to stop beating. But the opposite happened: she leave and not come back anymore.

3. Penalties for innocence and dishonesty of the bride were different - the most rigorous to keep quiet. It had to enter the house honest, honest, decent. Otherwise measures against it were the most rigorous.

When the woman was caught in adultery punishable condition immediately - was brought in a bag, put it to stone, and thrown into the river. Thus it was drowned. The whole village was known for such position. Such rigorous punishment was taken from Turkish world that came as oppressors.

4. Among the strictest punishment for an adulteress wife were: trimming nose, ears, fingers, and even hand to see the world and & laugh at the end of life. And not only the world but her children and that when grown taught why their mother had no nose, ear, finger or hand. Not always the sons and daughters to justify such gruesome procedure father even had opposed putting the defense of their mother.

5. A man had other penalties for adulteress woman. In Mariovo woman caught in adultery with another man standing or informed by close relatives (mother, sister, brother, etc.), While he was absent (store items in the mountains, or market work youthful in other villages), as soon as doors will bound Foot and will hanging a beam in the barn with his head down.

7. ashamed by throwing stones - husband to his wife found out that the solicitation with another man and recognized him, even wanted to go with Boyfriend away from the village, he will bound and called her choice, and so it will bound to it and it was during the Christian holidays, when people had gathered to meet the village he will pull out in front of everyone and shouted: "People, listen to what you say, my wife is whore, and this is its Phantom Lech.

8. Anger marriage between spouses and children were awesome even fatal for the woman. Constitute a form of punishment - not to talk to & prove that the man is the one who should be heard and that the anger that is devoid of any communication. From time immemorial the simple Macedonian holy woman was not highly esteemed and unfortunately their classical relation (distance) is retained to the present day. The dismantling of the marriage because of disagreements, the man was a shame because it was believed that he is unable to tame his wife.

Buying a girl to be soon. Wedding purchased was a regular girl, according to all customs. Not goes out before the registry office or to a priest while not paying the agreed amount of money. It was once, while in recent decades is a funny thing.

Selling Girl - There have been cases when the parent of the girl will be veryobligate and take your sell his daughter to back loan. One of Pelagonia like to sell even his mother to be back loan. His mother was a widow, good health, but he was supposed to write it off the pine is not complicated. He was satisfied only with the girl who took her to serve him, and then married her. Against such actions government has stipulated strict measures and penalties.

Abduction of a girl in the Macedonian people was common. Usually Rapture were girls who had earlier affair with the boy. Abduction of girl is normal to get to the bride, but it done in extreme cases, once the parents are unable to persuade. Lately abductions are carried out with the knowledge and if they are able to live (for poverty) go to work in a foreign country.

Besides kidnapping of girl cases of abduction of another woman. It was made of two reasons:

1. If the girl was forcibly married to another, and then there was (of a man) grabbed by her lover, and that means with its knowledge and 2) abduction without knowing that another bride (abductor) like it too, but not his parents gave her because he was poor. The kidnappers always helped their friends.

Runaway girl who is against the will of their parents fled the boy that you loved. "Runaway will go and will not marry the person who you want!" The girl Buhne. Indeed many refugees their loved ones away for boys. Such actions constitute motive for folk art and literature.

Virgin - a period of girl do not love defened and fidelity, which is a high moral bearing any Macedonian.

Virgin is a girl who did not have sexual relations; innocent girl, a virgin. Virgin (virgin) is innocent, modest, pure. Transmission: what is pure, uncorrupted.

Girl- period of the life of a young, unmarried female child; daughter raised by a female general; the maid.

Pojlanska folk costumes

Relations members in marriage in contemporary lifestyle in Macedonia are based on free decision of the man and woman to marry, on equality, mutual respect and mutual assistance. In order to have a marriage there should be tangible and volitional elements. The material elements are inherited or acquired (sadly), while voluntary relations elements of the will for coexistence.

The relations of members and families (parents with children and vice versa)

Relations were good or bad - with bickering, squabbling, ill will, breaking the Cat etc. Anger is a terrible occurrence Macedonians²⁰.

²⁰Ill will - a condition between two families or two persons where communication is stopped, relations deteriorated procedures harsh, inhuman. Among themselves angry, loved ones members (brother and brother, brother and sister (because of unresolved property states) - rarely, father to son, husband to wife,



Figure 5. Polish folk costumes

brother and sister, friend to friend, colleague to colleague and not to mention some even a lifetime. One another speak most pejorative. Blackening and publicly express their joy for the damage to his brother, sister or other. Reason: adultery, poor relations with the use of physical punishment by her husband, due to poor relationships between family members.

Conversation between daughter and mother in law while no ill will. Ill will between father and son - is done through in-law, by the mother through grandchildren etc. Two brothers angry often they speak even a lifetime. They'll be split sky than they settle down. Communication is difficult upbringing-resents. Possible disruption is anger Forgiveness, but the consent of both parties. Communication during anger can take place, but only for a time (eg. Two brothers er during case death) and ends the process they continue anger. Relations during anger two prominent:

1. frozen
- 2 - the cost damage each other.

Ill will in-law and daughter. Mother in law always "Feeds oil" in bad relationships in marriage. It if were on property was inviolable. It happened to fit brides and ugly, even physically punished for laziness, made mistakes, listening gossip in the village so.

parents with children (mostly when a girl fled without obtaining the approval of parents, especially father), ill will between native and distant friends because over plowing river derogatory word or curse, or unfulfilled obligation to one another, a family with family, ill will between neighbors certainly because of unresolved property states, the citizens for looting because verbal or non-verbal attack , say not good word, curse, curse, etc., the offense and harm.

Forgiveness and reconciliation²¹ Family contrary to ill will. Is done for continuing good relations in the family. Reconciliation takes place to resume normal life and family relationships. During one year, because not party rule happened quarrels, fights, which ultimately ended with ill will - with the termination of the relationship and communication. Daughter in law will be spared that does not respect his wife (mother in law) and his son and that many of the libel laws and often becomes physically rough. All that he had been receiving the heart and Forgiveness to call, according to the custom to appease his family to forgive each other (thus named forgivable Shrovetide), followed amkanjeto that took place on the family lunch - rich meal, so light ritual relations, Sorcery life, customs clearance of fleas and others. vermin and others. A week before Forgiveness (streaming on Saturday) is Souls. This day in some areas in Macedonia called yeast child died, and the other child's crust²².

The forms of appeasement were:

- 1) apology to each other in the presence of a third person
- 2) Forgiveness - holiday reconciliation,
- 3) after completion of a human operation;
- 4) on his own desire to invoke Article family in and go to work well.

Reconciliation is directly related to the process of forgiveness. Custom forgiveness, according to Christian belief, is associated with the desire to help and forgiveness of errors among the people. It is believed that on this day every farewell, even heaven and earth.

Heaven & earth to forgive because & erred in sending lightning, ice, heavy rain, etc. On the day of forgiveness even acquiesce goods. Forgiveness has its own right: Always ask forgiveness than younger elderly, children, parents, a name the godfather, but forgive and friends, and closer and more distant relatives, neighbors, friends and others. The ritual forgiveness with "pardon!" And "Amen, to forgive those from me and God," and

²¹ Reconciliation usually made of forgiveness in a special ceremony. They were usually accompanied by food and drink, as well as oversized emotions (crying or otherwise rejoicing that the family will continue to be present God, not the devil who spread evil and quarrels among members, disagreement between different generations and so on. Usually parents were strict and gone mad procedures of their sons and daughters (especially daughters who have fled to the desired against their will), the brothers have gone mad with each other due to unresolved property and financial relations by parents etc.

²²The appointment of Souls (child died pie) is linked to the legend of a poor child looking like rich people eat asked to bake him and his mother pie. But she only his Bethul but it could not do so because they have had the money to buy flour, and the child died waiting and weeping. The memory of that day and the child remained in the day to bake pie, pie or other food to distribute. (M. Kitevski, Macedonian folk festivals and customs, Skopje, 1996, 66).

no one dares to violate. The Forgiveness, as usual, girls and boys dressed in folk costumes (costumes are taken out of the cartridge their grandparents or mothers and fathers) and walked through the village. In some villages there was a celebration of the village center. Then movement there - visiting friends, relatives etc. Wells or tap girls with grilled boys will forgive and continue their affair.

Relations between parents and children and other close relatives. Parenting occurs with birth and adoption. The birth of children is a biological process that occurs and the actual balance of parent and child naturally. Mother always known, that motherhood and fatherhood should be respected and nurtured. Parents were ruthless when punish children. The children were in the care of mothers and grandparents. There grandfathers who were understood and did not want to be beaten children. Children brother nebile beaten by his uncle. By the end of life with each other. The father was very strict with the daughters of two reasons:

1. to do wrong and not lose honesty, is be deflorisani and
- 2) because of jealousy motivated by incest.

Parents against their children have equal rights and duties (parental rights and duties). Relations between parents and children is based on rights and duties of parents to care for picking, storage, upbringing and education of their children, and to develop their skills and work habits. The rights of parents for children is the same, whether the children were born in marriage or outside of marriage. The relations between parents and children are also regulated by law.

The duty of every parent or adult family member is: raising minor children in peace, prosperity and tolerance; cooperation and support his spouse when in trouble; joint planning the family budget of both spouses; sincerity, honesty, dignity, parental boundless love - a trait of good citizen, husband and parent Macedonian people; other helping support his brother or sister if necessary; help and support of his stepson, on your own or stowed sister and Human relations hedges them; assisting in years gone their parents, stepfather and stepmother in case of need.

Poor, ugly and inhuman relations in society and in the family

Domestic violence has always been a violation of marital relations and relations of parents with children. The parent was that he was put in the role of an elder, and his rigor exercised violence. Special bullies were drunkards or those with other vices.

socialmotive significant impact on improving family relationships, but not primary. Above all relationships in the family and marriage are based on tolerance, mutual understanding, parental love, respect of children to their parents back and loving. Decades emphasized respect and settling relations in marriage. Of course there are exceptions condemning the whole community, but Macedonian parents are known to care for their children and their desire to remain good material for a normal existence. And the children obey their parents. Celebrity Macedonians hypo users²³ in communication between parents and children.

STRICTLY most heinous and forcefully ended with the murder of a family member. There are murders, the negligence of noble motives. Killings briefly performed and still perform when the killer is brought without his guilt in a state of minor irritation, attack or heavy insult or as a result of domestic violence by the victim.

In domestic violence are not easily detected and pursued the causes of violence because they are hidden. Women who are physically abused and physically damaged hard by her husband, or sonor daughter injured and abused by a parent also punished. Parent who performed strongly domestic violence - grubenje, damage to the body of his wife or children are also considered domestic violence.

Torture, torture and other cruel, inhuman or degrading treatment and punishment in the family is its apparent domestic violence.

Most simply put domestic violence to infringe copyright and that in our country there is still a culture as a higher level.

Love in marriage by erotic and others. nature- big psychological force unnoticed draws on the human soul. Love is seriously scary feeling, even when it is unattainable is scary and tragic. Love is stronger than death, even deeply embedded in the soul which is transmitted from generation to generation. Errors in love not simplify; socio-biological instinct patriarchal environment is relentless Loving slaves of love. Love is not sex, not eroticism, nor sex perversions - it is clean, clear as a girl and girl.

²³Hypo user name or word of mercy; word that expresses intimacy, compassion for one that is intended or that he speaks; gallic nouns (names of mercy) prevails where increased sensitivity - emotional relationship that goes to a certain intimacy. usually it is the character name or aperitif that expresses great familiarity and kinship, in many cases with short or long output emphasis on the first syllable: Milcho instead Milan instead Slobodan Boban, Slavcho instead Slave; then special Appeal of family or intimate character Mommy, mommy fuck (mother), Ceca, sister, uncle (sister), Dad, Dad, tatichko, Daddy (Daddy), grandmother, midwife, babence (grandmother) dedence, dedichko, Dede (grandfather), Bato, mate, brother (brother) grandchild, vnuchence, vnukichka



Figure 6. Barnyard

Marriage was a sample such as the girl and took pre marriage should become pregnant, but to be a virgin. If these two conditions are not met are returning. "Marriage is a sample" a secret took place. The return of the girl's parents were quite discreet and secret. As if nothing had been "left Bosilka in another village in" aunt "and" our garlic you ate, neither garlic its odor "coming back for a month, that" by forgiven "" right and quickly urinated "and already your carried in him "something moving and squirms"²⁴."

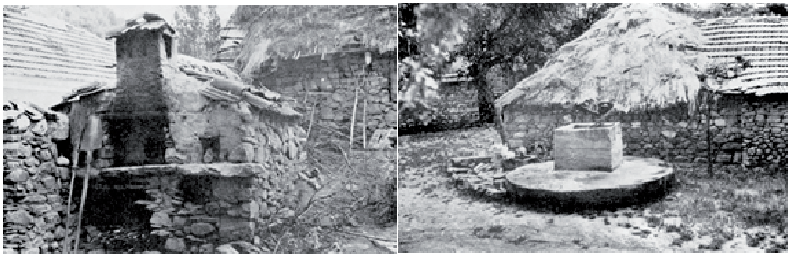


Figure 7. Rural oven and rural well water

Appointment of residents by socio-economic condition of the elder: Kodzabashija / (history). Village mayor; Christian village in the Turkish Empire (Dobromir was Kodzabashija village and well served the work). Spahija - Turkish feudal lord, owner of many of them have timar or diameti who for their crimes could answerable only to the sultan, and Kaddish. Groomed, heirs of the former feudal lords, were Turkish dignitaries acting strong exploitation of the people.

Beglerbeg title of control most territorially - administrative unit.

Worthies - socio-economic layer property of citizens, which mainly occurred at the beginning of the XX century and lasted until the end of the Second World War. Chifligar - owner of feudal possession that worked on using the poor peasants - chifchii.

²⁴ Talk driven village Makovo - Mariovo in 2006 (Author)

The exploitation of the poor peasant was very large.

Momoko servant in serve boss who works in another (master, master) at a specific time for the market price; in certain limited freedom of speaking, the movement of food and clothing.

Servant - a poor man who has no property and serve the owner.

Servitor arap. - Persirano servant; Argan (Argan) an employee of the agricultural work; he works hard work; kuluchar; mercenary - servant was najmuvan and compensated per wages.

Raja (arap. Raya) holy people in the former Turkey irremovably and burdened with taxes.

Chifchija poorest and the lowest class - peasant farmer, tenant country Spahija.

Fukari - poor, poor world, poor, homeless, neranimajkovci.

Poor and rich - according to social class divide people in a country, in an urban and rural environment.

Poor (poor) is a state of lack of livelihood. For them life is unbearable because of social misery.

The trouble is that evil can happen to a person in distress, affliction, big trouble, trouble is a special kind of accident. The terms poverty and misery have the same meaning - difficult social situation that brings hunger, disease and executions. Rich - he has great material wealth, which has a large property, money; Otherwise the sirmashen, poor. The rich are appointed by the Appeal: boss, chorbazhiya, Spahiu Homestead sajbija lately: millionaire multi millionaire businessman and a great owner.

Respect position taken by the government, education and Christian people: the feudal lord - owner of a large fief - a country that has received the noble ruler of enjoyment, often with lifelong commitment to loyalty and helping to war. Feudalism was social order, which, starting from the V century, until the emergence of the hats listichkoto Society (XV - XVI century). Feudal lord, before coming to the Turks was Byzantine, then Turk - efendija, Spahija.

Mayor (old Slavic. Kmet), before control of a small estate, and later peasant farmer. Mayors were elected by free Macedonian peasants - loyal to the Turkish authorities. At the beginning of XX century kmet gets his rightful place. Overlord is a link between the government and the people.

(Elected epotrop) church superintendent, manager of the property - a resident of the village appointed to manage the church property.

Primikjur. Even before the fall of Macedonia under Ottoman rule more close villages were elders princes, while Vlach villages, which in most cases were moving (in the summer did the villages in the mountains, and in winter the fields lands) were handled primikjuri.

Protuger Turkish. bodies - razglasnik, messenger, a man in a village to inform - inform residents about some important work, or information, or problem, or incident to happen as planned.

Pole - guardian of the right of Kratsa fruit, and fruit crops. Take care, though protection from theft and fire, the torrents that signals time.

Gavaz - personal guard of a person to a higher position, usually diplomat. Cop - policeman, figuratively. strict, violent man

Policeman - special service that serves to maintain and ensure peace and order in the area; civil service.

Chifchii - poor peasants, farmers, sharecroppers, poorest Raja who was stripped of land ownership.

Temple in the village - a church or monastery (population Vero Christian confession) - dedicated the patron saint of the village. Each village is proud and believe in the power of the saint for protection from evil: heavy and terrible diseases, wars, bad behaviors etc.).



Figure 8. Bitola, 1908



Figure 9. Mitropolija, Bitola (Pande Petrovski: drawing)

2.4. Christian celebrations and customs peculiar to the village and town

Each village had a joint family and holidays. The village had one or two holidays, depending on how they are appointed and the temple is usually held in the summer months. In winter days was winter or family holiday. Villagers, despite the celebration (walking guests) worked on major Christian holidays: Christmas, Epiphany, Easter, Ascension, Duovden, Peter, Ilinden, Mary (large and small), St. Nicholas and others., Who decided superior family or determined the priest. Fieldwork has not worked on major Christian holidays, while the goods are pastured, which means the shepherds on that day only got better festive food.

Glory was named that day because the people do not work, but fame - food, drink and be merry.

Information (a term that speaks in the present tense in a number of rural settlements in Pelagonia Mariovo, Demir Hisar and others.) D. Information means all saints day, is day dedicated to all the saints.

The term service name in Skopje, Kocani and others. places. Office is associated with the ritual bread sung directly intended for glory. In fact for all kinds of glory makes worship.

Glory is a typical name for the citizens of Bitola Bitola and rural population.

Name is reduced characteristic for Pelagonia end, Mariovo Prilep Prilep, Demir Hisar, its region and elsewhere. The notion krsna glory is given to knowledge of the people that on that day they were Christened villages, is received Christianity²⁵.

Rural glory²⁶- Has almost every village in Macedonia. It is thought that display a glory and villages in other countries where there is an Orthodox Christian population. In some areas are going for two - three smaller villages to observe the same saint who celebrated once a year and each family makes sacrifice and feasting in the family circle of guests - friends and relatives living in another village. The village feast is even more interesting that many people from several villages of the region, and others who came from beyond per night, merit, gather and make great rejoicing and celebration in the village. Also make and fairs. They usually lasted two days, until recently only one day and night across the early holiday. Besides fairs (the village fame) people are good and solemn feast, and welcome to the guests and preparing the house, usually a guest room that is painted. Some even whole House purely, I whitewash, yard prepare solemnly dress before lunch, after lunch somewhere and go to meet the village and play dances and sing songs usually Oro water. In addition, the game and other games - martial arts competition in jumping, playing Cleese, and Nat throwingetc. MUSIC (music) is provided with special groups are founded that came on that day. In more developed villages dances the low of two and even three places - in the church, the village center and in front of the school if there is a wider space. Depending on the day of the fall of glory serve fat or lean eating. Each house is preparing a formal dinner for guests - relatives and friends who live in villages and towns nearby. Unlike family fame, where

²⁵How do you come to the determination of the village fame has different assumptions and opinions. At the time of receipt of Christianity, sometime VII or VIII century solemnly and publicly became Christians. It is the first assumption. They Slavs, although the indigenous received early Christianity, but do not easily give up the old gods. On that day (usually the day of a saint or apostle) came to the village or town Christian missionaries (clergy), the people gathered in the church, if they had or the river, or elsewhere, and they held a lecture on Christianity inviting them to become hrsitijani. They, one after another, I would then tell his name and with the help of prayer and service became Christians. In addition, guests came from other villages to congratulate conversion. So become a tradition that day to be a village celebration. (Notes from the Field Research).

²⁶Rural glory (a covenant - zavetmina) - a commitment, vowed swore allegiance. Vow of villagers that will serve the saint and his name will celebrate - collective celebration (celebration) at a ceremony dedicated to the Christian saint, who is considered the patron of a rural community or an important event in the village. Some considerations of the villagers that the village fame mean day when the whole village is christened, when received Christianity, is On the same day, centuries ago priests came to the village and everyone Christened (both old and young, men and women). On that day they oath, pledging, gave word to be Christians. The day of glory rural villagers were host and wait for them (is, the cinnamon, then guest) residents of other villages, usually relatives or neighboring villages.

invited some families, the village feast come uninvited guests. Gender in the villages sometimes differed after the saint in whose honor it honor and glory were called: krstovdenci, petrovdenci, mitrovdenci, svetinikolci, svetopetkovci etc. Formal lunches are pretty rich, music - folk dances and dances at the village center are numerous, even inviting special cultural associations to enrich the glory.

Patrons (protectors) Saints (City fame) - The people there believe that patrons of cities, rural areas are some saints who vigilantly protect the citizenry from the crash - ill, war, natural disasters and so on. For eg. protector of the city is St. Clement of Ohrid, Bitola - great holy martyr. Demetrius of Thessaloniki, Skopje - Prov. Mary, the Bat - lights. Nicholas the Wonderworker, etc. while the villages they are protectors who are dedicated rural glory.

Family (house) fame - is considered that this kind of fame has its roots in remotest past, since there is a family. Almost every family in Macedonia (anywhere to be found) has its own home saint who was respected as a protector, patron called home and wait for him glory. In honor of the national saint do banquets, knead bread ritual, guests are invited and given a formal lunch or dinner. Usually celebration of home-ing glory begins the evening against the holiday, which is called merit or start and zaslužhvanje when the hosts went to church, carrying with them the main ritual items: bread (often making bread and five small loaves-petolebie), water , grain, wine, candles, incense, oil and icon²⁷.

Then perform inviting guests. The arrival is mandatory because the family will be insulted and humiliated, so you can follow ill will and they do not go to their glory, is "Return to tit for tat." The next day, on the day of glory in the church go home and close relatives and friends who were their guests of the evening early. Before the lunch, when the table was full of guests, the priest came and bed ritual bread. The priest stands in front of the bread was beginning singing and guests attend all home, pray to the saint, with baptism and burning candle, and it is done to clean house of all evil and bad spirits, nagazishta another. The main ritual is the ritual of breaking bread (usually a big white bread, decorated with candy from a wide kind). Fame the house usually is inherited and therefore how many families in the village waiting same glory (Mitrovden Petkovden, Pure, St. Nicholas and others.), Known to be relatives. Usually in villages glory belongs

²⁷In most families do not worn icon in the church, but invited a priest to come to the house to sing a prayer for the saint, to baptize water and congratulate him on his fame. (Record of field research).

to the house later during autumn or early winter. The house glory downloaded those having sons to go from generation to generation.

Guild fame - have been known etc. hearty celebrated were venerated by each guild in town. For eg. butchers had as their saint. Arch. Michael and on that day they worked and worshiped. billowed bread²⁸ and went after the visit. Goldsmiths made lunch in a special restaurant. On that day rising bread, make mutual visits and the first in the Master of guild groups, and then to all members. The guilds take care and Christian churches - to provide funds to rebuild, repair and the like.

Personal glory (birthdays and name day). In folk tradition is practiced and personal glory. It occurs under two types, and in the case of vow (swearing) or vowed celebration and the "name day" or "name".

Personal glory is celebrated by one person making has assigned him personally, because of an accident rescue, recovery from serious illness, we have a child after many years because of oath that will begin to celebrate the day of a saint, or to serve any year not working and giving a feast in his honor. Saint elected by accidentally opening the church books, because according to the belief "saint" was coming alone. In case the prayer of a person (man or woman) to be filled each year celebrated saint with all rituals typical of a glory. The person had been designed for the glory task in raising bread person alone to eat²⁹. Personal glory has the function of for Recuay or pledged.

Name day. Known as fame or name day name that wait by the name of the saint who is celebrated (eg. The Virgin Mary, Constantin and Elena - St. Constantine and Elena, Risto and God's waiting name of Christmas, Peter of Peter, Paul Pavlovdan Petko of Petko, Dimitar Dimitar et seq.). For this kind of fame go to church and lit a candle for health, leaving gift or coin of the saint. In the evening, the eve of the holiday in the name of the saint make visits. Name day awaiting usually in cities. Lately they develop into major celebrations with feasts, various types savory and sweet pea work with drink and waiting to visit numerous kin and friends.

²⁸The guild celebrated in Bitola were widely known for rich meals and celebrations. the day he drank, ate and were fired weapons. Turkish authorities barred make various dzhubusi and screams in the city, because the guild went very close City (Beranci) and lifted the bread there, sang and played dances and dances. Guild usually billowed five loaves of bread, because it received toponym "Petileb" the place near a monastery, east of the city, 8 km. away. The name speaks for celebrating the holidays guild in Bitola. (Field Research)

²⁹ This kind of holiday (celebration) is considered to be ancient and that is characteristic of the Macedonian Slavs. Personal holiday not celebrated in other nations, except the name of celebration.

Residents of every village and town celebrates all Orthodox celebrate. The biggest holidays of course Christmas and Easter. January is the month with the most celebrated holidays, such as Christmas Eve (5. 01), Christmas (6. 01) Christmas (7, 8 and 9. 01) Vassilica (14:01), Epiphany (male and female, 19 and 20:01) and St. Athanasius (31.01). All these celebrations were great fun and liveliness in the village.

Eve also had its own way of celebrating. On this day evening in the circle of family shared the bread with steam, knead pure white flour. It broke pieces With whom will chunk steam will be happy in the year ahead.

Christmas and Vassilica (evening) pallets fire village meetings and throughout the night carol from house to house harvested wood for the fire. It occurred when the traumatic scenes of gardens and barns on fire will found a car plow, yoke and the like. Afterinstigating fire were songs and dances, wrestling and making the tower one that comes ready to fire without taking a carol to berry trees. Tower overthrow means that you will join such fine and lie down on it at 10-20 people, as they are up to walls.

The next day morning, children Christmas Eve sticks and colorful bags walking from house to house through the whole village. It starts from the fire village meetings, starting from the nearest house. Every child at Christmas mined from each house cookie (a small fleshy bread) and a piece of meat or Vassilica sausages.

Christmas is celebrated for three days. The first day I went to the church (all from the village and the old and small, men and women). Afternoon following two days were played dance village meetings. Christmas is characterized by the first breakfast with oil, is piftija. Each Christian in Bitola Bitola Christmas makes pivtija, which is part of the appetizer drink all three days of Christmas. The tradition of making pivtija Christmas present today. Christmas is celebrated for three days. On all three days of Christmas to go to church. Since the church is takenbadnikovica - oak branches. Host takes oak twig and key in burning stove surrounded by straw. In the period from Christmas to Epiphany welcome words "Christ is born" and responded "The truth is born" and the departure forgiving blessing with the words: "For many years!", "Let's for many years, and good luck joy people haven in Holy god! "

Julian New Year (January 14) - A new kalenadar Macedonian people of that day celebrates three festivals: Circumcision of the Lord, and St. Basil the Great Orthodox New Year. Given that it falls in the period etc. unbaptised days are tied more ceremonial

games that aim to chase evil spirits that are an essential part of that period. Popularly known under various names: Crude, Vassilica St. Vasil etc. Because compliance with the St. Basil is popularly known commonly as Vassilica in many ways similar to the Christmas Eve and aim to provide abundance, prosperity and happiness. The difference between them is that the ritual meals that are preparing for Christmas Eve distempered, and Vasilica is oily. Kneading the ritual bread during Vassilica also belongs to the ritual actions. Messiah kravajche or cake which is known under different names in different parts of Macedonia and cookies vasilicharite. In some parts of Macedonia cake placed silver dime, like on Christmas Eve, and it is especially practiced in Western Macedonia, Bitola and Prilep. In some places to bake pie or toady.

Orthodox New Year begins on January 14 on the Julian calendar. Customs that make for St. Basil - Orthodox new year are important tradition that is celebrated as the village of the world and in other villages in the surrounding.

The tradition of making New Year's toady and a coin in toady is present in modern life. Is made in honor of Saint Basil Velka which in the IV century was one of the greatest religious teachers. The money he gives people St. Basil remained non-returned that were poor and were unable to return so that after his death remained a tradition to rebound after a steam Basil and it still gives the people in the pie. He will find Pareto was happiest in the year to next great happiness. Also for every Roma St. Basil the New Year cars on a goose and seal and eat the soul of St. Basil. And carol and vasilicharite gatale shame vocabulary caramels, but nobody noticed them. Vasilicharskata crew was made earlier and preparing for that solemn day.

After the ritual games Babar or vasilicharite came the great fire burned village center of straw and wood. Around the fire gathered world watched Babar and with them laugh. Then starting to play band musicians and played all dance and Babar (or vasilicharite) and peasants singing songs jumped, jumped, playing, laughing, are cuddling, doing scenes, most of erotic character. After completion of this ritual they are collecting in a house that was reported on as their host. In modern living Vasilica games have exclusive entertainment. (example: Capari carnival masks below) Even do in certain restaurants, bars and cafes with more respected game and entertainment and great feasts. Old New Year is celebrated on January 1st, ever thy repose St. Basil (1 January 389), owing to the name and Julian New Year.

Eve of Epiphany or national holiday is celebrated on 19 and 20 January (Epiphany, Twelfth Council and Mr. St. John the Baptist), is celebrated as a solemn act, because on that day Jesus Christ was baptized in the Jordan River. The first day of the cross is thrown into the nearest river or if no river village has built a pool in the courtyard. To remove the cross from the river entering the cold water, healthy young men and taken out of the water cross. Was the happiest person who managed to cross. Epiphany is celebrated two days. The first day is said to Twelfth Man and the second day is Women's Epiphany. Epiphany morning to go to church, listen to divine liturgy. The first day is called Male Twelfth and coincides with the feast of the Epiphany, the second day is celebrated on January 20 when it falls Gathering of St. John the Baptist, and the crowd is known as female Epiphany. St. Great Martyr. Trifon, holy. TRIPOLI (14:01) - protector and patron of vineyards, protects them from various damages and accidents (diseases, insects, hail), which is why people celebrate as large and heavy holiday, so in his honor carried large rites activities. In many parts of Macedonia early morning people go to church. After the service the priest baptizes water popularly known as Tripunska water. It is believed that it has healing powers and is free of all demons and poganstva. St. Trifon is celebrated as the day begins cutting the vineyard because it is known as the protector of the vineyards. On this day all growers from Bitola and the region that had vineyard went to visit the vineyard.

Day of Forgiveness Sunday (Prochkina Bella week Sirnitsa) - before you begin Lent has a week, which is called Sirna week, and it was a week before forgiveness. During Sirna Sunday should not eat meat and meat products, and only eat products from milk production, milk and cheese. At the time of Sirna Sunday young nevsti go to their parents with-law to prostate.

Forgiveness - the people still known as the Great forgiven or Shrovetide, belongs to the largest Christian holidays been held six weeks before Easter. Forgiveness (March 9) is an important day, which marks the beginning of Lent and the arrival celebration of Easter, which is one of the great orthodox holidays. Reconciliation grinded people who might be at odds on various things, such as someone his dangerous levels, stolen from the vineyards and the like. This holiday is performed many rituals such as forgiveness, amkanje ritual bonfires, rich meal, Sorcery of life, customs purification of fleas and other pests, etc .. It is believed that on this day and the sky and the earth

forgive because what on earth was wrong with the release of lightning, ice, heavy rain, etc. The tradition of reconciliation and forgiveness of God was given to soothe people. People soothe your forgiven each other. It was great and very important tradition of our overall population of Macedonia. In very calm, being bloody odds even went to church, bowed before the icons are dumped and one another changed and forgiven her for what was to be repeated. The forgiveness is placated relations family, among friends, in the presence of Nunki or alone. Reconcile with the daughter-in-law, husband to wife, father to son, the grandson, mother to daughter. The Shrovetide forgiven reconcile and girls refugees with their parents. During forgiven Shrovetide as strong rite was amkanjeto. The ordinance was old and FRAMEWORK health. After amkanjeto Gata are living. Burning fires in Polish villages and the village center Mariovo any or all neighborhoods if the village was great. The Forgiveness performed carnivals and variouspre dressing (making masks and Surat) of the region and Mariovo.

Amkanjeto³⁰any custom that is performed on Forgiveness. Amkanjeto a capture with teeth tied egg and sometimes pieces of halva. Is performed so that a boiled egg through threading needle thread that binds to urkata or sucking or ceiling beam of the house. The oldest (grandfather) holds the thread and pass in the mouth in children. They are not allowed to touch the hand, but with the mouth. In Mariovo when he FRAMEWORK that you said, "Am!" The host asked him: "What Amla?" And he replied: "Amkam health!" Then the second question would have replied: "Amkam thankfully!" while slightly older "Amkam for everyone to be happy!" and others will laugh aloud.

Along the first week after fasting is Todorova Saturday, commonly known as Todorica. To this day there are many beliefs. For Todorica boil carevka-corn. Maize should be made with oak and ash quality and nicely cleaned after ashes will boil a key. Then corn nicely washed and has a very nice flavor. Then corn mixed with boiled wheat. It is to havegood luck for both people and livestock in the household.

Before Easter customs. Most Easter custom red egg. Easter egg is the largest symbol of Christianity. There are more stories to introduce the practice of painting eggs and red, but they all lead in the same direction that is a continuation of the ancient pagan cult of life and the joy, represented by red. First painting three eggs with red designed:

³⁰FRAMEWORK - trying a little bite of something related to custom Forgiveness. Sliced lunch children tried to FRAMEWORK egg.

first to the Lord, which is called the Lord egg, the second and third host for the good and prosperity. Banca first egg is kept for a year and is believed to have magical powers. This egg is placed in front of the icon. Painting eggs done just before sunrise on Holy Thursday, three days before Easter-Sunday (Resurrection). Red Easter eggs associated with the cult of the sun, as a result of the performance of the egg as a symbol of the productive power, but the symbolism of the red color indicates the Sun, fire, health, commitment and a long and happy life. Easter egg is believed to have the power to expel the hail and the chanting of various diseases in humans, even in cattle. In Copts (Christians in Cairo and Alexandria), Easter eggs are placed in front of the temple, made of marble or other solid matter. They believe many in the magical power of the Easter egg.

Easter is one of the oldest and biggest Christian holiday, which is celebrated from the II century AD It is the day of Christ's resurrection. In celebration of Easter elements prevailed church as a memorial of Christ's death and resurrection. Has taken in the customs and the paganism of the new revival of nature. It celebrates the spring equinox, the first Sunday after the full moon appeared in the period from 22 March to 1 May Depending on Easter, which is variable spring holiday dates and change the following holidays: Todorica, Lazarica, Ascension and Duovden. As spring holidays are celebrated and: Letnik 40 martyrs Annunciation, which often coincide with Lent. On Easter³¹ people getting up early and wash nenachnatata image of water in which it is placed before the red colored eggs, basil and geranium. After seven weekly post firstgrease believer red egg.

Gjurgjovden³² a holiday that does not change the date of the celebration (May 6) and is not connected with the Easter celebrations. In St. George's eyes go right gather

³¹Easter is one of the oldest and biggest Christian holiday, which is celebrated from the II century AD Easter suffered numerous religious and folk customs. church service was organized on the occasion of Easter is one of the most important in the Christian calendar and the end of the 2nd century. In celebration of Easter elements prevailed church as a memorial of Christ's death and resurrection.

³²Gjurgjovdenki traditions - rituals related Gjurgjovden associated with the awakening of the nature of winter, when tactics revival of nature, when leaving the cold and come spring warm and pleasant days. The main rite of Gjurgjovden practices done in order to ensure the health of people and goods, for good vegetation, Fertility, blessing and happiness. Opposite Gjurgjovden not work, and rituals begin early in the morning of the day with harvesting herbs. Dressed in the latest clothes all come out of the village center, smiling, narrative. Of all pigeons appear boys and girls (crush) for presentation of its beauty, etc. significance. One of the most famous traditions of St. George's, involving youth is swinging and measurement. (In Polish Pelagonia villages called weave). To this effect, select a place grow older and fruit tree. Sway or swinging the girl (and boy) is generally a well known (even Christian). The branches (thicker) or beams tie ropes and swing (sway) girls, boys or children. And George, according to legend,

medicinal herbs, such as blackberry with two heads, a twig of willow, birch, bozd, lepkaec and other grasses. Lepkaecot them Sticks of girls to be Sticks boys to like. Collected from grasses night against St. George put the door or gate of the house. The next day as part of the tradition go on the field and gather grasses used for cure. Grasses are kept in clean places in pens. The first morning Gjurgjovden refuse lambs and sheep are separated bulucite sheep cooked sheep molznicite, and we jalovici sheep with lambs. Shepherds are joining at least two shepherds with their sheep buluci that can divide and molznicite especially Especially jalovicitite with lambs to be able to refuse. Allied shepherds until Mitrovden together graze sheep. Sheep grazing summer time overnight to suffer from diseases arising from the heat of the sun.

St. George's is praised with Gypsies, and the power, and the Greeks and the Roman Catholics, and Macedonians. Everyone is happy with this holiday. No such practices associated with another holiday apotromejska goal as the St. George's. It all makes for health, happiness, progress of the people. St. George's Day is a celebration of young girls and boys. This holiday has many similarities with Roman holiday Palilija (April 21) when the Romans Keitel goods and pond with green branches, and the god of shepherds still pales (like St. George's) his sacrifices. A similar celebration of St. George's god among Lithuanians (XVI century) who on 23 April his sacrifices of so-called god of spring, plants and greenery.

Holy Prophet Jeremiah (May 14) - a celebration of who performed rituals for protection from snakes. Dedicated on prophet Jeremiah who was born in Judea, in the VI century. According to biblical tradition taming snakes and crocodiles, because in our belief that people have a patron saint of vipers. In Bitola said if anything is drag a man will follow snakes. That day is not given anything from the house because it was thought that prosperity would have gone with them. Special tools are not given the processing of the land. The St. Jeremiah children gathered, banging a pot or cans sing: "Run, run poganijo, / That you Jeremiah, / the Holy Jeremiah Athanasia, / iron motto / you would substantially gut ...". The St. Jeremiah did not open any tools - knives, razor etc., Are working with a needle and thread, not combing to not call snakes. Avoided and field work except planting hemp. Also of St. Jeremiah make crepni. Crepnite incurred

killed the dragon. In Macedonian people have the belief that St. George is livestock, farm holiday. It is a holiday with a variety of customs (and pagan and Christian religion), a saint who opens the country, which plays the dew to be a hot summer and luxuriant corn. "

St. Jeremiah were very high quality and never fired. It was a gift from God, and when we did crepnite sang songs in honor of the holiday.

Duovden / Pentecost (Trinity³³5/23 May st.stil) - Christian holiday dedicated to the human soul³⁴ -- Big variable date and is always linked with the celebration of Easter. Falls on the tenth day after Ascension. Celebration dedicated to the descent of the Holy Spirit. It also called Pentecost. Pentecost is celebrated for three days, the first day of the church gather all believers and when reading the Gospel kneel Ocho stand erect, and for the time women do rims of grass that is around them. The second and third day still go to church, visit the graves, until this day in the field should be harvested barley, because it is believed that the winds begin to blow this holiday will shake the whole barley. On this day (when it appeared the Holy Spirit), the apostles began to speak in their native languages, a lot of numbers that people are picked up by the strong noise thought that these people speak incomprehensible because they are drunk. Other festivals that are celebrated in May-July: St. Ascension of Christ or Ascension, St. Cyril and Methodius of Thessalonica, Sv.mch.Talalej (St. Nicholas - summer), St.king Constantine and Queen Helena, Birth of St. John the Baptist-Ivanden, Saint Peter and Paul, St. Peter's and Council of 12 Apostoli- Pavlovdn. St. great martyr. Marina (popularly known as the fiery Maria)³⁵.

30 July. the other is named St. Marena, Morena, goddess that, due to its similarity to the name, in Slavic mythology is associated with death rites for calling the rain and the water cycle in nature, delivered through death and resurrection of the deity. South Slavic folklore dominate the economic character of the ritual connected with the saint.

³³Duovden / Pentecost (Trinity 5/23 May st.stil) - Christian holiday dedicated to the human soul - a large variable date always falls on the tenth day after Ascension. Pentecost is celebrated for three days, the first day of the church gather people and when reading the Gospel, everyone kneel down, and during that time women vijat rims of grass that is around them. On this day (when it appeared the Holy Spirit), the apostles began to speak in their native languages, a lot of numbers that people are picked up by the strong noise thought that these people speak incomprehensible because they are drunk. Then appeared the apostle Peter who collected people explained that those people are not drunk but are filled with the Holy Spirit that God sent to them. People speech after he began to be baptized and only at that point are named (received the Christian faith) about 3000 worshipers.

³⁴The term soul immaterial aspect or the base of a man united with the body during life and after death are separated; a appointed the human psyche. Slavs was known belief in the existence of the soul in man and animals. Early Jews had understanding that the soul and the body are the same, but later limited as special.

³⁵St. martyr Marina was born in Antioch and is the daughter of Father Idol pilgrim. 15 (others say 16 years) age more cruel torture and was severed head, about 270 g.h.e. Then were killed and 15,000 people who believed in Christ and accepted his faith. In memory of her suffering Orthodox St. Church celebrates 30/17 July, popularly known as Tierra Maria.

According to M. Cepenkov, St. Marena is equal to the people of God. In Mariovo has skazanija this saint that: "From my father I know god Perun and goddess Morena - people cars and goddess Marena takes people, it means to die." In this context the goddess accompanied the supreme god - Thunderer Perun and Give God the Giver of wealth, which could be interpreted as a state of equilibrium of human life that is in their power. According to folk tales she is the sister of St. Elijah embodiment of lightning, which means in the Christian cult is linked to the activity of the Thunderer. Fiery atalija Saint Mary's - punished.

St. Prophet Elijah, the prophet day is August 2 - Ilinden). The basic data for Elijah come from the Bible. He lived around 900 years. BC (more precisely born 816 BC) in place Tesvi in Palestine. According to the Bible St. Elias had prophetic gifts donated by God and known as one of the most ancient covenant prophets. Mentioned in the folk tradition because of its great prophetic works. According to folk beliefs St. Elijah was the successor to the god Perun, known as the god of thunder, the Lightning (lightning) time. He adduced by rain and it depended harvest. The people as a saint in heaven who makes fiery car causing a roar and rain. The car pulled four fiery horses which have arisen flames lightnings. It is believed that St. thunderstorm. Elijah chasing hell and kill the dragon that wants to destroy yields. According to folk beliefs Elijah dedicated people and became an ascetic for three sins of his murder, fornication and drunkenness. And against that he fought many. It shows that lived during Achilles, King of the Jews who had been immoral and many people used. Because St. Elijah prayed to God and punished by three years rained rain so that the country fired sources were over, goods and people poumrele of thirst. Then it fell sin and rained. St. Elias, according to the people, held the keys to heaven and managed some natural phenomena: a roar, lightning, rain, wind, etc. Is presented as a dynamic saint - quick, easy short-tempered, and lutach often scares people with lightning, thunder and rain. In some beliefs mentions that St. Elias is patron saint of the poor people, because it comes in contradiction with God. He punished those who tortured people (poor man) and warned him that all vrni for all sun world, it should not be exploited poor. It is said in the vernacular "He is pijo executioner, will come to St. Jacques. Elias "In folk tradition there are some beliefs about healing waters and cult stones that bear the name of St. Elijah. On those days in appropriate places, usually on Sunday, come ill people light

candles and leave offerings, hoping to heal. St. Elias is atalija saint - seeking his day 2. avgust / 20. juli. to celebrate. Otherwise you will be angry and will punish people by sending lightning, large rains and floods.

St. John the Baptist (Ivanden), celebrated five days before St. Peter's (July 7 – 24 July st. stil). This day is celebrated as one of the most important Orthodox holidays. The Ivanden morning go through the field and collect beautiful blossoming grasses - ivandenski flowers, which used as medicines for pochaduvanje of lessons. The Ivanden, residents of St. go the monastery "St. John the Baptist" Slepche and carry gifts for monastery.

St. Panteleimon (9 August or July 27 st. st.)³⁶ glory in the villages. This holiday precede holidays St. Anna and St. Five. Panteleimon The whole village awaits guests from across the evening glory. On the morning of St. Pantelejmon go to church, where there are obligatory pop, who sang solemn liturgy divine and believers listen with pleasure. The St. Panteleimon is known everywhere by that day gather storks and on that day they leave their winter habitat, somewhere far away where no winter, snow and cold.

St. Mary - (28/15 August - Great Mother and 21/8 Sept. Little Mary) mother of Jesus Christ. In the world of the people st. Mary is represented as an ordinary man who gets special proximity between it and the believers. A special place in the folk tradition of Macedonians to spread the cult of St. Mary takes belief for: healing power of St. Mary that comes through various miracles: 1. power etc. healing icons and second power etc. healing healing waters associated with her name. People believed that St. Mary is the patron of the nursing mother and helps women in childbirth. Also barren women believe in the strength and assistance of St. Virgin to get offspring. St. Mary appears as a protector of the City of Skopje, several hundred villages in Macedonia. It has in the past protected the monasteries and churches of attempts to convert them into mosques by the Turks. It also protected the Christian churches of attempted theft or skrenavenje. It is believed that the body of St. Mary was laid in the tomb of Gestimanskata garden and the

³⁶St. Martyr Panteleimon was very popular doctor who is closely studied the craft and free medical treatments to the poor, the disabled, especially Christians. He was popular among the people because znajnosta dobrodushnosta and treatment. Since power was persecuted for spreading Christianity. Born was Nikodimija, in Bithynia, in Asia Minor. A doctor by profession, is completely resorted to spreading Christianity. As a major spokesperson for spreading the word of God was captured, imprisoned and then tortured: Boating and burning through the body, then thrown into the pot with molten lead, which it has served heroically. Finally, on August 9 (July 27 by the old calendar) in 305 in Nikodimija, in Bethany in Asia Minor, the Roman Emperor Maximilian (known for their crimes and persecution of hrstijanite) ordered to be cut into pieces with a sword.

opening was placed a large stone. Respect for St. Mary is expressed by both the holiday and bright dates (birth and Assumption), established through the holidays: Annunciation (St. Annunciation), birth, introduction in St. Temple (famous people still under the name of the Holy Virgin) Mary belt, protection of trans. Mary, and more.

St. Great Martyr. Demetrius of Thessalonica (Demetrius) (8 XI / 26.X) cult of Demetrius is associated with the spread of Christianity. Most devices that Thessalonians and death appeared as their protector. St. Demetrius is known for its miraculous works most prominent because of its relics found in Thessaloniki in the church "St. Demetrius". According to legend, people imagine the St. Demetrius riding the white horse, armed and dressed all in gold. Thus he was represented as a warrior. Was born in Thessaloniki. St. Demetrius lived in the 3rd century AD. He was born in Thessaloniki and was the son of the mayor of this city. At that time, Thessaloniki and other cities around it were parts of the Roman Empire and they managed Emperor Maximilian, who was a pagan and cruelly persecuted Christians. After the death of his father St. Demetrius was named mayor of Thessaloniki and was ordered to be very strict and cruel, even killing them Christians. But he was a Christian. When the king learned that Demetrius was Christians and fought for spreading Christianity was closed. For a short time, on October 26, according to the old calendar (8November under the new) in 306 (according to other sources in 290 years) executed 27 years Treaty. Immediately after death, the Eastern Church canonized as a saint. St. Demetrios is the patron of the city of Bitola because he is dedicated and cathedral.

Other important holidays between November to December are: Sv.Kuzman and Damian St. John Chrysostom, the Presentation of the Theotokos. -Pure Virgin, St. University Wonderworker, Archbishop St. Nicholas. Miriklijski (Nicholas - winter) and Sv. Spyridon the Wonderworker.

2.5. Various customs of pagan character in rural environments Bitola

Babarskite customs - Babar in Bitola Bitola villages. In calendar customs (Christmas, raw, etc.). Babarskite Vasilica and syncretic traditions represented appear. During calendar celebrates been undergoing various animist performances, talked - with the blessing of the saint and reference to help improve the health of the fruit of peace.

All this was done followed by a game with special text, song, mime, by acting with masks, various transformations of skilled people who managed to do that they

know to bless and to communicate the wishes of the people and to the saint to God. Any more developed village makes babarska group. In Bitola babarski groups did gypsies and peasants who came from nearby villages. The performance made the Bitola village center which is located in the "Yeni neighborhood." In the City and surrounding villages represented Babar joyous and masked group with grotesque character clothing and zvonci klopotarci and tied the belt to create an uproar in the year gave representation to the people on the streets, village meetings squares, market places. In the group there must masquerading Fiddler (which was paid), usually played with bagpipes, Kemal, drum or flute. Walk down the street from one port to another, knock and sing songs.

Babarskata group is composed of: bridegroom, bride, Arab, farmer, shepherd, merchant, some wearing masks of animals and musicians and more. They go from house to house and each house (in the yard or at the gate) care to play dance. The group has two masked one in the bride and the other in-law. When you play a dance or song Sing bride (babarka) approaches the boss to hand kissed. Then he pulls out money and gives a tip, while others at that time called "Republic, Grandma, Czech Republic." They drain the resisting of the bride, the groom was obliged to resist, and pulls the trigger and the gun - old wooden sword or knife. "I have no one to save bear-leader not give money, because in that case plays weapons",. Game babarskata group visited the yard master continues with song and dance. Remained only in certain villages, but briefly, because people emigrated.

Victim - major religious rite of ancient pagan worship, with the disclaimer "this" sacrifice and dedication of "one" world. The basis of the word sacrifice in old Slavonic.

sh'r comes from the meaning "do, do these victims." Generally sacrificed everything was first-born, people, goods, plants, however, the ancient people sacrificial victim after meeting the request as part of the agreement with the god, and a ransom of salvation. The victim, as a sacrificial gift was offered at and ranked depending on the application and fulfilled promise. The ritual sacrifice was in slaughtering: roosters, chickens, and more: lambs, locks, even oxen. There used to sacrificing people, when the Slavic tribes was determined by the cube, which as a rule, was pulled from the Christians. The victim was always voluntary, not forced because sacrifice is perceived as an act that the victim evens with god and that honor should be earned.

2.6. Costumes of people, male and female, is almost identical for all Bitola and the environment. It is a costume that today use folklore named,, Polish or sweat Pelistersko or upper field or Mariovska costume. "National clothes, except to protect the human body from a variety of climatic conditions, and the decorations and other man had multiple meanings and messages.

Besides certain ritual - magical functions through clothing shows and territorial belonging, family situation, and mutual social relations of generations of different ages. The overall composition of the costume serves besides practical function and to meet the aesthetic understanding of its maker.

Women's clothing consists of formal and casual. Male costume is abandoned, not carrying around 70-80 years or more precisely it floated somewhere around 1930-1940 year. Women's costumes are worn until about 1960, or about 50 years.

The most impressive is his wedding folk costumes, which feature splendid parts, ornamented with various embroidery and decorative catkins and buds in white or red.

Because of the multiplicity and richness of embroidery and decorations wedding dress Mariovska weighed about 70 pounds. Wedding dress was the most beautiful and most lavish from among other shejovi who wore the chejzot. In forming their typical decorative features found reflection and ancient eras, such as the Byzantine, Ottoman and other influences. Above all costumes constitute an ethnicity or determined the belonging to a certain social community and environment.

All workings, while any hand, women made them herself. The application of traditional technical tools and technological procedures that alone it was prepared fibers (wool, flax, hemp, cotton). In the time between the two world wars when the textile industry products began to conquer the world, especially to 40 years. twentieth century in villages meet sewing machines, and specialized masters city tailors and dressmakers. Slowly beautiful Macedonian folk costume went in history.

Folk costumes representing ethnicity - determined the belonging to a social community, to ethnic or limit purposes, as long as were made by rural family home communities as handicrafts. Even in some conditions it was one of the important conditions for the marriage of a girl from a community (eg. Mariovo) with a boy from another community (eg. Bitola field) etc.

Here memories Takamoto and chejzovite.

So³⁷. Takamot a complete equipment (clothing, shoes and decorative parts) of the bride. Among the most important during the wedding ceremony, and takamot virginity of the bride³⁸. While checking virginity on their wedding night, takamot checked when the car loads by main (bridesmaid old brother in law). Takamot girls from Bitola region at all times was a handsome, rich, luxurious, symbolic, of course, depending on the economic power of parents. The most beautiful and the most lavish wedding is so filled with new and different shejovi³⁹. They were made by the bride or bought from her parents to find the house of her husband. Shejovite be bought by weight. Shejovite in nevestinskiot also common were: shirt, throat, cepalinja, complaints, rakushki, rakavchinja, mintanche, tresalinja, shagun, waist-belt opregach, suknik-feet -uta, fermele, kusale, Kurds, dolama, resachka, socks, calcium-dulben tulben, darkma, prcle etc. It is complemented by a multitude of silver and jewelry monisten: belt buckles, earrings (earrings), bracelets, chamberlains, needles, hooks, strings, necklaces, hats, reshminja, grips and more. It drifted ever such Takamoto is called old zamanski vremski or old, used until World War II, the Polish and Mariovo villages .. Takamot a member of the dowry - the dowry and wedding accessories⁴⁰. Takamot the Upper Polish and Polish-potpelisterskata ramnicharskata bride with small amendments to shejovi and items of clothing is almost the same. It consisted of: Chest (in some places be designated by the term cassette) and it took turns to not wrinkled lined: shirt, throat, cepalinja - complaints, rakushki, hand-vchinja, mintanche, tresalinja, shajak-shak, joked belt-belt-opregach pregach- skirt, feet-Uta, fermele-vermele, kusale, Kurds, dolama, resachka, socks, socks, dulben - tulben, darkma, kaftan-shkjepa, prcle, cakes, kocalinja. It all adds variety and monisten silver jewelry, belt buckles, earrings, bracelets, eunuchs, needles, hooks, chains of silver money (in the property of gold money), necklaces, hats, reshminja, Costa and others. The most important was the female shirt clothing and

³⁷So archaic word and denoted clothing, shoes and more. the bride and groom. It consisted of clothing (shejovi) for everyday use, for celebration - especially for the wedding and for work in the field. Shejovite be made or purchased by the bride from her parents and to find the house of her husband. Shejovite be bought by weight.

³⁸The composition of Takamoto, especially wedding dresses, material we deviate from their studies Nada Genevska, ethnologist, the Institute and Museum - Bitola and Valentin Soklevski. Sincere thanks to the authors wholeheartedly.

³⁹Shea is archaic and dialect word meaning types of clothing for summer and winter time for formal and casual occasion. In takamot to become even clothing and side effects (funerals and distressing situations). They shejovi were plainly made in black.

⁴⁰Dowry is a Turkish word and a property that carries the girl with her husband in marriage. Dowry may consist of real estate, from also from chejz - clothing, shoes and household items. Dowry is greater than takamot.

wedding najraskoshna. It was embroidered with crimson-alska color and therefore are changed as crimson-shirt alska, decorated with a variety of embroidery in different techniques. In former centuries shirts adorned with lace. Shirts bride wore a greater number and variety and all in color and shape, but to be accurate in making. Names were granted and decorative elements. I named: shirt vijulki with whirling, whirling shirt with krstoj etc.

Takamoto Pelagonia region, traditional costumes in Bitola flight. Bitola Pole ethno area covers a large area in which Brsjachkata ethnographic whole south is part of the Pelagonia valley and continues to Aegean Macedonia Following the Lerin Pole. In size and weight of the clothes, the female costume from Bitola Pole belongs to the most difficult, impressive costumes, richly decorated. Special importance is given to Gaza which obmotuval more times around the waist made of wool and very long. Image of Edessa were impressive and the juice that is worn on the head and wore only brides to be protected from evil forces to the birth of their first child. The same function is also given to bosom called "chultar".

The female costume consists of a shirt, shajak throat, belt, apron, stockings, darkma and jewelry, belt, rakushki (identical in form with parts potpelisterskata bride). In female costumes significant place occupies shirt exported chest, sleeves and hem. According to the color of embroidery technique of manufacture, size and ornamental composition were promulgated for the woman in question, whether it is girl, bride or wife. The Polish embroidery characteristic is their density, main color is red after he bore the name 'crimson' and represented the green and blue shirt while the lower part is decorated with beads.

The men's costume consisted of gashti shirt, belt, dzhamadan, socks and are made from cotton and wool. Depending on the circumstances, the costume is divided by a festive and casual, depending on the seasons of winter and summer, and there were differences by profession are involved and by the age of the holder. Impressive was after bringing obrus which gets tangled around the head and bosom "unechka".

National costume in Bitola Pole in late XIX century reached its highest development and had a number of components that made up, but gradually from the beginning of the XX century began to change in the middle of the XX century under the influence of the city completely abandoned.

People dress in Mariovo end of XVII and the first half of the twentieth century. These included the following sections, women's dresses, shirt, gushale, Leggings. soot. Sayaxche, apron, belt. vuta. guna. zivri. socks. pinci, while in Bitola Mariovo - shoes, Kotze, obrus, rakavchinja, switch, scarf, jewelry.

Men's costume was: ABA, shirt, gushale, calcium zivri, bechvi, shorts, trousers, belt, vutche, socks, Axle, prtenici, obvijala, pinci, dzhamadan, shajak, guna, sakma, Kozuv, hats and obrus.

Takamoto in podmoriiovskite villages were similar with Takamoto Mariovo of girls with small changes. Differed decorations embroidered with a multitude of techniques monisteni ojbinja, puljajki, water strings, pieces of shod,, tanelchinja and galonchinja. And in them is filled with embroidery motifs: vijulka, a whirling, cross, diamond, leaves, flowers and much more. other. Wealth and size Takamoto, primarily depended on socijanata position of the parents and family of the girl.

Traditional costumes in Moshtenskite villages on pograichniot belt R. Macedonia R. Greece. Moshtenskite villages occupy the southern part of the Pelagonia and bordering northern border of Greece. In this group belong four villages namely: Bac, Germijan, Zivojino and Sovich. The population of these villages is known or ethnic name Moshteni Moshtenci. National costume in Moshtenskite villages have major deviations from the neighboring villages belonging to the Under Mariovo villages, villages in Bitola Bitola Gorno Pole and villages. Differences in shaping and decorating certain clothes. National costume for its features is related to costume Lerinsko Pole in the embroidery decoration and intensity.

Women's clothing in moshtenskite villages consists of shirt, Kurds, throat, anterija, socks, resachka, vlasenik, apron, scarf and shoes. Especially important part in this costume is a shirt which is embroidered on the chest, the lower part of the shirt and sleeves. By the beginning of the XX century, the embroidery on the sleeves was the entire surface to eventually export only the bottom of the sleeve. The main feature of this embroidery technique is krvchina separating and recognizable compared to other costumes. Also koloritnosta is quite pronounced with bright and vivid colors, red, yellow, green.

The men's costume was made of white cotton cloth, in the summer. In winter clothes were made by The Clash. As part of the costume were represented, shorts, shirt,

vest, socks and hat. National costume in these villages was made for different periods of human life that determined the age, marital status, social economic status. From the middle of the XX century, folk costume in these villages are abandoned.

The most basic techniques and Polish moriovskata costumes were so-called "plowing", "written and" grabbed embroidery. "In the selected colors of embroidery dominate: alovata, vermilion-red, lipstick "gjuveznata" and yellow color. Decorative elements of the costume, the most common are in women's clothing.

Residents of Pelagonia represent the biggest prone to decorating his body and costume with various artifacts. Women wore: earrings (gold or silver), buckles, kjustezi, blade setting, various pins in bones gushnici with fine gold or silver money, rings and wedding rings (must be put at the wedding), pins around headscarf and tulbenite, beads, fringed the aprons and shirts, kjustezi, blade setting and more. Men wore gushnici, kjustezi, rings, decorative belts, decorative weapons, special daggers or knives with decorated handles, older canes. More recently wore sentry hung on gold chains. There are those who wore decorative weapons.

City Bitola bridal dress: two-part dress with long and wide coverage of shoes and dropped back, over white silk (and dress shirt or vest), cape, hat, shoes (white or red or silver), gloves to over elbows, diverse jewelry of gold and silver addition. the beautiful hairstyle arranged pearls cloak worn with a belt, silk, the same material with the dress. Hat or cap may be small, decorated with golden threads Srem.

Besides cultural and historical similarities and creative spirit of the people in shaping costumes contributed tradition and social conditions. Folk costumes are beset with splendor, with a variety of colors, patterns and ornaments. are grouped according to the purpose and function. Wedding dresses and zetovskata in all regions was most striking, the richest and most interesting.

The men's costume consists of number of garments: ABA - white thin woolen fabric, linen shirt with embroidered decorations, black dzhamadan The Clash, woven belt of dark red color, and resachka - outerwear black The Clash, long knee. Specificity of the costume of this region is the use of apron - unechka as part of the male costume (especially in lowland villages). Winter men's costume is all woolen shaek - formerly white, but the uprising in black. As part of the winter men nosika entrance: Mint, vest,

dzhamadan, bechvi decorated with black optoki. The legs are wearing woolen knitted socks and leather shoes (boots somewhere) and the chapter winter fur of lamb skin.



Figure 10. Nevestinaska buckle



Figure 11. Women's National Costume



Figure 12. wedding jewelry

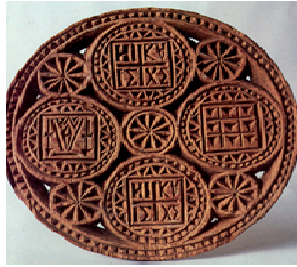


Figure 13. Proskurnik-mold, symbols

2.7. People toponymy and architecture

Toponymy and architecture in Macedonian villages is very lively, interesting and diverse. The most striking is the place names (toponyms) Following the rivers, mountains, villages (ojkonimijata) maalata (parts of villages), for example. Rookie Village neighborhood has called "Storks" which means that it is populated with new came that summer working in the fields, while in winter moved around Tampa in villages where came. Most neighborhoods have developed villages nominated Upper neighborhood, neighborhood or Lower according galabijata. Most villages have little upper, lower retail village meetings, water fountain, newcomers, Street (part of the village where the houses are lined up in a row, in the form of street etc.). A typical case by the number of neighborhoods is a village Gjavato 9 neighborhoods. According to etymology, place names that have been associated with important historical events (Samuel kingdom to Christianity (Crkvishte, Manastirec old church, tombs, graves unknown etc.), With some holy places (sanctuaries), the names of persons: Markov dol branded foot cannon, Dervis et al., in the event village (Nevestin dol Babin tooth - that looks like a tooth, hip - turn in the form of human hip, Kalina Hole - cave overgrown), Yarrow Fountain etc. Each villager has his explanation of toponymy, the origin of the village and everyone starts from a legend literally and persistently claiming that right. Most of the names of the mountains and villages, are derived from proper names with the help of extensions: Galichitsa (from Galle) Jablanica (from Jablan) Belasitza (from Bellas) Plachkovitsa (the old personal name sissy), bump (the baboon), Clear (the bistro), pears (pears), Bitola (Bitola) Dobrusevo (of prosperity) etc.

National hero or hero, according to tradition has similarities with the heroes of Greek mythology. Many historical figures of our national history and past, from oral tradition,

despite the legendary works of folk heroes attributed supernatural origin, a relationship with his demons. It was believed that some folk heroes are born of inter Zmaj the villa or Zmaj plain beautiful woman, with less regard to the man with the villa. Besides the birth of an unusual way were rooted from a house because they received courage, courage, boldness, immense strength, feature "them saber not cuttings, not bullet Dupini ..." can not be wounded, nor be destroyed - properties not possessed by the common man. Folk heroes often friends with fairies or they are sister and if wounded treat (King Mark, Sirma Duke, Jankula, Child dukadinche etc.). Folk heroes fight against all evil spirits and demons that folk fantasy presents the character of Black Arab, the Turks, the Byzantine, and for us and against Greek and Bulgarian who won our people. In Macedonian toponymy has toponyms speaking for heros feats: "Marko's foot", "Markova foot", "Devojkina grave" and so on. In people believed that heroic grave cure any disease and it restores power to those asked.

Settlements and rural architecture. Most numerous were the Macedonians in rural areas, but in the city lived Turks and other nationalities. After XVIII century Macedonians began to enter the city. The village had chiflick character. I built villages along rivers, around the tower (if any farm village) or at the foot of the mountains. Later, in the XIX century, emerging and villages with an open disposition, in which the houses are placed in a row. In larger villages houses in a row, Nasredin an empty area called the village center, and nearby was a church cemetery. From studies of the type of villages has come to a general conclusion that rural areas compared to urban, are primitive and are a direct expression and reflection of the business, economic and other circumstances of the former inhabitants. Bitola villages, mainly of compact typeneighborhoods⁴¹the rigid structure of most houses and other ancillary buildings (barn, pond, barn, barns, oven, etc.) built of stone, with wooden pojaci. In certain villages and feels medieval structure - with characteristic irregular networks - curved streets, then chikmaci (impasses) somewhere too tight, barely go cart, elsewhere too wide (of course how did allow configuration land. In most villages streets leading to inflammatory means that a rule should be Nasredin. Among village usually been cultivated with fountains, springs and

⁴¹The exception is the village which according Gjavato configuration land-hilly terrain is stretched to a length of three kilometers and rasktkano in nine neighborhoods (Pejcinova, SAVE, Kiprovo or melted, Brajchova, Mitrova Dumova, Gjumisheva, Madzharova and Mitranov or Gulabova). Under this settlement is in the group of type specific neighborhood villages.

beyond vacancy. Around him was based church, school building and if the settlement was higher and farm house, built after the Second World War. All homes, no matter where they were built, are of the same type - a large hall, double-decked, lower self-interested spaces for shops, while the upper offices, stemservice or local communities. In some villages, homes were used for accommodation the school. However, in parallel with the decrease the number of residents' homes were left and left the ravages of time. Most of them in the villages are not in use and have become a monument of the socialist time. Also, schools are dilapidated, because they are out of school for students in the village will young generations. According to the position of the villages are separated two groups of villages:

1) villages of heights, whose homes and others. facilities are located on the sides of valleys in hilly terrain slightly leveled surfaces whose height reaches up to 1000 m. altitude .;

2) properties in the valleys, at the bottom of the valleys and plains. Although houses are built according to the wishes and possibilities, however villages of compact type, usually tchifflick type, in order to occupy a larger area of fertile land. Their fields outside the village, and not around the house. Lately make houses with spacious yards, with ancillary accommodation of agricultural machinery: tractors vrshalici, sejalki, combines etc. Compulsory and garage to accommodate a car or truck.

In some villages are kept begovskite towers up to 50 years. of XX century. Were high, built of two, some three floors, with pushkarnici four sides and surrounding protective facilities. Each house had its own backyard, and besides the threshing floor in a circle arranged: aur, barn, pigsty, Tits, threshing floor and the environment in the yard somewhere, anywhere as well. Those raising bees built special place in the yard or around the house, called uljarnik. The houses were built (in the field with brick and covered with 'rzhanica while in mountainous areas with stone and covered with stone slabs). In Mariovo most houses are built with stone and survive the time. Each house had a room and one or two rooms, depending on the quantity of residents and social position. Later, in the XIX century. in plain and hilly villages are built etc. open houses - houses Chardaklija with ground and first floor. Was built so-called fraternal houses in which they live more families - two, three more brothers. Depending on the number of family houses were built on the ground floor, one even on two floors. In the not suit the

height, but are made houses stamping of upgrading, glued the old house was new. Fraternal houses are partitioned as were brothers and each comes from its input. But have a common room, called the guests to gather guests at the house of glory. Open hearth has been preserved in some villages half of the XX century. Proved more practical fireplaces along the wall that had high chimney. Fireplaces forever burned and a symbol of life and survival of the family. Some hadkettle and that cooked (baked) brandy. In hilly and mountainous villages built mills to rapid water currents.

Building houses. In ancient times the building of houses, huts were exclusively of wood and straw. Later houses were built of stone, wood, straw, stone, etc., And formed villages, according to the geographical and climatic conditions. A number of villages disappeared due to lack of living conditions, mistreatment and frequent attacks. Because the houses were enclosed by high walls, windows protected by iron bars, the country where the expected attacks were made even and arms. The small door, which was secret and serve evil hour flight family. The general conclusion that the house was in harmony with nature, with the look, the vegetation of the area. Polish companies have large yards to accommodate straw copy and hay in the haystack. Mountain houses are kept sheep in a pen any close to the house. pens were made of rods, plastered with mud or dung of cattle. Villages that had production of corn made special baskets. These corn kept to dry. Barns built Polish villages had grain. The villages were near the rivers with fast flows, despite mills and had valavici In Bitola villages were no valavici except Bitola Mariovo is mentioned a small valavica shaped whirlpool. But the houses were a special reflection and expression of the assets of the family, the knowledge and skills to build nice, be adjusted not only to keep the family in zlochas, cold, excessive heat, be pleasant stay, to odgleduvaat young generations and eventually the man in years gone to spend the last period of life. There is no mention in the villages issuing house rented, but to keep a building to those who emigrated or left in the city. Houses dzidale certain masters, ie residents of certain villages. In Macedonia special masters - masons were residents of Galichnik villages and countryside Drimkol Smilevo. Later started to appear in the graditeiteli groups are founded and from other places, led by just a master who was a scientist in his former master. Then known builders were Mariovo and masons. According to the shape and type of construction could recognize and master that city. The type of buildings depended first on the economic power of the owner, of

course with respect for tradition and the material that was available for constructing and coverage. Usually buildings in mountain areas were built of stone with wood, while the lowland villages of brick (unbaked brick). Roofs, first, in the mountainous areas, until the First World War were of stone, and later French geramidi called Solunka because they were supplied by Thessaloniki.

Villages of compact type in Bitola is almost 95% and still continues to exploit any space. Walls are built of stone plate reinforced with water flat wooden beams. But also can be with the "brick" After the First World War began to use cement, and it was procured and sand from nearby rivers. Usually the villages came sellers of lime. Bleaching walls was used lime, which is easily taught to extinguish and used. Usually the walls of the rooms (chambers) are painted before Easter or another glory to show the guests. Kiln they themselves did, while becomes white participated and women. Later there were masters who painted and decorated walls. Typical was the tread molding,, linen and becomes white with rollers. Many important that the building of the house. Century man was used to build a beautiful house for the family. Migrant workers 20-30 years earning just build a house. Houses of Bitola villages, mainly with bonduchna construction. Especially built houses with a wide porch, front open porch with round house on the first floor. Houses built on the floor that could be entered and dated (got down) with external stairs (usually very steep) with porch or popularly called loggia throughout construction. Balconies served for drying tobacco, peppers, wheat - white popcorn, various grasses and certainly laundered clothes. Verandas were usually asked from the eastern side South. The internal layout of the rooms was simple - be entered in a salon of which left and right are passed in the rooms. When was the house of the loggia could to enter into each room individually. The houses were built before the First World War, the stone was so strong that saved some nowadays. The walls are usually built of 60-80 cm thickness. Stone blocks are arranged smoothly and is linked, first, with mud mixed with straw or chaff. Because making mud left and occupation - apprentice to master called calcium. The buildings affected by the tradition and property owner. There were some who did house a year to the first floor, while the other year lifted another floor. Such masonry houses more than two floors with balconies and today are found in sub-Pelistersko villages - Tsapari, Malovista, Roti, Gjavato, Dihovo, Brusnik Lavci beech, Krstoar, Velusina Dragos and others.

Reservation of the house with the yard, the threshing floor and the other buildings are done, first hedge, then a stone fence. It was a certainty for the host, and the family, and the goods which were part of the wealth of the family. The divisions are erected new houses next to each other and thus sozdovala whole neighborhoods of single family (Stojkovci, Cvetkovci, Angelevci, Pilevci, Pavlevci, Gashevci, Chavdarovci, Popovtsi, Machkovtsi, Belaites etc.). New immigrants built houses at the end of the village or repaired house that was bought by another family. Rarely happened to sell a house in the village. Was called that seems not to have sex and prosperity family. Taps and sources a special ornament and the need to supply water to disperse goods for cleaning the center of the village and others. needs. Around the fountain or spring, usually female world, gathered and exchanged opinions .. From 30 years. the XX century began to open in larger villages and shops with colonial goods - salt, sugar, kerosene, oil, etc. Also they performed stores and purchase of leather and other products. In almost all the villages around the houses has buildings of economic character. It should be stressed wealthy families must have uljarnici in yards.

The church took care specifically named person pitrop or sexton. Monasteries were also heard from the monastery people, usually by monks, hermits, nuns and other ministries. Usually churches were built near the village, the small hill, with space for graves. Church, the bell tower and around the graves and, in some villages built around to be clean, to not enter goods or crooks gangs.

Heavy ground floor and easy, excavated arrows rhythm of windows, high chimneys, various sized stones that were built, and auxiliary rooms attached - ovens, barns, with soishta for fruits and miscellaneous Mixed baskets - it was a wonderful composition bringing the security and warmth of the residents. Each village had its own patron saint who has erected a temple. Several villages closer near the springs, fountains, rivers or lakes built monasteries. The monastery were part of some villages. Many monasteries in Pelagonia and general in Bitolacome of former times. They had cell schools, hospices where they were collected homeless, disabled, Alipa in mind, and orphans and others. unprotected Christian world.

The houses that are now in use were built after the Second World War (1945). All of the ground floor and a floor with the same layout of the premises.

2.8. National decorative arts

National decorative arts in the Macedonian peasant, develops at a very high level. I watch all kinds of art products related to national essence, embroidery, fabric, wood carving, pottery, jewelry. National embroidery occurs solely as a decorative element on the costumes, especially rural and without a bit of the whole of Macedonia. In embroidery, among Slavic traces Most significant is the reflection of the Byzantine textile decoration. The Turkish influence is reflected particularly in color. Macedonian embroidery is usually colorful. In their color red dominates with its tonal register. Typical is strictly geometric expression. It Vezelay female shirts, shoe, opregachi even socks. In men's clothing Vezelay: shirts, socks and dzhamadani. Fabrics also a need for household and knowledge expression and art. For use on carpets in Macedonia is mentioned in the XVI century.

Carving an old Macedonian tradition, which, despite regular crop production and farming, many villagers have dealt with carving. In Moriovo Particularly notable shepherds with beautiful carvings. Was beginning to woodcut pole vault - krluzite and ended with threaded text, doors, furniture, and some of the ceilings.

Processing of stone villages was hard work. But in every village had more developed processors gravestones, the fountains, the threshold of stone, and there were marble. In the beginning of the XX century, especially after World War II, the construction of houses was with them plastering and decorative arrangement of external walls, facades and interior walls were painted with various patterns, textile and rollers.

Housewives shaped artistic ritual bread with Mottle with braiding the dough with a pastry folding etc. Doing a lot of beautiful cookies for Christmas and other holidays.



Figure 14. Traditional dishes and Macedonian thread

2.9. Folk literature, music, dances and dances in Bitola

In medieval Macedonian nation falls under feudal first Byzantine, slavery society which plays deep roots in their consciousness divides humanity into two opposing sides class: enslaved and oppressors. Everything was terrible, rude, inhuman are featured in Byzantium (Byzantine - bad, inhuman), and later falling under Ottoman rule are poor compare with ethnic name Turk (not Turceni - do not be a fool not to force so much) later not Madzari are (Magyar - derisively named villager by bitolchani). It affected the Macedonian oral literature - songs, stories, in short wise thoughts. Macedonian oral literature of human civilization, was and remained a follower and a reflection of the human spirit, his vision of life, opinion, for display and epic storytelling, morality and customs, joy and grief, etc.

Monastir folk literature, as an inseparable part of the literature, with some songs, stories, dances and dances, an originality and uniqueness. Generally speaking the spiritual and material culture of Bitola and the region, together or separately, with its diverse rituals with original folk and composed new songs (in particular their diversity), ethics (legends, stories, tales, stories, anecdotes) with short forms genres (proverbs, riddles, brzoz-bork, rhymes etc.), with handicrafts (wood, clay, stone, etc.), with diverse and splendid costumes, domestic utensils, and even different weapons, the folk musical instruments of various types, architecture represent great cultural wealth. Every house,

every household all carefully guarded their thanks to their superior, the head of the family, named as host, boss or owner and the other members in the family.

The folklore in the Macedonian people is created on the basis of the Macedonian lasting experiential existence. However, various impurities and foreign borrowings are accepted have adapted and appropriated in some way in all folk genres. It had a number of genres, including stories, legends and more. People in the Macedonian folklore most directly derives from rural lifestyle of the Macedonians in the past, provided the patriarchal basis, with strict adherence to the folk tradition and customs in terms of naturalization and agricultural management. The presence of a distinctively rural ideology is the most important feature of the Macedonian folklore, especially folk prose. In collected and printed thousands of songs and stories, ten thousand proverbs, riddles and other short genres. Published and thousands melografirani songs.

Bitola Bitola area folk songs. Folk songs - lyrics orchestrated by heart rate, and melody - echoes the soul Macedonian represent an integral segment of pesnopoljna tradition of Bitola Bitola. Not crazy Bitola epithet most sung city. The tracks dedicated to Bitola area dominated songs that are opejani: Main Street Cafe Tumbe, Yeni neighborhoods, in Chekutka, Pelister Catilia, Bitola prison Bitola beautiful girls, many markets, Bitola cobblestones, narrow lanes, pajtondzhiite, pubs, Bekriite fresh beer a prank, love and grief for the lost that "cup tears fills"

Bitola Bitola and rural areas are rich with original songs, music, dances and dances characteristic for this region. Bitola Bitola villages sung in many Macedonian folk songs. Bitola is among the rarely praised city in Macedonia and the Balkans. It is thought to have published more than 250 songs and melodies and perhaps even more so and unpublished that mention the name of Bitola. The songs, which ispraised Bitola, dedicated to the life,

tradition and development of the city and represented an history - Notebook events. They enchants beauty of the city and its local position, its citizens with beautiful urban culture, the tradition in music, everyday life filled with love, friendship, with beautiful images of the city tavern life, the wonderful beauty of the city as well as the sense of urban life and communication, clothing, etc. for singing songs. All those songs, according to the motive of the group: Songs in which sung old-town life and songs Revolva-Rian past.

Under the theme songs dedicated to Bitola, can be grouped into three thematic groups: urban songs, songs associated with the revolutionary past - banditry, The Committee Ilinden period and the third group make songs dedicated to the revolutionary guerrilla movement. Classification and grouping of songs is difficult because many motives they are intertwined.

Most fund Bitola traditional folk songs with character, with evergrinska feature. They feel virility and nostalgia with theme praised city life. The tracks of Bitola is mostly praised location of Bitola and beauty, diligence, znajnosta of Bitola craftsmen senses to guide and European trade guilds, honesty and chastity of its inhabitants, the sense of cultural, modern and contemporary evropsaki life. Dominate those songs that represent the city as a city, as a city under most urban life and trade flat Thessaloniki and Istanbul, its magnificent beauty, its position as the most important crossroads of the Balkans, the rich culture and modern life ("Bitola, Gene grandmother, Bitola there is life live there eat and drink ...") assorted crafts and numerous trade links with the most important trade centers in the Balkans and Europe. Praise beauty of Bitola girls ("... Everywhere I went, I came back Bitola, / Bitola girls I have not found ...!); Sung is also beautiful young life ("... At least bachelor Mom, many walking, through that town Bitola / Bitola girls, Mom wanted ...!). Bitola is praised as very dear city that gives a nice impression on every visitor and guest and those visiting for the first time and those who spend their lives in it, which is that this verse menu to put the first song lyrics "... Bitola - May nature / Bitola - Eden ... "

The tracks with revolutionary themes from before and during the Ilinden Uprising. Bitola is OPAN Duke George Sougarev Alexander Turundžev, Lerin leader. For George Sougarev are sung 6 songs that glorify his heroism, his heroic struggle and betrayal related disasters are his monastery in the village. Paralovo. For Alexander Turundžev is sung a song which enchants its Suspension At the market, in which sadness and pain of people hanging on 16-year-old Duke represent not over it in song.

The third group consists of songs that related to unequal struggle of Bitola partisans and partisan. In about 35 partisan songs of which 30 are in combat theme, while 5 is the lyric-epic character. Among the most famous of these are the songs I'm very glad and cheerful young partisan to get up, and the song There le mother near Vitol

and others. Songs with themes of life in Bitola and it continues to write and sing to any of the people (folk singers and music bands and ensembles), as well as poets.

Among the famous songs of Bitola and those with child themes ("Come, my son, come / Bitola city! / You're my sleeping my Maric!"). With special piety is sung types of crafts of Bitola - "all simidari all bukovchani - all piperkari ... all bukovchani / all chereshnicharki / all lavchanki / all karadutchanki" etc. Folk singers do not forget to EMO beauty of Petrus, the Bairka the Petrici beautiful, beautiful girl Gian so jenimalkite

The songs dedicated to Bitola, mainly sing city with real trade-craft, banking and more. kind of development that is different from the then Thessaloniki and Istanbul; 2. illustration of the beautiful and rich city life ("Bitola, GrandmaBitola, there is life lived / live there life, there is eat and drink ... ". Besides the beauty of the city and to glorify the beauty of Bitola girls ("Everywhere I went, I came back Bitola, / Bitola girls I have not found ...!). Life in Bitola was interesting and incomparable beauty of life from other cities ("..At least are single, mom, nashetav, through that town Bitola / Bitola girls, Mom naljubiv)

In recent times there pretty composed songs dedicated to contemporary living in Bitola. The multimedia project published 14 new songs, which through rhythm, words and tune Bitola authors⁴². Songs from Mariovo villages of ritual (funeral, Vasilica) and erotic character have special significance for the Macedonian folk poetry. The oldest of them carols, Christmas-related ritual. Christmas holiday was connected with the beginning of the year in the ancient Romans, and worshiped and Slavs still the old country, and is associated with the pagan religion, because it is alien to the Christian faith. They are still enrolled in the VI century by the Byzantine historian Procopius. Erotic songs recorded in Bitola Mariovo in Polish villages, sung in a time of great rejoicing, even as orovodni and fast songs, followed by applause. In villages Dobrusevo, Dobromiri, novices mound in Kukurečani and the whole area around the river Semnica songs with erotic themes sung during celebrations and weddings during the revelry and late hours in order to avoid the presence of young children.

⁴²Bitola, 2005, one day in Bitola: multimedia project - Bitola (Author: Valentin Soklevski, composed by Miodrag unexpected interpreted from Bitola singers and singers. Songbook, supported by SD-plate ends with the lyrics: "One day in Bitola wealth / life in Bitola is paradise / Bitola sing, / Bitola with pride "

Lyrical folk songs from Bitola field are motivated by semejsniot and labor life. Prominent among these are: urge me mother (girl asks her mother to men old APO), Dzhilip The disciples sowed (and gilavi throw ... especially rare and interesting name Dzhilip) Rada Porto sat (a ballad the girl who first heard that the boy was killed Pelister) Poplenil poplenil Moscow (Moscow is an interesting name, but more interesting is the motive - Christian grabs Turkish woman that Ottoman slavery), me calling me Mom (boasted son mother that is some iron - most probably be responsible of 19 villages), mori girl Grkinko (it opeva wealth Grkinka the girl who was very rich). Especially interesting are the love songs sung to the same weddings, etc. at the village center. Among the more famous songs: Only girl changed, Sea crazy zulumdzhija God to fight it Donka blond, young Catherine flat dvorje sweeping, painful lies crazy going to die, you Pooley me, I Pooley you, Kinisav added to guests, flies high Grey falcon and others. Polish villages have songs directly related to work, such as. Song of plowing go and beg God / ... plow to break back to back / back to back Rada to see / do not even saw three days sick beds ... "Macedonian folk song"⁴³ was even a companion of all human events. The social and historical conditions directly affect the lives and work of the Macedonian people. Forced to live in Macedonian villages completely closed and cut off from the cultural world, he had to keep the basic features of its Slavic origin, language, customs, religion, folklore (the song, story, dance, music). In the maintenance and protection of national interests most major role played patriarchal cooperative, then galabijata. Lyrical songs, primarily works the peasantry. In them, are ispejani feelings and aspirations, beliefs and notions of life and psychology of the peasant. There were songs etc. universal national character, but also local, so that each end had special songs, special way of singing.

Mariovski called (vikoechki) songs - spring or gjurgjovdenski songs sung loudly, so that the whole valley of devojkinite trembling voice. Vikoechki called or called because the songs mentioned names of girls, they are singing happy songs of spring .. the Mariovo villages grouped the wedding, fairy, spring (called), the sweated,

⁴³Macedonian song is vocally creative art of small form. The word song in a broader sense means short composition for chorus and capela or accompanied by piano or violin or any other instrument or ensemble music, specifically music, and songs for voice, unaccompanied instrumental performance. The term track marks or folk music creation tvorevina, as well as forms of contemporary and popular music. It can have a global character (lyrical, satirical humor, epic, epic, lyric, children, ritual, dance, etc.), But with a spiritual nature (folk art and hymns).

sheep, emigration, love (most) of Aramisko, komitski, kindled and romances. Mariovcite (especially Mariovkite) were pesnopoiki, with a beautiful voice and a gift for music and singing with special patience, responsive and generous, who knew and managed to sing songs, tell different stories, riddles, to perform acetyl and customs and sayings, tongue twisters, with one thought to say know to tell the events of his life and work.

In Macedonian folk songs, stories, and committed skazanija created a special beauty, rhythmic, tenderness and elegance, with pride, with swing, strength, warmth is praised, described and narrated struggling slave life of man. They and many other distinctive features reflect the creative spirit expressed in synthetic mosaic character of the Macedonian people who created beautiful legends and preserved from oblivion.

Music features of folk song. In Macedonian vocal tradition, there are several styles of singing. The most common and most distinctive styles are those that use the expression:

- 1) izvichno, and vikachki
- 2) aloud, glasoechki.

Glass containing songs style aloud. "To call the people said, you start to sing." In people sing unanimously (monophonic), two voices (polyphony). Generally in the villages of Pelagonia sung collectively. I sing and older and newer songs, except that the newer melodic significantly more developed and diverse. The newer songs have many shapes and parts. There etc. distinction songs of urban and rural. Singing is inherent in all poetic forms and in all ages. Humming man went to war, he went to their deaths singing he rejoiced, came into the marriage ritual singing and free - world. Peel and when wanted and when he was forced. The human head by the way it creates a voice belongs to the so-called wind instruments - singing with the exhale. Aerial power throat singer creates vibration of vocal cords, lips and teeth and helps in the formation of the desired voice. Male voices are deeper than the female voice. Singing is one of the oldest forms of music. Over time singing experienced changes and improvement. It was under the direct influence of rhythm and emphasis on different types of language among the peoples and the different views on the role and importance of Pause reprint words. Today there are numerous vocal aesthetics such. nasal singing in the Middle East or stingy or jacks (vikoechki) way of singing. Squeeze the way there and the Macedonian

people, but less frequently, while the Chinese and Japanese people is a regular occurrence. The first kind is clearly expressive melodic element in silabichkiot spoken element.

Macedonian folk dances and dances that are played in Bitola and the region. Dance is one of the most important segments of folklore as preserved to modern life and that tends to perfection. Plowed representing motive among all nations for further creation in all areas of art distinguished by psychological content, form, style, character, technique merger of business, in circumstances that are performed, the place and the dancers. After the content is grouped: components of customs (weddings, holidays etc.), The remains of former magical and mystical purposes, religious, bound directly for special occasions, seasons, farming, the seasons for different occasions in life ; by its nature, peace, entertainment, fine, strong, fast, flight,sharp, strictly rigid, etc .; diversification by forms: holding the hand to shoulder belt, round in circles or lines, or one after the other, mixed, only male or only female dances, according props that are used: sickles, Bard, with swords, etc. . Places where unfold: yard before church, village meetings, the hall, the intersections, squares and more. The main motives: family celebrations (mostly weddings), the national holiday or Christian character, a celebration of some importance⁴⁴.People play, motivated by himself, and it is a reference to the many stories and proverbs: Money giving, dance game, or Move, old dance, to gather the village and others. The game, like many other similar ritual actions seek to establish order in the middle where performed, and because it is a transitional phenomenon of nature to culture.

Folk dances and moni- tradition in Bitola Bitola. The folk dance is very important and interesting for their diversity of choreographic elements and metro-rhythmic structures. Macedonian dances significantly different from the folk dances of other Balkan nations of the wealth and diversity of expression in koreografstvoto.

⁴⁴In the Macedonian people are common terms dances and dancing, playing and dancing. Macedonian dance can be open or closed, but in both cases the use of concentric circles, which closed occur during actual dance, while overt moves in circular paths. Performed in a circular and semi-circular shape, while the other has recently choreographed performances: dissolute dance type of reciprocating grate, surface, complex, variable and combined dance. Top main Macedonian dances and dance can be divided into heavy and light (fast) dances. Heavy dances and dances begin quite easily, how to imitate the remains of former ritualistic movements. Speed, then, imperceptibly (unnoticeable) begins to grow in a moment turns into an explosive swing, the most active of all dancers and ends as in paroxysms when dancers are exhausted by fatigue and exhaustion. They expressed militancy, courage, valor, heroism - they represent the silent epic from distant past.

Plowed in this area is characterized by epic elements, complexity in the metro-rhythmic structures melodies that accompany the typical sharp rhythm (eg. Aramisko, Komitskoto Beranche male dance, dance Reservoir, Cancer, Women's baptism, etc.). . Many successful play and fast dances (deer girl, bridal, etc.) And dances from other places, and recently created and newly-composed. Apart from a few exceptions, all the heavy plow and intended for male dancers. Among the most famous are Heavy, Aramiskoto, Old Tikvesh .. Berancheto play the old Nizami (horsemen) who with the help of rituals (with soaring sabers and izvikuvanje) to demonstrate their courage. Chifte dinghies play with the sabers and swords. Komitskoto dance is a display of militancy and ginenje freedom of his people. Some of them are conducted, while others without music, using the rhythm of drums, or noise with the movements of the legs.

Bitola folk dances are filled with style elegance, with the correct rhythm, elegance, while some even with fervor, with kneeling, climbing drum, several times turning around etc. Bitola dances and dances are separated urban and rural (rural) dances. City folk dances play with calmer spirit, with easy step, constructive speed, accompanied by song and music by contemporary instruments. Even at the time of kozulstvoto (second half of the XIX century, when Bitola come dance masters, when it began to open schools in French, Greek, Bulgarian, noticeably influenced by the folk song, story, dance and folk dance and music in the city. in wealthier houses are dancing to the sounds of piano and violin. Come and waltzes. Most traders, bankers and government sluzhbenivi - bathtub, police chiefs, and even the police. in contrast, in Maale (as Jeni neighborhood) where the poor lived Christian population and any directly guard segbanite (sejmens)⁴⁵and where there were organized revolutionary resistance, where lived very poor, but knew and managed to be happy, have a direct connection with residents of the nearby and distant and Bitola villages (already started to migrate Christians in Bitola) and they cherished folk dance of Macedonian origin, with instruments - bagpipes and flutes. So part of Bitola and Bitola villages were created (or cherished old) dances with immense artistic and cultural activity. At each end there were characteristic dances. For eg. in Mariovo played Old Shoulder, Women, limp, tiny-tiny, etc .; Pelagonia region: Poljana, Radoborska, walking, Bac Dzhongurica Elena girl and others. After World War II, during the Serbian colonization (the migration of

⁴⁵Sejmens / segbani were special army task to keep law and order and security in a given territory. They were a kind of gendarmes, cruel, ruthless towards people.

Serbs) occur and Serbian dances, which in a way is adjusted and adapted and play. Villages despite Greek border have rich folklore, which feels and Greek influences. Especially in these villages play: Germijanče, Kalamatija, double etc. From generations to learn Serbian schools igraat and Serbian dances and dances. Villages along the Baba Mountain play: Buvchansko, Pajduska, little German, Beranche. In the area Gjavatkol (Capari Pole) play folk dances: Patriot, Gornoselsko, hand, hard shoulder, Kumitsko, Aramisko, Lastojchko, Kavadarče etc. In the villages of Demir Hisar, despite that region (Lopatica, Crneec, Svinjishte, Metimir etc.) Are played folk dances: Beda, Demir Hisar, deer girl, Stine-gras, Demir Hisar girls, balcony came down, Way I mown hay, and etc. In the villages of Mogilskiot finally played: Berancheto, Heavy Shoulder and dance during the Serbian occupation played famous Serbian dances. In Bitola, lived in neighborhoods where Macedonians and in nearby villages, are played Chifte dinghies, Bangalore dinghies, Reservoir, Canakkale, chicken Vasilic, hose apple Stambolski Duffy, Wallachia, Sarakachansko etc. I played and Vlach and Greek dances. Play and tiny dancing as fast play, with tiny steps in shouting "Iiih!" "Wow ha-ha, Iha-ha-ha!"

Plowed and moni- tradition in Bitola Bitola cherished special cultural associations and unions, the musical ensembles. In the town of Bitola are renowned ensembles: CAS Ilinden CAS Gotse Delchev, Dame Gruev CAS, Alexander Turundžev, Brothers Brothers (nursing Vlach folklore), Bitola, ornaments, and more.

Plowed in Macedonia (Bitola) are accompanied by instruments and songs. Since most instruments in use were: gajdite, pipes, flute and drums. More recently, clarinet, guitar, violin, drums, mandolin, tambourines and others.

Folk stories (fiction) narrated and nurtured in Bitola and the region are numerous. On the whole they are close and similar to the stories of other South Slavic peoples. That similarity is most present in the legends and traditions. Besides common with other nations, Macedonian stories have their own specificity. They emphasized severity class, tend to freedom of enslaved people. Boosted is opposing Macedonian Turks, Greeks, Albanians, with power, with nearly all of them, especially the Turks, were negative and nadmudruvani. Typical in this release are anecdotes, especially those in which national itrec Clever Peter, opposed the Nasredin Hoca in all parts (mostly Moriovo) is dominant in shegobijstvoto. Interesting stories they have written and

Kuzman Shapkarev and Marko Cepenkov numerous collectors of Macedonian folklore from Bitola Bitola. In Bitola folk art has dominated the stories and legends, anecdotes, jokes and Cracking genre forms that are so interesting and interesting.

Particularly interesting and Bitola Bitola gragjanec, which is used in everyday communication is lakrdijata, usually in everyday communication in the bar, restaurant or walking in the park. Actually lakrdijata is empty words, joke, story, conversation; tasteless joke, empty words; ridicule; kind of comedy without any literary value, the lower order in which many things are equated with farce, with crude jokes and obscene content; i.e. Comedy of lower order in which many features are identified with the farce. light comedy without literary value that aims to laugh, sham. There is no concern for any choice of motive and characters and started with the fun and ridicule. Lakrdija - small and short stage work in which a topic is displayed free and jocular tone without any consideration and respect. Lakrdija is released and uncontrolled fun and mockery is not taking care of our language, nor the relationships of the characters. In addition, contains many allusions bold and indecent expressions (unexpected twists, puns, etc.). In Roman-Byzantine period with the notion lakrdija marking comedies less artistic value. Holders of the main characters in lakrdijata were clowns - itromanci sages

Tale of ojkonimiite the villages and the city of Bitola. At the time of feudalism begin to create stories and songs about heroes who were disobedient, for heroes cases where there was a predominance of legends and stories by failing to get to specific data from a historical character. Such was the case with the creation of ojkonimiite, toponyms oronimiite names and other areas in Macedonia. Only one village or town were more stories and legends. The name Bitola has more stories. Historic data is that Bitola founded Slavs near mansatirot beech which explains the old name Monastery and modern name Bitola (<Bito> cloister). There is a claim that comes from Bitola Bitola antroponimot using supstantivizacija of antroponimskiot sifiks and literally means 'village that belongs to the beaten'. Claims that potekniuva beaten by old Slovenian. Bitola (who first mentioned in the memorial plaque of John Vladislav of 1014, originated from the contamination of Illyrian-trashkoto Butel- (= home, house, residence) and Slovenian Byto (= housing, property). In addition to this data there and tradition that Bitola settled Brsjacite about Dragor the hill Fight Calais. Dragor extinct ancient Slavic aperitif meaning pleasant valley, beautiful in appearance and fruitful and

good living. it is wrong notion that comes from Dragoir token Drougoubitai. All were unique he needed to defend Christianity, honor and dostoin member has to respect the language, folklore and ethnological features. Ojkonimot Bitola anthroponymic and comes from the personal name Bitola⁴⁶. National Short Story ranks among the folk prose, usually displays a case involving one to three characters. The character is in a dramatic scene. In the short story comes to concentration of creating mood, place of telling or showing or describing. Short folk tales in the form of anegdotti by the characters, despite smeshemn karakter carry the heroism, grief or sorrow and pain. Short stories are commonly observed in the last XX century among people with interssni telling stories of life. Short folk tales to tell and for other public shegobijci of Ocala character, even in the Bitola funny characters. While alive people able to tell, smile and made mockery of stupidity or random error and the other from his story make.

Anecdotes - works with short and witty fable of various interesting stories and experiences that in many cases there is a humorous and didactic character. Usually speaker served with telling anecdotes that happened to him or her self attributing it happened. Anecdotes among many scientists identify or replaced with the terms riddles, short prikaznichki and jokes. In rural areas of Bitola, Prilep end Mariovo known are his anecdotes directly related to the complex character Clever Peter - famous Macedonian wag. He attributed itroshtini you enter more of peasant life. Mariovcite interested in Peyo. Show the old people with that name. This character is considered to be inventive, talkative - between old isold among young young, but always cheerful and smiling, to done within a joke. His anegdoticzni incidents recorded by collectors makedoskiot folklore that one thought that joy that is present in Mariovecot translated into Pejoviot character⁴⁷. And he is Mariovo and always works out winner he mariovec - adept at making jokes Itroman Peyo⁴⁸. For Mariovcite and general residents of Pelagonia serene spirit of Clever Peter is present in anecdotes. It is an important fact in folk literature

⁴⁶Bitola is derived from Gen. (r) + ol, XII century bits of missing Bitomir Velebit Rel. - Put the names in which structure is an old Slavic imeenka b • t <- life, living, from Ch. b • you - live, exist. Bitola is izvedenkata battle, audience, audience, bitumen, etc. (Stankovska, Lj. (1992) Dictionary of personal names Macedonians, Skopje, 40).

⁴⁷Anegdote for Clever Peter and Nasredin Hoca or Peyo with Mariovcite or just Peyo with donkey recorded first by Marco Cepenkov and Vojislav Radovanovic Stale Popov, Milan and Dragan Risteovski Trajko Ognenovski and other journalists and karakaturisti (Spiro Jaiku Bitola) that the character he made comics and were published in the daily press R. Macedonia.

⁴⁸Macedonian folk story determines the precise origin of Clever Peter - he is Mariovcite village Gradesnica "Itar Petre damages as a child of oshol Gradesnica of Mariovo - hence was born ..." (folk tales, edited Dr. Cyril Penushliski Skopje 1964 NPR., p. 117)

Mariovcite him opposed Peyo of Nasreddin Hoca, and by the fact that he turns his win winner naditruvanjeto⁴⁹.

Nasradinovioc healthy humor and cheerful smile that flowed from the depth of the human soul was pure input and Macedonian anecdotes. His jokes just laughed and Turks and Macedonians and all the peoples of the Balkans and beyond laughed and Macedonians. So "child ITER Petre, Osh little when it was so poachik so poiter dropped out-Nasreddin Hoca, sooner or later, and forever." "Abre Kurnaz Peyo, you know what the word is Alive and wrong!" He Welle Nasreddin -odzha and taught to pomolchuva he needed. He is itrec teachings and smiles. and people Itar Peja connects precisely because Nasredin humor not serve to insult, but for entertainment and to smile. and those two itreci sages (Nasredin and Peyo) together exulting and Mariovo, and markets in Prilep and Bitola, on roads, in villages and entertain people. times times Clever Peter has often trigger hilarious laughter Macedonian people and entered the ranks of the world itreci sages. anecdotes about this itrec abounds among the so-called wisdom and anecdotes for skilled people in the world (in number aT 15,251,639). Itroman Peyo is representative of the people wit, cleverness and wit. Through it people ridicule stupidity, superficiality, mental limitations in humans .

Short and simple folk genre forms In short genre forms include proverbs, blessings and curses, riddles and prashankite brzozborkite and toasts, cursing, vows, blessings, greetings and other forms. After his character differ among themselves, but have some common traits: first of all, they are a simplified narrative formulas and what their nature is closely dependent on their practical use and purpose. Almost all short listed genres found in Bitola⁵⁰.

⁴⁹Among the most impressive and most anecdotes that displays naditruvanjeto is Nasredin-Hoca went to bat, but it came Clever Peter. The city found and discuss. He called Nasreddin Hoca-; Really, storm Flash donkeys at Marijovo? -Magarinjata Not Vido -reche Yi - Yi when Burti was scheduled; only Samaria Yi saw when falling from the sky! ("Nasreddin Hoca and Itar-Peter ..." (eg, p. 113)

⁵⁰Short genre forms in Bitola Bitola used in colloquial, in certain conversations even in sluzhneniot speech. Many of them are also known Macedonian oral literature for generations (whistleblowers) who use the most have completed primary, some secondary education and have come across the genres. In addition, the media (print and others - radio and TV use in everyday communication entered the conversation to be interesting.

2.10. Linguistic features of speech Bitola

Each language to the special-Karak teristichni features in the language sciences⁵¹, Speech and dialect. Dijalektnata differentiation (razdrobuvanje, division of language is usually done on the basis of differences that arise in the field of phonetics, accent, morphology, syntax and vocabulary). In modern linguistic science increasingly make descriptions of dialect systems, which means that dijalektniot language is not a simple set of language features⁵², Speech and dialect. Dijalektnata differentiation (razdrobuvanje, division of language is usually done on the basis of differences that arise in the field of phonetics, accent, morphology, syntax and vocabulary). In modern linguistic science increasingly make descriptions of dialect systems, which means that dijalektniot language is not a simple set of language features⁵³, but that they are grouped according odrdeni principles.

Bitola speech belongs to the western Macedonian dialect spoken in central covering the entire western Macedonian language space comprised greater Macedonian territory and include central and peripheral group talk. Central group consists of: Skopje, Veles, Prilep-Bitola and Kicevo-Poreche speech.

Western Macedonian dialect borders the eastern boundary of the southern part of Lake Prespa go to the northeast, passing north of the town of Florina and the bandage

⁵¹Languages are essential for the identity of peoples, groups and individuals and to their peaceful coexistence policy. They are of strategic importance to the promotion of lasting development for harmonious articulation between the local and the universal. The more than 3,500 languages in the world are threatened by extinction. Languages are important for achieving all the goals of education, common to all and the Millennium Development Goals that UN agreed in 2000s.

⁵²Dialect (cramp. Diálektos), a special form of the language in a region or province; speech at one end with the other features of speech to another end, a conversation, a term which is a subsection of a larger whole language, ie its diversity, and the smallest linguistic territory (village, town or larger territory of close settlements); whole language. Speech by special local language features and special grammatical structures that represent their feature and unlike other dialects.

⁵³ Language features or distinguishing features of standard Macedonian language are: 1) postpozitivniot member;

2) replacement of syntactic declination analytical, loss of case forms in the Macedonian language was made during his language development;

3) doubled subject - a common feature of all Balkan languages;

4.) The third complex accent.

The emphasis in the Macedonian language, by its character is dynamic;

5) loss of the infinitive and its replacement with you - structures;

6) with verbal konstruk-cii and I am / no;

7) education of future tense forms of the verb wants. This feature is standard Macedonian language partikulata will perform;

8) formation of comparative and superlative with more and most morphemes and

9) Maced. spelling is phonetic (Stojkovska, B., Pandev, D., Minova-Gjurkova L. and Tsvetkovski, G. (1998) Macedonian language secondary education, Skopje, 38-39.

out of Black River from Pelagonia in mariovski gorge. Thus starts the north mountain range Selecka through area Clapp out in Vardar cuts Vardar River east of Veles, continues north, intersecting the river Pchinja Katlanovo, and turning to the northwest, north of Skopje.

Bitola speech are spatially within: east, touches the Prespa -selata say Gjavato, Gopesh Malovista and goes south along the crest of the mountain Baba (Pelister, down the villages Sleet, Dragos, is a liar, Kremenica continues to Germijan Zhivojno Sovich, cuts in Skocivir Black River and then west bordering borders of Bitola Mariovo: nest Grumazi, Lower Walnut, Crnichani, Mojno, Lopatica BONCHO and west and is bordered by the villages Prilep speech Sheleverci, Topolcani, vesicular, Lower dating and out of the north where it is bordered by Demir hisarskiot speech villages Lopatica, Crneec, Strezevo, pigs, Metimir, Gopeshi and west closes in Gjavatskiot Preslap.

Main features of the natural (colloquial) language in Bitola Bitola⁵⁴are: formulation, embodiment, expression and encouraging thought; providing emotional, social and other interactions, encouraging creative abilities; ozvozmozhuvanje the establishment of cultural, ethnic, religious and political entities for normal activity in the legal, educational, cultural and other institutions in society.

In the City and the region, in the centuries that have passed lived heterogeneous many-national nationalities who, in language, built a special language features that makes Bitola speech different from other central spoke. Bitola was and remained a cosmopolitan city. Bitola, therefore, a city in which the mixed languages to more nations and cultures, whose influences reflect on the formation of the lexicon. Until the arrival of the Turks were Serbs, and before them were Vizanticite. Serbs lived in Bitola, then Turks (the XIV century), Jews (XVI century), power (XVII century), Albanians, Gypsies (called Gäupci XV century), while in the second half of the nineteenth century come representatives from France, England, Austria-Hungary, Serbia, Bulgaria, Greece, Italy, Russia and others. states. Around and Pelagonia, both secular and two Balkan

⁵⁴The language features in Bitola Bitola and has written numerous studies, including, according to the comprehensiveness we find devout: 1. Trajkovski, Dr. Cyril (1987) Bitola city speech, Bitola: TT -330 p. with accompanying second book by the same author that considers part: Do not forget who we are, Bitola, 2007, -368 p. 2. Vidoeski, Acad. B. (1988) southwestern Macedonian dialects with particular reference to Bitola speaking linguistic phenomena in Bitola and the region today and in the past, Skopje: MANU and DNU, 87-97, Proceedings of the eponymous Seminar, held in Bitola in 1988; 3. Vidoeski, Acad. B. (1985) Bitola speech in the journal. Attachments X 2, Skopje: MANU, 11-43; 4. Ogenovski, Dr. T. (2003) The modern Macedonian language (lectures Faculty Bitola, for internal use), Bitola, Faculty of Education, -512 p.

Wars passed soldiers, Frenchmen, Germans, Bulgarians, Avstrici, Hungarians, Italians, Serbs, British, either as invaders and conquerors, whether as defenders (antagonistichko conflicting with each other) . Beside them were mobilized soldiers: Turks, Macedonians, Syrians, Lebanese, Algerians and others. All the people he left traces of folk life, beliefs, customs and rituals, in folklore, music, dance, dance, mostly in the language⁵⁵and lifestyle, work and understanding. Serbs were present in the XII and XIII century. They were also in a certain time and Bulgarians. Turkish conquerors shows popular imagination took the city of Bitola with violent attacks and fighting in 1382/83, the Ottogash to 1912 were present in Bitola, as conquerors and residents, who later stayed quite a few times to the present. Turkish language has many tokens in Bitola speech that slowly, unfortunately, move the Jews, for the first time in the Bitola appear in the census of 1528 when 200 households were registered with around 800 inhabitants. In the census of 1568 a total of 5594 residents in Bitoola, 3168 were Muslims, 1425 Jews, Christians and 727 273 Roma. Thus, according to the Turkish census defter of 1889 Bitola had 31,257 inhabitants of whom 17,500 were Christians (Macedonians), 9,500 were Muslims and about 4,000 Jews. Bitola Jews spoke Spanish with great touch of Portuguese of which remain in common use Spanish words: Chamber kamar'ad, Maras, l'oko, shesh-Besh, pandispanja etc. At the end of the XVIII century, Bitola had resettlement of Albanians from Albania in Western Macedonia, and especially in Bitola Bitola. Macedonians fled from villages in Bitola, and there settled Albanians. From their language a lot of vocabulary entered Bitola speech. Towards 1788 Bitola were settled and power, especially in the surrounding villages of Bitola: Gopesh, Malovista, Tarnovo Magarevo, understated Pole and a good deal settled in Bitola. In Bitola lived Gypsies registered part as Muslims, Christians and other part.

Actually speaking in Bitola⁵⁶speak, according to the internal division of the citizens of the city of Bitola Bitola speech (purely in Bitola soft and domination

⁵⁵Language and freedom of expression is guaranteed right of world character. The world speaks of 6912 living languages as are the sole documented linguistic map of Earth in XX century. Linguistic diversity in the world is surprising. Only in Europe speak about 230 languages, 2,197 languages in Asia, or in Papua - New Guinea 832 languages spoken by only 3.9 million people. According to global ethnological classification dying every month one of these languages, which is faster disappearance of some species on Earth. Conditional means "smaller" languages wither away under the blows of the main languages. If the language is not taught and do not communicate it creates a condition of withering away. In the XXI century it is estimated that an additional 3,000 will die more languages.

⁵⁶Bitola Bitola speaking or speech is especially interesting with phonetic phonetic-phonological as well as word-morfoloshoite oobrazuvachkite and lexical features. Each village or even every neighborhood in

strancizmite Vlach and Greek words) and rural speech (with hard l dominated by strancizmite of Turkishness). Bitola speech unites with other speeches from central Macedonian dialect thirty common language features of phonetic, phonological and grammatical features. Moreover, with the advent of the Jews in the lexicon come a number of Hebrew leksdemi which mainly are used in trade, as well as other profile intellectuals and craftsmen.

On the phonetic-phonological plan Bitola dialect western dialect link following language features: third slozhniot akcentski system and its sintagmatic (phraseologically) character: teacher uchÚtelot; clear pronunciation of vowels neakcentiranite; change of JAT is: price, Tammy; remains of replacement ion: language-law, rabbit, barley; occurrence of protetichkoto l before the initial reflex on: rope, coal, hook, weft, jatornik; loss megjuvokal noito-in-'s head, polojna, lastojche, Dio Velejca, Petrejca; absence of X and its replacement by c (f): praf / c, BEF / I, dojdofte, straf, vrfnivo, piftija; replacement group cv- in cu-: bloom, bloom etc. In the city of Bitola speech is present soft l (Bitol'a, told her, Lila et seq.).

From morphological, lexical words obrazuvachkite and characteristic features are the following features: the general distinction of nominative form in the personal and familial names: John -the Jována father - the tátka; Multiply. suffix s (> -oj) in a complex masculine noun: capture - doloj, bravoj, stapok, nozhoj, braoj etc .; personal pronoun 3 l.toj, damned it / it; dative form zh.r. dyskinesia, the use of synthetic form the dative pronouns: me, you, you, yeah Her; shape in 3 l. MH. the verb am, with widespread use in construction has / will and verbal adjective neuter, has come, having purchased, then would-be 'there. Frequent use of verbal adjective of transitional and nepreodni verbs with the forms of verbal adjective of nepreodni and transitional forms of verbs with auxiliary verb am: He had come; Alexander was taken to the head; use of

Bitola have specific language features. After the speech recognize residents Bair Yeni neighborhoods, the White Fountain, the campsite, the settlements, which in recent decades of the XX century joined with the city and slowly lose their neighborhood characteristics, except residents of Yeni Maale firmly stand its features and speech, and ethno-psychological characteristics. Moreover Bitola speech should be different from the language of Bitola villages. Immediately after World War II in Bitola had great immigration Mariovo of Pelagonia, Demir Hisar, and the Prespa region. In addition, in certain buildings (special purpose (field goals) were housed refugees from the Aegean part of Macedonia, popularly referred to as "Aegeans." It was created and Wallachia neighborhood. All of them, coming from different parts and building houses and buying apartments they, among other things, organized specific companies or associations and their parties and meet. (Notes from the authors, 2008).

motion in / in: enter in the municipality is in frli 'river will d'ojdi-u-Friday; Very often Demi. form suffix -ule: bratule, mazhule, detule - detulevo. et seq.

One of the special features of Bitola speech: main replacement nasal sounds from the rear line is in all positions: at the root of the word - gas'ejnca, ozaben, safe, trouble, sticks, etc .; the general form of the feminine nouns - JA-z'ede zhen'ata him; retirement to-z'emj; in 1L. ed. Present in - to-'odlucham, non-g'o-wear. Please some tokens of church life, the administrative language nasal sounds (nasal vowel) He gave u: judgment, judge, cunning, deluded, lunch, a house. Zlokukani. Secondary Air (>, <) in the initial position is reflected in a: lag fog.

The distinguishing feature in consonant-tion system in Bitola speech apiveolarnosto l 'position before the vocals of subordinated the end of the word, and before a consonant, is softly Bitol'a, l'ugje, vel'am, spechal'am, are pozhal'a, ofrl'am, misl'am, sel'ani, pozhal'lam etc. However, influenced by the speeches of rural settlements, the generations born after 50 years. of XXCentury lost soft l in Bitola speech, which was most characteristic feature. Guvenjeto and voice in parallel with its loss in intervocalic position (the devil, for example: m, CLA: m kap'ajca, gojdo, pojkje it: p, shows a tendency to strengthen own obezvuchvanje tokens tokens in which Another spoke of the western dialect occurs consistently in, eg. fnuka, bolfa, waved, etc. Count.

Throughout Bitola speech (in the city and in the countryside) is normal pronunciation of the sound affricates j and C in all positions: dzevgar, dzviska, Dzuna, dzrcala; Dzam, dzhamlok, the road, Magyar, dzhuap, lidzhba etc. Phonemes k and d in position before the vocals of front row (g, s) displace its articulation toward the alveoli and listen as k 'd', and often as k, f: mak'ed'onski, k'ino , matches, rent, peanuts, Germany, ship, house, the site "IBA, leg'enda. Separate phonetic feature is the absence of x and its replacement with c / f (straf, befme, Molf, handset), and in deminutivite: bundle, krfche, glafche, mafche, mofche, zhelefche etc. This phonetic phenomenon present in our villages and in speech prefiskite the verb formation: ifchisti, rafchadi etc.

An important feature of voice Bitola speech is proper third complicated emphasis than in words tokens received from Western languages (French, Spanish, Italian, German) in all three genders of nouns: reshóo, matinée, interview, shamréla, tamidzhaána, peleri Ūna, tape, musician , kupleraj, aftobus fan; in some suffixes for

adjectives: sharmánten, asfaltŪiran, efikásen, regresŪiven, with verbs of -ira: studŪra, organizŪra, diplomŪra, organizŪra. The emphasis of the inhabitants of the village. Beech is especially characteristic. In dvoslozhnite foreign words and more complex words tends to emphasize the first syllable (steden t, démokratija, stóletija, ódevme). Lately, usually among the young population in Bitola has deviation in emphasis of foreign words, ie their succumbing Macedonian tretoslozhno emphasis that is influenced by the media (radio and TV) and the Republican character. Common reactions are the jazicharite such errors. Tightness of vocals, eg.: Buko, Rado, fertilizer gave picked, the GLA, MDL and more.

- Increased frikazija rear nepchenite k and d in position before the vocals of front row matches, ax, Germany, etc. bowl.

- Process depalatalizacija n 'obtained by the new jatuvanje mnozhinskite forms of neuter nouns: dogs, zhdbreina, litter, seeds, etc.

Morphological and words obrazuvachkite forms of Bitola speech featured in:

1) Lack difference between nominative and ACCUSATIVE general form for all types of nouns three genders. (Mitre told the child. He took his wife by Alex tahini halva. She praised the Stojanka);

2) provocative form of MR end of f: how are teacher Prime Cumae What, are you my good doctor; Shear bre barber to kochanka! Play Sea musician dry! Play worker naigraj are. Provocative form of nouns from zh.r. is worsened by extension f: Ratko, Jonkov Mare, Lube, and has the -o ruzhovo stand Ljubo cross Mori lichotijo baptized. or the opposite: Grdotijo, starotijo!. The suffix -e and atronimichnite names of women: Stojanice, Petrejce, Gjorgjice, Nikolitsa, Velejce mori.

There is often a lack of members and ov-one, ie category of definiteness is expressed only article format, th, th (Let down clothes that women do not cry your child, do not play with the man! Keep your man). In m. MA. category is reduced: mazho, nozho, LeBeau, city etc.

There is a lack of long dativni forms Such work by everyone-a little - for many Popov; which is ov'a coat; If you come to a wrong-married all rejoice.

Besides contributions of Slavic origin and presence of contributions from non-Slavic Balkan languages, eg.: chare is to say where I bought the calf; Shaw-of-all-jackets; woman-with-his sleep mitokos (mainly along legs) istik'ajle (intentionally).

The division of all verbs in beaten-bon speech in two verb groups (and well). This phenomenon is felt in some rural locations, close to the city. Old Slavic particle Do in Bitola speech is discharged, and the issue is achieved with rising interrogative intonation. Will come about this day the guests? He called on relatives for the holiday? Wore beans to boil?

Zapovedniot way in Bitola is formed when the main vocal is added -I format (s) eg. Sing (s), shout (they) become, lift or ciples think, ischeshlajse, doterajse. Especially interesting is the order of the words in Bitola speech negation commanding way, and it is: NOR + short pronoun form + verb form not capture the insane? Do not play with fire? Do not call the deaf? Such an order is under the direct influence of the Vlach language.

In Bitola posvojnosta speech expressed the proposal instead of the proposal: What a miracle it was - his mother's and father's only son. Levels is the brother and my sister.

Grading of adjectives with more particles before and most basic form of qualitative adjectives (older, oldest, but also: pristar and too old) or outdated form token: old starijata; Risto Saints (meaning holy man), Petko Krepija (krepok, solid man);

In some cases a partikuite and most go with verbs: a no-go, a non-stick, a non-Walkthrough-dislikes most, most-not listen and so on. .

Replacement adjectives for Signal quality is pronounced with u - this, different, different.

Numerous adjectives are pronounced with a t - toe, fluorine, third, sixth, and so on.

And more. language features that make Bitola speech porazlichit from talking to other cities and regions of Macedonia⁵⁷. Basically that speech is closest to the modern standard Macedonian language and Bitola have no difficulty in the consistent use of the Macedonian literary language. Bitola speech, with its linguistic features is particularly distinctive, but could safely conclude that in Bitola Bitola speak more than a literary language in other areas of Macedonia.

⁵⁷Complete introduction to Bitola speech is recommended to consult solid study Trajkovski, Dr. Cyril (1987) Bitola city speech, Bitola: TT -330 p

Language Bitola- Pelagonia peasant. In the characteristic features of the Macedonian peasant includes immense love and desire for speaking their native language. He is a mirror of the Macedonian soul. The language and songs are up - a reflection which expresses the people and history. Thousand summer history of the people created an amalgam of character and will, feelings and insights that find their expression in language and words, the relationship and communication. With that language expresses the depth of the spirit of the people, the characteristic features, moral greatness and the desire for progress and free development. For language, religion, custom and tradition fought and perishes. Macedonian peasant is capable of the most proper to use words when combining the sentences in such a way that the concepts of his thought will be transferred to others, but also a reverse capability or ability pri-manje the words of others and their transformation in concepts in his thought. Linguistic features of Bitola peasant, compared with the city of Bitola speech is rougher, more filled with Turkishness than inter-nationalism and balkanisms. Where there was a stronger influence Serbian Serbian villagers used words but in an irregular, even Ironically form: actually, megjtim (however). Yasha my brother! Okrenvam I left, and he at right. Tant to radio so is choekon, sea nije stupid, but honor crazy! January tell otstupi and tachka. Serbian influence came because of military service in Serb areas in the former Yugoslavia.

Shortening of the words is the most common occurrence: Kajkj'ojsh Sea tevekjelijo! Stivjo (Greek word) stivjosana! Each sentence in men (older world) begins with a short curse: Bago, you ask Ali know what item? Ba as not snam! Iebago? (question). Bago, but no! (confirmation). Ba, Ali will dojsh of Petkojn of gposti? Ba, still dusty! Abre true either ripples (mixing)between you and Veljana due Veljanica? Was bamua, but not Bago! A zbog Chegan choek pestilence? Zbog it Basi, that move the tail. And the emphasis is rude words strictly separated from each other. Speech in women is accompanied by cursing and blessing: Well, Stojanice Ali yeah know what sprikljana (Greek word-derogatory), what would be entered and H 'izlezit to Mrs. speeches. Tiki like to see Tsvetka will pochnit those pillows which Ripa Nazarenko co sows de left and de right 'and they istopporit forward co udders of cows to would prepнала the stick and would Push to speeches Mrs. and all the saints, to me I heard gornijon!

Language Bitola gragjanec and peasant basically colloquial⁵⁸ and certain groups slang, filled with zhargonizmi.

People (colloquial) Bitola language - prostorechie (Khullar true); conversational language, unlike literary, language that serve speakers in everyday informal communication. It occurs in speech (lip) and writing; language that we use for direct understanding in everyday life circumstances: at home, in the street, shopping, chatting with their family members, relatives and friends, acquaintances, etc.. It is the most basic means of free voice communication. Style is simple but very lively, expressive and direct, close, so for example. in it are common these expressions: Oh well! You fool! Do not salami! (that is to say with the literature - the standard language: Your proposal is not acceptable) -Bre dzverosan beast! In colloquial speech, the emotional side is very pronounced as can be seen in the following terms: eg. "A hundred times I have told you!"; Or we bothering someone for whom we say: "I got the head!" "The sea, the sea, right fly, just hums around us!", Or even stronger, "drank my blood!" (The latter phrase already tell another shade that is another feature that is very greedy and his "lokna and blood!" or cold us and we cry, "you'll freeze!" or if it's hot: "I will boil!" exaggerations literally do not take our speaker, nor rest. They certainly serve the expression of feelings. Bitola conversational node is rich in fresh, strong and pictorial expressions, genuine poetry comparisons, such as. "It is true, pure as the driven snow", "There is power as three brands Kravevikja".

Language Bitola gragjanec more strancizmi in supporting the language of Bitola peasant, where the foreign words dominate counts, especially in lowland villages, while Pelister villages and locality "Gjvatkol" - the area between Bitola and Resen (away

⁵⁸Colloquial (spoken) word, expression or form is characteristic of ordinary everyday conversational language, but in many cases avoided in formal styles of speech and, in particular, the written speech, for example. car or auto (self-been) Peeler (hot brandy), Birka (beer), bank (ten denars) hundred grand (one hundred denarii) thousand (thousand), red (red wine), an awful lot of (very much) and etc .. Kolokot. expressions are established, but should be avoided and replaced with literature, such as. Bank ten denarii, hundred grand for a hundred denarii, car for car, Bato instead brother; old - instead: mother lapanje adult life - eating, lokanje - drinking gruvanje - walking, dzurenje - viewing dzhvrlment - viewing the erotic purpose murtenje - mrshtenje rich - bogatnik, rich etc. For Bl. Koneski it is "practical language", "sekidneven language", "colloquial language". Hence the name colloquial - conversational language. This kind of language is free and filled with eksklamativni expressions emotional kazhuvani, without taking strict control for shaping the literary expression. It is very close to the people because some of them even have their name and family, family, village or neighborhood neknizheven language. In most cases prostorechieto occurs orally, mostly through dialogue, but not excluded and monologues, especially when you want to give emphasis in describing a fact by the speaker, ie When I go into an explanation of the event or object or phenomenon.

from the city of ten kilometers known plateau named and toponym Capari Pole villages with Roti, Tsapari, say Gjavato, Dolenci, Upper dating, flat, Lera, displaced villages and Svinjishte Metimir and eventually Strezevo speech dominate anglicizmi in izvrtoperena and "pomakedonchena" form, such eg. from tipotpintalija (color) najfche (pencil) okejuvaj (napraj it) orajt work (good work) or approved: Wright would, so napifne one brendachka (rakija). Residents of villages and Malovista Gopesh serve, in addition to the Macedonian and Vlach language. For them dominate words converted from Vlach Macedonian, soft l. Characteristic of Bitola city speech interekcijata or rather addressing the Ale! Ale word has many meanings. First Suggia to address: Ale Hey since you have not seen? -Ale, Ale, but two days have seen! - Ale, I say Dafina remarry for the third time! - Ale, that you wonder, is not it just like us again and let them lead as silent! Ale is upotrebiuvan of female speakers, less than men.

Bitola peasant served with many interekcii. Especially interesting interekcii are pursuing and vabenje animal. There are various interekcii communication with poultry, with sheep, wild animals third, fourth etc. with cattle. Even know to tame a wild animal playing with her mouth with flute or more. instrument or tool. Know how to play with the sheet pulled the thread, mouth, to play all the dance with your fingers in the mouth, playing and wire wire. Playing serve for: pursuing and vabenje animals imitating bird whistle, the booing (irony, humor and satire) for opovik and responsive (agreed signs friends), calling the dogs distraction of sheep or goats or etc. animal from going to that country for their turn, and so on. It's all part of his non-verbal communication is very developed.

The speech of the people should be seen as a living organism with great dynamism and constant transformation. It contains many linguistic and non linguistic (vonjazichni) external phenomena that significantly affect its development. Here is an important problem of strong penetration of foreign words, especially anglizmi opening cafes, restaurants, boutiques etc.. Although the Law⁵⁹ the use of the mother tongue has provided ways of writing companies.

The vocabulary of Bitola speech is the most-diverse when expressed metaphorically-ness when given nicknames, names, nickname, augmentative and others. types of words.

⁵⁹LAW ON use of the Macedonian language, Sunny. Gazette of the Republic Macedonia, no. 5 of 30. 01. 1998.

Metaphoric language of Bitola any village, any city is very diverse, which indicates the richness of the spirit of Bitola, the ingenuity in finding interesting metaphors. Especially rich he leksemski Fund highlighting blesavosta, limitations, tapavosta, ignorance, prostijata, especially the man who is the wife of a solicitation⁶⁰. Among especially interesting are tokens: shell - stupid, limited tuturutka nizaedna (fool, man derision and mockery); flute - 'fool, nesalam, insane' (associated with simple musical instrument); l'apcho - 'omaudren in the autumn mouth' Slag - (from shlaknat, hit); k'oko (Spanish) - 'stupid, limited, insane' Tokmak (tour. word) 'limited neizdelkan'; sumustrak - 'young, ill, inexperienced boy'; shelemenko, shul'upul, shushum'iga, shtraknat - insane, inappropriate, shushulejko, blown away - with the same meaning - insane, Immature green in mind; boulder - corpse neizdelkan, wood nezakastroeno etc. Especially interesting and tokens: vrazhulec - alive, rolling - enemy; Hostile - move, stuck - laughing is key - laugh out, corrected taunts, drzhanka - mistress, a woman who is a regular marriage; Initially - the first visit to the grooms parents nevestatam knocker - beat - making Shake carpets (may ironically - to associate with the male sexual organ); launcher - 'TV remote control' pulajki - bright circles of foil used for decoration - Puli - sees spurge - plant shtopushta milky liquid lepaec - to stick, Fig. man settles in the company, we kind of grass chafche - opens mouth as Chavcha Zee and others. aramolebec legach, sloth, man woe bread uncalled Asolo tour. good, able to perform the work. ashlak tour. harclik) neranimajko angel stsl. servant of God, being a demigod Asolo tour. good, capable job. One of them is Asolo; ashlak tour. harclik) neranimajko, mangum, bastard; Batali tour. too large, monstrous (and therefore unusable) rasiipan, neglected neglected; FIG. I gave up on him, dirty man. Batali - leave work; Dude - meaningless talk - brbori - pointless talk, babble; lair - collected things unnecessarily, trash; dump - a big pile of rubbish. Wiranto tour. bad a mess break to viranosa - badly to find; Bulgarian - according to which it (international language) token denoted Bulgarian peasant fool.

TOKEN - related to the human body, with the buildup, irregularity pogrdnosti with irony and lampoonery expression etc. Example: Surat (tour). 'Pejorative Face', Sima - 'physiognomy, facial features' brunka (Bronka) - pimples, pus Professional; Dicle - large teeth; Dicle - 'man with big teeth' has zh.od; Rilke - 'inverted and

⁶⁰Most cited tokens are taken from the work of Dr. Trajkovski, Dr. K. "Do not forget who we are, Bitola: TT (attached to the book Bitola city speech" by the same author.

emphasized big lips' - often abusive; krkmi - 'shoshlo, short haircuts on the forehead; chakrliv - 'razrok, a man with a distorted view' dzrcala - glasses okalki - eyes - a pejorative, but it can be and glasses; dzrcki - eyes; ts - the place under the chest; pay - silent, rests,; cards - big, old and neasolen man irony. rough; uncouth - insane, unknown.

Tokens with archaic forms known stsl. language serving in figurative expression. Among them: baralka - spoon for mixing; green beans - the kind of meal (irony. - sexual organ); Desi (are) - occurred; vekutima - forever - vekutumaveka - a century of centuries; raunchy, stsl veto. old, old clothing VUR, vurlama tour. beating, killing, wounds; in love; VUR-Tooth - statesmanlike not give (him sell the goods). dandiljo - jump. Dilma - right (pure Bitola word); He took dandiljo him scared or very tickled him, took his laughter Dragor - Dr. Hydrants originating from st.sl. Appeal - missing a noun, meaning dear, darling, flat valley through which flows a river with clear water and birthplace; kishkajca - chewy snow; k'lanka / Klink - slow going; klavka - no talk about imitation dog bark; sachki - dry rods; secretes - separates, separates, divides, excreted; grgul - very old hunchbacked man; fine old man who moves quickly and sometimes, sardonically, smiling. Methuseloh - very old, educated and smart man. Usually the leader galabija. Pljaka stsl. - Irony. old man, old man, old man, Seneca - old and wise man; gungula tour. dense cloud together accrued items. rush - flight enthusiasm, aspiration, direction (komaj -razgov. App. almost ready, dinner komaj will capture the anticipated; my smallness - my smallness.

Especially interesting tokens in Bitola speech that occurred as a result of reduction and elizijata voice. Among them the most common are: are (now) co (when), Mo: M (I) panjca (bowl), Com will om will house (I go, I go, I will come), Dio (Dihovo-) in will ojsh? (where are you going?) Hey what's Praia Sea shmrake? (Hey, what do sea shmrake? Co took to PSO, PSO and to rise chojkojn? (It took to go, go, and she came to the man?) Antique (Turk.) Man of great ability, knowledgeable and smart.

Words to express good actions and activities: Amman - mercy, sparing; apsika - something very nice, impressive; Affair (TUR) - Congratulations, Happy - to express someone admiration, delight, joy, happiness itn.bravos; Pros - virtue vlagorodnost, Cardin (TUR) - brother, friend; fake - intellect, memory, reason; meremet - wrong.

Foreign words in Bitola speech - coming, infiltration and saying the arrival of foreign words in Bitola speech and rural settlements for any mixing of peoples, immigration and migration, and immigration in some developed areas, economic, cultural, artistic movements and processes, etc. cosmopolitanism⁶¹ Bitola was educated in the common life of many nations and nationalities in peace, harmony and mutual understanding, good communication and mutual assistance. Kosmpolitizmot clear izazen Bitola somewhere in the second half of the XIX century, where despite Turkey (for most of the city), and Macedonians, Albanians (called by the Turks and Albanians), Jews, Gypsies, authorities came Greeks, Armenians, Cossacks, French Brits Brits, Serbs, Bulgarians and others. All foreign nationals arrived in Bitola not only as diplomatic representatives, but as missionaries, doctors, pharmacists, teachers, traders, and other officers. They all lived in the socio-economic, religious and ethnic tolerance. Jews lived in the small Jewish, Gypsies in the ghetto neighborhood of Bair (hill expanded city). Turkish language was dominant, as the one used by the government, the administration, the judiciary, and even schooling in a certain period of time. Perhaps that is why many Turkishness entered in Macedonian, and Vlach, and in Greek, Albanian and other languages. Ladino - Hebrew spoke a number of Vlachs, Macedonians and Greeks. Besides speaking Turkish and others. Language citizens of Bitola are served with written language: Turkish, Vlach-Romanian, Macedonian, etc.. The Arabic language came through the Islamic faith and culture, through the Koran In Bitola bazaar vendors and customers are served by two or three languages, offering goods to them. In diplomatic reports depeshea inform that are in the same city where people speak three or more languages straski⁶². The transfer of foreign words in the language of a space impact factors. Among the most numerous were grcizmite, most of which have already lost origin. Then, in parallel with the development of culture came French words. With the development of technical education, ie using a number of devices in the household, industry and so on. came Germanic and anglizmi. It also has ozozmozhuvalo emigration, developing trade network of the city with other cities in other countries and

⁶¹Kosmopolis- thoughtful prepostevan ideal "world" city of the future that will live a number of nations and nationalities.

⁶²The report of the arrival of the French Consul in Bitola written that the station was intercepted by a carrier who spoke French. Consul literally used the phrase: "Here in Bitola and Amal, and two porters speak three languages, including French. (Al. Krstevski - Koska, in a document for French Korçë in Bitola).

peoples. Of particular important element for the arrival of any foreign words and development of sports disciplines, especially football.

Movement of people and emigacijata - condition for mixing languages. Many people, for various reasons (abuses during slavery, epidemics, war, profiteering, serving in the army, captive, mass forced relocation, etc.). I changed residence (moved around Tampa) - some during the growing period, others less, depending on the cause and needs. Those who went through the ocean countries remained there after 20, some 30, even 40 years or never returned, taking his his family.

Turkishness, Bitola in urban and rural speech. Among the most prevalent foreign words in Bitola speech counts that would be difficult to remove⁶³. Hebrew words constitute a linguistic wealth brought by Jews. In the Macedonian language and in other languages penetrate foreign words from ancient times until today because of his centuries direct contact with Balkan, European and other distant languages. Very interesting is the fact that in Bitola and the region has a Hebrew word that came to Cat with Jews sellers - persistently who went from village to village, selling mirrors, combs, etc. trifles, and their use is daily⁶⁴. Through Greek or come directly following tokens that

⁶³ Among the most frequent would mention: a message (haver) news, message, concept, understanding; simpleton - messy, clumsy, dirty man; Avalon - large, uncomfortable to wear; Gate - as high wall fence with a neighbor (barrier in place); Achik (acik) open, clear, light; Rituals custom order; ajr or Calamus - srekja, goodness; airlija - desire happiness, goodness - Airlija masters !; ajmana - disorganized person lounge; AK (hak) salary zaraboiteno; aka - wander aimlessly; Akali - mind, mind, mind; amulet - - object prepared for the kind man, a dervish or odzhashto serves as protection from all evil - spell, etc .; alajledzhan - naive, frivolous; Alamo (alaman) thief, robber, bastard; al -) evil aranija - large container for heating water; anguish, pains, maybe: red; alashveresh (expression) are a common thing in the market; aljaz - lazy nerabotnik; andzhak (ancak) just, Saami, almost antique (antikali) a man of great ability, handsome, well-proportioned; Arch - cost; sake - will, desire not to break; Asli -sosema completely true; adzhele quickly; -stepenik fence; batlija (tour. Batley) happy man with cancer, one that brings happiness to others; gushnik (province) - collar Kera - scoundrel (dirty word); exactly - exactly the same at the moment and more. (Note Turkishness communication. Of these there part spoken in rural areas, while others in the city. Lexical material is sighted in time from 2003 to 2008 AD).

⁶⁴ Among the large number of foreign words enter the Macedonian language includes Hebrew words. In the famous words that I failed to notice are: Abracadabra Hebron.

1. medieval magical recording amulati without any sense; Hocus-less expression; Gomorrah Hebron First city in Palestine according to the Bible, because of their sins, burned, along with Sodom in sulfur and resin; Delilah hebr.ime nsimbol dangerous zavodnica; the cunning way it destroyed the Jewish Kabbalah hero Hebron.

1. Medieval Jewish secret science with mystical and allegorical interpretations of some places in the Bible;; Cain Hebron.

1. According to the Bible the eldest son of Adam; envy killed his brother Abel; Messiah Hebron.

1. anointed messianism Hebron .. learning about the coming of the Messiah and the belief in the salvation he will bring; Methuselah Hebron. according to a biblical story man at the time of the first people on Earth lived more than 950 years; Moses Hebron. Biblical prophet in ancient Hebrews; them from Egyptian slavery and give law Passover Hebron. one of the major Jewish holidays, dedicated to the memory of the release of the Jews from Egypt; Samson Hebron.

are appli-godile according phonetic-phonological features of Bitola speech. Especially interesting are synonymous sequences (Greek and Turkish) that odomakjinile⁶⁵. Albanianism: Gurgur - stone by stone, two stones; gurgurica - partridge; BREAKING - girl; cheek - lip; sanding - extracting short-long. Since Vlach language are among the most commonly used tokens: dzviska - young sheep; polenta - pchenkarnica; kukurub'eta - pumpkin and others.

Tokens of European languages: Fran-cuski, German, Italian, Spanish and finally the most modern living words that have become internationalism.

French tokens - come together with European missionaries and reading literature and the study of the French language⁶⁶. Anglizmite - Bitola in the vocabulary of modern times (lat. Anglicismus) Square. English word, expression, phrase or construction entered in another language and have become accustomed to it. Ann. feature English English transferable to another language. Anglizmite words are entered in Bitola speech by trade, technology, computing, teaching and prechalbarenjeto. From them and from such professional krarkter: bartender, disc jockey, spoksmen etc .; terms in the field of culture and sports: bestseller, pop art, Thriller, happening, time-out, three-path etc .; terms with abstract meanings: background, briefing, glamor, image, stress, timing, ratings, etc .; English loanwords - terms with nabele-zhuvanje the socio-political and economic changes, business, businessman, broker, dealer, management and others.

German loanwords - still incurred during the First World War, and with the development of technology has decet numbers tend to increase⁶⁷. Italian tokens: averse

1. Biblical hero, invincible Israeli, that Delilah; Satanism Hebron.

1. devil work, horror, horror; and many others. other.

⁶⁵Known jerks words with daily use: ajazmo - wafer; angarija - no charge; Galle, Galle (Greek), slowly.; fir, elajte - come, come; coil - pencil; Levteri - free; Meadow (Greek.) - flat place with grass (Mac.); Cinnamon - Cinnamon; k (s) rfica - glavche needle at one end; hunch - a piece of bread; legs (Fig.) leg of a woman; Kurd - ribbon; dairy (Fig.) samples - form; middlings - fine flour; Parramatta - safety pin; brick - unbaked brick; promatar - merchant that roam the villages and small goods sold; Sirma - ring; spatlija - color cards;; cironka - small, dried fish (Fig.), weak woman.

⁶⁶Francizmi: Aeroplan (Europlan) - plane; alabraceta - caught hand in hand; commitments - walking by holding in hand; andulira - adjusted hairstyle; Attache - group official world; affinity - a special taste; gang - good band playing at the wedding; Butler - head of household; Banda - a metal part of the bicycle wheel; bigutini - vitkachi hair; fuse - Fuse for power; Gazeta - daily; cinema - a place to show films; Kilo - female underwear; Plateau - a place, a space; Port-coat - a coat hanger; renglan - type cuts the sleeve; reputation - familiarity and many others.

⁶⁷Frequently used German words: Amreli district - dozhdobran; bezecira - appropriated an object; auz - sink; brushalter - bra; vinca - instrument used to measure angles; Gloss - brand new. Primer - based substrate; upsides - as tight expense - so do upsides and gone; Luft - place a door or window that air-tight; lufura - are ventilated; silverware - cutlery; junfer - innocent girl; koklica - chair Untitled; mug - povska cup pasent - correctly, in extent; pelcuva - the vaccine; plajvajvs - pencil; tiptop - great, everything is fine;

by metal coins; alabrac'eta - holding hand of a man and woman; bisagje - double bag it becomes a donkey or horse by both sides; kalamutnica - chase; Diamonds - a friend, a friend; color cards; kolosuva - shtirka; company - friendship, group of people; kolosuva - shtirka, confetti - tiny colored Circles of paper that are thrown at carnivals; Liberia - free, Libertas - freedom; lif'anto - fragrance, perfume; palandza - scales, terezija; Cloak - cloak tamidzhana - stakken bubble alcohol protected externally with rods; Corum (corona) - wedding wreath; shambrele-rubber inner part of the soccer ball;

Romanian words for cohabitants to the Vlach population odomakjinile Vlach certain words, such as. Barca - Fleck -type see make Barca - are flekosal; kamarica - small room wall for putting items; potka - stone or wood that is between two or three fields or plain; Occurrence - auxiliary building, hut; tronj - bed; chamuga-stick with bold end-to carry the shepherds and children play a game with them;

Spanish loanwords: Chamber - Traces in the outer wall of the storage timber; mouth wide open; l'oko - insane, fool; pandispanja - kind of cake flour, eggs, sugar, etc., Toledo - kind hand embroidery.

Lately, especially after the independence of the country, has the appearance of unauthorized replacement of Macedonian vocabulary with foreign. For eg. no occasion row Macedonian words are replaced with foreign words such. Big, fast continues, value etc. is replaced with: enormous, rapid, prolonged date, artistic shades etc. Common is the use of Board voucher dzhings, coffee maker, so welcoming and greetings: Okay, bye, hello and order, a number of other words. Foreign dominate the field of computer science and electronics, especially computerization and Telecommunications. Certainly they represent great linguistic treasure a nation.

Modern foreign tokens of English that reproduce slowly in speech every educated person: apply - logs, compete; valid - valuable, upright, proper; educate - learn, teach, educate; educators - teachers, teachers, enormously (excessive); Manager - entrepreneur, control, head; involved - sifting, slipping; implement - is, accepted; involved - indentation prophesying, enters; Evaluation - checking, testing, assessment, evaluation; tender - announcement, announcement; tender, etc .; Computer expressions: file (object), folder (folder); mouse (mouse), monitor (screen); UZB (memory stick), a

Tring - drunk; fold - set; Fry - free; Schlaff - hose; shljam - poor material; slot - Slot coat or dress; shpajs space for leaving; shpara - saving; Spiegel - Pocket Mirror; shprinki - suspenders and many others. other.

floppy (bar) sequence (part); Save the (remembering) burner (cutter); memory (saved) and others.

Secrets languages in Bitola Bitola

Secret language - is part of communication, any linguistic (contractual language); graphic (letter or some characters); ethological (gestures, facial expressions and hinge-mimics) or Telepathic (thinking - that is known only by two or by a group) and such in order to understand the secret can only be answered by a person or group of people, language that is designed to complement any esoteric (unspoken symbolic initial) was exoteric (secret, hidden) activity learning; language of secret data. The term secret esoteric expression. This expression has the following lexical meaning: esoteric secret science old philosophers entrusting him to a small number of people. Esoteric man was sent to the "secrets" of a community or a core of learning. He knows how to tap into the latest secret called ezoterist

Each village has its localism - characteristic words. For eg. in Novoselani word CycE fat denoted their unmarried man, or man without which his wife died. The same significance was the word kordak - Bachelor old beech). There metaphorical expressions: Bender cock, hen and cock jariche mean: husband, wife, son and daughter (Pot Pelistersko villages). A comparison of child life in the nickname form was not defamatory "lamb" or "chicken" Grandpa (Grandma, Mom, etc.). Kinship blood is appreciated until after habitual character often took on a ride and curse. I realize wastakes a ride (in exterior - thick, thin, etc.) or wedding guests (compared with sausage - weak, with Biol - thick). Vujnata been frequent targets of curse and ironic speech, because it was najnerodnina. The appellate uncle, uncle, Goody, grandfather, grandmother are all named in the village, although they were not relatives ("Hello uncle!", "You have given a good God granddaughter!" - Although he was the grandson).

Poor is not forgot. There have been cases because curse to cause a fight. There were many curses (Eyes remove blind Go !, and the walls have ears; his teeth Glogov stake bellows! - Means malign), swearing, threats, wise thoughts, blessings, calling, izgrduvanja when Negotiation-lems were quarrels, breckanja (jokes insults), insane mrdnatite without speaking about, and used the various questions unanswered (gugni

Lets you hear? What do you think will fatevmevo leeks ah-Sea shojle Manojlov!
Chulumbash-head!)

Tokens for metaphoric meaning. Tokens in Bitola speech that despite the basic meaning developed and figuratively meaning there are many. Among them characteristic separated:

herb - 1. curative plant

2. medicine

3. decision rescue;

mate - 1 brother,

2. Rum;

Whirlpool 1 tool for turning mowed 2. turbulence, heat, anger, flame;

guguche 1. Dem. the crow, the second type of cookie to bake for Christmas Eve;

Demba - 1. lazy man 2. Truro, male bee;

zhegajca first stinging pain, 23. insect species;

Mistletoe - 1. poluparazitsko plant 2. dizziness; Nun - 1. polnoglavec 2. nun;

candle - 1 lamp wick oil, 2. Vera (bass me your torch, my bass you!); 3.

overhanging man Seni someone, which interfere in the work; Bear - 1 large zhovoptno,
2 large pulley with thick thread, 3 big thick, clumsy woman;

Cockerel - DEM of cock 2. trigger gun, gun, 3. Adam's apple, 4 small gold
French steam 5. Fig. and irony. male sexual organ; handle - 1 handle for opening -
closing second reason, an excuse; Tasmania - 1. Berber belt sharpening brichevite 2.
very aware, ugul; Queen - ruler second kind children play shutarka - sort wheat without
osilki, budalichka, nesalam (but shutarka be done, does not know where his head).



Slika.15. Capari after Carnival masks

3. THE ADMINISTRATIVE-TERRITORIAL DIVISION

3.1. Heraclea first urban center Pelagonia

The human being to be able better to rule myself first, and then space, built settlements, conquered areas or exchanged at the expense of other areas, states created, made teritorijani various divisions, and so to this day, this process move, and it seems it will be in the future.

Since the Neolithic in the Pelagonia valley existed hundreds of settlements. Most of them were located in small hills hills in the flat part of the valley, and there were at least in the mountainous areas. Most of the settlements were small, with a lower concentration of population. Rivers and wetlands in the level of the valley were border between settlements and tribal lands. The high mountains around the valley were a natural barrier to communication and boundaries with other unknown world.

History and archeology confirm that in the period before 1500 BC Pelagonia Pelagonci tribes lived, and Lynceus Deoropi. Somewhat later, in the metal time, with better market development of material culture is obtained and larger settlements. According to what we know at this time Pelagonia appear first sprouts of larger settlements, perhaps the first small policies - cities.

The establishment of the Macedonian state was a long process that began in VIII century. BC That process began with the descent of Macedonian tribes from the northwest and western mountain regions (Upper Macedonia) in the central plane of Lower Macedonia. The creation of the Macedonians, actually originated from the symbiosis - mixing between the large number of tribes who inhabited the Upper and Lower Macedonia. It probably happened between VI and V century BC

During the IV century BC Pelagonia and other valleys of Upper Macedonia is part of Macedonia, Philip II and Alexander III of Macedonia. As the first city in Pelagonia the time was Heraclea Lyncestis (predecessor of today's Bitola) founded in 349 BC by the Macedonian king Philip II. The city had only military-strategic importance, but maintained and economic links with many parts of Macedonia. Heraclea was the center of Pelagonia of the area Lynkestis. We assume that the city numbered several thousand inhabitants and governed territory of 40-50 km long and 10-15 km wide or total area that driving was about 500-700 km².Vo within this territory is assumed that there were about 100 settlements with approximately 30,000 inhabitants.

With the fall of Macedonia under Roman rule, the first Macedonian kingdom was divided into two provinces, and later the four provinces. Heraclea Lyncestis was the border between Upper and Lower Macedonia. In Roman times the city has reached its ultimate flourishing as an important provincial administrative, trade-economic, cultural and traffic-strategic center. Perhaps at that time had more Heraclea thousand inhabitants (5000-10000, others up to 30,000).



Figure 1. Heraklea Lyncestis

3.2. Bitola center of Turkish Vilayet

Accurate data for administrative - territorial management of Bitola found the XV and XVI century onwards. Namely, in the XV century the center of Bitola Bitola Nahiya which was part of the Pasha-Sandzak, and he was part of Rumeli beglerbeg. The territory of Monastir Nahiya, during the XV century, covered 150 villages, while at the end of the XVI century around 160 villages⁶⁸.

According to the census of 1468 Bitola had 2345 inhabitants, and Bitola Nahiya 48 035 inhabitants. As more Bitola villages mention Beranci 596, 619 Velusina, Graeshnica 675 Gradeshnica 553 Lower dating 459, with 444 inhabitants Dihovo-Dobrusevo 758 Kukurečani 770, 487 Mound, opticians with 796 average and Dolno Egri (together) 853 inhabitants, Sovich 606, Crnobuki 499 Crneec 476, etc.

According to the census of 1568 we learn that Bitola had 5594 inhabitants, and Bitola Nahiya 36,245 deployed in all 173 villages. Larger Bitola villages were: Beech

⁶⁸Village old Slavic word meaning levels fenced possession of Prince. In the Turkish occupancy villagers were peasant serfs who were clean of feudal property - princes (of Byzantine and then the Vlach origin). In the period from 1230 - 1371, the Macedonia and the Macedonians were under Bulgarian, Serbian and Byzantine rule. Longest power over Macedonia and Macedonians were Turks from 1395-1912 g, or five centuries (517 years). In independent Republic Macedonia has started the process of development of farmers through getting benefits, subsidies, benefici et seq., As important actors in the economic survival of the state.

with 945 Velusina with 533, with 656 Graeshnica, Gorno Egri with 602 Gjavato with 453 Kukurečani with 570 mound with 970 inhabitants, with 449 Crnobuki etc.

From Bitola CADIZ sidzhil of 1718 we learn that it Bitola based on Rumeli Valley, and that the city had a population 10-12000. In the late fifties and early sixties of the XIX century Bitola entered the Rumeli or Bitola ejalet which was turned into a vilayet (province) and that were divided into (areas). Bitola pashalak-Vilayet had 1,397,646 inhabitants, Bitola and then had 46,000 inhabitants and was the center of all three that were Vilayet - Bitola, Ohrid and Korchanski. Bitola Sandzak was composed of 11 casinos, including: Bitola, Ohrid, Prespa, Florina, Prilep, Kicevo, korchanska, Kastoria grevenska, charshimska and selfedzhiska.

At the end of XIX century Bitola Vilayet covered an area of about 32,000 square kilometers, which lived between 800-900000 inhabitants (of which Christians 460-480000, 330-420000 Muslims, Jews 5-6000). Then vilayet consisted of 5 that were (Bitola, Debar, korchanski, elbasanski and selfedzhiski) with 23 casinos and 27 large or small. In Bitola Sandzak entered 5 Casino: Bitola, Lerin, Ohrid and its region, with 10 large or small. The overall number of people in Bitola Sandzak was around 309 272 inhabitants (of which 226 529 Christians, 78,473 Muslims and Jews 4270) all located in 708 settlements. Bitola in time without military contingent had about 50,000 inhabitants.

In the beginning of the XX century Bitola Vilayet had 663,027 inhabitants, composed of 12 casinos with a total of 1314 settlements (Bitola said in 266 villages, 141 village bat with Lerin-78 Torrent-105, 118-Kicevo, Debar 110 rekanska- 47 Kosturska-127 kailarska-64 anaselishka-86 and 85-grebenska kozhanska 87 villages). Monastir said had 151,063 inhabitants distributed in 4 large or small (Bitola-Monastery in 148 villages, Demir Hisar 35 villages Krushevaska 8 villages and Prespa-Upper and Lower 75 villages) with a total of 266 villages.

The biggest villages in Bitola in 1900 were: Gopesh with 2460 inhabitants, Varna 2450, Magarevo 2400 Malovista 2300 Nizopole 2030 Kremenica 2200 Gjavato 1500 beech 1490, 1420 Tsapari, Gradesnica 1170, Velusina 920, 830 Mound, Lower dating 820 Dragos 800 inhabitants etc. The number of inhabitants in Bitola in the first decade of the XX century there are many sources which account numbers that move in

relation to the 37,000 to 65,000 people. Thus, according to the official Turkish statistics Bitola in 1910 numbered 52 729 inhabitants, a remarkable figure.

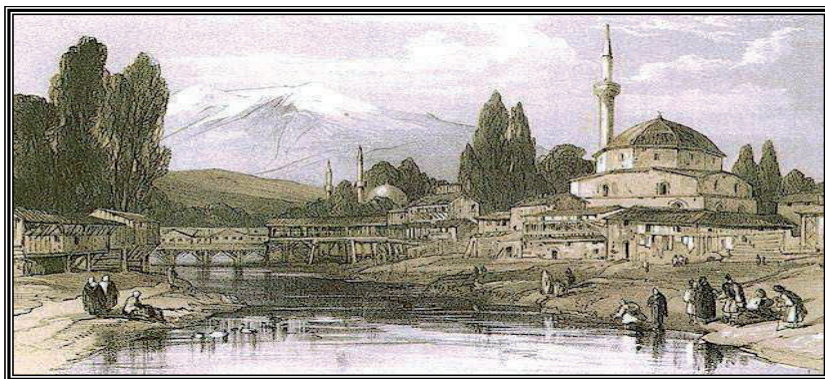


Figure 17. Drawing of Bitola Edward foundry, 08/19/1848 gopdina

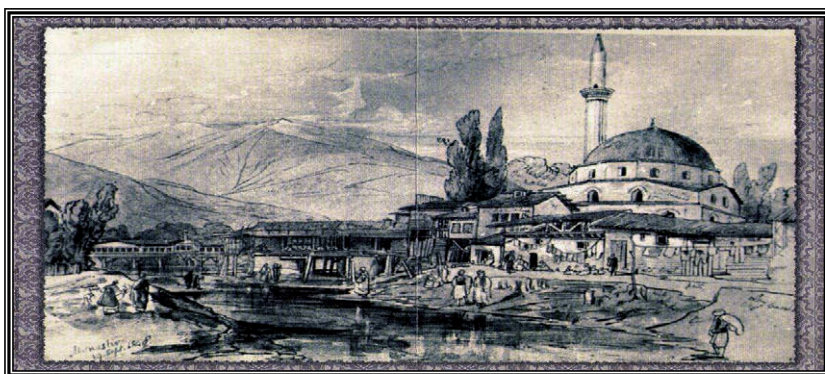
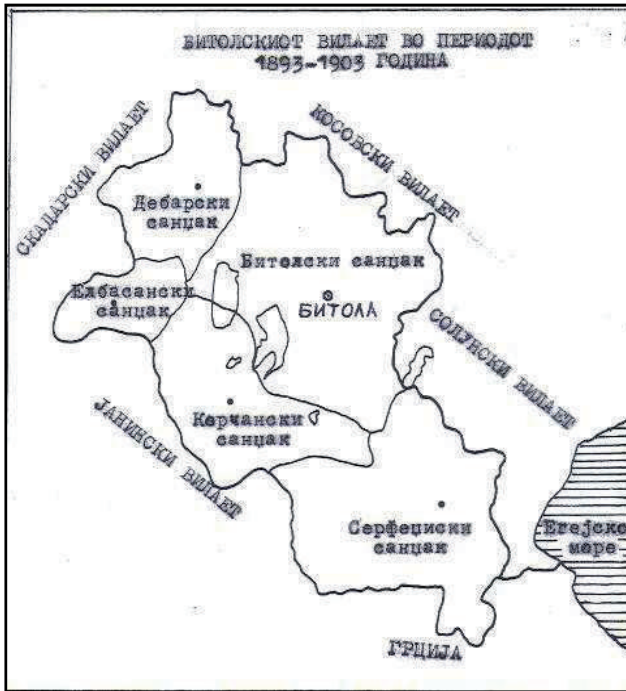


Figure 18. Drawing of Bitola Edward foundry, 08/19/1848 gopdina



Map 3. Administrative map of the Bitola Vilayet 1893-1903 year

3.3. Twentieth century - a century of division and marginalization

Twentieth century is the century of Macedonia divisions, as its ethnic territory and its internal, national, state or territory. Namely, for a period of 100 years, Macedonia, (and hence Bitola Bitola) its ethnic territory is broken down to three, and nine times the inner territory of Vardar or Macedonia. Specifically made the following divisions of ethnic Macedonian territory: the division of the 1912/1914, 1914/1918 and then from the 1941/1944 year. The territory of the former Vardar Macedonia (1919-1941), from 1944 onwards, first as a people, then as a Socialist, and since 1991 as an independent state, the Republic Macedonia, internal administrative-territorial divide is 9 times, and as follows: 1912/14 year, 1921, the 1941/1944, 1945/48, the 1952/54, the 1961 1962, 1965, 1996 and 2004.

As already seen before, Bitola Vilayet in early XX century had 663,027 inhabitants and was composed of 12 sanjaks with a total of 1314 settlements. This

situation is maintained until the end of the Ottoman Empire, until 1912. Bitola then the center of the vilayet was the largest city with 50 to 60,000 broejkji not the military contingent. This figure confirms our Serbian sources testify that Bitola in 1912, ie during the First World War had about 50,000 inhabitants. The source tells us the religious affiliation of citizens, as follows: 24,000 Christians, Muslims and Jews around 20,000 about 6,000 people. Also, Bitola was divided into five districts: dragorski, Varos, commander, Beogradska and sacred nedelski Quarter.

Shortly after the Balkan wars, became the seat of the Bitola District which is divided into six districts, 77 municipalities, with a total of 398 villages, 5 zaselci, two cities, three towns and 24 monasteries. Bitola District consisted of cuts: Bitola, Kicevo, Krusevo Mariovo, Prespa and bat cut. The total population of the Bitola District was 232,646 inhabitants, of which belonged Bitola cut 34,192 inhabitants located in 16 municipalities and 79 villages. Bitola had 48,370 inhabitants.

The composition of the Bitola cut entering municipalities Barešani, Brusnik, beech, Velusina Dragos, Ivanjevci, Gjavato, Logovardi, Malovista, the donkey, Mojno, Negochanska-Medzitlija Nizopole, axes, turning and Varna. Villages with more than 1,000 inhabitants in Bitola were cut: Trnovo with 1.735 inhabitants Malovista with 1629, with Tsapari 1.535 1.492 Magarevo beech in 1349, with 1,285 Gjavato, Nizopole with 1,028, with 1,000 inhabitants Brusnik etc.

Balkan Wars and World War I led to a drastic reduction of the population in a city almost deserted and there were only a few thousand. So if Bitola in 1910 had about 50,000 to just after World War I had dropped to 23,000 inhabitants. Of course, it was a result of its intense bombardment, and the division of Macedonia and the withdrawal of state border adjacent to Bitola.

Census from 1921 to Bitola shows an increase in both towns had 27,000 inhabitants, while the municipality had 28,418 inhabitants Bitola and Bitola District counted around 179 595 inhabitants. Bitola District take for storage area of 5803 km² and was divided into six districts, namely: Bitola, Kicevo, Krusevo Mariovo, Prespa and bat with a total of 74 municipalities. While, Bitola Windshear had an area of 918 km²so 26 952 inhabitants, located in 13 municipalities. Municipalities entered in Bitola were cut: Barešani, Brusnik, beech, Velusina Dragos, Ivanjevci, Gjavato, Logovardi, Mound, axes, lathes, Turnovo Tsapari, and totally had 128 settlements. In Bitola largest villages

were cut: Beech with 1691 inhabitants, Kenan Kremenica 1540 Tsapari in 1538, Gjavato with 1274 inhabitants, Kukurečani to 897, with 880 Velusina, mound - 876, with 825 inhabitants Ivanjevci etc.

According to the census of 1931, Bitola had 32,989 inhabitants, and the city of Bitola Municipality 33,024 residents, District Bitola counted 45,267 residents, and cut Bitola had 65,164 inhabitants. The largest villages in the number of inhabitants in 1931 were: Beech with 1730 inhabitants, Tsapari in 1569, Kremenica 1447, Gjavato 1419 Kukurečani 1047, the mound in 1029, Velusina 974 Malovista 935 Brusnik 840 Lažec 830 Dragos with 779 inhabitants etc.

During World War II, the territory of today's Republic of Macedonia was divided between Bulgaria and Italy. Italy won the territories of Tetovo, Gostivar-slope, Kicevo, Debar and Struga area and part of Prespa. This history was established a prefecture located in Debar five prefenturi (districts) with 4313 km² and 232,000 inhabitants. In Debar prefecture entered: Struga, Gosivarskata, Kicevo Tetovo sweat prefecture (district), the five villages of Ohrid borough were attached to sweat prefecture in Pogradec, and the southern part of Prespa to Korca. During the German-Albanian government (1943-1944) established two prefectures - Tetovo (with potprfekturata in Gosivar and Ki) and Debar (with potprefekturi in Struga and Rostuša).

The territory of Macedonia given to Bulgaria was divided into two areas: Skopje and Bitola area with a total area of 21,460 square kilometers and 876,000 inhabitants. In Skopje area entered 18 districts, 14 of Macedonia and four from South Serbia. They were after about: Skopje, Kumanovo, Veles, Stip, Kocani, Kratovo, Berovski, St. Nikolsky, Gevgelija, Negotino, Kavadarci Krivopalanechko, Radovishka and Strumica Macedonia and Vranjska, Bujanovacka, Surdulichka Kachanska and Serbia.

In Monastir area entered six districts: Bitola, Brodsky, Krusevo, Prilep, Ohrid and Resen borough. Bitola area was composed of 12 municipalities: Bitola - urban, Bukowski, Bac Ivanjevcka, Dihovska, Kukurechanska, novice Dedevalska, Velushinska, Staravinska, Strugovska Kazhanska and rural municipality. Bitola at the end of 1941 counted 28,405 residents.

After World War II Bitola became morpho-dynamic urban organism quite large prostorini changes in the structure of the city and surroundings beyond. However, one of

the characteristic traits of the population in Bitola after the Second World War is its continuous population growth.

3.4. Bitola Regional Center

After World War II (4 November 1944), the formation of a new democratic between Yugoslavia, place among equals seek and Macedonia. Although only a portion of it, however, free and equal in fraternal community of republics, within their capabilities, tended to rival the more developed states of the community between Yugoslavia.



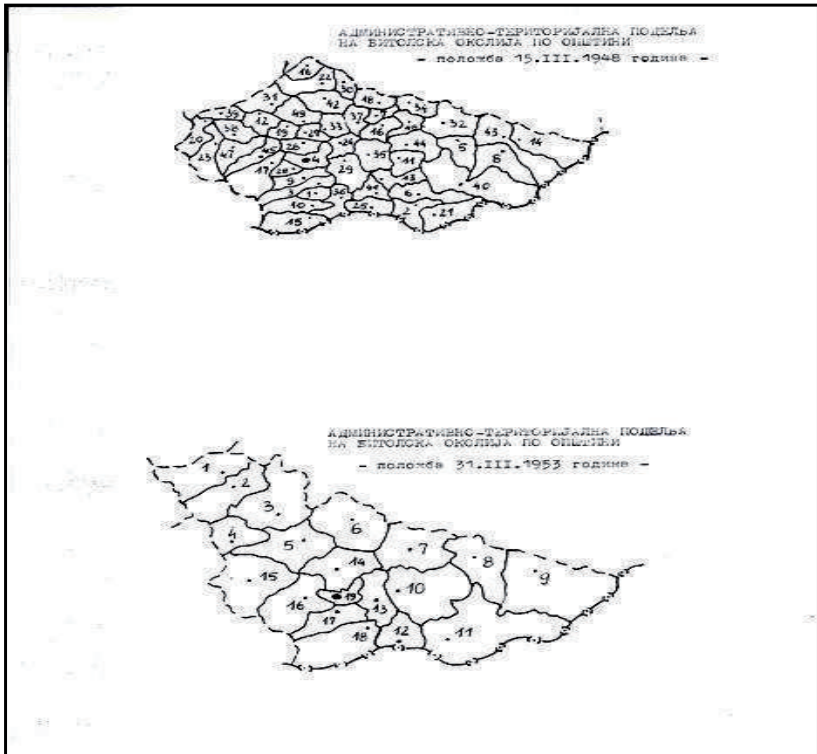
Figure 19. Main Street in Bitola

Shortly after the release followed a new administrative-territorial division of the country, and thus the Bitola Bitola. Thus, PR Macedonia was divided into 27 districts and had a total 1795 settlements. Bitola and the region, along with the city was divided into 51 municipalities. This division remained very short, so that made small concessions. According to the census of 1948 shows that the Bitola area is divided into 49 municipalities, such as: Barešani, Bac, Bistrica, Bitola, Brnik, Brod Budakov, Budimirci beech, Velusina Vranjevci, Gabalavci, Gneotino Gradeshnitsa Graeshnica , Gjavato, Dragos, Dedebalci, Dobrusevo, Dihovo, Zhivojno Ivanjevci, say, drive, Kremenica Krklino, Kukurecani Logovardi, vesicular, Lopatica, Poppy, mound, Musinci, Lavci, novices, thoroughbred, Radobor, flat, Svinjishta, Skocivir , average Egri, dating, Staravina, SPOT, Turnovo, People of Tarnovo, Tsapari, Crnichani and Crnobuki. The number of villages per municipality ranged from 1 to 4 places, while the total number of settlements was 130 settlements. The total number of population in Bitola area was 90 295 inhabitants (7.8% of the population in the People's Republic of

Macedonia, which in 1948 had 1,152,986 inhabitants), and in Bitola 30 761 inhabitants. Neighborhoods with more than 1,000 inhabitants in Bitola area were: Beech with 1.878 inhabitants Tsapari in 1807, with 1.726 Kremenica, Gjavato in 1554, the mound in 1480, Kukurečani in 1449, Lower, dating to 1180, with 1129 People of Tarnovo, Velusina in 1117, is a liar with 1107, with 1,042 and Musinci Gradescnica 1.013 g.

The process of disintegration of the collectivization and conditions were ripe for a new administrative division of the territory of the republic. Thus, in the period between 1952-1954 in N.R.Makedonija exist 232 municipalities organized into 18 districts (Bitola environment with 19 municipalities, Gevgelija 9, 11 Gostivar, Debar with 8 Kicevska with 17 Kocanska 12, Krivopalanechko 9, Kumanovo with 19 Maleshevska with 7 Torrent 16, Ovce Pole with 12 Prespa with 5 bat 18, Skopje with 19 Struchmichka 16, Tetovo with 11 Tikvesh 10 and Tito Veles environment with 14 municipalities) and especially the city of Skopje. Besides Skopje as separate municipalities with a settlement were the city of Bitola, Gostivar, Kicevo, cobs, Ohrid, Struga, Resen. The total number of population PR Macedonia was 1,304,514 inhabitants.

Under administrative - teritorijanata division of Macedonia from 1952, and the inventory of 1953, we can conclude the following condition: Bitola area was divided into 19 municipalities with the task of managing the 153 settlements, and in the following order with Bac 11 settlements, Bitola 1 Budakov 14 beech with 6 Velusina 11, Demir Hisar 17 Dihovo- with 8 Dolenci 7, 8 Zhvania, Ivanjevci 10, say 10, Kremenica 4, Kukurečani 10, Logovardi 6, Lopatica 11, Poppy 6, 16 Novices, Smilevo Staravina 3 and 5 settlements. Total population of Bitola area was 121,546 residents, or 9.3% of the total population in Macedonia.



Map 4. Administrative map of the municipalities of Bitola borough in 1948 and 1953

Municipalities in 1948: 1. Barešani 2. Bac 3. Bistrica 4. Bitola 5. Brnik 6. Boat, 7. Budakov 8. Budimirci 9. beech, 10. Velusina Vranjevci 11, 12. Gabalavci 13. Gneotino 14. Gradeshnitsa 15. Graeshnica 16. Dedebalci, 17th Dihovo, 18. Dobrusevo, 19. Dragos, 20 Gjavato 21. Zhivojno 22. Ivanjevci, say 23, 24. caramel 25. Kremenica 26. Krkline 27. Kukurečani 28. Lavci, 29. Logovardi, 30. vesicular, 31. Lopatica 32. Poppy 33. mound, 34. Musinci, 35 novices, 36 thoroughbred, 37. Radobor, Flat 38, 39. Svinjishta 40. Skocivir, 41. average Egri, 42. Lower dating, 43. Staravina, 44. SPOT, 45 Tarnovo 46. People of Tarnovo, Tsapari 47, 48 and 49 Crnichani Crnobuki.

Municipalities in 1953: 1. Dolenci 2. Zhvania, 3. Demir Hisar, 4. Smilevo Lopatica 5. 6. Ivanjevci 7. Budakov 8. Poppy 9. Staravina 10. Novices 11. Bach, 12. Kremenica 13. Logovardi 14. Kukurečani, say 15, 16. Dihovo, beech 17., 18. and 19. Velusina Crnobuki.

Bitola became a regional center of 19 municipalities, mainly gravitate towards the city. This division was at the time from 1952 to 1954. Ordering was formed following municipalities:

Bitola 1 district: City Bitola with 37 564 inhabitants; Municipality Bac 11 settlements: Bac, Brod, Veles, Germijan, rotting, Dobroven, Zhivojno nest Skocivir, tonsil and Sovikj. The largest settlements were: Zivojno with 942 residents Ship with 799, 673 and the Bac Germijan with 601 inhabitants. Municipality Budakov 14 settlements: Alinci, Armatush, Budakov, Dal-begovci, Dedebalci, Dobrusevo, Charlija Lower, Upper Charlija, Musinci, Noshpal, Puturus, Radobor Trapani and Crnichani.

The largest settlements were: Musinci with 1.222 inhabitants in 1069 and Dobrusevo Budakov with 655 inhabitants. Municipality beech 6 settlements Bistrica, beech, cowherds, Krstoar, walnut and Zlokukani. The largest settlements were: Beech with 1.962 inhabitants and Bistrica with 636 inhabitants. Municipality Velusina 11 settlements: Barešani, Velusina Graeshnica, Dragos, Žabeni, Canino, slush, is a liar, Oleveni, Ostrets and Pedigree. The largest settlements were: Lažec with 1,220 inhabitants, Velusina in 1153, with slush and Dragos with 899 605 inhabitants. Demir Hisar 17 settlements: Belče, Barakovo guard, Graishte, Edinakovtsi, Zurce, Kutretino, hazel, Murgashevo Novo Selo Pribilci, Rakitnitsa, Rastojca, Sladuevo, Slepce, lathes and SPOT. The largest settlements were: Slepce with 1.108 inhabitants Murgashevo to 902, with 766 Zurce, guard with 692, 644 and lathes Edinakovtsi with 639 inhabitants.

Municipality Dihovo- 8 settlements: Bratin Dole, Brusnik Dihovo, Lavci, the donkey, understated Pole snow and Varna. The largest settlements were: Brusnik with 959 inhabitants, Dihovo- with 686, with 684 Lavci and Low Field with 619 inhabitants.

Municipality Dolenci 7 neighborhoods: Grandmothers Bazernik, Brezovo, large Ilyin, Dolenci, Zeleznec and Small Ilyin. The largest settlements were: Brezovo with 639 inhabitants, with 604 big Ilyin, grandmothers with 533 and Dolenci with 464 inhabitants. Municipality Zhvania 8 settlements: pools, Zhvania, Mrenoga, Radovo, Sloestica, Sopotnica, dry throat and Jerome. The largest settlements were: Sopotnica with 1,070 inhabitants, Zhvania with 907 Sloestica with 841 and pools with 630 inhabitants. Municipality Ivanjevci 10 settlements: Beranci, Vasharejca, Drevenik, Ivanjevci, vesicular, New Villages, Wilder, dating, St. Todor and People of Tarnovo.

The largest settlements were: People of Tarnovo with 1,312 inhabitants, dating to 1136, and 941 Beranci Ivanjevci with 861 inhabitants. Municipality say 10 settlements: Gopesh, Dolenci, Gjavato, say Lera, Malovista, flat, Roti, dating and Tsapari. The largest settlements were: Tsapari with 1809 inhabitants, Gjavato in 1502, dating 650, roti with 598 inhabitants, etc., And say there were only 178 inhabitants.

Municipality Kremenica 4 settlements: Dolno Egri, Kremenica Medzitlija and Secondary Egri. The largest settlements were Kremenica with 2077 inhabitants and Medzitlija with 680 inhabitants. Municipality Kukurečani 10 settlements: Top Orizari Dragarino, Dragos, Krklino, Kukurečani, Mound, New Zmirnevo, collard greens, and Old Zmirnevo Crnobuki. The largest settlements were: Mound with 1.703 inhabitants Kukurečani in 1598, with 757 and Crnobuki Krklino with 702 inhabitants. Municipality Logovardi 6 neighborhoods: Lower Orizari caramel Logovardi, opticians, Poeševo and Thorn. The largest settlements were: Logovardi with 902 inhabitants, 643 Lower Orizari and Optičari with 528 inhabitants. Municipality Lopatica 11 settlements: Gabalavci, Zagoriche, Lisolaj, Lopatica, Metimir, Oblakovo, ax Strezevo, Svinjishte, Utovo and Crnovec. The largest settlements were: Crnovec with 676 inhabitants, with 611 and Lisolaj Lopatica with 515 inhabitants. Municipality Poppy 6 settlements: Brnik, Iveni, Poppy, Mojno, Orleans and Rapezh. The largest settlements were Poppy Rapezh with 455 and 428 inhabitants. Municipality Novices 16 settlements: Baldovenci, Biljanik, Vranjevci, Grumazi, Dobromir Aglarci Lower, Lower Walnut, Meglenci, Novices, New Village, Paralovo, Ribartsi, SPOT and Tepavci. The largest settlements were: Novices with 806 inhabitants, with 496 SPOT, Dobromiri to 457, with 454 and Tepavci Lower Aglarci with 439 inhabitants; Municipality Smilevo 3 areas: fear Obednik and Smilevo.

Smilevo was highest with 1.339 inhabitants fear with 661 and Obednik had 487 inhabitants; Municipality Staravina 5 settlements: Budimirci, Gradeshnitsa Gruniste, Zovikj and Staravina. The largest settlements were: Gradesnica 1.085 g, Staravina Budimirci with 741 and with 520 inhabitants.

Table 17 - Administrative-territorial division of Bitola area, in periodot 1952-1954 g., Popis 1953 god.

| On. | Municipality | Total number of residents | number of settlements | nationality | | | | | | |
|------------------------|---------------|---------------------------|-----------------------|-------------|-----------|--------|------|--------|-------|---------|
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | oth ers |
| 1. | BAC | 4 863 | 11 | 4 591 | - | 191 | - | 1 | 62 | 18 |
| 2. | BITOLA (city) | 37 564 | 1 | 28 912 | 484 | 6 189 | 3 | 482 | 834 | 660 |
| 3. | BUDAKOVO | 6 601 | 14 | 4 709 | 48 | 1 831 | - | - | 3 | 10 |
| 4. | BUKOVO | 3 618 | 6 | 3 432 | 11 | 165 | - | - | 6 | 4 |
| 5. | VELUJINA | 6 830 | 11 | 4 994 | 1 501 | 309 | - | - | 15 | 11 |
| 6. | DEMIR HISAR | 7 842 | 17 | 7 183 | 42 | 558 | - | 1 | 9 | 49 |
| 7. | DIHOVO | 3 886 | 8 | 2 911 | 167 | 275 | - | 475 | 3 | 55 |
| 8. | DOLENCI | 3 344 | 7 | 3 333 | - | - | - | - | 8 | 3 |
| 9. | ZVAN | 4 610 | 8 | 4 585 | - | 9 | 11 | - | 2 | 3 |
| 10. | IVAVEVCI | 6 468 | 10 | 4 745 | 23 | 1 680 | - | - | 4 | 16 |
| 11. | KAZANI | 6 640 | 10 | 5 589 | 196 | 341 | - | 495 | 7 | 12 |
| 12. | KREMENICA | 3 399 | 4 | 686 | - | 2 706 | - | - | 2 | 5 |
| 13. | KUKURECAN I | 6 361 | 10 | 6 120 | 13 | 180 | - | - | 42 | 6 |
| 14. | LOGOVARDI | 3 056 | 6 | 3 044 | - | 2 | - | - | 6 | 4 |
| 15. | LOPATICA | 3 901 | 11 | 3 833 | - | 33 | - | - | 3 | 32 |
| 16. | MAKOVO | 1 865 | 6 | 1 863 | - | - | - | - | 2 | - |
| 17. | NOVACI | 5 245 | 16 | 5 143 | 33 | 23 | 3 | - | 40 | 3 |
| 18. | SMILEVO | 2 487 | 3 | 2 020 | 8 | 455 | - | - | 3 | 1 |
| 19. | STARAVINA | 2 966 | 5 | 2 933 | - | 15 | - | - | 13 | 5 |
| Total | | 121,546 | | 100,626 | 2,526 | 14,962 | 17 | 1,454 | 1,064 | 897 |
| <i>Bitola district</i> | | 100 % | 164 | 82.8 | 2.1 | 12.3 | 0.0 | 1.2 | 0.9 | 0.7 |

The total number of population in 1953 in Bitola area was 121,546 inhabitants of which the most numerous with 100,626 inhabitants or 82.8% were Macedonians, Turks then followed by 14 962 people or 12.3%, Albanians with 2,526 people or 2.1%, power by 1,454 people or 1.2%, Serbs with 1.064 inhabitants or 0.9%, Roma with 17 residents and others with 897 people or 0.7%.

From a total of 19 municipalities of Bitola area, 15 municipalities belonging to Bitola and the region as follows: Bac, Budakov beech, Velusina Dihovo, Ivanjevci, say Kremenica Kukurecani Logovardi, Lopatica, Poppy, Novices, Staravina and city Bitola as an independent municipality from one settlement.

Togashi municipalities were: Municipality Bac had 4863 inhabitants, of which 4591 were Macedonians (94.4%), 191 Turkey (3.9%), 62 Serbs (1.3%) and 19 other persons. Municipality - Bitola had a population of 37 564 28 912 Macedonians (76.9%), 6189 Turkey (16.5%), 864 Serbs (2.3%), 484 Albanians (1.3%), 482 authorities (1 3%) and 663 were other people (1.7%). Municipality Budakov had 6601 people, of whom 4709 were Macedonians (71.3%), 1831 Turkey (27.7%), 48 Albanians (0.7%) and 13 people were Serbs and others. Municipality Velusina had 6830 inhabitants, of which 4994 people

Macedonians (73.1%), 1,501 Albanians (22.0%), 309 Turkey (4.5%) 15 Serbs and 11 other people were. Municipality Dihovo- had 3886 inhabitants, of which 2,911 Macedonians (74.9%), 475 authorities (12.2%), 275 Turkey (7.1%), 167 Albanians (4.3%) and 58 were Serbs and other residents . Municipality Ivanjevci had 6468 inhabitants, of which 4745 people were Macedonians (73.3%), 1,680 Turks (26.0%), 23 Albanians and 20 residents were Serbs and others. Municipality say was 6.640 inhabitants, of which 5589 Macedonians (84.2%), 475 authorities (7.4%), 341 Turkey (5.1%), 196 Albanians (2.9%) and 19 residents were Serbs and other . Municipality Kremenica had 3399 inhabitants, of which 2706 people were Turkey (79.6%), 686 Macedonians (20.2%) and 7 people were Serbs and others. Municipality Kukurečani had 6361 inhabitants, of which 6120 Macedonians (96.2%), 180 Turkey (2.8%), 42 Serbs (0.6%), 13 Albanians and six other people. Municipality Logovardi had 3056 inhabitants, of which 3044 people were Macedonians (99.6%), 6 Serbs, Turks 2 and 5

other people. Municipality Lopatica was 3.901 inhabitants, of which 3833 people were Macedonians (98.2%), 33 Turkey (0.8%), three Serbs and 32 others. Municipality Poppy was 1.865 inhabitants, of which 1863 people were Macedonians (99.9%) and two Serbs. Municipality Novices had 5245 inhabitants, of which 5143 people were Macedonians (98.5%), Serb 40 (0.7%) 33 Albantsi (0.6%), 23 Turks (0.4%) 3 Roma and others. Municipality Staravina had 2966 inhabitants, of which 2933 Macedonians (98.9%), 15 Turkey (0.5%), 13 Serbs (0.4%) and 5 other people.

In 1962 the territory of the former Federal Republic of Macedonia made a new administrative-territorial division. Through this division further continued process of consolidation of districts and municipalities; the reduction of local government in the rural environment and favoring cities. According to the census of 1961 in the Federal Republic of Macedonia registered a total of 1,406,003 inhabitants distributed in all seven districts, 73 municipalities and 1705 settlements.

In SR Macedonia create the following counties: Bitola district with 13 municipalities, Torrent 9, 9 Kumanovo, Skopje 9, Tetovska 7, Titov Veles with 11 and Stip environment with 15 municipalities. Bitola area serve the 235,382 residents all divided into 13 municipalities in total 293 settlements. Bitola was available 6 settlements Bistrica 26 Demir Hisar 37 Dihovo- 18, bottom 36 Krivogastani 19, Kru 14 Kukurečani 20 Moriovo 23 Novices 32 Pletvar 14, 19 and Prilep municipality Topolcani had 29 settlements.

In 1962 the Bitola area is made small adjustments so that it was divided into 12 municipalities had available total 295 settlements. In that period Bitola municipality had 10 settlements and municipalities Bistrica 23 Demir Hisar 37 Dihovo- 18, bottom 37, Krivogastani 19, Kru 14 Kukurečani 20 Moriovo 23 Novices 32, 33 and Prilep municipality Topolcani 29 settlements. Total Bitola area had 238,382 residents, or 16.9% of the total population in SR Macedonia. While, Bitola municipality had 54,982 inhabitants, and the city of Bitola 49 001 inhabitants.

Bistrica municipality had 23 settlements: Barešani, Bac, Bistrica Velusina Germijan, Graeshnica, Dolno Egri, Dragos, Žabeni, Zhivojno Zlokukani, Canino, slush, cowherds, Kremenica Lažec, Medzitlija Oleveni, opticians, Ostrets, thoroughbred, Sovich Intermediate and Egri. The largest settlements were: Lažec with 1.062 inhabitants Velusina with 945, 864 Zivojno, slush 832, 734 Bistrica, opticians and Bac 712 with 706 inhabitants.

Bitola with 10 settlements: Bitola, Brusnik, beech, Gorno Orizari Lower Orizari Krstoar, Lavci, Walnut, and Poeševo Rastani. The largest settlements were Bitola with 49 001 inhabitants, beech in 1939, Brusnik 898, Lower Orizari Lavci 848 and 620 inhabitants.

Demir Hisar 37 settlements: Grandmothers Barakovo Bazernik, Belče, fear Brezovo, guard, pools, large Ilyin, Graishte, Dolenci, Edinakovtsi, Zhvania Zeleznec Zurce, Zagoriche, Zashle, Kutretino, hazel, Malo Ilyin, Mrenoga, Murgashevo Novo Selo Obednik, Pribilci, Radovo, Rakitnitsa, Sladuevo, Slepce, Sloestica, Smilevo Sopotnica, lathes, SPOT, dry throat, Utovo and Jerome. The largest settlements were: Smilevo with 1.158 inhabitants Murgashevo with 1.129, 1.099 Slepce, Sopotnica 956, Zhvania 904 Zurce 704 and turning with 607 inhabitants.

Municipality Dihovo- 18 settlements: Bratin Dole, Gopesh, Upper dating, Dihovo, Dolenci, Gjavato, say Lera, the donkey, Malovista, Metimir, Nižepole, flat, Roti, snow, Svinishte, Turnovo Tsapari. The largest settlements were: Tsapari with

1.618 inhabitants Gjavato in 1116, with 686 Dihovo, Nizopole 577 Roti 573 and Upper dating with 548 inhabitants.

Dolneni 37 settlements: Bijelo Polje, Borino, braille, Vrancea, Upper Village, Gostirazhni, Dabjani Debreste, Desovo, Dol-gaec, bottom, Drenovci, Dupjachani, Zabrzhdani, Zapolzhani, Zrze Jakrenovo, Kostinci, Cochin, Kutleshevo, Lazani, Small marble, Margarete, Nebregovo Novoselani, Peshtalevo, Rühle, Ropotovo, Sarandinovo, Sazhdevo, Sekirci, Haying, Slepce, Slivje, Sredorek Strovija and Crniliste. The largest settlements were: Debreste with 2.394 inhabitants Desovo with 1.740 inhabitants Lazani 1.399, 1.118 Crniliste, Rilevo 885, bottom 858 and Ropotovo with 823 inhabitants.

Municipality Krivogastani 19 settlements: White Church, Buchi Vogjjani, Vrbjani, Vrboec, Godivje, Korenica, Krivogastani, evade, puddles Milosheva Mircea Acev, Obrshani, Pashino Ruvci, fresh, Nightingale, Holy, Holy Mitrani and Turkish (Podvis) . The largest settlements were: Krivogastani with 2366 inhabitants, Obrshani 1.228 1.083 Buchin, Pashino Ruvci by 1018, with White, Church and evade with 907 869 inhabitants.

Municipality Krusevo 14 settlements: Alinci, Arilevo, Belushino, beers savages Upper, Lower savages, wheat Kochishte, Kru, Norov, Ostrilci, desolate River Rastojca and villages. The largest settlements were: Krusevo in 4099, wheat in 1435 and Aldanci with 537 inhabitants.

Municipality Kukurečani 20 settlements: Beranci, Gabalavci, Lower dating, Dragarino, Dragos, caramel Krklino, Kukurecani Lisolaj, Lopatica, Mound, New Zmirnevo, Oblakovo, Radobor, axes, Staro Zmirnevo, Strezevo, Thorn, and Crnobuki Crnovec. The largest settlements were: Mound with 2.038 inhabitants Kukurečani with 1,712, Lower dating 1.307, 1.127 and Beranci Crnobuki with 849 inhabitants.

Tabela 18. - Administrativno-teritorijalna podelba na Bitolska okolija od 9.2.1962 g., Popis 1961 g.

| On. | Municipality | Total number of residents | number of settlements | nationality | | | | | | |
|-------------------------------|--------------|---------------------------|-----------------------|----------------|--------------|---------------|------|--------|--------------|--------------|
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | others |
| 1. | BISTRICA | 11.878 | 23 | 9.808 | 1.588 | 246 | - | - | 160 | 76 |
| 2. | BITOLA | 54.982 | 10 | 49.061 | 378 | 3.269 | - | - | 1.049 | 1.225 |
| 3. | DEMIR HISAR | 16.673 | 37 | 16.266 | 75 | 238 | - | - | 40 | 54 |
| 4. | DIHOVO | 7.913 | 18 | 6.465 | 411 | 169 | - | - | 29 | 839 |
| 5. | DOLNENI | 21.358 | 37 | 15.793 | 30 | 5.306 | - | - | 115 | 114 |
| 6. | KRIVOGASTANI | 12.512 | 19 | 12.049 | - | 339 | - | - | 65 | 59 |
| 7. | KRUJEVO | 9.100 | 14 | 5.673 | 125 | 2.190 | - | - | 37 | 1.075 |
| 8. | KUKUREČANI | 13.029 | 20 | 12.878 | 5 | 102 | - | - | 26 | 18 |
| 9. | MORIOVO | 11.567 | 23 | 11.507 | 1 | 7 | - | - | 39 | 13 |
| 10. | NOVACI | 12.140 | 32 | 11.662 | 8 | 366 | - | - | 58 | 46 |
| 11. | PRILEP | 49.276 | 33 | 45.270 | 68 | 893 | - | - | 430 | 2.615 |
| 12. | TOPOLCANI | 14.954 | 29 | 13.611 | 5 | 1.262 | - | - | 27 | 49 |
| <i>Total: Bitola district</i> | | 235.382 | 295 | 210.043 | 2.694 | 14.387 | - | - | 2.075 | 6.183 |
| | | 100 % | | 89,2 | 1,1 | 6,1 | - | - | 0,9 | 2,7 |

Municipality Mariovo 23 settlements: Beshishte, Brnik, Budimirci, Veprchani, Vitoliste Vrpsko, Gradeshnitsa Gruniste, Gudjakovo, Dunje, live Zovikj, Cullen, Cochran, Krushevica, Poppy, Monastery, Orleans, Pest, Polchishte, Rapezh, and Staravina Chanishte. The largest settlements were: Vitolishte with 1.291 inhabitants

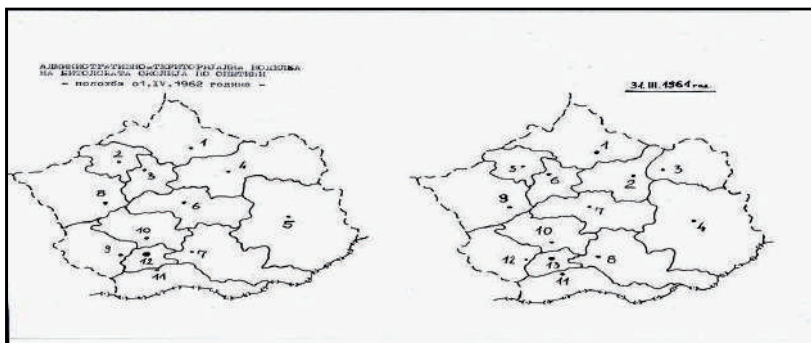
Beshishte with 1.172, 1.019 Gradesnica, Polchishte 824, with 695 and Chanishte Staravina with 657 inhabitants.

Municipality Novices 32 settlements: Armatush, Baldovenci, Biljanik, Brod Budakov, Veles, Vranjevci, Gneotino, rotting, Upper Aglarci, Grumazi, Dalbegovci, Dedebalci, Dobromir Dobroven, Aglarci Lower, Lower Walnut, Iveni, Logovardi, Meglenci, Novices , Novosel Paralovo, nest Puturus, Ribarts, Skocivir, tonsil, SPOT, Tepavci Trapani and Crnichani. The largest settlements were: Logovardi with 1.079 inhabitants, Novices in 1048, Brod and Dobromiri with 846 597 inhabitants.

Prilep 33 settlements: White dica, Berovci, Borotino, lime, Volkovo

Galic, Upper Konjari, Large Radobil, Dabnica, Dren, bathtubs Village, Krstec, Lenishta, Malo Konjari Small Radobil, Malo Ruvci, Mazhuchishte, Nikodin New lags, Oreovec, Pletvar, Prilep, Prilepec grafted Elder, Chest, hamlet, Pitch, Old lags, Shtavica, Toplitsa, Trojans, corn and Čumovo. The largest settlements were: Bat with 7456 inhabitants, Varos in 2142, large Konjari with 926, 786 and Small Konjari Mazhuchishte with 610 inhabitants.

Municipality Topolcani 29 settlements: Alinci (Bitola) Alinci (Prilep) BONCHO, Vasharejca, Veselčani, Upper Charlija, Dobrusevo, Lower Charlija, Drevenik, Erekovci, Zagoria Ivanjevci, Kanatlarci eyelid Lopatica, vesicular, lettuce Mojno, Musinci, Noshpal New villages, Wilder, evilly, St. Todor Topolcani, People of Tarnovo, Trojkrsti, Sheleverci and Cepigovo. The largest settlements: Kanatlarci with 1,520 inhabitants, with 1.182 Dobrusevo, Ivanjevci 988 Topolcani with 930 inhabitants, with 839 People of Tarnovo and Erekovci with 789 inhabitants.



Map 5. Administrative maps Bitola area with municipalities in 1961 and 1962.

Municipalities in 1961: 1. Low 2. Bat 3. Pletvar 4. Mariovo 5. Krusevo 6. Krivogashtani Topolcani 7. 8. Novices 9. Demir Hisar, 10. Kukurečani. 11. Bistrica, 12 and 13. Dihovo Bitola. Municipalities in 1962: 1. Low 2. Krusevo 3. Krivogashtani 4. Bat 5. Mariovo Topolcani 6. 7. novices 8. Demir Hisar, 9. Dihovo- 10. Kukurečani. 11. 12. Bistrica and Bitola.

From a total of 12 municipalities of Bitola area, 7 municipalities belonged to Bitola Bitola, and Bistrica, Bitola, Dihovo, Kukurečani, Novices and part of the municipality and Moriovo Topolcani. The total number of population in 1961 in Bitola area was 235 382 inhabitants of which the most numerous with 210,043 inhabitants or 89.2% were Macedonians, Turks then followed by 14,387 people or 6.1%, Albanians in 2694, or 1.1%, Serbs 2075 or 0.9% and the other with 6183 inhabitants, or 2.7%. Bistrica municipality had 11,878 inhabitants, of which 9808 were Macedonians (82.6%), 1,588 Albanians (13.4%), 246 Turkey (2.1%), 160 Serbs (1.3%) and 76 others.

Bitola municipality had 54,982 inhabitants, of which 49 061 Macedonians (89.2%), 3269 Turkey (5.9%), 1,049 Serbs (1.9%), 378 Albanians (0.7%) and 1,225 other people (2, 2%). Municipality Dihovo- had 7913 inhabitants, of which 6465 Macedonians (81.7%), 411 Albanians (5.2%), 169 Serbs (2.1%), 29 Serbs (0.4%) and 839 other people (10 6%). Kukurečani municipality had 13,029 inhabitants, of which 12 878 were Macedonians (98.8%), 102 Turkey (0.8%), 26 Serbs, Albanians 5 and 18 other zhiteli. Opshtina Moriovo had 11,567 inhabitants, of which 11 507 people were Macedonians (99.5%), 39 Serbs, seven Turks, one Albanian and 13 other people.

Novices municipality had 12,140 inhabitants, of which 11 662 people were Macedonians (96.1%), 366 Turkey (3.0%), 58 Serbs (0.5%), 8 Albanians and 46 other people (0.4%). Topolcani municipality had 14,954 inhabitants, of which 13 611 people were Macedonians (91.0%), 1262 Turkey (8.4%), 27 Serbs, Albanians 5 and 49 other people.

Albanian and 13 other people. Novices municipality had 12,140 inhabitants, of which 11 662 people were Macedonians (96.1%), 366 Turkey (3.0%), 58 Serbs (0.5%), 8 Albanians and 46 other people (0.4%). Topolcani municipality had 14,954 inhabitants, of which 13 611 people were Macedonians (91.0%), 1262 Turkey (8.4%), 27 Serbs, Albanians 5 and 49 other people.

3.5. Bitola in local regional center

If we compare the administrative-territorial divisions for the period 1953-1961, will be seen to be done consolidation of districts from 18 to 7 (a reduction of 11 districts or 61.1%) of municipalities from 232 to 73 (reduction of 159 municipalities, or 68.5%), and as a result of emigration from villages to cities and abroad (and for other reasons - construction of artificial lakes, etc.) and decreased the number of settlements from 1782 to 1705 settlements (reduction of 77 or 4.3%). The same process of consolidation affects Bitola Bitola. Namely, Bitola area that in 1953 there were 19 municipalities in 1961/62, the decreases of 12 municipalities (decrease of 7 municipalities or 36.8%). Municipalities geographically belonged to Bitola Bitola, because okrupnuvanjeto decreased from 15 to 7 municipalities (decrease of 8 municipalities or 53.3%).

Accordingly, the administrative-territorial division of the Federal Republic of Macedonia 1961/62 year, and hence of Bitola and the region can not speak of decentralization, but instead of centralizing power in urban areas and in the centers of political power. Thus further marginalized Macedonian village where the process of intensification of emigration from the countryside to the cities of the Republic and

abroad. Municipalities are halved from 73 creating 30 (a reduction of 43 municipalities or 58.9%). A little later the capital Skopje with the valley is divided into five special municipalities of Gazi Baba, Karpo Mineral Water Center and Chair, so the number of municipalities was increased to 34 municipalities (or compared to 1962 decreased by 39 municipalities or 53.4%).

The new administrative-territorial division since 1965 g.a 12 municipalities of Bitola area is integrated into 4 new municipalities - Bitola, Prilep, Krusevo and Demir Hisar. The new Municipality of Bitola merged former municipalities Bistrica Dihovo, Kukurečani, Novices and several towns and municipalities Moriovo Topolcani.

Then Municipality of Bitola an area of 1,798 km² and lavished with 129 settlements. This Bitola municipality, as well as 34 other municipalities in the country, existed from 1965 to 1996 - full Trieste years. This organization of municipalities as in R. Macedonia and in Bitola further accelerate the migration from villages to cities. Thus, it Bitola "promised city" not only for the population of the Pelagonia valley, but for the wider population of Republic space. Considering the census results, the population varies depending on the migration process, and depending on which methodology was applicable when processing data for the presence of the population. In addition bring to statistics SR Macedonia - R. Macedonia and the Municipality of Bitola.

In 1971 SR Macedonia had 1,647,308 residents in 1981 increased to 1,909,136 in 1994 of 2,075,196 inhabitants. In the Municipality of Bitola we record the following statistical indicators: in 1971 had 124,512 inhabitants, and in 1981 increase of 137 636, and in 1991 be reduced to 124 003, respectively in 1994 and 108 203 inhabitants or reduction for the period 1971-1994, the of 16 309 people or 13.1%.

Along with the movement of population change and population density, so in 1971 the SRM was 64 inhabitants of 1 km, and in 1994 81 inhabitants of 1 km. In Bitola Municipality density ranged from 69 residents of 1 km in 1971 to 77 in 1981, due to the previously stated indicators, starting with reducing 69 in 1991 60 the population of 1 km in 1994.

Migration and natural growth processes cause changes in the national structure of the population in Bitola Bitola. Thus, in 1971 the total population of the Municipality of Bitola (124 512 g.) Were the most Macedonians in total municipal population participated with 112 537 or 90.4%, thenfollowing the 3904 Turkish residents accounting for 3.1%, and 3.221 inhabitants, or 2.6% Albanians, Serbs 1.397 inhabitants, or 1.1%, power 1.249 or 1.0%, Roma 48 (0.0%) and others with 2.156 inhabitants or participation in total municipal population of 1.7%. In 1994 the national structures significantly changed, so the total population of the Municipality of Bitola (108 203 g.) Were the most Macedonians 98,512 or participation in the total municipal population of 91.0%, Albanians 3.976 or 3.7%, Turks 1,900 or 1.7%, Roma 1688, or 1.5%, power 963 or 0.8%, Serbs 609 or 0.5% and the other 555 people participating in total municipal population of 0.5%.

As a result of migration processes for the period 1961-1994, the number of settlements in Macedonia decreased from 1705 to 1615 and a decrease of 90, or 5.3% (1961 registered 1708 settlements in 1971 in 1668, 1981 in 1640 to 1994 in 1615) in Bitola and the region of 130 (1961 years), (ie 129 in 1971) decreased to 121 settlement in 1994 or a decrease of 9 districts, ie 7.0%.

Migration processes of rural population to Bitola, other cities, states and republics, caused a drastic reduction in the number of people in almost all villages

Bitola. Of course, to reduce the number of people dominated by small villages (300 inhabitants - data adequate for Bitola Municipality) the number climbs to 89 villages (69.0% of the total number of settlements in the Municipality of Bitola - 129), but as serious competitors them appear high (from 301 to 800 inhabitants whose number is 22 villages - 17%) and towns (with over 801 inhabitants, their number izneseuva only 9 such settlements, along with the city of Bitola - 7.0%).

According to statistical data from 1994 89 small villages in the Municipality of Bitola, 16 of them had less than 20 people (Brnik Welle Village, rotting, Gopesh, Upper Charlija, Grumazi, Gruniste, Zlokukani, Iveni, Metimir, Oblakovo, Paralovo, nest, tonsil, Old Zmirnevo and SPOT) meaning the edge of connection to the displaced 9 villages (Baldovenci, Gorno Egri, Dolno Egri, Novo Selo, Petalino, Svinjishta, snow, and Sovich Strezevo). The most drastic reduction in the number of residents in the villages in Mariovo villages in most of Capari Pole pograničkite villages, mountain villages, but also part of the plain and hilly countryside in Pelagonia. Generally in the Municipality of Bitola no rural settlement which more or less losing part to its Native population.

Considering the city censuses from 1948 to 2002 its population grew by 49,239 people, or 160%, with the annual rate of increase of 912 persons. The increase in the number of residents in Bitola is primarily a result of mechanical influx of rural population, and secondarily of natural growth. Contrary to the city, the rural environment of Bitola is busy with an intensive process of eviction to Bitola, other cities in the Republic Macedonia and abroad. Thus the rural population suffers real exodus, so that in the period 1948-2002, the decreased by 33,890 people, or 57%, with the annual rate of decrease of 627 persons.

After thirty years the whole territory of the Republic Macedonia has made a new administrative-territorial division which is essentially a first attempt at decentralization. Namely, in the period 1965-1996, in Macedonia existed 30-34 municipalities, and in 1996 to make a new administrative-territorial division of the local policy on decentralization. According to this, the first decentralized administrative division in independent Republic Macedonia formed 123 municipalities, of which 29 urban-urban, 7 Skopje and 87 rural-rural municipalities.

From old Bitola Municipality which occupied an area of 1.798 square kilometers with a total of 108 203 inhabitants (census 1994) and a population density of 60 inhabitants per km² 1 formed nine municipalities. According to the surface was the largest municipality Municipality Staravina with 332.1 km², and then followed the Municipality Bac 237.6 km², 234.1 km² Bistrica, Bitola 233.3 km² Novices 185.3 km² Tsapari 168.3 km² Kukurečani 156 1 km² mound 152.9 km² and Municipality Dobrusevo the lowest area of 98.8 km². According to the number of residents was the largest municipality with 86,176 inhabitants Bitola, then Bistrica in 5779, 4954 Mound, Kukurečani 2.859, 2.844 Novices, Dobrusevo 2379, Tsapari 1793, Bac 963 and Staravina with only 456 inhabitants. According density order of municipalities was as follows: Bitola Municipality with the highest density of 364 inhabitants per km² 1, mound with 32 residents, Bistrica 25 Dobrusevo 24 Kukurečani 18 Novices 15 residents Tsapari 11 Bac 4 and Staravina with only one resident km².

In the Municipality of Bitola, near the city of Bitola, with 77 464 inhabitants, were annexed another 18 other settlements (of which 1 displaced settlement - snow). Neighborhoods in the municipality with more than 500 people, according to census data from 1994 were: Gorno Orizari with 1.992 inhabitants (which is part of the city), Lower

Orizari 1,503 beech with 1,012, 744 Logovardi, Krklino with 609, drive 362 Dihovo-356 Lavci with 339, with 320 inhabitants Brusnik etc. To date, according to the age structure of Municipality of Bitola population from 0 to 14 years in total population participated with 21.3% of the population 15-59 years with 61.8% and the population 60 and older, with 16.9%. According to the most numerous nationalities were Macedonians with 78,889 people or share in the total population of 91.5%, Albanians in 2113 or 2.5%, Roma 1.676 or 1.9%, Turkey 1,559 or 1.8%, power 854 or 1, 0% Serbs 571 or 0.7% and the remaining 514 or participation in the total population of 0.6%.

In the municipality of Bac, near the seat of the municipality Bac village with 191 inhabitants, outnumber it were villages Zivojno Germijan with 288 and 286 inhabitants, while other areas have few people. The total number of settlements of the Municipality of Bac is 10 villages (of which a scattered village - Sovikj). Considering the age structure of the population in the municipality of Bac from 0 to 14 years participated in the total population, with 12.7% of the population 15-59 years with 51.8% and the population 60 and older, with 35.6%. According to nationality, the most Macedonians were 960 people in total or part of the 99.7% and Serbs with 3 persons or 0.3%.

Municipality Bistrica lavished with 21 settlements (including 2 displaced Gorno and Dolno Egri), the largest settlement in the census of 1994 were Kravari with 1,208 residents, with 988 Bistrica and slush with 437 inhabitants, average Egri with 348, 339 and Lažec Optičari with 326 residents so. Considering the age structure of the population in the municipality of Bistrica from 0 to 14 years in total population participated with 23.0%, the population of 15-59 year by 57.8% and the population 60 and older, with 19.2%. According to the most numerous ethnic Macedonians were 4,308 persons or share in the total population of 74.5%, Albanians with 1,402 persons or 24.3%, Turkey 28, or 0.5%, Serbs 22 or 0.4% and the remaining 21 or participation in the total population of 0.3%.

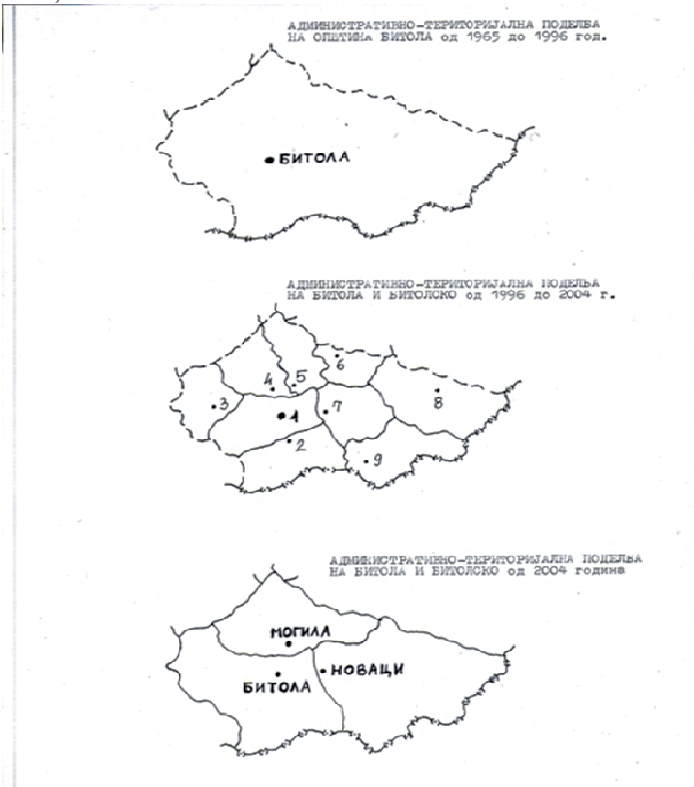
The municipality Dobrusevo largest settlement was the seat of the municipality - village Dobrusevo with 646 residents, and other major settlements were Noshpal with 360 inhabitants, with Dedebalci 322 Musinci with Budakov 309 and 245 inhabitants. The whole community was lavished with 10 locations. Considering the age structure of the population in the municipality Dobrusevo from 0 to 14 years in total population participated with 21.0%, the population of 15-59 year by 57.0% and the population 60 and older, with 22.0%. According to the most numerous ethnic Macedonians were 2,149 persons or share in the total population of 90.3%, Turkey 224 or 9.4% and the remaining 6 persons or 0.2%.

The municipality Kukurečani despite seat of the municipality (Kukurečani) as most populous settlement with 1,001 resident, other major settlements were Crnobuki with 444 inhabitants, with 331 Lopatica capita Lisolaj with 276 and Dragos 209 inhabitants. Municipality Kukureani lavished with 13 locations. Considering the age structure of the population in the municipality Kukurečani from 0 to 14 years in total participated with 18.2% of the population, the 15-59 with 55.0% and the population 60 and over, the with 26.8%. According to the most numerous ethnic Macedonians were 2,756 persons or participation in the total population of 96.4%, Albanians with 74 or 2.6%, Turkey 19, or 0.7%, Roma 5 or 0.2%, and the remaining 5 people .

The municipality mound, settlement of most people was the center, the village mound with 1,576 inhabitants, and then followed Ivanjevci with 673 inhabitants, and Lower dating with 545, 478 and Beranci People of Tarnovo with 435 inhabitants etc. Municipality mound lavished with 13 locations. Considering the age structure of the

population in the municipality mound from 0 to 14 years the total population participated with 19.1% of the population, the 15-59 with 58.4% and the population 60 and older, 22.4%. According to the most numerous ethnic Macedonians were 4881 persons or share in the total population of 98.5%, Albanians with 36 or 0.7%, Turkey 25, or 0.5%, Roma 5 or 0.1%, Serbs or 3 0 1% and the other 4 persons, or 0.1%.

The municipality except Novices seat of the municipality - Rookie village which had 1.279 inhabitants and Dobromiri village with 368 inhabitants, the remaining 17 districts were extremely small populations. Municipality Novices lavished with 19 settlements, two of which are displaced (Novo Selo and Baldoventi census 1994). Considering the age structure of the population in the municipality of Novices from 0 to 14 years in total population participated with 20.5%, the population of 15-59 year by 57.2% and the population 60 and older, with 22.2%. According to the most numerous ethnic Macedonians were 2.786 persons or share in the total population of 98.0%, Turkey 40, or 1.4%, Albanians 5 or 0.2%, Serbs 7 or 0.2%, power 2 or 0 1%, and the other 4 persons, or 0.1%.



Map 6. Administrative maps Bitola and the region in 1965, 1996 and 2004
Municipalities in 1996: 1. Bitola 2. Bistrica Tsapari 3. 4. Kukurečani 5. Mound
6. Dobrusevo, Novices 7. 8. 9. Staravina and Bac

ethnic Macedonians were 1.329 persons or share in the total population of 74.1%, Albanians with 345 or 19.2%, power 107, or 6.0%, Turkey 5 or 0.3%, Serbs 2 or 0.1%, and the other five people or 0.3%.

Municipalities 1996 Considering the previously stated problems with small number of population (excluding the Municipality of Bitola), unfavorable age structure of the population, lack of economic development, poor infrastructure equipment and a range of other issues that are crucial to the survival of rural municipalities of Bitola, were one of the obstacles to implement only part of the infrastructure projects, but projects for economic revival of rural areas. Maybe the period of only 8 years survival of rural communities was a short period of time to come to the fore the realization of a number of local, regional and national activities for their economic and population recovery.

Table 19 - Overview of the number of inhabitants of the municipalities that emerged from the old Bitola Municipality with the new territorial division of 1996 (based on censuses from 1948 to 2002)

| Census municipality | 1948 | 1953 | 1961 | 1971 | 1981 | 1991 | 1994 | 2002 |
|---------------------|--------|---------|---------|---------|---------|---------|---------|---------|
| Bitola | 40.059 | 47.605 | 59.194 | 76.280 | 90.942 | 91.768 | 86.176 | 86.408 |
| Bac | 4.198 | 4.693 | 4.716 | 3.553 | 2.728 | 1.562 | 963 | 755 |
| Bistrica | 11.084 | 12.103 | 9.747 | 10.957 | 11.307 | 5.755 | 5.779 | 5.042 |
| Dobruševo | 4.654 | 5.336 | 4.909 | 4.099 | 3.764 | 3.001 | 2.379 | 2.174 |
| Kukurecani | 6.042 | 6.498 | 6.404 | 5.790 | 6.216 | 3.690 | 2.859 | 2.511 |
| Mogila | 7.568 | 8.676 | 9.319 | 9.404 | 9.622 | 6.982 | 4.954 | 4.536 |
| Novaci | 4.988 | 5.944 | 6.459 | 5.497 | 5.374 | 3.593 | 2.844 | 2.478 |
| Staravina | 4.282 | 4.622 | 4.558 | 3.285 | 2.049 | 635 | 456 | 316 |
| Capari | 7.420 | 7.430 | 6.275 | 5.647 | 5.634 | 2.260 | 1.793 | 1.424 |
| Total | 90.295 | 102.907 | 111.581 | 124.512 | 137.636 | 124.003 | 108.203 | 105.644 |

Table 20. - Thirty major settlements in Bitola region with the number of inhabitants, according to the census in 1971 -2002 Mr.

| On. | Name of settlement | Llencye | | | | |
|-----|--------------------|---------------|----------------|----------------|---------------|---------------|
| | | 1971 | 1981 | 1991 | 1994 | 2002 |
| 1 | Bitola | 65.035 | 78.507 | 84.002 | 77.464 | 74.550 |
| 2 | Bac | 557 | 522 | 438 | 191 | 172 |
| 3 | Beranci | 1.216 | 1.264 | 682 | 478 | 445 |
| 4 | Bistrica | 965 | 1.140 | 1.105 | 988 | 1.015 |
| 5 | Brusnik | 783 | 790 | 394 | 320 | 241 |
| 6 | Bukovo | 2.792 | 2.292 | 1.306 | 1.012 | 3.494 |
| 7 | Velusina | 1.372 | 1.250 | 190 | 145 | 160 |
| 8 | Gorno Orizari | 990 | 2.066 | 2.909 | 1.992 | 2.454 |
| 9 | Dihovo | 701 | 644 | 413 | 356 | 310 |
| 10 | Dobrusvevo | 1.104 | 1.055 | 893 | 646 | 624 |
| 11 | Dolno Orizari | 846 | 1.236 | 1.527 | 1.503 | 1.834 |
| 12 | Dolno Srpci | 1.558 | 1.433 | 766 | 545 | 479 |
| 13 | Gavato | 829 | 523 | 372 | 162 | 122 |
| 14 | Ivanjevci | 959 | 970 | 726 | 673 | 615 |
| 15 | Kisava | 822 | 618 | 640 | 437 | 308 |
| 16 | Kravari | 536 | 1.219 | 1.252 | 1.208 | 880 |
| 17 | Krkliño | 667 | 714 | 651 | 609 | 611 |
| 18 | Kukurecani | 1.637 | 1.868 | 1.203 | 1.001 | 966 |
| 19 | Lavei | 574 | 717 | 494 | 339 | 338 |
| 20 | Lazec | 1.278 | 968 | 515 | 339 | 302 |
| 21 | Logovardi | 1.156 | 1.272 | 1.043 | 744 | 699 |
| 22 | Loznani | 557 | 509 | 382 | 215 | 185 |
| 23 | Lopatica | 591 | 665 | 406 | 331 | 280 |
| 24 | Mogila | 2.282 | 2.510 | 2.284 | 1.576 | 1.562 |
| 25 | Novaci | 1.207 | 1.405 | 1.312 | 1.279 | 1.283 |
| 26 | Opticari | 754 | 851 | 442 | 326 | 317 |
| 27 | Staravina | 405 | 217 | 43 | 26 | 23 |
| 28 | Trnovci | 873 | 736 | 651 | 435 | 427 |
| 29 | Capari | 1.468 | 1.871 | 796 | 565 | 493 |
| 30 | Crnobuki | 803 | 830 | 666 | 444 | 406 |
| | Total | 97.288 | 112.643 | 110.394 | 98.343 | 97.597 |

Table 21 - Number of population movement and population by nationality in Macedonia and OP.Bitola (according to census data from 1971 to 2002)

| О.и. | Муниципалитет | Тотал номер оф рецидент с | Нумер оф сесетлементс | nationality | | | | | | | |
|------|----------------------|---------------------------------------|--------------------------|------------------|----------------|---------------|---------------|--------------|---------------|--------------|---------------|
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosniaks | оџерс |
| 1. | Македонија 1971 | 1.647.308 | 1668 | 1.142.375 | 279.871 | 108.552 | 24.505 | 7.190 | 46.465 | / | 38.350 |
| 2. | Македонија 1981 | 1.909.136 | 1640 | 1.279.323 | 377.208 | 86.591 | 43.125 | 6.384 | 44.468 | / | 72.037 |
| 3. | Македонија 1991 | 2.033.964 | 1615 | 1.328.187 | 441.987 | 77.080 | 52.103 | 7.764 | 42.775 | / | 84.086 |
| 4. | Македонија 1994 | 2.075.196 | 1648 */ | 1.378.687 | 478.967 | 81.615 | 47.408 | 8.574 | 39.866 | / | 40.079 |
| 5. | Македонија 2002 | 2.022.547 | 1645 */ | 1.297.981 | 509.083 | 77.959 | 53.879 | 9.695 | 35.939 | 17.18 | 20.993 |
| рб | Муниципалитет регион | Тотал номер оф рецидент с | Нумер оф сесетлементс | nationality | | | | | | | |
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Боснакс | оџерс |
| 1. | БИТОЛА 1971 | 124.512 | 124 | 112.537 | 3.221 | 3.904 | 48 | 1.249 | 1.397 | / | 2.156 |
| 2. | БИТОЛА 1981 | 137.636 | 124 | 123.564 | 5.344 | 3.496 | 554 | 821 | 1.058 | / | 2.799 |
| 3. | БИТОЛА 1991 | 124.003 | 124 | 111.847 | 4.757 | 2.383 | 1.299 | 972 | 834 | / | 1.911 |
| 4. | БИТОЛА 1994 | 108.203 | 121 */ | 98.512 | 3.976 | 1.900 | 1.688 | 963 | 609 | / | 555 |
| 5. | БИТОЛА 2002 | 105.644 | 115 */ | 94.538 | 4.219 | 1.866 | 2.619 | 1.271 | 550 | 21 | 560 |

/ * / Together with displaced settlements total number of settlements in Macedonia was in 1795, but only in Bitola 130naselbi.

Displaced settlements named in still water statistics for the matichnite cadastral services.

According to the last census of 2002 Bitola Bitola and have 105,644 people or 2559 people, ie 2.36% less than the census of 1994 Considering the number of residents was the largest Bitola municipality with 86,408 inhabitants (compared to 1994 about 232 people or 0.3%) and a population density of 370 inhabitants per 1km², then followed municipalities Bistrica with 5042 inhabitants (less 737 residents or 12.7%) and a population density of 21 g / km, the mound with 4536 inhabitants (less for 418 people or 8.4%) and a density of 30 g / km, Kukurečani with 2511 inhabitants (less 348 residents or 12.2%) with a density of 16 g / km, with 2.478 inhabitants Novices (less 366 people or 12.8%) with a density of 13 g / km, Dobruševo with 2.174 inhabitants (less 205 residents or 8.6%) with a density of 22 g / km, Tsapari with 1424 inhabitants (less 269 people or 15.0%) with a density of 8.5 g / km, Bac with 755 inhabitants (less 208 residents or 21.6%) with a density of 3.2 g / km and Staravina with only 316 inhabitants (less 140 people or 30.7%) with a population density of 0.9 inhabitants per 1km².

If these data to be added before export analysis, especially for natural movement and the age structure of the population in these municipalities are coming to the conclusion that most of the municipalities in Bitola Bitola deeply penetrated in demographic stagnation - Bitola Municipality, depression - municipalities mound, novices, Kukurečani Bistrica and Dobrusevo, depopulation - Municipality Bac and Tsapari in a transitional phase from depopulation to extinction - Municipality Staravina.

All the above facts speak for interventional need for new thoughts and new-tancy more pragmatic approach to the local territorial organization of Bitola and the region, and from here the Republic of Macedonia as a whole.

Smetame that territorial organization of local government in the Republic of Macedonia should start right from the standard that all knowledge is only in its practical value and benefit, in which truth is only what has practical value to satisfy the man and that helps the road to success. Therefore, the main initiator of the new territorial organization of local government in the Republic Macedonia (second consecutive administrative-territorial division of Macedonia since independence) is the policy of political pragmatism of interest, rather than economic and population revitalizing and reviving Macedonian rural areas.

3.6. Decentralization through consolidation on the principle of local self-government

Administrative-territorial organization of local self-government and the establishment of municipalities must starts on multiple criteria, such as the essential to mention: natural-geographic, demographic, economic, traffic, strategic, national criteria and the like. Because this approach to consolidation or integration of several municipalities into one. It is done with the Law on administrative division of the territory in 2004.

Thus, under the Act of 2004 (using the March 30, 2005 g.) administrative-territorial Republic of Macedonia is divided into 85 municipalities (84 municipalities plus Skopje, 85 administrative units).

The territory of the former Bitola nine municipalities (1996-2004) are integrated into three municipalities, one urban and two rural, and Municipality of Bitola Municipality Municipality mound and novices with a total of 130 districts.

Bitola municipality covers an area of 791.8 km² (integration of the municipalities of Bitola 233.3 km² Bistrica 234.1 km²; Kukurečani 156.1 km² and Tsapari 168.3 km²). Total population is 95,385, all deployed in 66 districts (zaedno in Bitola). The average density of the population of the municipality is 146 inhabitants per km².

Larger settlements, despite Bitola with 74 550 inhabitants, are: Beech 3494 inhabitants, Upper Orizari 2454, Lower Orizari 1834 Bistrica in 1015 Kukurečani with 966 Kravari with 880, with 611 and Krklino Logovardi with 699 inhabitants etc. Villages with few inhabitants before Displacement: New Zmirnevo 41 Dragos 33 Drevenik with 26 Upper Walnut 23, Old Zmirnevo with 10 Metimir with 10 residents and Oblakovo with one resident. Displaced villages in the municipality are the snows Svinishta, Strezevo, Zlokukani, Gopesh, Gorno and Dolno Egri.

Seen by nationality dominate Macedonians with 84,616 inhabitants or 88.7%, Albanians in 4164, or 4.4%, Roma 2613, or 2.7%, with the Turks in 1610, or 1.7%, power by 1270, or 1.4%, Serbs 541 or 0.5%, Bosniaks with 21 other 550 residents or part of the total municipal population of 0.6%.

Mound municipality covers an area of 251.7 km² (integration of municipalities mound 152.9 km² and Dobrusevo 98.8 km²). The total number of population is 6710 people in 23 districts (together with the municipal center mound). The average density of the population of the municipality is 26.7 inhabitants per km².

Larger settlements are: village mound with 1.526 inhabitants Dobrusevo to 624, with 615 Ivanjevci, Lower, dating to 479, with 445 Beranci, People of Tarnovo with 427 inhabitants etc. Neighborhoods with a small population and settlements before Displacement: Mojno 71 resident Alinci 57, Wilder 51, Novoselani 50, Crnichani with 41 Puturus 20 and Upper Charlija 3 residents.

Analyzed by the majority ethnic Macedonians with 6432 inhabitants or 95.8%, Turkey with 229 people or 3.4%, Albanians with 34 or 0.5%, Roma 6 or 0.1%, other 7 persons or 0.1 % Serbs and 2 persons or 0.1%.

Novices municipality covers an area of 755.0 km² (integration of municipalities Bac 237.6 km²; Staravina 332.1 km² and Novices 185.3 km²). The total number of population was 3.549 inhabitants, all deployed in 41 districts (together with the municipal center Novices). The average density of the population of the municipality is

4.7 inhabitants per km². This municipality is characterized by a greater number of settlements with few inhabitants. As larger settlements: Novices with 1.283 inhabitants Dobromiri with 345 inhabitants, and Zivojno Germijan with over 200 residents, and others with far fewer people. For example Staravina village with about 20 residents, 30 Budimirci residents Zović 30 Rapes 40 Poppy 70 Gradescnica about 90 residents, Bac with about 170 inhabitants, etc. Before resettlement villages Gneotino with 32 Zovikj 31, Skocivir 30, Budimirci 30, Tepavci with 25 Staravina with 23 Meglenci 20 Dobroven 18, Orleans 16, Grumazi 15, was drawn up by 5 Gnilesh 5, Velez 4, Grunite 3, tonsil 3 Brnik with 2 people, and others, that 21 villages, or 51.2% of the total number of villages have less than 50 people. Displaced villages in the municipality are Baldovenci, Biljanik, Vranjevci, Novo Selo, SPOT, Paralovo, nest and Petalino Sovich. The municipality Novices only nine settlements have over 100 inhabitants, of which three are over 200 residents (Germijan-257zh., Zivojno-214zh., And Dobromiri-345 g.), And only Rookie has over 1000 inhabitants. According to the external population, we can conclude that the Municipality of utmost Novices should work on their local population policy, in terms of rebuilding the population.

Seen by nationality the majority Macedonians with 3.490 inhabitants or participation in the total municipal population of 98.3%, followed by 27 or 0.8% Turks, Albanians 21 or 0.6%, Serbs 7 people or 0.2% with other 3 people or 0.1%, and 1 person declared a Vlach.

Overall, according to the 2002 census Bitola and the region has 105,644 people or 5.2% share of the total population of the Republic of Macedonia, which in 2002 amounted to 2,022,547 residents. This participation is far less compared to 1953 when Bitola and the region in the total population of the Republic of Macedonia He participated with 7.9%.

Analyzed by the majority ethnic Macedonians with 94,538 inhabitants 89.5%, or Albanians in 4219, or 4.0%, Roma 2619 or 2.5%, Turkey with 1866 inhabitants, or 1.8%, Vlachs, 1271 inhabitants or 1.2 %, with the remaining 560 people or 0.5% and Serb 550 people or 0.5%. Bosniaks and 21 persons or 0.0%.

Table 22 - National structure of municipalities in the Bitola region, a according to the territorial division of 1996 (Census 1994)

| O n. | Municipality | Total number of residents | Number of settlements | nationality | | | | | | |
|------|--------------|---------------------------|-----------------------|---------------|--------------|--------------|--------------|------------|------------|------------|
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | others |
| 1. | BAC | 963 | 10 | 960 | - | - | - | - | 3 | - |
| 2. | BISTRICA | 5.779 | 21 | 4.306 | 1.402 | 28 | 2 | - | 22 | 19 |
| 3. | BITOLA | 86.176 | 19 | 78.889 | 2.113 | 1.559 | 1.676 | 854 | 571 | 514 |
| 4. | DOBRUSEVO | 2.379 | 10 | 2.149 | 1 | 224 | - | - | - | 5 |
| 5. | KUKURECANI | 2.859 | 13 | 2.756 | 74 | 19 | 5 | - | 1 | 4 |
| 6. | MOGILA | 4.954 | 13 | 4.881 | 36 | 25 | 5 | - | 3 | 4 |
| 7. | NOVACI | 2.844 | 19 | 2.786 | 5 | 40 | - | 2 | 7 | 4 |
| 8. | STARAVINA | 456 | 12 | 456 | - | - | - | - | - | - |
| 9. | CAPARI | 1.793 | 13 | 1.329 | 345 | 5 | - | 107 | 2 | 5 |
| | TOTAL | 108.203 | 130 | 98.512 | 3.976 | 1.900 | 1.688 | 963 | 609 | 555 |

Table 23 - Number of inhabitants and an area density of population of municipalities that gravitate towards beaten by old and new administrative territory organization

| On. | Municipality | Census 1994 -division 1996 | | | Census 2002 - division 2004 | | |
|-----|---------------|----------------------------|----------------|--------------------|-----------------------------|----------------|--------------------|
| | | Population | area in km2 | Population density | Population | area in km2 | Population density |
| 1. | BAC | 963 | 237,6 | 4 | 755 | 237,6 | 3,2 |
| 2. | BISTRICA | 5.779 | 234,1 | 25 | 5.042 | 234,1 | 21,5 |
| 3. | BITOLA | 86.176 | 233,3 | 364 | 86.408 | 233,3 | 370 |
| 4. | DOBRUSEVO | 2.379 | 98,8 | 24 | 2.174 | 98,8 | 22 |
| 5. | KUKURECANI | 2.859 | 156,1 | 18 | 2.511 | 156,1 | 16 |
| 6. | MOGILA | 4.954 | 152,9 | 32 | 4.536 | 152,9 | 29,6 |
| 7. | NOVACI | 2.844 | 185,3 | 15 | 2.478 | 185,3 | 13,4 |
| 8. | STARAVINA | 456 | 332,1 | 1 | 316 | 332,1 | 0,9 |
| 9. | CAPARI | 1.793 | 168,3 | 11 | 1.424 | 168,3 | 8,5 |
| | TOTAL | 108.203 | 1.798,5 | 60,1 | 105.644 | 1.798,5 | 58,7 |
| 1. | BITOLA | 96.607 | 791,8 | 122 | 95.385 | 791,8 | 120 |
| 2. | MOGILA | 7.333 | 251,7 | 29 | 6.710 | 251,7 | 26,6 |
| 3. | NOVACI | 4.263 | 755,0 | 5,6 | 3.549 | 755,0 | 4,7 |
| | TOTAL | 108.203 | 1.798,5 | 60,1 | 105.644 | 1.798,5 | 58,7 |

Table 24. - The difference number of residents overall old Bitola Municipality for the period 1994-2002

| On. | Old Municipalities | Difference 1994-2002 | |
|-----|-------------------------|----------------------|--------------|
| | | in population | In percent% |
| 1. | BAC | - 208 | - 21,6 |
| 2. | BISTRICA | - 737 | - 12,7 |
| 3. | BITOLA | + 232 | + 0,27 |
| 4. | DOBRUSEVO | - 205 | - 8,6 |
| 5. | KUKURECANI | - 348 | - 12,2 |
| 6. | MOGILA | - 418 | - 8,4 |
| 7. | NOVACI | - 366 | - 12,8 |
| 8. | STARAVINA | - 140 | - 30,7 |
| 9. | CAPARI | - 269 | - 15,0 |
| 1-9 | TOTAL | - 2559 | - 2,36 |
| | Created new communities | Difference 1994-2002 | |
| | | In population | In percent % |
| 1. | BITOLA | - 1222 | - 1,2 |
| 2. | MOGILA | - 623 | - 8,5 |
| 3. | NOVACI | - 714 | - 16,7 |
| 1-3 | TOTAL | - 2559 | - 2,36 |

Table 25 - Structure of the population by nationality, but according to the old territorial division of 1996 (Census 2002)

| On. | Municipality | Total Population | number of settlements | nationality | | | | | | | |
|-----|--------------|------------------|-----------------------|---------------|--------------|--------------|--------------|--------------|--------------|--------------|--------------|
| | | | | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosniaks | other |
| 1. | BAC | 755 | 10 | 748 | - | - | - | - | 6 | - | 1 |
| 2. | BISTRICA | 5.042 | 21 | 3.688 | 1.280 | 27 | 5 | - | 23 | - | 19 |
| 3. | BITOLA | 86.408 | 19 | 77.470 | 2.522 | 1.580 | 2.594 | 1.183 | 515 | 20 | 524 |
| 4. | DOBRUSEVO | 2.174 | 10 | 1.950 | 4 | 216 | - | - | 1 | - | 3 |
| 5. | KUKURECANI | 2.511 | 13 | 2.447 | 44 | 1 | 14 | - | 2 | - | 3 |
| 6. | MOGILA | 4.536 | 13 | 4.482 | 30 | 13 | 6 | - | 1 | - | 4 |
| 7. | NOVACI | 2.478 | 19 | 2.428 | 21 | 26 | - | 1 | - | - | 2 |
| 8. | STARAVINA | 316 | 12 | 314 | - | 1 | - | - | 1 | - | - |
| 9. | CAPARI | 1.424 | 13 | 1.011 | 318 | 2 | - | 87 | 1 | 1 | 4 |
| | TOTAL | 105.644 | 130 | 94.538 | 4.219 | 1.866 | 2.619 | 1.271 | 550,5 | 210,0 | 560,5 |

Table 26 - National structure of the population in the municipalities of Bitola region, Census 2002

| Municipality | Total | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosniaks | other |
|---------------------|---------------|--------------|-------------|-------------|-------------|-------------|------------|------------|------------|
| Bitola | 86408 | 77470 | 2522 | 1580 | 2594 | 1183 | 515 | 20 | 524 |
| Bistrica | 5042 | 3688 | 1280 | 27 | 5 | 0 | 23 | 0 | 19 |
| Kukurecani | 2511 | 2447 | 44 | 1 | 14 | 0 | 2 | 0 | 3 |
| Capari | 1424 | 1011 | 318 | 2 | 0 | 87 | 1 | 1 | 4 |
| Total BITOLA | 95385 | 84616 | 4164 | 1610 | 2613 | 1270 | 541 | 21 | 550 |
| | 100 | 88,7 | 4,4 | 1,7 | 2,7 | 1,4 | 0,5 | 0,0 | 0,6 |
| Mogila | 4536 | 4482 | 30 | 13 | 6 | 0 | 1 | 0 | 4 |
| Dobruševo | 2174 | 1950 | 4 | 216 | 0 | 0 | 1 | 0 | 3 |
| TOTAL MOGILA | 6710 | 6432 | 34 | 229 | 6 | 0 | 2 | 0 | 7 |
| | 100 | 95,8 | 0,5 | 3,4 | 0,1 | 0 | 0,1 | 0 | 0,1 |
| Novaci | 2478 | 2428 | 21 | 26 | 0 | 1 | 0 | 0 | 2 |
| Bac | 755 | 748 | 0 | 0 | 0 | 0 | 6 | 0 | 1 |
| Staravina | 316 | 314 | 0 | 1 | 0 | 0 | 1 | 0 | 0 |
| TOTAL NOVACI | 3549 | 3490 | 21 | 27 | 0 | 1 | 7 | 0 | 3 |
| | 100 | 98,3 | 0,6 | 0,8 | 0 | 0 | 0,2 | 0 | 0,1 |
| TOTAL Bitola | 105644 | 94538 | 4219 | 1866 | 2619 | 1271 | 550 | 21 | 560 |
| | 100 | 89,5 | 4,0 | 1,8 | 2,5 | 1,2 | 0,5 | 0,0 | 0,5 |

Table 27 - National structure of the population in the municipalities of Bitola, according to the administrative-territorial division of 2004 (Census 2002)

| Municipality | Total | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosniaks | other |
|--------------|---------------|--------------|-------------|-------------|-------------|-------------|------------|-----------|------------|
| Bitola | 95385 | 84616 | 4164 | 1610 | 2613 | 1270 | 541 | 21 | 550 |
| Mogila | 6710 | 6432 | 34 | 229 | 6 | 0 | 2 | 0 | 7 |
| Novaci | 3549 | 3490 | 21 | 27 | 0 | 1 | 7 | 0 | 3 |
| Total | 105644 | 94538 | 4219 | 1866 | 2619 | 1271 | 550 | 21 | 560 |

Table 28 - Structure of naselenietopo nationality, 1994 Census 2002. i., Their difference, administrative - territorial division of 2004.

| Q n . | Municipality | Census differ ence | Total numbe r of residen ts | nationality | | | | | | | |
|--------------|------------------------|--------------------------|---|-----------------|--------------|--------------|--------------|-------------|-------------|------------|--------------|
| | | | | Macedonian s | Albanians | Turks | Roma | Vlach s | Serbs | Bosniaks | other |
| 1 . | BITOLA | 1994 | 93.748 | 84.524 | 3.860 | 1.592 | 1.678 | 961 | 595 | - | 538 |
| | | 2002 | 95.385 | 84.616 | 4.164 | 1.610 | 2.613 | 1.270 | 541 | 21 | 550 |
| | | Differ ence | +1637 | +92 | +304 | +18 | +935 | +309 | -54 | +21 | +12 |
| | | In % | 1,7 | 0,1 | 7,8 | 1,1 | 55,7 | 32,1 | -9,0 | 100 | 2,2 |
| 2 . | MOGILA | 1994 | 10.192 | 9.786 | 111 | 268 | 10 | - | 4 | - | 13 |
| | | 2002 | 6.710 | 6.432 | 34 | 229 | 6 | 0 | 2 | 0 | 7 |
| | | Differ ence | -3482 | -3354 | -77 | -39 | -4 | 0 | -2 | 0 | -5 |
| | | In % | -34,1 | -34,2 | -69,3 | -14,5 | -40 | - | -50 | - | -38,4 |
| 3 . | NOVACI | 1994 | 4.263 | 4.202 | 5 | 40 | - | 2 | 10 | - | 4 |
| | | 2002 | 3.549 | 3.490 | 21 | 27 | - | 1 | 7 | - | 3 |
| | | Differ ence | - 714 | - 712 | + 16 | - 13 | - | - 1 | - 3 | - | - 1 |
| | | In % | -16,7 | -16,9 | 320 | -32,5 | - | -50 | -30 | - | -25 |
| TOTAL | 1994 | 108.203 | 98.512 | 3.976 | 1.900 | 1.688 | 963 | 609 | - | 555 | |
| | 2002 | 105.644 | 94.538 | 4.219 | 1.866 | 2.619 | 1.271 | 550 | 21 | 560 | |
| | Differ ence | - 2.559 | - 3.974 | + 243 | - 34 | + 931 | + 308 | - 59 | + 21 | + 5 | |
| | In % | -2,3 | -4,0 | 6,1 | -1,8 | 55,1 | 32,0 | -9,7 | 100 | 0,9 | |

Table 29 - Total number of villages and settlements by size

| Municipality | number of settlements | Since it: | | | |
|--------------|-----------------------|-----------------------|---------------------------------|--|---|
| | | displaced settlements | small settlements to 300 people | Average settlements 301-1000 inhabitants | large settlements over 1001 inhabitants |
| Bitola | 66 | 7 | 41 | 13 | 5 |
| Mogila | 23 | 0 | 15 | 7 | 1 |
| Novaci | 41 | 8 | 31 | 1 | 1 |
| Total | 130 | 15 | 87 | 21 | 7 |

| Municipality | number of small settlements from 1-300 people: | | | | | | Total |
|--------------|--|-----------------|-----------------|------------------|-------------------|-------------------|-------|
| | to 10 residents | 11-20 residents | 21-50 residents | 51-100 residents | 101-200 residents | 201-300 residents | |
| Bitola | 3 | 0 | 4 | 7 | 17 | 10 | 41 |
| Mogila | 1 | 1 | 2 | 3 | 4 | 4 | 15 |
| Novaci | 8 | 4 | 9 | 3 | 5 | 2 | 31 |
| Vkupno | 12 | 5 | 15 | 13 | 26 | 16 | 87 |

| Municipality | Total Quarter | displaced settlements | Населби кои се: | | |
|--------------|---------------|-----------------------|-----------------|---------|-------------|
| | | | increased | reduced | not changed |
| BITOLA | 66 | 7 | 10 | 48 | 1 |
| MOGILA | 23 | 0 | 1 | 21 | 1 |
| NOVACI | 41 | 8 | 4 | 29 | 0 |
| TOTAL | 130 | 15 | 15 | 98 | 2 |

| MUNICIPALITY | number of settlements | on medium neighborhoods: | | | |
|--------------|-----------------------|--------------------------|-------------------|--------------------|---------------|
| | | 301-500 | 501-800 residents | 801-1000 residents | Total Average |
| Bitola | 66 | 9 | 2 | 2 | 13 |
| Mogila | 23 | 5 | 2 | 0 | 7 |
| Novaci | 41 | 1 | 0 | 0 | 1 |
| TOTAL | 130 | 15 | 4 | 2 | 21 |

| Municipality | number of settlements | from large neighborhoods: | | | | |
|--------------|-----------------------|---------------------------|---------------------|---------------------|------------------|-------------|
| | | 1001-1500 | 1501-2000 residents | 2001-3000 residents | over 3001 people | large total |
| Bitola | 66 | 1 | 1 | 1 | 2 | 5 |
| Mogila | 23 | 0 | 1 | 0 | 0 | 1 |
| Novaci | 41 | 1 | 0 | 0 | 0 | 1 |
| Total | 130 | 2 | 2 | 1 | 2 | 7 |

Table 30. - distribution of the population by municipalities and settlements by size

| Municipality | population | % | small settlements | % | Average settlements | % | large settlements | % |
|--------------|---------------|------------|-------------------|-------------|---------------------|-------------|-------------------|-------------|
| Bitola | 95.385 | 100 | 6692 | 7,0 | 5346 | 5,6 | 83.347 | 87,4 |
| Mogila | 6710 | 100 | 1944 | 29,0 | 3240 | 48,3 | 1526 | 22,7 |
| Novaci | 3549 | 100 | 1921 | 54,1 | 345 | 9,7 | 1283 | 36,2 |
| Total | 105.644 | 100 | 10.557 | 10,0 | 8931 | 8,4 | 86.156 | 81,6 |

Table 31 - Share of urban and rural population in total

| Municipality | Total | urban | % | rural | % |
|--------------|---------------|---------------|-------------|---------------|-------------|
| Bitola | 95.385 | 74.550 | 78,2 | 20.835 | 21,8 |
| Mogila | 6710 | / | / | 6710 | 100 |
| Novaci | 3549 | / | / | 3549 | 100 |
| Total | 105.644 | 74.550 | 78,2% | 31.094 | 21,8 |

3.7. Bitola center of Pelagonia region

The adoption of the Law on Regional Development of 15. 5.2007 on teritorijanata administrative division of R. Macedonia gets another quality that is integrating municipalities to a higher level, which creates conditions for economic development. with this Law in the Republic of Macedonia is divided into eight regions, including: Pelagonia, Skopje, Poloski, Vardar, Northeast, Southwest, Southeast and East region.

Pelagonia planning region comprised nine municipalities, namely: Bitola mound, Novices, Demir Hisar, Resen, Kru, Krivogastani, lower and bats. For the smooth functioning of the region will take care center Pelagonia region headquartered in Bitola.

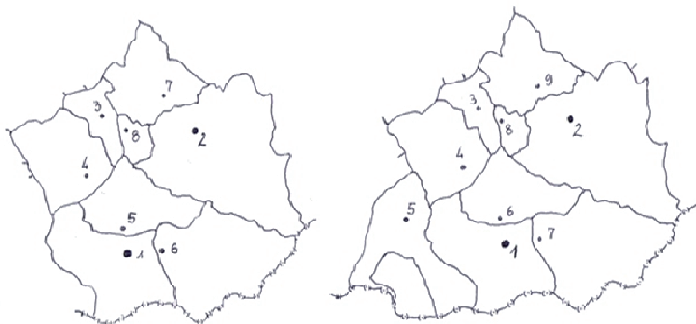
Pelagonia region covers an area of 4710 square kilometers, or 18.3% of the territory, with a total of 238 136 people or 11.8% of the total population in the country. The population density is 50.6 g / 1 km, the number of Households was 72,531, with an average of 3.3 members in household growth rate of -0.23; natural growth of -2.0 and age demographic 5th

Recent data raise concern for the region. Therefore, one of the prerequisites for economic revival of the region's population practicing the revitalization or conducting population strategy on economic criteria.

Table 32 - Key indicators for the municipalities of Pelagonia region

| On. | Municipality | Population | area in km ² without water surfaces () | Gustinananas elenost | Stadiumnadem ografskastarost |
|-----|-------------------------|------------|--|-------------------------|---------------------------------|
| 1 | Bitola | 95.385 | 791,8 | 120,4 | 4 PDS |
| 2 | Demir Hisar | 9497 | 491,6 | 19,3 | 6 DDS |
| 3 | Dolneni | 13.568 | 404,1 | 33,6 | 4 PDS |
| 4 | Krivogastani | 6150 | 85,7 | 71,7 | 5 DS |
| 5 | Krusevo | 9684 | 183,2 | 52,8 | 4 PDS |
| 6 | Mogila | 6710 | 251,7 | 26,7 | 5 DS |
| 7 | Novaci | 3549 | 755,0 | 4,7 | 7 NDS |
| 8 | Prilep | 76.768 | 1169,5 | 65,6 | 4 PDS |
| 9 | Resen | 16.825 | 576,6 | 29,2 | 5 DS |
| | Pelagonia region | 238.136 | 4709,2 | 50,6 | 5 DS |

If for a period of 10-20 years economic prosper R. Macedonia and become a full member of the European Union, then the inevitable will be prosperous and Bitola Bitola and Pelagonia. In this case the local perspective of Bitola will exceed the limit of Pelagonia and would prefer penetration developed region despite national will and international context. That is, we estimate Bitola despite local, regional and trilateral will be an international center of the triangle between Macedonia-Greece-Albania, the city to which Physical Geography will serve over 15,000 km² to who will gravitate over 700,000. It is the perspective of the Macedonian city of Bitola-evopska international orientation of connecting people and cultures, and the land and sea.



Map 8. Administrative map of Pelagonia and Pelagonia region Pelagonia: 1. Bitola, Prilep 2. 3. Krusevo 4. Demir Hisar, 5. Mound, Novices 6. 7. 8. The lower and Krivogastani. Pelagonia: 1. Bitola, Prilep 2. 3. Krusevo, Demir Hisar 4. 5. 6. Resen mound, Novices 7. 8. 9. Krivogastani and bottom row.

Table 33 - National structure of the population in the municipalities of Pelagonia (2002)

| Municipality | Nationality | | | | | | | | |
|---------------------|-------------|----------------|---------------|--------------|--------------|--------------|-------------|--------------|--------------|
| | Total | Macedonians | Albanians | Turks | Roma | Vlachs | Serbs | Bosniaks | other |
| Bitola | 95.385 | 84.616 | 4.164 | 1.610 | 2.613 | 1.270 | 541 | 21 | 550 |
| % | 100 | 88,7 | 4,36 | 1,68 | 2,74 | 1,33 | 0,56 | 0,02 | 0,57 |
| Demir Hisar | 9.497 | 9.179 | 232 | 35 | 11 | 7 | 13 | 2 | 18 |
| % | 100 | 96,65 | 2,44 | 0,37 | 0,12 | 0,07 | 0,14 | 0,02 | 0,19 |
| Dolneni | 13.568 | 4.871 | 3.616 | 2.597 | 13 | 0 | 16 | 2.380 | 75 |
| % | 100 | 35,90 | 26,65 | 19,14 | 0,10 | 0 | 0,12 | 17,54 | 0,55 |
| Krivogastani | 6.150 | 6.126 | 0 | 0 | 8 | 0 | 6 | 0 | 10 |
| % | 100 | 99,61 | 0 | 0 | 0,13 | 0 | 0,10 | 0 | 0,16 |
| Krusevo | 9.684 | 6.081 | 2.064 | 315 | 0 | 1.020 | 38 | 137 | 29 |
| % | 100 | 62,80 | 21,32 | 3,25 | 0 | 10,53 | 0,39 | 1,41 | 0,30 |
| Mogila | 6.710 | 6.432 | 34 | 229 | 6 | 0 | 2 | 0 | 7 |
| % | 100 | 95,86 | 0,51 | 3,41 | 0,09 | 0 | 0,03 | 0 | 0,10 |
| Novaci | 3.549 | 3.490 | 21 | 27 | 0 | 1 | 7 | 0 | 3 |
| % | 100 | 98,34 | 0,59 | 0,76 | 0 | 0,03 | 0,20 | 0 | 0,08 |
| Prilep | 76.768 | 70.878 | 22 | 917 | 4.433 | 17 | 172 | 86 | 243 |
| % | 100 | 92,33 | 0,03 | 1,20 | 5,77 | 0,02 | 0,22 | 0,11 | 0,32 |
| Resen | 16.825 | 12.798 | 1.536 | 1.797 | 184 | 26 | 74 | 1 | 409 |
| % | 100 | 76,07 | 9,13 | 10,68 | 1,09 | 0,15 | 0,44 | 0,01 | 2,43 |
| Total | 238.136 | 204.471 | 11.689 | 7.527 | 7.268 | 2.341 | 869 | 2.627 | 1.344 |
| % | 100 | 85,86 | 4,91 | 3,16 | 3,05 | 0,98 | 0,37 | 1,10 | 0,57 |

Table 34 - Changes in the population, households, the average number of members in the household, by category of population in Bitolski region (Municipality of Bitola, mounds and Novices), seen by censuses from 1948 to the year 2002.

| the inventory and rates | population | | | households | | | | | |
|-------------------------|---------------|--------------|--------------|--------------|---------------------------|--------------|---------------------------|--------------|---------------------------|
| | Total | from | | Total | average number of members | Urban | average number of members | rural | average number of members |
| | | urban | Rural | | | | | | |
| 1948 | 90295 | 30761 | 59534 | 17871 | 5.06 | 8401 | 3.67 | 9470 | 6.28 |
| % | 100 | 34.1 | 65.9 | 100 | / | 47 | / | 53 | / |
| 1953 | 102907 | 37564 | 65343 | 20305 | 5.07 | 9811 | 3.83 | 10494 | 6.22 |
| % | 100 | 36.5 | 63.5 | 100 | / | 48.3 | / | 51.7 | / |
| 1961 | 111581 | 49001 | 62580 | 23012 | 4.85 | 12387 | 3.97 | 10655 | 5.87 |
| % | 100 | 43.9 | 56.1 | 100 | / | 53.7 | / | 46.3 | / |
| 1971 | 124512 | 65035 | 59477 | 26971 | 4.62 | 16079 | 4.05 | 10892 | 5.46 |
| % | 100 | 52.2 | 47.8 | 100 | / | 59.6 | / | 35.8 | / |
| 1981 | 137636 | 78507 | 59129 | 30796 | 4.47 | 19766 | 3.98 | 11032 | 5.35 |
| % | 100 | 57.0 | 43.0 | 100 | / | 64.2 | / | 35.8 | / |
| 1991 | 124003 | 84002 | 40001 | 33410 | 3.72 | 23415 | 3.58 | 9995 | 4.00 |
| % | 100 | 67.7 | 32.3 | 100 | / | 70.1 | / | 29.9 | / |
| 1994 | 108203 | 77464 | 30739 | 31791 | 3.40 | 23040 | 3.36 | 8750 | 3.51 |
| % | 100 | 71.6 | 28.4 | 100 | / | 72.5 | / | 27.5 | / |
| 2002 | 105644 | 74550 | 31094 | 31918 | 3.31 | 23010 | 3.24 | 8908 | 3.49 |
| % | 100 | 70.6 | 29.4 | 100 | / | 72.1 | / | 27.9 | / |

* / In agricultural areas were calculated and the surfaces of the displaced villages

Table 35. Processes and changes in the number and size of naselvite, population, households and average number of members in the household in Bitola region for the period 1961 to 2002 year, without the city of Bitola. Wil

| size of the villages | 1 9 6 1 | | | | 2 0 0 2 | | | | agricultural area in ha | | | |
|----------------------|--------------------|------------|------------|-----------------------|--------------------|------------|------------|-----------------------|-------------------------|----------|------------|----------|
| | number of villages | population | households | members of households | number of villages | population | households | members of households | 1 9 6 1 | | 2 0 0 2 | |
| | | | | | | | | | total area | farmland | total area | Farmland |
| displaced villages | 4 | / | / | / | 15 | / | / | / | 2427.1 | 666.8 | 13179.2 | 4878.6 |
| % | 3.1 | / | / | / | 11.63 | / | / | / | 1.4 | 0.9 | 7.4 | 6.7 |
| small villages | 42 | 8647 | 1658 | 5.2 | 87 | 9540 | 2944 | 3.2 | 69957.2 | 20784.2 | 126981.4 | 44760.6 |
| % | 32.5 | 13.8 | 15.6 | / | 67.44 | 30.7 | 33.0 | / | 39.4 | 28.4 | 71.6 | 61.3 |
| secondary school | 62 | 29771 | 5094 | 5.8 | 19 | 8102 | 2268 | 3.6 | 77344.1 | 33350.2 | 28400.7 | 16892.4 |
| % | 48.1 | 47.6 | 47.8 | / | 14.73 | 26.1 | 25.5 | / | 43.6 | 45.7 | 16.0 | 23.1 |
| large villages | 21 | 24162 | 3903 | 6.2 | 8 | 13452 | 3696 | 3.6 | 27730.8 | 18254.5 | 8898.0 | 6524.7 |
| % | 16.3 | 38.6 | 36.6 | / | 6.20 | 43.2 | 41.5 | / | 15.6 | 25.0 | 5.0 | 8.9 |
| Total | 129 | 62580 | 10655 | 5.9 | 129 | 31094 | 8908 | 3.5 | 177459.3 | 73056.3 | 177459.3 | 73056.3 |
| % | 100 | 100 | 100 | / | 100 | 100 | 100 | / | 100 | 100 | 100 | 100 |

Table 36. Processes and changes populated villages by altitude, the number of population, households and agricultural areas of Bitola region between 1961-2002godina without without Bitola.

| elevation areas in meters | number of villages | | population | | households | | agricultural areas* | |
|---------------------------|--------------------|------|------------|-------|------------|------|---------------------|-------------------------|
| | 1961 | 2002 | 1961 | 2002 | 1961 | 2002 | total area in ha | arable land in hectares |
| do 600 m. | 42 | 40 | 23066 | 15354 | 3576 | 4184 | 50704.0 | 33566.3 |
| % | 33.6 | 34.5 | 36.8 | 49.4 | 33.6 | 47.0 | 28.6 | 46.0 |
| 601-800 | 49 | 44 | 25651 | 12291 | 4240 | 3581 | 61813.8 | 26539.4 |
| % | 39.2 | 37.8 | 41 | 39.5 | 39.8 | 40.2 | 34.8 | 36.3 |
| 801-1000 | 24 | 22 | 9624 | 2430 | 1961 | 796 | 44583.5 | 9373.6 |
| % | 19.2 | 20.2 | 15.4 | 7.8 | 18.4 | 8.9 | 25.1 | 12.8 |
| nad 1001 m. | 10 | 8 | 4239 | 1019 | 878 | 347 | 20358.0 | 3577.0 |
| % | 8 | 7.5 | 6.8 | 3.3 | 8.2 | 3.9 | 11.5 | 4.9 |
| Total | 125 | 114 | 62580 | 31094 | 10655 | 8908 | 177459.3 | 73056.3 |
| % | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

* / In agricultural areas were calculated and the surfaces of the displaced villages

Table 37. Position of inhabited villages under orographic conditions population, households and agricultural areas of the Bitola region, from 1961 to 2002 without the city of Bitola.

| orographic conditions | number of villages | | population | | households | | agricultural areas* | |
|-----------------------|--------------------|------------|--------------|--------------|--------------|-------------|---------------------|-------------------------|
| | 1961 | 2002 | 1961 | 2002 | 1961 | 2002 | total area in ha | arable land in hectares |
| flat | 47 | 46 | 27972 | 19263 | 4356 | 5274 | 49755.1 | 37605.3 |
| % | 37.6 | 40.4 | 44.7 | 62.0 | 40.9 | 59.2 | 28.0 | 51.5 |
| hilly | 64 | 57 | 30976 | 10866 | 5621 | 3336 | 102238.0 | 31444.6 |
| % | 51.2 | 50.0 | 49.5 | 34.9 | 52.7 | 37.5 | 57.6 | 43.0 |
| mountain | 14 | 11 | 3632 | 965 | 678 | 298 | 25466.2 | 4006.4 |
| % | 11.2 | 9.6 | 5.8 | 3.1 | 6.4 | 3.3 | 14.4 | 5.5 |
| Total | 125 | 114 | 62580 | 31094 | 10655 | 8908 | 177459.3 | 73056.3 |
| % | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

* / In agricultural areas were calculated and the surfaces of the displaced villages

Table 38 The process and change the spatial distribution of the urban villages to the road network in the Bitola region in the period 1961-2002 year (bez Bitola)

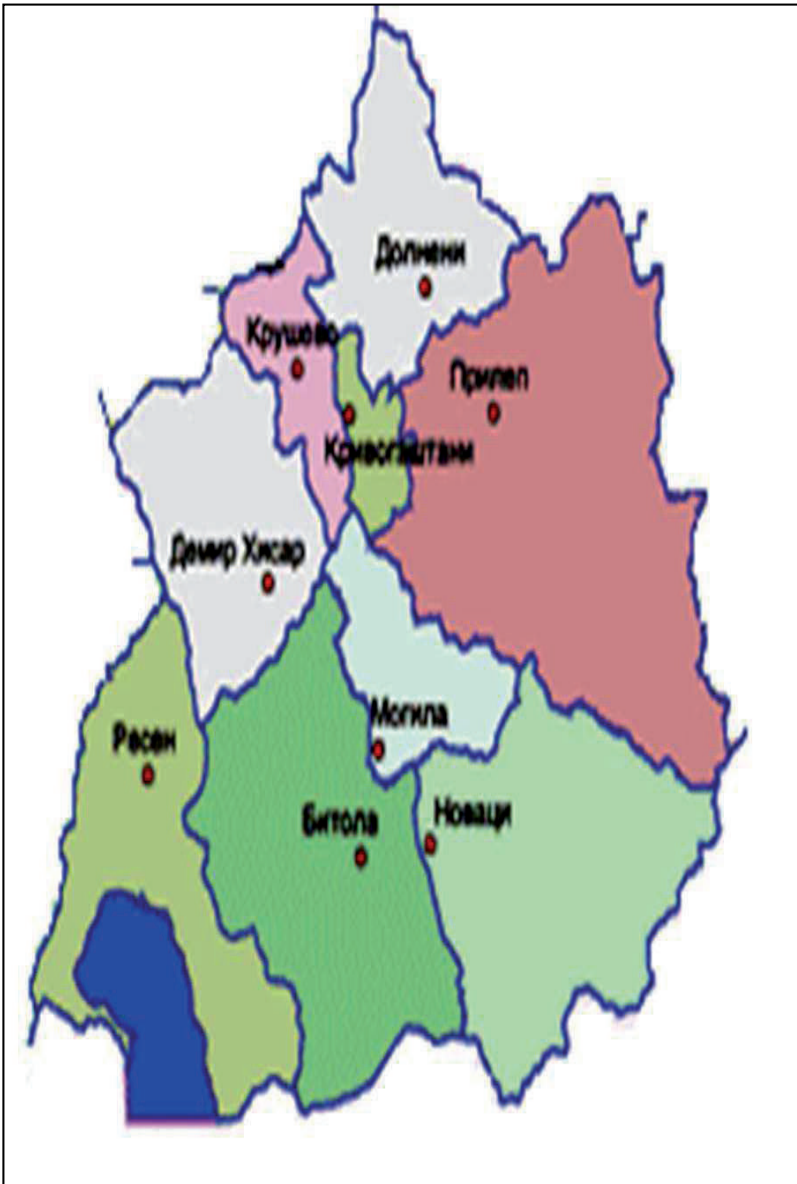
| Distance in miles regarding regional road network | number of villages | | population | | households | | agricultural areas* | |
|---|--------------------|------------|--------------|--------------|--------------|-------------|---------------------|-------------------------|
| | 1961 | 2002 | 1961 | 2002 | 1961 | 2002 | total area in ha | arable land in hectares |
| route | 17 | 17 | 10485 | 8537 | 1814 | 2422 | 32027.8 | 14127.6 |
| % | 13.6 | 14.9 | 16.8 | 27.5 | 17.0 | 27.2 | 18.0 | 19.4 |
| To5 km. | 57 | 54 | 33459 | 17040 | 5879 | 4919 | 71395.3 | 32059.1 |
| % | 45.6 | 47.4 | 53.5 | 54.8 | 55.1 | 55.2 | 40.2 | 43.9 |
| 5-10 | 31 | 24 | 10906 | 3953 | 1696 | 1111 | 33139.8 | 15946.6 |
| % | 24.8 | 21.0 | 17.4 | 12.7 | 15.9 | 12.5 | 18.7 | 21.8 |
| Over10km | 20 | 19 | 7730 | 1564 | 1266 | 456 | 40986.4 | 10923.0 |
| % | 16.0 | 16.7 | 12.3 | 5.0 | 12.0 | 5.1 | 23.1 | 14.9 |
| Total | 125 | 114 | 62580 | 31094 | 10655 | 8908 | 177459.3 | 73056.3 |
| % | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Table 39. The process of change and urban villages in Bitola region in terms of centrality-Bitola in the period from 1961 to 2002 years.

| distance from the central place in km. | number of villages | | population | | households | | agricultural areas* | |
|--|--------------------|------|------------|-------|------------|------|---------------------|-------------------------|
| | 1961 | 2002 | 1961 | 2002 | 1961 | 2002 | total area in ha | arable land in hectares |
| to 5 km. | 13 | 13 | 8317 | 12010 | 1719 | 3355 | 10638. | 5225.6 |
| % | 10.4 | 11.4 | 13.3 | 38.6 | 16.1 | 37.7 | 6.0 | 7.1 |
| 5-10 | 21 | 20 | 11894 | 7332 | 1901 | 2032 | 25918.0 | 12868.0 |
| % | 16.8 | 17.6 | 19.0 | 23.6 | 17.8 | 22.8 | 14.6 | 17.6 |
| 10-15 | 21 | 19 | 11809 | 3851 | 2075 | 1105 | 25840.1 | 13734.2 |
| % | 16.8 | 16.7 | 18.9 | 12.4 | 19.5 | 12.4 | 14.5 | 18.8 |
| 15-20 | 33 | 28 | 14962 | 4540 | 2419 | 1322 | 39401.6 | 18026.7 |
| % | 26.4 | 24.5 | 23.9 | 14.6 | 22.7 | 14.8 | 22.2 | 24.7 |
| 20-25 | 13 | 12 | 5356 | 1821 | 838 | 553 | 14632.1 | 8294.8 |
| % | 10.4 | 10.5 | 8.5 | 5.8 | 7.9 | 6.2 | 8.2 | 11.4 |
| Over 25 km. | 24 | 22 | 10242 | 1540 | 1703 | 541 | 61028.8 | 14907.0 |
| % | 19.2 | 19.3 | 16.4 | 5.0 | 16.0 | 6.1 | 34.5 | 20.4 |
| Total | 125 | 114 | 62580 | 31094 | 10655 | 8908 | 177459.3 | 73056.3 |
| % | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

Table 40 - Type and number of settlements under orographic conditions seen in municipalities

| Municipality | Type and number of settlements under orographic conditions | | | | | | | | | | | |
|--------------|--|-------------------------|----------------|----------------|-------------------------|----------------|-------------------|-------------------------|----------------|----------------|-------------------------|----------------|
| | plains villages | | | hilly villages | | | Mountain villages | | | Total villages | | |
| | Total | from displaced villages | Total villages | Total | from displaced villages | Total villages | Total | from displaced villages | Total villages | Total | from displaced villages | Total villages |
| Bitola | 30 | 2 | 28 | 23 | 2 | 21 | 12 | 3 | 9 | 65 | 7 | 58 |
| Mogila | 15 | / | 15 | 8 | / | 8 | / | / | / | 23 | / | 23 |
| Novaci | 10 | / | 10 | 24 | 5 | 19 | 7 | 3 | 4 | 41 | 8 | 33 |
| Total | 55 | 2 | 53 | 55 | 7 | 48 | 19 | 6 | 13 | 129 | 15 | 114 |



Map 10. Pelagonia region with its municipalities

SUMMARY

The **REGION OF BITOLA** is located in the southwestern part of the Republic of Macedonia. It stretches over 1798 square kilometers, 130 settlements and 105.644 residents. This region is divisions between municipalities: Bitola, Mogila and Novaci.

The **MUNICIPALITY OF BITOLA** is located in the southwestern part of the Republic of Macedonia, covering the south part of the Pelagonija Plain. It stretches over 792 square kilometers. 66 settlements exist on its territory with 65 rural settlements and 95.385 residents.

The Population of mixed national structure, consists of dominant Macedonian (88,7%), and also there are Albanian, Roma, Turkish, Vlach and Serb communities. The administrative centre of the municipality is the town of Bitola. A town of millennium old existence, established as far as the 4-th century B.C. Bitola lies on the foundations of Heraklea Lynkestis, by Filip the Second of Macedonia.

The **MUNICIPALITY OF MOGILA** is a middle sized rural municipality, situated in the central part of the Pelagonija Plan. Its territory occupies mainly the middle part of the Bitola field. It has 23 settlements and on a territory of 251 km² there are 6.711 residents, most of which are Macedonians.

The municipality has a very good geographic location, traffic connection and local road infrastructure. Mogila is a rural municipality with arable land of 16.961 ha.(67%), there are good conditions for agriculture development, florist business, and in some villages animal husbandry.

The **MUNICIPALITY OF NOVACI** is located in the southern part of the Republic of Macedonia. It occupies the southwestern part of the Pelagonia Valley, the central flow of river Crna, Mariovo, and the bordering region towards Republic of Greece in the Nidze mountain direction. With a territory of about 755 square kilometers, Novaci is the largest municipality in Macedonia. It houses 41 settlements with 3.549 resident, mostly Macedonians. Novaci is a municipality where the largest agricultural and industrial capacities in the Republic of Macedonia are situated.

The Novaci municipality offers exquisite conditions for vine, gardening, fruit and bee products and poultry development as well. Precondition for economy development is the huge potential of the natural resources. This region has remarkable possibilities to offer for developing of rural tourism, hunting and fishing by exploiting its specific cultural, historical, geographical and natural characteristics.

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