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The Influence of Serbian Ethnological Scientific Thought on the Development of Macedonian Ethnology

The establishment of appropriate higher educational and scientific institutions (where ethnology was present as a science), was enabled by the formation of the Macedonian state as a constitutive unit of the Yugoslav Federation at the end of the World War II. The educational staff that taught the course 'Ethnology', as well as the curators who worked in the museums, were ethnologists who graduated from the Faculties of Philosophy in Belgrade and Skopje, which were functioning as a part of the Belgrade University in the interwar era. The influence of the Serbian ethnological science on Macedonian ethnology was also felt after the appearance of the ethnological staff who got their titles as graduated ethnologist or PhDs of ethnological science from the Skopje University. The expert literature which Macedonian ethnologist were using during the entire second half of the past century mainly came from the Serbian scientific thought and literature which was also used by Serbian ethnologists. Among the current educational and scientific staff in the Republic of Macedonia who obtained a doctoral degree from the Skopje University, a number of them presented their master thesis at the Belgrade University, and they use and recommend the works of significant Serbian ethnologists to their students.

Key words: Serbian ethnology, Serbian anthropological and geographical school, Macedonian ethnology, development, influence

Утицај српске етнолошке научне мисли на развој македонске етнологије

Формирање македонске државе као конститутивне јединице југословенске федерације одмах по завршетку Другог светског рата омогућило је и стварање одговарајућих високообразовних и научних институција на којима је етнологија као наука била заступљена. Наставни кадар који је предавао етнологију, као и кустоси који су радили у музејима, били су етнологи који су дипломирали на Филозофском факултету у Скопљу, који је у периоду између два светска рата егзистирао као експозитива београдског Филозофског факултета, или пак на самом Филозофском факултету у Београду. Утицај српске етнолошке школе у македонској етнологији осећао се и по стварању сопственог етнолошког кадра, који је звање дипломирани етнолог стекао на Скопском универзитету 50-их и 60-их година 20. века, с обзиром на то да су ментори при изради докторских дисертација македонских етнолога углавном били

представници српске етнoлошке школе. Стручна литература коју су користили македонски етнoлози у поменутом периоду, као и у целој другој половини прошлог века, углавном је долазила од стране српске научне мисли, укључујући и литературу коју су користили српски етнoлози. Актуелни наставно-научни кадар на Институту за етнологију и антропологију на Природно-математичком факултету, те на Институту за фолклор, у највећем је делу (иако је докторирао на Скопском универзитету), своје магистарске радове одбранио на Одељењу за етнологију и антропологију на Филозофском факултету Универзитета у Београду, и они користе и студентима препоручују дела познатих српских етнoлога.

Кључне речи: српска етнологија, српска антрополошка и етнoлошка школа, македонска етнологија, развој, утицај

The first institutions in the area of culture and education which care for the protection and research of the cultural inheritance on the territory of current Republic of Macedonia were created with the establishment of the Serbian administration in Vardar Macedonia¹ after the end of the Balkan wars and the World War I. So, from 1914, a lot of objects with museum value as well as ethnological objects were collected, and in May 1915 an Act for the formation of Folk Museum in Skopje (Serbian: *Народни музеј у Скопљу*) was issued.

However, it has not started functioning because of the events in the World War I (1914-18) and the withdrawal of the Serbian administration in October 1915. After the end of World War I, the institutional collection of archeological, historical and ethnologic materials on the territory of the current Republic of Macedonia was started. Firstly, that is one at the newly formed Faculty of Philosophy in Skopje which functioned in the frames of the Belgrade University. This material, which was used for education of the students, actually became the basis of the formation of the Historical-Archeological Museum in 1924 and the next year- 1925 an Ethnographical, Anthropological and Geographical Department was formed. The Museum was renamed in Museum of Southern Serbia (Serbian: *Музеј Јужне Србије*) and later got two natural-scientific departments: Zoological (1926) and the Geolog-

¹ For the Macedonian historiography, the part of the territory of Macedonia in their geographical borders which was administrated by Serbia, and later the Kingdom of the Serbs, Croats and Slovenes (SCS, from 1929 Yugoslavia) is called Vardar Macedonia, and the other parts are called: Aegean Macedonia (part of the Greek country) and Pirin Macedonia (in the borders of Bulgaria). On the other hand, officially for the Serbian country after the establishment of the governance on the newly added territories with the Balkan wars (1912-13), the whole territory on the south of that border was called Southern Serbia, term, which is used for the territory of the current Republic of Macedonia as well as it included the vicinity of Preševo, Bujanovac and Trgovište, and in some cases this term included Kosovo and Metohija, as well as the north part of Sandjak (Radovanović 1937, 1-10; Filipović 1937, 428-438). With the administrative division of The Kingdom Yugoslavia in 1929 into nine banovinas (banates - administrative and territorial unit of Yugoslavia), the territory of current Republic of Macedonia was included in the Vardar Banovina together with the south-eastern parts of Kosovo and Metohija as well as a bigger part of Južno Pomoravje, including Vranje and Leskovac. Skopje (Serbian: *Скопље*) was the administrative centre of the Banovina.

ical-petro graphical (1927), and with four departments in total, including the Historical-Archeological Department, exists until the beginning of the World War II (Radovanović 1937, 1008; Kličkova 1960, 5-6). The famous theologian and historian Dr Radoslav Grujić, who was a part time administrator from the formation in 1937, gave a lot of effort to form this museum. The anthropogeographer Dr Vojislav Radovanović took his place and administrated the museum until the beginning of the war events in April 1941.

Around 3500 ethnological objects were collected and three of the eight employees of the expert staff in the museum were ethnologist in this period between the two world wars. (Kličkova 1960, 6)

The beginning of the development of the ethnological science on the territory of current Republic of Macedonia is connected with the establishment of the already mentioned Faculty of Philosophy in Skopje, in December 1920 and already from 1922/23 the subject Ethnology was taught at the Department of Geography. In 1927, an ethnological group was formed as one of the fifteen groups (seminars) that existed at this Faculty despite the anthropological-geographical group, the groups of folk history and for general history, the group of folk literacy, the groups for different languages (Slavic studies, Romance studies, German philology), the philosophical, the psychological, pedagogical group, etc. The tuition for the ethnological subjects was taught by Dr. Vojislav Radovanović from 1924 and later Dr. Milenko Filipović from 1930 (Petreska; Vlahović 1987, 170, 204). These two teachers left deep traces in the research of the popular culture of the population on the territory of the current Republic Macedonia throughout its numerous scientific works in the area of the Ethnology, the Socio-Cultural Anthropology, Anthropogeography, the History of the culture, the folklore, etc. Vojislav Radovanović as a consecutive supporter of the Serbian anthropogeography school, whose founder is considered to be the world known geographer Jovan Cvijić,² directed his scientific interest mainly towards the anthropogeography researches, but in the last years of his stay in Macedonia, his interest was directed mainly towards ethnological themes as for example the study for the folk clothes in Mariovo. Radovanović has dedicated a few works to the professor and mentor Jovan Cvijić trying to show the meaning of his school for anthropogeography, so, among the other things, in one occasion, for his dead he will emphasize:

„Only in the knowledge of the changes of the population and the origin of the inhabitants, the key of many and a lot of Anthropogeography displays is found. And without that, the questions of other, purely social science cannot be solved. That is the new thing, which among the other things, the school of Cvijić gives. That is its compli-

² Jovan Cvijić gained worldwide glory with his scientific work in the area of physical geography and the anthropogeography especially with the research on the migration floods and the so called methanastashical movements, which had a foundation in his field research throughout a larger part of the Balkan. He had been chosen as an academic in the Serbian Academia and he received a lot of honorable titles from many academies and other scientific institutions around the world. He was a rector of the University in Belgrade in the period when the Faculty of Philosophy in Skopje was formed in the frames of this university.

ment above the other directions and methods of the world geography...” (Radovanović 1927, 10).

In other occasion, three decades later, taking into consideration the contribution of this world known scientist, Radovanović will write for Cvijić:

“...Among so many important builders of the modern scientific geography and the rest of the modern sciences, not in one bright head earlier Europe did not initiate the scientific thought so original and so fruitful, from that epochal significance for the science of the people and popular culture, for the science and the culture in general, as the scientific thought of Cvijić, his scientific anthropogeography work which started then, which has no parallels of Anthropogeography and Ethnography in the world’s science not even today...” (Radovanović 1957, 29).

Vojislav Radovanović has dedicated a special article to his mentor for his researches in Macedonia, with the title: ‘Jovan Cvijić and his scientific work in Southern Serbia’ (Serbian: „Јован Цвијић и његов научни рад у Јужној Србији“), where he emphasized the efforts in the analysis of Macedonia and the comments about all the ethnological problems on that geographical entirety. Inspired by the work of his professor, Radovanović publish the article: ‘Problems of the anthropogeography research in Southern Serbia’ (Serbian: „Проблеми антропогеографског испитивања Јужне Србије“) after a several years of stay in Macedonia, where the whole research until then in Macedonia was presented. In the spirit of the school of anthropogeography of Cvijić, Radovanović points on the geographical factors of the development and the configuration of the different cultures in Macedonia, so, all that mostly depend of the connection of the valleys with the hydro geographical arteries throughout which ethnical contacts and interlaces are executed, and they are developing furthermore in the valley parish. To the natural conditions (climate, land, vegetation) which according to him have an influence on the natural basis of the village economy, the social factors are being added, which determinates the schedule of the settlements, the maintenance of the spahi system, etc. (Radovanović 1932, 25-34).

Unlike Radovanović, whose field researches on the territory of current Republic of Macedonia manly are connected to the area of Tikveš and Rajec, as well as close by Mariovo, in the scientific work of Milenko Filipović we encounter a much wider geographical area of research, so, according to his publications in the 30ties of the past century, we can conclude that he has visited almost all the territory of Vardar Macedonia, from Tetovo to Strumica and from Ovče Pole to Debarski Drimkol and Golo Brdo that in a larger part is in the borders of Albania. However, according to the literature that is published, it can be noticed that most of his ethnological materials are for Veles and the area around Veles where Filipović, before he becomes a docent, was a high school professor, in the period 1925/30, as well as for the area around Skopje where he moved later. Even though, for both professors of the Faculty of Philosophy in Skopje the statement that they are students and contin-

users of the school of anthropogeography of Cvijić is true, however, for Milenko Filipović, it can be said that he has dedicated himself to the research in the area of the Ethnology, thanks to the influence of his professors, the ethnologists Tihomir Dorđević and Jovan Erdeljanović. For his contribution in the development of the Serbian and Yugoslav Ethnology, the professor Petar Vlahović in one occasion wrote:

“Raised by the famous school of anthropogeography of Cvijić, M. S. Filipović mostly stayed a loyal continuer, but at the same time he spread its frames, especially in the area of research of the popular culture, customs and other significant ethnological problems and problems in Anthropogeography. He used an original method and a daring complex requests to enter into the most difficult area of a complex scientific discipline that requests usage of much knowledge, experience and insights in the other science. Thanks to his professional education and the knowledge about the opportunities in the Balkan Peninsula, both in time and space, he could accept that in the course of history and development, he solves some of the most complex problems of ethnological science in our country...” (Vlahović 1987, 207).

The stay of Milenko Filipović in Skopje as a professor of ethnological subjects at the Faculty of Philosophy gave one more impulse on the development of the ethnological science on the territory of current Republic of Macedonia. Namely, he also has the role of organizer of the Ethnological Society in Skopje, which was founded in 1939, and in the following 1940, the first edition of ‘Ethnology’, as a magazine of this Society, was published, and in 1941 the second edition was published. Because of the war events, the magazine has not been published anymore.

Besides the ethnological monographic works for the Northern villages in Veles (1934), for the customs and the believes in the Skopje Valley (1939), Debarski Drimkol (1939), Golo Brdo (1940) and others, Filipović has published many articles that treat different ethnologic issues on the area of current Republic of Macedonia, and in this occasion we will mention: ‘Ethnical opportunities in Southern Serbia’ (Serbian: „Етничке прилике у Јужној Србији“) (1937), ‘Family, personal and guild celebration in Veles’ (Serbian: „Породична, лична и еснафска слава у Велесу“ (1927), ‘Sharlagandjije in Veles’ (Serbian: „Шарлагандџије у Велесу“) (1929), ‘Family and similar celebrations in Tetovo’ (Serbian: „Породичне и сличне славе у Тетову“) (1931), ‘Becharice and housewives in the Skopje Valley’ (Serbian: „Беџарице и кућарице у Скопској котлини“ (1932), ‘Govedarov Kamen in Ovche Pole’ (Serbian: „Говедаров Камен на Овчем Пољу“ (1937), ‘Christmas customs in Polog’ (Serbian: „Божјићни обичаји у Пологу“) (1937) and others.

His articles on the theme connected to Macedonian field mainly are published in the magazine ‘Herald of the Skopje Scientific Society’ (Serbian: „Гласник скопског научног друштва“), whose founder is the abovementioned Dr. Radoslav Grujić, who was one of the founders of the Faculty of Philosophy in Skopje and professor at the Department of History. This magazine, where a lot of famous historians, archeologists, linguists, anthropogeographers and other scientific authors from the social sciences have been publishing, same as the already mentioned insti-

tutions: The Faculty of Philosophy, Museum of Southern Serbia and the Skopje Scientific Society, had the proclaimed assignment from the Serbian authorities at that time in Macedonia 'for realization of a high national and cultural assignment' (Radovanović 1937b, 1008-1009).

Moreover, the founders of the Faculty of Philosophy in Skopje, the Government and the Ministry of Education, the purpose of the opening of this high educational institution was to prepare educational staff for the schools in the southern part of the state at that time, the Kingdom of SCS, i.e. 'to contribute for the scientific research in this part of the country, to spread the culture and the enlightenment of the Serbian language and in the Serbian national spirit'. From Macedonian people's point of view, it means, that these institutions should contribute for faster Serbianisation (Petreska).

Representing the scientific staff at the Faculty of Philosophy in Skopje who gave a certain contribution in the development of the ethnological science on the territory of current Republic of Macedonia, we would be unjust if we do not mention Dr Dušan Nedeljković, who, even though was a philosopher and professor at the Department of Philosophy, he also gave a solid contribution in the research in the area of Ethnology, especially for some customs, for ethno-psychological characteristics of some groups, for the folklore, especially for the epic poetry in some parts of Macedonia: Mavrovo, Mijaci, Torbeši, Maleševo (Vlahović 1987, 214-232).

In this occasion, we should also mention the geographer Petar Jovanović who has researched the area Poreče and the results of the anthropogeographical and ethnographical researches are published in his monographic work for this area.³

In this occasion we should mention the geographer Petar Jovanović, who has explored the area of Poreče, and the results of the anthropogeographical and ethnographical researches are published in his monographic work for this area. Another geographer from the Faculty of Philosophy also gave a certain contribution to the ethnological science. Namely, that is the anthropogeographer Dr Anastasije Urošević, who was one of the first students of geographical-ethnological group at this faculty and later an assistant and professor.⁴ He has written a few works with

³ The work Poreče (Macedonian: *Порече*) (1935), as well as most of the similar monographic studies with anthropo- geographical and ethnographical materials are published in the editions 'Settlements and Origin of the Population' (Serbian: *Насеља и порекло становништва*), in the frames of the Serbian Ethnographic Herald (Serbian: *Српскиот етнографски зборник*). The Serbian King's Academy (SKA), lately Serbian Academy of the Science and Arts (SASA), was in the role of publisher of the Serbian Ethnographic Herald, and as an initiator and instigator of the edition 'Population of the Serbian Countries' (Serbian: *Насеља српских земаља*), later from 1921 renamed into The Population and the Origin of the population (Serbian: *Насеља и порекло становништва*) is exactly the academic Jovan Cvijić. Actually, the doctor's dissertations of V. Radovanović (Tikveš and Rajec, 1924) and of M. Filipović (The Ethnical Past of our People in the Surroundings of the Area Visoko in Bosnia, 1930).

⁴ According to the archive date in the teaching at the group of geography started in 1922 with one teacher, docent doctor Petar Jovanović (Madžević et al., 2008, 24-25). According to the published

ethnological theme, but because he was born in Gnjilane, they mainly refer to the area of Kosovo and Metohija.

We should mention the anthropogeographer Jovan Trifunski in this context, who born in the village of Vrutok, Gostivar, who graduated in 1939 on the geography studies at the Faculty of Philosophy in Skopje, who also gave a certain contribution in the ethnological science. In 1940, he was chosen as an assistant at the geographic institute at the Faculty of Philosophy in Skopje, but the war events in April 1941 interrupt its scientific activity. The war events lead him in Belgrade where at the time of the occupation at a certain period (May 1941-March 1943) he was the assistant at the Geographical Institute at the Belgrade University. The same post he was holding after the liberation, i.e. in 1944 where he was working until August 1946, as a Macedonian staff, after the request of the Government of People's Republic of Macedonia, he was transferred at the newly formed Faculty of Philosophy in Skopje where he was employed, first as an assistant, and later as university lecturer at the Department of Geography. He got a doctorate in 1950 in Belgrade and as a follower of the school of anthropogeography of Cvijić, he has published about ten monographic works with anthropogeographical and ethnographical materials for many areas on the territory of Republic of Macedonia and outside its territory. He is one of the most fruitful researchers and publishers of this kind of monographic work, not only in Macedonia, but also wider, in the area of ex-Yugoslav state and on the Balkan, what can be concluded by his rich opus.

For the National Ethnology of the Macedonian people, as a complex science for its origin, territorial expansion, historical development and the culture, can be talked just after the foundation of the National Museum in 1945 and the study group (department) of Ethnology at the Faculty of Philosophy in Skopje in 1946. Until the above mentioned years, almost all scientific and research results for the material, social and spiritual culture of the Macedonians was adjusted to the foreign interests and needs, with a clear purpose to deny the identity. (Konstantinov 1983, 88).

The development of the National Ethnology as a museum activity can be followed from the formation of the Ethnological Department at the National Museum of Macedonia in 1945, especially with the formation of the independent Ethnological Museum of Macedonia in 1949. The beginnings of the development of the Macedonian Ethnology as museum activity are mainly connected to Vera Kličkova, the supervisor of the Ethnological Department, and later he was a director of many years of the Ethnological museum, from its foundation in 1949 until her retirement in 1975. She graduated at the Faculty of Philosophy in Skopje in 1934 and even as a student she was included as a demonstrator of the seminary of Ethnology (Mu-

memories of Urošević, the geography studies lasted for eight semesters, and the subject Ethnology with Ethnography, as subject B, was studied for six semesters. If we take into consideration the fact that Urošević enrolled in the first generation geography students (he graduated in 1926), in that case, it is possible Dr Sima Trojanović to be the teacher that taught the lectures of ethnology in the period 1922-24, even though in the published memories of Urošević, it is not mentioned precisely (Urošević 1974).

lovska 2002, 10). As a student of V. Radovanović and M. Filipović, Vera Kličkova used their scientific research methods, not only the collection of the ethnological artifacts with museum value, but she also used their methods in the writing of her expert articles in the area of the Ethnology.

If the beginnings of the activity of the ethnological museum of the newly formed Macedonian country as a constitutive unit of the Yugoslav Federation are connected to Vera Klichkova, then undoubtedly the beginning of the ethnological science in Republic of Macedonia as a national discipline present in the highly educational institutions is connected to Branislav Rusić.⁵ In 1934, he enrolled in the Ethnological group of the Faculty of Philosophy in Belgrade, as a student of the most famous Serbian ethnologist at that time, Tihomir Đorđević and Jovan Erdeljanović. As the best student for 1936, he was noticed by his professors, so he quickly become younger assistant at the Ethnographic seminar (Risteski 1997, 24).

He was captured by the German army during World War II, after what he was interned in Germany and after a lot of peripheries during the War (escape from a war prisoner's camp, slave labor, service in the State archive in Belgrade), he welcomes the liberation as an employee of the Ethnographical Museum in Belgrade. In 1946, he receives an invitation from the Government of People's Republic of Macedonia for his inclusion in the work at the Faculty of Philosophy in Skopje, where he was assigned as a lecturer at the Department of Ethnology. Even though, he had enclosed the theme of his doctoral dissertation in 1941 because of the war situation and the dead of his both professors Đorđević and Erdeljanović in 1944, he prolongs its preparation. He got his doctoral degree at the Faculty of Philosophy on the Zagreb University in 1951 with the dissertation 'Human-animal ('nemusht') language in the saga and the oral literature of the South Slav' (Croatian: „Nemušti jezik u predanju i usmenoj književnosti Južnih Slavena“). (Risteski 1997, 25).

From the material published by professor Rusikj, it can be noticed that in his works the influences of the Serbian anthropogeographical school are partly felt even though he, as a student of the ethnologists Đorđević and Erdeljanović, similar as Milenko Filipović, tends to put the accent of the researches on the typical ethnological problems. It can be felt mostly from the theme chosen for the doctoral dissertation, as well as many other themes, mainly connected to the material culture (rolling-mills, *suvacha* (horse-powered dry mill), pottery), some of the customs, but also the themes connected to the folklore. The methods of the school of anthropogeographical school of Cvijić are felt in his monographic works dedicated to some of the areas in Macedonia: Debarsko Pole, Debarska Župa, Malesija, as well as the articles dedicated to some of the villages, for instance, Nikolič and Sretenovo in the surroundings of Dojran.

⁵ B. Rusić is born in 1912 in Tomino Selo, Poreče. His father was from the village of German in Prespa, (nowadays in Greece) and his mother was from the village of Manastirec, Poreče. After the dead of his mother, his mother remarries and at the age of 6, B. Rusić moves in Pilep with his family. His father German had got his education in the Seminary in Prizren and he was a teacher (Risteski 1997, 20-23).

As a professor in the Department (group) for Ethnology at the Faculty of Philosophy in Skopje, Dr Branislav Rusić faces a lot of problems starting from the lack of premises for lectures, and because of those reasons the lectures for the ethnologists were held in the Ethnological Museum. It can be said that on some way this handicap became an advantage, because the students were encountering the practical activity of a future ethnologist-curator. Field researches were realized, as a compulsory part of the teaching. The library fund of the seminar started to fill in gradually. Unfortunately, because of unknown reasons that can be called also irrational, with a Decision of the Ministry of Education of the People's Republic of Macedonia, the ethnological group at the Faculty of Philosophy in Skopje was annulled.⁶ Only the subject Ethnology remained. This subject was taught by Dr Branislav Rusić, as subsidiary subject, included in the educational plan and program for the group of Geography. Later, in 1958 with the separation from the Faculty of Philosophy, the group of Geography and the other groups of natural sciences, a special Faculty of Natural Sciences and Mathematics was formed, and the Ethnology as an educational subject continued to be taught in the studies of Geography, until 1971. That is the year when the professor Rusić, overwhelmed by the illness dies in August, in Belgrade (Risteski 1997, 25, 45).

During the existence of the group (department) of Ethnology at the Faculty of Philosophy, 36 ethnologists got their degree, four of which, later defended their doctoral dissertations and got the title Doctor of ethnological science. Three of them had professor Rusić as a mentor: Dr Miloš Konstantinov ('Crafts and guilds in Bitola and the surroundings' Faculty of Natural Sciences and Mathematics, Skopje, 1960), Dr Duško Konstantinov (Pechalbarstvo (work away from native place) in Macedonia, Faculty of Natural Sciences and Mathematics, Skopje, 1963) and Miodrag Hadži-Ristić ('Valavnicharstvo (the craft of rolling-mill) in Macedonia and its neighboring countries', Faculty of Natural Sciences and Mathematics, Skopje, 1965). The ethnologists: Velimir Nikolov, Marika Hadži-Pecova, Angelina Krsteva, Vera Slavejkova, Lepasava Sporovska, Anica Petruševa, Milica Georgieva, Zorka Delinikolova and others. (Konstantinov 1988, 284; Risteski 1997, 45-46) are among his students. Galaba Palikruševa, who also got a degree in Ethnology and as a mentor she had professor Rusić, and a short period she was his assistant, her doctoral dissertation was titled: 'The Islamisation of the Thorbeši and the formation of the Torbeš Sub-group', and she defended her thesis in 1965 at the Faculty of Philosophy in Skopje under the mentorship of professor Dr Milenko Filipović who was a regular professor (in pension) at the University in Sarajevo (Svetieva 2009, 270).

The engagement of Dr Rusić as an expert of Ethnology was used also in the formation of the Folklore Institute in 1950, i.e. the current Institute of Folklore 'Marko Cepenkov' in Skopje, where first he was engaged as a part time warden in

⁶ On the problem of the unreasonable decision of the Macedonian educational authorities to abolish the study group on ethnology at the Faculty of Philosophy in Skopje, special attention in their researches dedicated to the development of the Macedonian ethnology in the postwar period and the second half of the 20th century was given by the professors Aneta Svetieva and Ljupčo Risteski (Svetieva 2005, 225-232; Risteski, Dimova: 2013, 276-278; Risteski 2014, 55-76).

the Department of Popular Literature and in 1952 as a warden of the Department of popular customs and games, where a few of the ethnologist that graduated in his group got an employment.

After the termination of the Ethnology study group at the Skopje University in 1953/54 and since the Ethnology only became a minor subject in the Geography study group, a dark period of more than three decades followed for the Macedonian Ethnology. Tying the Ethnology to the Geography had a crucial meaning in the events connected to the Macedonian Ethnology. While the Ethnology in world frames started to follow other directions, the Anthropogeography approach was preferred in Macedonia as the only right direction in the Ethnology. In a review on the development in Macedonia, professor Aneta Svetieva emphasizes:

“While on the Belgrade department around the sixties radical changes had started in accordance with the world’s trends, a small number of ethnologists in Macedonia still preferred the old way ‘a small amount of everything’: a little Geography, a little Ethnography, a little History.” (Svetieva 2005, 226).

The vacuum that was created with the production of graduated ethnologists at the Skopje University, i.e. with the fulfillment of the empty and the newly opened places for the ethnologists in Macedonia are filled with graduated geographers, who listened the subject Ethnology in the study year with 3 classes a week or graduated ethnologists on the Department of Ethnology at the Faculty of Philosophy in Belgrade. In the science, with the lack of ethnological staff, the researches in the area of folklore, sociology, history, geography, arts, linguistic, and similar are dealing with ethnological themes.⁷

The rebirth of the studies of Ethnology happened thanks to the efforts done by the previous student and doctoral candidates of B. Rusić, when some of them even got retired. Finally, their efforts had some results and in 1984 the Decision was made, and the studies started in the school year 1984/85. But, because the Dean of the Faculty of Philosophy at that time did not want to accept an Ethnology study group at his faculty, he justified his decision that he had not had enough premises, this initiative was accepted by the geographers. At that period they existed as an independent Faculty of Geography, and in 1985 they reunited with the rest of the na-

⁷ In the period towards the end of the 80ties and during the 90ties, Dr Aneta Svetieva (‘Carved Cellings, Pantries and Doors in Macedonia’ (Macedonian: „Резбарени тавани, долапи и врати во Македонија“, 1988, mentor: prof. Dr Đurđica Petrović), Dr Gjorgji Zdravev (‘Social and Esthetic Aspects of the Macedonian Folk Clothes’ (Macedonian: „Социјалните и естетските аспекти на македонските народни носии“), 1991, mentor: prof. Dr Đurđica Petrović) and Dr Nijazi Limanovski (Ethnosocial characteristics of the Macedonians who converted to Muslims (Macedonian: „Етносоцијалните карактеристики на исламизираните Македонци“, 1991, mentor: prof. Dr Petar Vlahović) received the title Doctor of Ethnological Science at the the Department of Ethnology at the Faculty of Philosophy in Belgrade. At the Faculty of Philosophy at the University of Zagreb, in 1997, Dr Trajko Petrovski receives the title Doctor of humanistic sciences in the area of Ethnology, with the dissertation: ‘Ethnic and culture characteristics of Roma people in Macedonia’ (Croatian: „Etničke i kulturne odlike Roma u Makedoniji“), prepared under the mentorship of professor Dr Vitomir Belaj.

ture sciences in the Faculty of Natural Sciences and Mathematics. The first students of the newly organized Ethnology study group mainly were graduated geographers who were unemployed because there were too many geographers in the Agency of Employment. Their ‘retraining’ is planned on a way that they are going to listen to ethnological subjects for four semesters and they need to pass a few more exams and to prepare a diploma work (paper). Moreover, in the first generation of the newly started studies of Ethnology at the Institute of Geography at the Faculty of Natural Sciences and Mathematics, 8 graduated geographers and eight students with second year finished at the Geography studies were enrolled.⁸ (Svetieva 2005, 227).

The education of the ethnological subjects in the first school years of the newly started studies is taught by the Doctors of Ethnological sciences with the status – pensioners: M. Konstantinov, D. Konstantinov, G. Palikruševa and M. Hadži-Ristić, two of which quickly renounced and the ethnological teaching staff is composed only of two part-time professors –M. Konstantinov and M. Hadži-Ristić, and after 1990 only M. Konstantinov stayed. These are the reasons that cause geographers, who were listening to the subject Ethnology taught by professor Rusikj, to teach the ethnological subjects.⁹ Despite the ethnological and the geographical subjects, in this period, subjects close and compatible with the ethnological science, such as Physical Anthropology, Folk Literature, History of the Macedonian people, Dialectology of the Macedonian language, Museology, were included in the educational program, and this subjects were taught by teachers from the appropriate faculties (medical, philology and philosophy).

The things started improving, and the first assistant is employed in 1988 – Mirjana Aluloska, now Mirčevska, and in 1990 the second assistant, Ljupčo Nedelkov, both of whom were graduated ethnologists at the newly started studies. In the school year 1990/91, Dr Aneta Svetieva got an employment and she gave a special impulse in the Ethnology studies, in a sense- she separated the Ethnology from the Geography, and she includes subjects as Sociology and Archeology instead of Geographical subjects. In the middle of the 90ties, two new teachers were employed: Dr

⁸ I think that here we have to emphasize the data that the author of this text, as a student in one of the first generations of the newly started studies of Ethnology, he has finished the first two years of the studies at the Geography study program, and the second two years on the Ethnology studies. When I enrolled at the post-graduate studies of Ethnology at the Faculty of Philosophy at the University of Belgrade in the school year in 1989/90, the secretary in the Department of Ethnology and Anthropology (Lj. A.) at that time, looking at the Document with the exams passed, wondering, put his hands on the head and unconsciously he said one sentence, with the meaning, that what kind of use do I have from some Geologic subjects: ‘What is the use for you of Historical geology, Petrography and Mineralogy...’.

⁹ I should mention that part of the lectures that were held by the above mentioned professors were some materials that they were lectured by professor Rusić, in the time when they were students, partly supplemented and adjusted to the 80ties and part of the books and the additional literature was the literature that was also used in the studies of Ethnology in Belgrade: (‘The Basis of the General Ethnology’ (Serbian: „Osnovi opšte etnologije“) by Mirko Barjaktarović, ‘Ethnology of the people in Yugoslavia’ (Serbian: „Етнологија народа Југославије“) from Borivoje Drobñaković, ‘The peoples and the Ethnic Communities in the World’ (Serbian: „Narodi i etničke zajednice sveta“) by Petar Vlahović and others.

Nijazi Limanovski, who because of an early death, he was a teacher only for a few school years (1994-97) and Dr Krste Bogoevski, an expert in the Museology, who got Doctor Degree in Zagreb. In 1999, Gjorgji Zdravev was employed and his specialty are the folk clothes.

However, it can be said that with the employment of the assistant Master Ljupčo Risteski in the Ethnology studies, who had a bachelorette and master degree in Ethnology at the Belgrade University, in 1998, he brought a large amount of new energy and the realization of many new ideas, projects and programs started with his arrival in the Office of Ethnology at the Institute of Geography at the Faculty of Natural Sciences and Mathematics. New subjects in the area of socio-cultural Anthropology were included, and among the others, an Archive with field materials was formed at the current Institute of Ethnology and Anthropology. In the next decade, new assistants were employed and the assistants become Doctors of Philosophy and became docents. Furthermore, since they had five Doctors of Philosophy, what is the legal minimum for the formation of the Institute, the Office of Ethnology as part of the Institute of Geography, finally with the Decision of the Educational-Scientific Council of Faculty of Natural Sciences in 2005 becomes an individual Institute of Ethnology and Anthropology at the Faculty of Natural Sciences and Mathematics (Svetieva 2005, 225; Gjorgoski 2016, 268-270).

Gradually, the Macedonian Ethnology was walking its hard route towards the formation of a special highly educational institution that started to function independently and not under the tutorship of Geography. Despite the fact that it functions in an environment that is not natural for a humanistic sciences - the Faculty of Natural Sciences and Mathematics, instead of the Faculty of Philosophy, however, the Macedonian Ethnology gives the results in the education that were expected. Starting in the 1984/85, when the Ethnology studies started again, first as a course in Geography studies, and then they became four years of bachelorette studies and in the school year 1988/89 became totally ethnological. From 1998/99, two year of master studies are introduced and the first doctoral dissertation at the Office of Ethnology at that time in the frames in the Institute of Geography at the Faculty of Natural Sciences and Mathematics was defended in 2000, after 35 years from the last defend of a doctoral dissertation in the area of Ethnology at the University in Skopje.¹⁰ Today, at the Institute of Ethnology and Anthropology, along with the

¹⁰ The first defended doctorate in Ethnology after the rebirth of the studies was 'The Wedding as a rite of as a corridor in the Brsjak ethnographic whole' made by Master Vesna Petreska under the mentorship of professor Dr Aneta Svetieva. Vesna Petreska, assistant in the Institute of Folklore at time, as well as the previous assistants in the Office of Ethnology (M. Mirčevska, Lj Nedelkov, Lj. Risteski) and in the Institute of Folklore (T. Petrovski, Z. Malinov) got a Master degree at the Department of Ethnology and Anthropology at the Faculty of Philosophy in Belgrade. The Macedonian ethnologists on the Master studies in Belgrade, did their Master papers under the mentorships of the professors Petar Vlahović, Đurđica Petrović and Dušan Bandić. As a gesture of respect towards the professor Vlahović and a kind of recognition for the contribute to the development of the Macedonian Ethnological Science, he was selected as a member of the Commissions for a grade and defend of the doctor dissertations of the two of his own Master (V. Petreska and M. Mirčevska) and both of them defended the Doctoral dissertations on the Faculty of Natural Science and Mathematics in Skopje.

study program at the four years bachelorette studies in the first cycle, there are one year master studies from second cycle with 8 modules, and from 2014 there are three years Doctoral studies from third cycle in Ethnology and Anthropology.

The ethnological staff that this institution produce in the last three decades, first started as a course at the Geography studies, and later as Office of Ethnology in the frames in the Institute of Geography and in the current moment as an Institute of Ethnology and Anthropology, today, the teachers and the assistants are not only that, but they are also employed in the related highly educational and scientific institution: Institute of Folklore in Skopje, the Institute of old Slav culture in Prilep, the Department of Ethnochoreology at the University of Shtip, later in the Ethnologic Department in Museum in Macedonia in Skopje (from 1984 the Ethnological Museum, which was part of the Museum of Macedonia, where the Archeological and the Historic Museum were integrated), and in the museums across the country, the students that got a bachelorette and master are employed in many state and local institutions: the Government, the Ministry of Culture, the Direction for the Protection of the Cultural Heritage, Municipalities, libraries, etc. Until now, in the past three decades, around 350 students graduated, 23 got a Master degree, 14 persons got the title Doctor of Ethnological Sciences (Jovanovski 2006, 420, 477-478, 494, 500-520; Gjorgoski 2016, 336-337, 363-364, 374-403).

For the whole period that we talked about, for almost a century, with the formation of the Faculty of Philosophy (in the frames at the University of Belgrade) from 1920, i.e. with the start of the Geography and Anthropogeography studies (1922) and with the formation of the ethnological group (1927) and through the study group at the Faculty of Philosophy in Skopje in the period of 1946/54 and the rebirth of the Ethnology studies in 1984/85, undoubtedly is the influence of the Serbian ethnological scientific thought on the development of the Macedonian ethnology. For a long period that was affected throughout the so called Serbian School of Anthropogeography whose founder is Jovan Cvijić, and as loyal followers and continuers of his school that had been exploring and working in Macedonia we can consider the (anthropo) geographers Vojislav Radovanović, Petar Jovanović, Atanasije Urošević, Jovan Trifunovski and others. The world famous and recognized ethnologist Milenko Filipović, left a characteristic mark in the development of the Macedonian Ethnology, not only as a researcher, but also as a teacher. He was a student of the famous Serbian ethnologist Jovan Erdeljanović and Tihomir Đorđević and he insisted to introduce special ethnologist methods in their researches, which are not going to be incorporated totally in the frames of the anthropogeographic school. Branislav Rusić was on a similar position and we can call him the founder of the Macedonian Ethnology. He, as a student of Erdeljanović and Đorđević, also wanted to free himself from the school of Cvijić.

Unfortunately, after the blow that was given to the Macedonian ethnology with the termination of the Ethnology study group in 1953/54 under the direction of professor Rusikj, the marginalization of the Ethnology as a science and its tutorship by the Geography, almost to the formation of the independent Institute of Ethnology and Anthropology, will leave deep traces in the Macedonian Ethnology. The geographical determinism and the anthropogeography school of Cvijić had been pre-

sent in the researches of the Macedonian ethnologists for a long time until the appearance of the Office of Ethnology of Aneta Svetieva and Ljupčo Risteski who free the Ethnology study program of the unnecessary ballast called geographical subjects and the introduction of subjects that are closer to the Ethnology and the Socio-Cultural Anthropology. Furthermore, despite the works of the School of anthropogeography of Cvijić ('Balkan Peninsula and the Southern Slav Countries' and others), gradually a dominant place in the literature offered to the Ethnology students, despite the relevant European and world expert literature, the works of Dušan Bandić are recommended and in them the functionalist analyze of the rites is applied of Mirjana Prošić-Dvornić with the application of the theory of the rites of transitions of Van Genep, semiology of rites of Ivan Kovačević, as well as other excellent works of the Serbian ethnologists. Clearly, here we have the top works of the ethnologist and the rest of the researchers of the old Balkan myth and religions: Veselin Čajkanović, Milenko Filipović, Špiro Kulišić, Slobodan Zečević, Dragoslav Antonijević, Ljubinko Radenković, Sreten Petrović, Bojan Jovanović and others, some of them, with their works, have surpassed the national and regional (Balkan) frames.

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Примљено / Received: 05. 02. 2018.

Прихваћено / Accepted: 11. 04. 2018.