



Macedonia
Welcome Centre
Magazine

The Enlighteners of the Slavs

СВЕТИ КИРИЛ
И МЕТОДИЈ

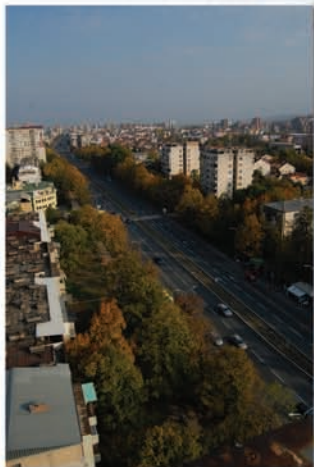
● Activities of "Dobrodojde" Macedonia Welcome Centre
● Holidays in Macedonia ● The unknown Macedonia ● Culture ● Medicine



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Management:

Publisher

“Dobredojde”
Macedonia Welcome Centre
Ul.”Alzirska”bb
MZ Vlado Tasevski
1000 Skopje
Republic of Macedonia
welcomemacedoniacentre@gmail.com

Editor –in-Chief

Emilija Miladinova Avramcheva
aemica@gmail.com

Cooperators:

Alagozovski Robert
robert.alagozovski@gmail.com
Janeva Nadica
nadica.janeva@gmail.com
Kelly Stanton
kellystanton@hotmail.co.uk
Zaneta Gelevska Veljanovska
art@zani.name
Avramchev Georgi
avramchev@bluewin.ch
Georgieva Irina
senseira@gmail.com

Graphic designer

Jasmina A. Casule
jasmina.arsova@forum.com.mk

Printed by:

Akademski Pecat
graphic design & offset printing
ul.Partenie Zogravski br.77 a
1000 Skopje
Republic of Macedonia
akademskipecat@yahoo.com

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“Does the rain fall
equally to all?
Does the sun shine
equally on everybody?
Aren’t we all breathing
the same air?”

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See Macedonia through our eyes

by **Emilija Miladinova Avramcheva**
President of “Dobredoje” Macedonia Welcome Centre



Welcome to the first edition of the Macedonia Welcome Centre Magazine. Its purpose is to enable you to explore it and learn more about Macedonia, as well as about the activities of the “Dobredoje” Macedonia Welcome Centre. We want to reveal to you the unknown side of Macedonia, to show you Macedonia from a native’s perspective, to feel it as we do. We would like you to see it through our eyes and to taste it the way we do everyday, to meet ordinary Macedonians and get acquainted with Macedonia’s intelligentsia: writers, poets, artists, painters, actors, philosophers etc. In The first issue, we decided to provide you with an insight into the traditions that are important in Macedonia, orthodox holidays which take place at this time of the year, including the celebration of St. Triphun, the protector of the vigneron, at the “Stobi” vineyards; St Cyril and Methodius, the Macedonian monks who created the Cyrillic alphabet, later adopted by all the Orthodox Slavic nations and Macedonian Easter customs. We also write about March 8, International Women’s Day, its history and present day customs; the life of the Yurics, an unusual isolated ethnic group living in the Republic of Macedonia, and last but not least, the interview with Mr. Stevcho Jakimovski, the Mayor of Karposh, the biggest urban municipality in Skopje.

“Dobredoje” Macedonia Welcome Centre is a non-governmental Organization with an aim to guide, inform and help integrate the Internationals into the local community, including families working in the Diplomatic Missions, International Organizations, NGO’s and the business community. We will introduce to you Macedonian Cuisine, teach you the Macedonian language and folk dances, take yoga classes together and organize lectures and debates with well known Macedonian scientists, writers, poets, and artists. Together we will visit many historical sites and cultural events. We will present to you Macedonian history, culture and tradition. We will introduce you to a Macedonian social life and before leaving Macedonia, you will be living as Macedonians.

Spring has arrived and with it the good weather, which will enable us to go on many excursions. In the months to follow, we plan to visit lots of interesting places in Macedonia. Soon we will have our permanent premises, the so called “diplomatic club”, which will enable us to meet on a regular basis and plan forthcoming activities. This Magazine will be issued quarterly and will be the link between the “Dobredoje” Macedonia welcome Centre and its audience; it will be your window into Macedonia.

Daily yoga practice

Change Your Life, Now You Can

by Irina Gjeorgieva
Yoga Instructor



People love to relax, and we love to share our experience with each other, and after Yoga class there is a much inspired and somewhat intimate conversations around. One is confident to say, "Wow, I needed that class!"

Just opposite, of the Yoga's relaxing coziness, is its' dynamic, transformational power. During the many years that I've been practicing Yoga, I have grown, and matured, in ways I would have never imagined possible before. Literally, I am not the same person I used to be. I believe that the atoms and molecules of my body are different then before I began a life of daily Yoga practice. Life is so much easier now, not because there are no challenges but, because now with Yoga I can handle challenges much easier. My ability to move

on from crises in life I attribute to the consistent, honest work-and-joy of a daily Yoga practice.

The key word is "daily". Don't let this intimidate you. Start out by thinking of it as a "steady" practice, 10 or 15 minutes a day, you will begin to feel taller, straighter and fitter. You will become more aware of the rhythm of your breath, and deepen your breathing in order to relax yourself. You may experience a new and positive outlook that becomes more permanent. Small issues, even big issues, no longer have the same power over you, the way they used to. As time passes, pain-mental and emotional scars-heal and fade, as though from another far and distant dim lifetime. You will begin to find the strength and confidence to live your dreams, and beyond!



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Macedonia, the cradle of culture

by Robert ALAGJOZOVSKI,
cultural manager, literary critic



As the official motto of Macedonian Government says it nicely, culture is the most valuable asset of Macedonia. The country has always been a crossroads between the East and the West, a cradle of civilizations and mix of many cultures which pass through its lands. Macedonian philosopher Ferid Muhic has called it “Catena Mundi/Naval of the world”. Indeed, ancient civilizations, Greece, Macedonia, Rome, Byzantine, has been at home here, Ottomans left their centuries’ long legacy. The remnants of the mystic Peonian and Dardanian kingdoms fill the air. The most common image of Macedonia is the one of home-grown mix salad.

Let’s take a familiar example. The Macedonian salad is fully visible in Skopje. Once you enter Skopje suburbs you feel not only the mix of different cultures, lifestyles, urban infrastructure, but also different pronunciations, different outfits, different behavior. The feeling of Skopje is the feeling of differences, all laid side by side, all transforming one in one, on a very limited space. The huge modern boulevards prolong into narrow, overpopulated Albanian quarters, ending in substandard Roma ghettos and then, through corridors of empty land, run into faceless workers sleeping residences and flow via kitschy fenced huge new riches haciendas.

The city core opens with the Ottoman jewel, the Old Bazaar, with it’s forgotten crafts’ stores, empty of customers, but full with materials, furniture, little things you can

never imagine to have been still existing, with amams and ans transformed into galleries and restaurants, with revitalized mosques feeble to welcome all the newly illuminate believers.

Across the Skopje symbol, the ageless Stone Bridge, with the unavoidable plea of the poor people begging for loose change or proffering fake trademarks, you immediately enter into brand new square full of Italian like cafés, alongside tainted river Vardar, crowded with city snobs showing off, gossiping, and arranging new businesses.

Outside Skopje there is huge unknown territory waiting to be explored and revealed. The beautiful Alps like green mountains on the west, the hidden waterfalls on Belasica, where far historical battles has been won, the sunny vineyards along the Vardar Valley, or Bitola, the city of consules once the town with the largest numbers of piano per capita. You can follow the rising of the Sun from the one of the world top four megalith observatory Kokino. You can watch the red sunset, as described in our first modernistic poem from the early sixties, of Mateja Matevski, in Ohrid, the Macedonian Jerusalem, and its lake, the Balkan pearl.

Macedonia lays bare before you, Within the Welcome Macedonia Center activities, I will do my best to present you the Macedonian culture and literature in several interactive classes, with presence of authors an on-the-spot discussion.



Celebrating

St.

official calendar of the Macedonian Orthodox Church. Vassilitza, also popularly known

Basil, (or Vassilitza in Macedonian), is the first day of the New Year according to the old Julian calendar, which is still the

as the Old New Year, is widely celebrated by Macedonians in spite of having had celebrated the official New Year 13 days before, on January 1.

Traditionally Vassilica is celebrated with lots of food, wine, music and folk dancing. It is typical for that day that every family prepares special bread, called "pogatcha", with a hidden coin inside. The head of the family



Vassilitza

splits the bread among those present at the dinner table, bringing good luck and a prosperous year, to the one who finds the coin in their piece of bread. That is what people believe and makes them happy, especially the children.

This year on January 13, on behalf of the "Dobredojde" Macedonia Welcome Centre, I organized the Vassilitza celebration at my

home where I also invited members of IWA. The ladies had a nice time dancing Macedonian folk dances, enjoyed delicious Macedonian food accompanied by Macedonian wine. Of course one of us got lucky and found the coin, and I wish her good luck and all the best in 2010.

I would like to thank all the ladies that participated at the event.

St.Tryphon's day in Stobi Winery – Gradsko

"Penicillin cures, but wine makes people happy"
(Alexander Fleming discovered Penicillin in 1928)

"A day without wine is like a day without sun" (Alexander Pushkin)

"Wine is the most civilized thing in the world" (Ernest Hemingway)



Wine is the best drink that complements the food. Wine symbolizes life and immortality, with one word is a gift from God. The Son of God has given to the wine special credit by turning the water into wine. Since then, the wine has become indispensable constituent of our lives.

Namely, the new life on earth is blessed with wine and on 14th of February we celebrate St.Tryphon's day as the patron of the vineyards and the winemakers.

Stobi Winery has traditionally celebrate St.Tryphon's day with symbolic pruning of the vineyards and prayer for better year, hoping that the oak casks will be full with wine.



Through all the parts of Macedonia St.Tryphon's day was celebrated with symbolic pruning of the vineyards.



"I am happy for the fact that in our diocese are located the biggest and the best vineyards in the country, and I hope that the host of this ceremony will have a good vintage and all the oak casks full with wine" – said the Metropolitan Agathangel of Povardarie, who made the symbolic pruning In Stobi Winery.



On this important day Stobi Winery was visited by the President of Republic of Macedonia Mr.Gjorgi Ivanov, the Excellency of France Jean Claude Schlumberger, the Excellency of China Mr. Dong Chunfeng, the Excellency of Russia Mr. Vladimir Solocinski and the Excellency of Slovakia Mr. Robert Kirnag. On the invitatoin of "Dobredojde"Macedonia Welcome Centre also present to the selebration of St.Trifun at Stoby winery was a group of foregin nationals living and working in Macedonia.



They had opportunity to visit the winery and to taste the new wines. On this occasion after tasting the indigenous variety "Vranec " the President said that this wine represents the macedonian blood and during his numerous formal meetings he serves this wine. "I think that this is the best way to promote the macedonian wines" the President said and proved to be a great oenophile.



Do we really need one day for us?

International women's day



M

arch 8th, International Women's Day, is a day to celebrate the achievements of women of the past and present, and set the stage for the success of women of the future. It is an occasion for looking back on past struggles and accomplishments, and more importantly, for looking ahead to the existing potential and opportunities that await future generations of women.

International Women's Day is the story of ordinary women as makers of history; it is rooted in the centuries-old struggle of women to participate in society on an equal footing with men. International Women's Day has been observed since in the early 1900's, a time of great expansion and turbulence in the industrialized world that saw booming population growth and the rise of radical ideologies. Women's suppression and inequality was encouraging women to become more vocal and active in campaigning for change. Fifteen thousand women marched in New York City on March eighth, 1908 demanding better pay, shorter work hours and voting rights. National Woman's Day was first celebrated in the United States on February , 28, 1909. The next year a women's rights leader from Germany suggested the idea of an international celebration. Clara Zetkin said women around

the world should set aside one day every year to protest repression and inequality. She suggested the idea at an International Conference of Working Women in Copenhagen. More than one million people attended events in Austria, Denmark, Germany and Switzerland during the first International Women's Day. It took place in 1911. In 1914 the date for the observance was changed to March eighth in honor

**Nadica
Janeva, MD
Early Child
Development
Consulting
and Research
ECD-CoR**



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of an historic protest for women's rights. Since its birth in the socialist movement, International Women's Day has grown to become a global day of recognition and celebration across developed and developing countries alike. Groups around the world use this day to honor the progress of women and call attention to the social, political and economic problems facing women and girls. Among the issues are forced marriage, sexual abuse, poverty and a lack of education. The new millennium has witnessed a significant change and attitudinal shift in both women's and society's thoughts about women's equality and emancipation. Many from a younger generation feel that 'all the battles have been won for women' while many feminists from the 1970's know too well deep-rooted complexity of patriarchy. With more women in the boardroom, greater equality in legislative rights, and an increased critical mass of women's visibility as impressive role models in every aspect of life, one could think that women have gained true equality. But do we really have desirable gender equality environment? Data below can not claim women have all the same rights and opportunities as men. Each year, 1/2 million women die from pregnancy complications and 100,000 from unsafe abortions.

From 1/5 to 1/2 of women worldwide experience domestic violence during marriage. In several countries, testing for genetic defects is used to determine the sex of an unborn child for the purpose of aborting females only. Women represent 2/3 of the more than one billion illiterate adults who have no access to basic education. On average, by age 18, girls receive 4.4

years less education than boys. Employment ratios (i.e. the number of employed persons as a percentage of the population of working age) gender gap ranges from 15% in developed regions to more than 40% in South Asia and in the Middle East and North Africa.

Women tend to be concentrated in occupations that may be considered to have lower status – such as nursing, midwifery, and community health services – and are a minority among the highly trained professionals. Typically, more than 70% of doctors are male while more than 70% of nurses are female. On average a woman is head of one in five households and that these households are particularly vulnerable to poverty.

Within the formal workforce, women often face challenges related to their lower status, suffer discrimination and sexual harassment, and have to balance the demands of paid work and work at home, giving rise to work-related fatigue, infections, mental ill-health and other problems.

Yet, despite many successes in empowering women, numerous issues still exist in all areas of life, ranging from the cultural, political to the economic. Women's rights around the world are an important indicator to understand global well-being. Large scale celebrating events on March 8 in the future should honor women's advancement diligently reminding the need of the continued vigilance and action that is required to ensure that women's equality is gained and maintained in all aspects of life nurturing culture in which men and women are truly partners.



Foreign citizens are always welcome in our Municipality

Karposh, an open investment destination, is a decent place to live, create, sport and leisure for all, whether you are a newcomer to the area or are here for a short or long term stay.

Mr.

Stevcho Jakimovski, second time "father" of Karposh Municipality, received the confidence of

the citizens for the first time in 2000. Last year, 2009, was his second point in time to take the wheel of the Municipality. His "come back" to Karposh is not accidental. On the contrary, he is one of the most popular politicians whose accomplishments were remembered, desired and finally was entrusted a second term as a Mayor of Karposh. He is frank and open minded, he is a man of deeds and action and a man who keeps his promises. What makes him special as a manager of his citizens' money is his passion for change, progress and Europeanization of his Municipality. Thousands of kilometers of asphalt paved streets, pedestrian paths, sidewalks, children playgrounds and pensioner's clubs etc.; has branded the Municipality as an attractive investment destination with equal treatment of all its citizens'. He turned the Municipality into a transparent, engaging and service orientated authority, existing primarily to fulfill the needs of its citizens'. Karposh is an urban, cultural and educational centre, hosting more than 20 IT companies, open inland and abroad to all foreign investors and tourists.

The Law for Decentralization provides the Municipalities with a possibility to seek investors and lenders at the international financial markets. This is creating the possibility for a more serious local strategy for International Cooperation. What are your plans and activities in this direction?

You are right; in the long run we have been working very seriously where our international cooperation is concerned. In 2005, Karposh Municipality published an edition, called "Guide for Investors", a small guide for every investor with good intentions, seeking a suitable opportunity to develop his business, and make profit. For the purpose of facilitating the future investors and presenting the Municipality as a more transparent and attractive investment destination, the Guide for Investors states all the necessary conditions and documents needed to start a business. Following this in 2007, we issued a map of areas available for investments, i.e. all free and suitable plots of land for construction. After the adoption of the Law for Decentralization, the Municipality itself entered into an investment phase. For the first time the municipality was engaged in a business relation with a financial institution, Unibanka (a Macedonian bank with predominantly Bulgarian capital), this cooperation has intensified and still continues today. Already our business partners, as potential creditors on certain municipal projects, are the World Bank, the European Bank for Reconstruction and Development, as well as a number of domestic investors. Karposh is becoming an interesting investment territory; the Austrian firm "Man Fashion" is constructing a big business-shopping mall, between Manapo and Ljubljanska streets; another big foreign investment is the office-apartments-shopping complex which is still to be built, by the Israel's firm "Gazette Globe", at the corner of the Alumina ex-factory; Hypo Leasing is constructing an office building at MI-DA business centre and dozen other investments. Together with the Macedonian and Italian Ministries of Environment we started a project, in all of the twenty kindergartens and elementary schools within our Municipality,





for the substitution of the expensive heating provided by Toplifikacija-Skopje, with their own heating system based on geothermal heating pumps; replacement of the old inefficient windows and substitution of the present electric lights with a standalone photovoltaic lighting system. This project is worth 13,000,000 EURO, and will last until the end of 2010. We are also working very closely with the Chamber of Commerce of Austria, whose Embassy hosted the presentation of our Program for Energy Efficiency in Vienna, with many interested investors present, through whom we could arrange grants, credits and carbon credits.

The presence of the International Community in Karposh Municipality is evident. On its territory there are Embassies, Residencies, and offices of International Organizations. Do you interact?
-Of course, bearing in mind that five Embassies and four Consulates are situated within our Municipality, maintaining per-

manent and developing new relationships with the representatives of the Diplomatic Community is part of our everyday life and work, as well as a target for the future activities of the municipal authority. Simply, we are bound to each other in our everyday cooperation and communication. The Embassies of Slovakia, Hungary, Austria, Germany, and Bosnia and Herzegovina, as well as the Consulates of Australia, Denmark and Bulgaria are located on the territory of Karposh Municipality. Besides our frequent official meetings, we plan together activities of cultural, sports and business character, bringing our people and cultures closer and therefore, creating a friendly atmosphere. With the Slovak Republic we had an exchange of folk groups. I would also like to stress the close collaboration we have developed with USAID, Karposh being a success story pilot municipality for several of their projects. Through the project for Energy Efficiency, we were the only Municipality in the country to receive a loan, exceeding 500,000 US dollars

for the reconstruction of “Jan Amos Komenski” Elementary School.

Are the foreigners living and working in Karposh your target group, are you motivated and do you have an idea how to involve them in the programs of the local, cultural, economic and social life of the municipality?

-Definitely, the foreigners who work or live on the territory of our municipality are our target group and we work fundamentally on their involvement in our everyday life and activities. For this purpose very soon, in collaboration with the NGO, “Dobredojde” Macedonia Welcome Centre, we plan to open a so called “Diplomatic Club”, a place where the foreign nationals will be welcomed to visit at any time, to mingle with others and to organize events of their interest (lectures, presentations, movie projections, charities etc). In the true sense it will be a place to ‘hang out’, to meet each other, to use their free time developing creative ideas outside of their everyday working routine. In collaboration with our Municipality, they can organize a presentation of their country’s culture (art, music, poetry etc.) or other similar events.

What would you offer to the foreign nationals temporarily living in Skopje?

Those foreign nationals staying and living in Skopje, and in particular in the Karposh municipality, are already familiar with our rich cultural and sports- leisure offer. A particularly attractive event is the Karposh Cultural Summer, offering Macedonian ethnic groups, classical and pop music, concerts and art happenings, theater plays etc. Also present is the event “I am able, I can do it”, a unique opportunity for the foreign visitors to taste Macedonian cuisine specialties; products of the domestic food industry (cheese, dry meat, processed fruits and vegetable, ajvar etc.); as well as the best Macedonian wines and also to buy home-made handy craft. Beginning last year, Karposh is also well known for organizing, together with the British Business Group, the first ever cricket match in Macedonia. The banks of the river Vardar in Karposh are well maintained and together with the sport and leisure centers, are the most visited spot in the Municipality during the summer. Foreigners are especially fond of the biking and roller paths nearby.

Does Karposh Municipality have anything to offer to the foreign tourists on a short visit to Macedonia? Do you develop a program dealing with cultural tourism? Which monuments, landmarks, and in



general which urban spots of Karposh the foreigners shouldn’t miss.

The development of cultural tourism is our strategic goal and it’s incorporated in the Strategy of Karposh Municipality, as well as in all the other programs of our local government. Besides the already mentioned urban destination, cultural events and leisure centers, the Karposh Municipality is particularly proud of the world famous St. Panteleimon Monastery dating from the 12th century, the Havzipasha Konaks dating from the Ottoman Empire and the ancient city Skupi containing the unique area Necropolis, dating back to the 1st and 2nd century A.D. The Millennium Cross is also in our territory, built to mark the 2000 years from the birth of Jesus Christ, the Roman Aqueduct and many other landmarks that everyone, even people just passing through the city, should see. We are a truly hospitable municipality in every way and we would like to convince every foreigner, no matter the reason to visit or stay with us, here in Karposh.



Easter in Macedonia

The Orthodox way

Easter is a moveable feast meaning it is not fixed to the civil calendar. The First Council of Nicaea, the council of Christian bishops convened by the Roman Emperor Constantine in A.D.325, established the date of Easter as the first Sunday after the full moon following the vernal equinox which ecclesiastically is reckoned to be on March 21, therefore the date of Easter varies from March 22 to April 25. Eastern Christian, also known as Orthodox, base their calculation on the Julian calendar whose March 21 corresponds to April 3 in the Gregorian calendar, in which calendar their celebration of Easter varies between April 4 and May 8. On Sunday April 4, 2010, the Orthodox Macedonians celebrated Easter, which this year coincided with Catholic and Protestant Easter. To Orthodox Macedonians Easter is the greatest holyday of all. The Easter Lent, in Eastern Christianity also called the Great Fast, starts forty days before the Great Week (Holy Week) which is the most important part of Lent. In the early morning of Maundy Thursday eggs are dyed in red, symbolizing victory and coming happiness in the resurrection. Resurrecting, Jesus Christ actually defeated death. The red color

represents god's might and strength. The color of the Easter eggs reminds us of the blood Jesus shed on the cross. The first egg to be dyed is put aside and is called "Protector of the House" (Chuvarsko jajce). It is placed beside the family icon and saved until the next Easter. The actual Easter festival begins on Good Friday, the day of crucifixion, when at home only essential duties are performed and the family observes a strict vegetarian fast, even fish and oils are omitted from the menu. On Good Friday people go the church to see how the priests take down the icon of Christ off the cross, wrap it in linen (plashtenica), and put it in a casket symbolizing the tomb of Christ which they kiss. On Saturday, the day of resurrection, one is not allowed to eat all day. Late in the evening Orthodox Macedonians gather in crowds outside their local church carrying with them unlit candles. At midnight the priest announces the resurrection of Christ declaring "Hristos voskrese", Christ has risen, then the people reply "voistina voskrese" truly risen, and he lets the people light their candles of the Holy Flame taken from Christ's nativity cave in Jerusalem. After resurrection the celebration continues with songs and prayers inside the temples all over Macedonia. The fast is over and people slowly go home for a meal, trying to keep the flame alive.

On Easter Sunday, after attending the mass at church, friends and families gather at homes celebrating Christ's resurrection, eating lambs (Christ's body) and red (Christ's blood) eggs. Before the red eggs are eaten one must crack them against their neighbors, and whoever wins by having whole egg at the end will get all the luck.

Until Ascension, in the forty days following Easter, Orthodox Macedonians declare their faith in resurrection and the great happiness it brings them often a often greeting each other with "Hristos voskrese", Christ has risen, replying "voistina voskrese", truly risen.



Great cultural heritage



The Municipality of Karbinci is situated in the eastern part of Macedonia. The biggest part of the municipality lies in the valley of the river Bregalnica, which is fertile and populated. The other part from the

municipality is lifted up in the mountain Plackovica.

The municipality is rarely populated, particularly the villages. The main population of this municipality is Macedonians but there also lives a Turkish population known as Yuruks/Yuruci.

They live mainly in the mountain Plackovica in the villages Prnalija, Odzalija, Junuzlija, Kalauzlija, Muratlija, Kepekcelija, Kurfalija.

They were first noted in this region by the end of the 14th century. Their gradual immigration went on during 15th century, it intensified during the first half of the 16th century and concluded by the end of the 16th century.

In the historic sources the Yuruks are referred to as nomadic tribes of Turkmen origin who had emigrated from the steppes of Central Asia to Anatolia, and from there in several waves settled in the eastern part of the Balkans.

The migration of the Yuruks was probably the most successful colonizing strategy of the Ottoman authorities in the Balkans.

The reasons for their settling in the Balkans were of a social- economic and military – strategic character. The favourable climate and the rich grazing pastures were the crucial motive for the Yuruks to settle in the mentioned villages.

The villages where they live are smaller settlements, but they have at their disposition larger areas of cultivable soil and pastures.

The rural ambience in these villages is concentrated agglomerate of old houses with archaic architecture.

The houses are very simple buildings with ground floor (used as cellar and for keeping livestock) and a story with a balcony (positioned centrally or laterally with the rooms arranged around it).

The houses are made from stone and wood, usually covered with flat stones, while the newer ones are topped with tiles.

Recently people have started building new houses, still conforming to the model rules, but they nevertheless gradually disturb the archaic authenticity of these rural settlements. The terrain surrounding the villages is a clearing of cultivated soil and pastures.

The only afforested area is the village graveyard, located higher in the hills, planted with old oak trees that are respected and preserved because their cutting is believed to bring misfortune.

The basic occupation in these Yuruk villages used to be farming. Today farming, that is, sheep breeding is reduced to a minimum. The present situation with regard to sheep breeding forces the men from these Yuruk villages to go to work elsewhere, to the Stip and Strumica region.

One of the basic occupations of the men from these villages is cutting and selling wood for fuel. Agriculture has become the basic occupation of the Yuruk people living in the mountains, contrary their customs in the past. The cultivated soil is chiefly planted with tobacco, and rarely with wheat. One of the key external factors in the isolation of this traditional community is the great delay in providing the basics of modern life. Motorbikes are in huge demand within the male population. TV sets are still scarce, and if there any, they receive mainly the satellite programs in Turkish (the female population, almost without exceptions speaks only Turkish).

The traditional ways of this relatively iso-

by
**Jasmina
MAZGALIEVA
ethnologist**



Macedonia
Welcome Centre



lated population are in obvious contrast with the existence of some contemporary means of communication (especially the cell phones) and certain types of behavior of the male population (referring especially to those who work outside the community).

The contradiction between the traditional and the contemporary way of life is reflected in the contrast between the male and female Yuruk population (the woman with their colorful and archaic traditional gowns, yet without the possibility of communication, mostly due to the language barrier, and the men who have already adopted the modern way of behavior and dressing). Except rarely, at a certain age and on special occasion, for example, the oldest men wear a scarf wrapped around the hat in a turban, while the grooms and some of the children at weddings or holidays wear embroidered shirts), the traditional dress of the Yuruks today is shown only by the female population of all ages.

They have a Turkish elementary school but only first through to fourth grade are taught here.

The female population who continue the education after the fourth grade is very small and this contributed for isolation of the female population.

The present language of the Yuruks is a conserved, archaic Turkish language, a specific Turkish dialect that has survived thanks to the considerable isolation of this population and the minimal external influences.

The most significant traditional holidays with the Yuruks, as with the other Muslim population, are Seker Bairam, Kurban Bairam and H' derlez. On the first day of Bairam the men go to a morning prayer at the mosque. Younger women show their compliments for the holidays to their mothers or mothers in law by offering them sweets. Sweets are also offered to the neighbors. According to the old tradition, on Bairam or at the wedding the Yuruks organize "pelivan" contests, stone throwing "tastimak" contest and horse or

donkey races.

The Yuruks community has preserved many traditional customs. The most interesting are those referring to marriage and the wedding customs, and the costumes related to Adak, practiced on different occasions (for fulfilling a wish to have a baby boy or a baby girl, for the health of a child, etc).

The wedding customs are, certainly, the most impressive. The wedding invitation is made separate for the man – he is invited to dinner by a representative, chosen by the host for a small monetary contribution, and separate to the woman – she is invited to see the bride or to a "henna evening" – for a little girl by a woman who gets in return an eggs from each invited house and a symbolic composition from the hostess.

The bride is taken to the groom's house 2 or 3 days earlier, which is followed by a dinner from the closest relatives. This is happening mainly on Wednesdays. The most important ritual – dying the bride's hands and feet with henna washing and the removing of the hand and feet wraps is performed at the village fountain.

Then follow the ritual jumping over three heaps of burning hay, performed by the bride and by the relatives of the groom. The first dance – "oro" – is started by the mother in law who burns the henna – stained clothes.

The dance is still divided into men's and women's. After the washing ritual, the wedding party continues in the house of the groom.

The wedding in this community still exist as an important collective event that contributes to maintaining social life and integrating the community.

The gold the bride receives remains in her possession and in case of divorce she takes it with her. The wedding procedure also includes an agreement of giving money and gold breast coins, golden bracelets, rings and other jewelry for the bride.

This is a kind of buying the bride and it is agreed in advance between the families, only in this case the bride's father takes the money. One of the typical customs is the so called Third Evening, and it refers to giving a name to the newborn on its third evening.

The traditional customs, the folkloric specifics and the language particularities managed to preserve the awareness of the Yuruk community of their ethnic and cultural particularity.

24 May – SS. Cyril and Methodius day

The Enlighteners of the Slavs

*“Does the rain falls equally to all?
Does the sun shines equally to everybody?
Aren't we all breathing the same air?
Aren't you ashamed to claim only three languages
and to let all other peoples blind and deaf?”*

The vast Slavic population throughout Europe and Asia, owes it's alphabet and culture to the work of the Thessaloniki brothers St. Cyril and Methodius, who invented the glagolic alphabet and spread the literacy and Christianity among the Pagan Slavs. All the Slavic speaking countries (Macedonia, Bulgaria, Serbia, Russia, Czech republic, Slovakia) celebrates the day remembering the tremendous work of the saints. Saint Cyril's remains are interred in a shrine-chapel within the Basilica di San Clemente in Rome, Italy. Each year, a high state delegation from Macedonia visits the Vatican and the Pope on this day. Macedonian Archbishop Stefan leads the liturgy devoted to the holy brothers.

The most educated Byzantines and superior missionaries

In his early life Cyril (whose laicist name was Constantine) had brilliant course of studies and he was called Philosopher for his knowledge. His mastery in theology and the knowledge of Arabic and Hebrew lead him to two missions. Among the Arabs (Saracens) he discussed the principle of Holy Trinity with Arab theologians. In the Khazar Khaganate (near Sea of Azov) he penned fiercely anti-Jewish polemics trying to convince the ruler to accept Christianity instead of Islam or Judaism.

The most important mission occurred when the Duke of Moravia (present-day Czech Republic) asked the Eastern Emperor Michael for political independence from German rule and ecclesiastical autonomy. Cyril and Methodius undertook the missionary task. The Emperor had no dilemma to choosing Cyril and Methodius saying « You two are from Thessaloniki and all Thessalonians speak pure Slavic ».

Invention of the Glagolica

For the purpose of this mission, they devised the Glagolitic alphabet suited to match the

specific features of the Slavic language. Then they translated the Gospels, the psalter, Paul's letters and the liturgical books into Slavic, and composed a Slavic liturgy.



by Robert
Alagjovzovski



Macedonia
Welcome Centre



Their free use of the vernacular in preaching led to opposition from the German clergy. The bishop refused to consecrate Slavic bish-

ops and priests, and Cyril was forced to appeal to Rome. On the visit to Rome, he and Methodius had the joy of seeing their new liturgy approved by Pope Adrian II. Cyril, who had long been an invalid, died in Rome 50 days after taking the monastic habit.

Methodius continued mission work for 16 more years. He was papal legate for all the Slavic peoples, consecrated a bishop and then given an ancient see. When much of their former territory was removed from their jurisdiction, the Bavarian bishops retaliated with a violent storm of accusation against Methodius.

Opposition continued after his death, and the work of the brothers in Moravia was brought to an end and their disciples scattered. But the expulsions had the beneficial effect of spreading the spiritual, liturgical and cultural work of the brothers to Bulgaria, Bohemia and southern Poland.

The alphabet has been traditionally attributed to Cyril. That fact has been confirmed explicitly by the papal letter *Industriae tuae* (880) approving the use of Old Church Slavic says that the alphabet was “invented by Constantine the Philosopher”.

The Cyrillic alphabet which we now use was a simplification of the Glagolitic alphabet which more closely resembles the Greek alphabet. It has been attributed to Saint Clement of Ohrid, a disciple of St. Cyril and Methodius.

Patrons of Europe

Today both the Roman Catholic Church and Eastern Orthodox Churches celebrate Sts Cyril and Methodius' feast day. According to old chronicles, the day of the holy brothers used to be celebrated ecclesiastically as early as 11th Century.

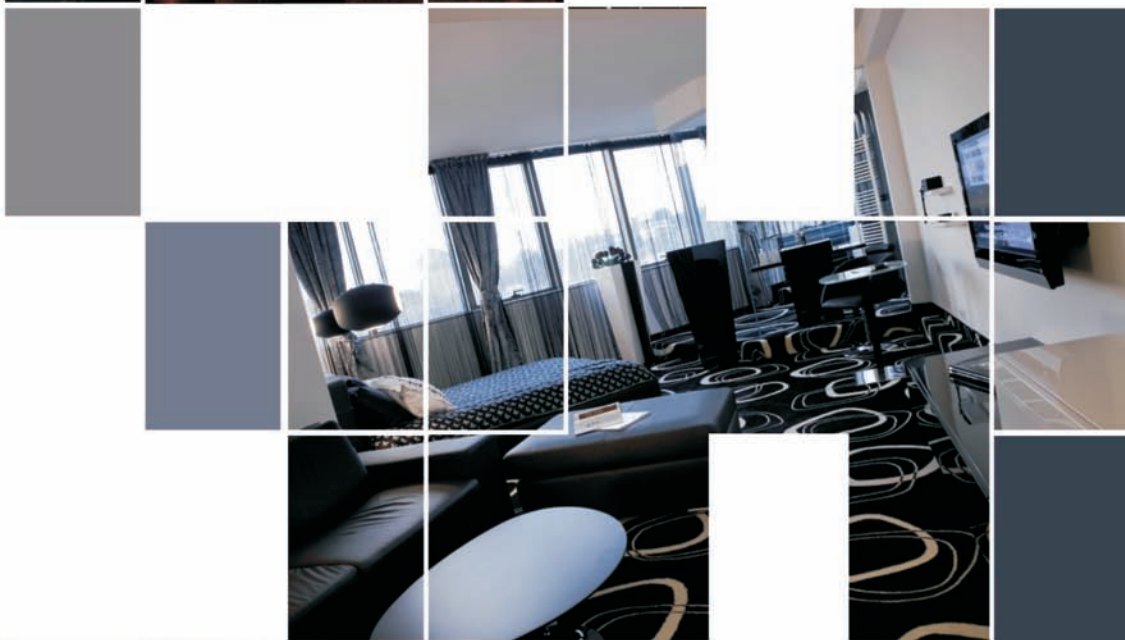
The holy brothers are venerated in the Orthodox Church as saints with the title of “Equals to the Apostles”. In 1980, Pope John Paul II named them additional co-patrons of Europe (with Saint Benedict).

The Basilica of SS. Cyril and Methodius in Danville, Pennsylvania is the Motherhouse chapel of the Sisters of SS. Cyril and Methodius a Roman Catholic women's religious community of pontifical rite dedicated to apostolic works of ecumenism, education, evangelization, and elder care.

St Cyril Peak and St. Methodius Peak on Livingston Island in Antarctica are named



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Lyra

Macedonian cuisine

“Dobredojde” Macedonia Welcome Centre organized a demonstration of recipes of Macedonian cuisine.

Together with the Chef of the restaurant “DmD” we prepared

- Macedonian pindjur
 - Cheese stuffed Green pepper
 - Fried zucchini
 - Pickled cabbage stuffed with rice and meat- Sarma
 - Macedonian baked beans - Gravce tavce
- After that we had the opportunity to enjoy the food, we had prepared a variety of Macedonian beverages.



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www.buskerfestmakedonija.com

Zaneta Veljanoska – Zani



Zani graduated from the Faculty of Fine Art Skopje, Macedonia in 1989. She participated in numerous exhibitions in her native Macedonia, involving herself in various art related projects. Her work has reached over 15 countries worldwide and is in many private and public collections.

In 1999 Zani was invited to exhibit at the prestigious Blains Fine Art Gallery in Mayfair, London and soon after that she relocated to England, where she is now operating as a full time freelance artist.

Zani is always experimenting and her paintings are a unique blend achieved by combining acrylic and mixed media and a range of unusual materials. These materials have become a distinguishing feature of Zani's work and in many cases the materials dic-

tate the form, as well as give the paintings their distinctive quality.

Zani's paintings have a powerful strength and refreshing spontaneity with rich variations of colour and tone. Most of her inspiration is drawn from ordinary people and everyday experiences and events. The work is often based on the relationship between public and private space, memories of the past and visions of the future.

Zani is fast becoming a sought after talent in the world of contemporary art and exhibits her work during the year in a number of galleries in London and throughout the UK. However, a permanent exhibition of her work is on display, and can be viewed, in the Macedonian Embassy in London.

www.zani.name



Nikola Madzirov



Nikola Madzirov (poet, essayist, translator) was born 1973 in Strumica, Macedonia, in a family of Balkan Wars refugees. His poetry has been translated into more than twenty languages and published in collections and anthologies both in Macedonia and abroad [On Nikola Madzirov's poetry](#)

“We are the remnants of another age”—writes Nikola Madzirov in one of his poems. These poems are like Expressionist paintings: filled with thick, energetic streaks that seem to emerge from the imagination and to return to it right away, like night animals caught in the headlights of a car. “We are the remnants of another age”—Nikola Madzirov succeeds in convincing us.

Adam Zagajewski (Poland)

Nikola Madzirov writes some of the finest poetry to come out of Eastern Europe - very much his own person but a powerful continuer of the line back to Vasko Popa, Milosz, Herbert... Surreal, human and humane, taking in the darkness and always fresh, new.

Peter Boyle (Australia)

Nikola Madzirov's poems seem to spring from elsewhere in time, reflective of a preternaturally wise and attentive sensibility. As we read these poems, they begin to inhabit us, and we are the better for having opened ourselves to them. Madzirov is a rare soul and a true poet.

Carolyn Forché (USA)

While we know that we're in this world only for a short time, some people act as if the world belonged to them. Even writers are not free of such arrogance. Yet Nikola Madzirov chooses to approach reality with great humility. He almost makes himself invisible in order to let his poems glow. He knows all the desires of his generation and with-

draws himself: “Ancient is the wish for a touch on the forehead / when no one's looking.”

Michael Krüger (Germany)

There are times (now) when we long for exactly this kind of purity. Poetry doesn't develop, it starts over and over again. Why this sounds fragile, gentle and fresh is beyond our understanding.

BEFORE WE WERE BORN

The streets were asphalted
before we were born and all
the constellations were already formed.
The leaves were rotting
on the edge of the pavement,
the silver was tarnishing
on the workers' skin,
someone's bones were growing through
the length of the sleep.
Europe was uniting
before we were born and
a woman hair was spreading
calmly over the surface
of the sea.

SHADOWS PASS US BY

We'll meet one day,
like a paper boat and
a watermelon that's been cooling in the river.
The anxiety of the world will
be with us. Our palms
will eclipse the sun and we'll
approach each other holding lanterns.

One day, the wind won't
change direction.
The birch will send away leaves
into our shoes on the doorstep.
The wolves will come after
our innocence.
The butterflies will leave
their dust on our cheeks.

An old woman will tell stories
about us in the waiting room every morning.
Even what I'm saying has
been said already: we're waiting for the wind
like two flags on a border.

One day every shadow
will pass us by.

*Translated by
Peggy and Graham W. Reid,
Magdalena Horvat and Adam Reed*

The Most Contemporary Procedures Application (Laser Treatment) in Otolaryngology at the General Surgical Hospital “Re-Medika”

In the five years existence of the First Private General Hospital “Re-Medika”, every positive and valid therapeutic procedure in otolaryngology was applied. In the last year the hospital is updated with two lasers (Carbon and Diode Laser) along with the complete additional equipment (apparatus and instruments) and the most contemporary therapeutic principles and procedures in Otolaryngology pathology where applied.

We use CO₂ or Carbon Laser and Diode Laser that are arranged in the 3D Laser group by the General Laser Classification.

The most used lasers in Otolaryngology are CO₂ Laser and Diode Laser. The main characteristics of a CO₂ Laser are its wave length of 10600 nm, positioned in the infrared part

of the spectrum, so and its power adjustable step by step from 1 – 50 V. The laser ray of the CO₂ Laser is high coherent and the level of divergence is minor. The energy transport is with a great intensity. The usage of CO₂ Laser for the settled medical procedures needs additional

devices where the same laser is placed and thru the same ones the laser ray is applying in the tissue. The Micro-handler is a system with mirrors or lenses thru the laser ray is applying in the tissue that should be treated. The whole procedure is managing thru a microscope where the handler is affixed. A laser of the first class in red color is applying as a pilot light.

The Diode Laser has a wave length of 940 nm and maximal power of around 60 V. Also, a laser of the first class in red color is applying as a pilot light. The laser ray is transferring thru a system of optic fibers called light-pilot. As side devices, in case of the type of application, the applicators with appropriate forms and assignment are using. The laser ray resulted of the light-pilot is high divergence on the short reaches. The application of the laser ray for the settled medical procedures is on the contacting way, but in some cases the application is free of contact.

The Carbon Laser has a wide diapason of usage in surgical treatments of benign tumors, nodules, polyps, dysplasia in laryngeal region of muzzle, where the surgical treatment is doing with a minimal invasive and fast recovery without pain and minimal bleeding risk.

In the wide diapason of dysplastic mutations in larynx, the usage of laser ray is not just a corrector of morphology and disordered anatomy, but also it is a therapeutic instrument (cure) that is applying by the vaporization principle (papillomas, leukoplakias, various dysplasia systems, laryngeal pre-cancers). The therapeutic principles used by the good trained professionals becomes a dominate priority treatment in malign disorders of vocal cords combined with a creativity in functional surgical corrections of larynx.

The Diode Laser presents a dominate instrument and tool in a surgical treatment of nose disorders, par-nasal sinuses, mouth and larynx. Tonsillectomy in all age groups is the most frequency surgical intervention with Diode Laser application.

A parallel study is done with classic tonsillectomy and classic hemostats principles of the same one, so and a group of tonsillectomized patients with Diode Laser application.

The same study showed a preferment of Diode Laser application. At the same surgical treatment the surgical bleeding is reduced significantly, so and achievement the better visibility in surgical area. The principle of continued catheterization enables lesser trauma in peritonsillar tissue and along with an achieved superficial hemostasis, the laser reduces the pain significantly as a phenomenon of postsurgical phase in tonsillectomed patients. In the postsurgical phase, due to a biological effect of the laser with making of surface protein coagulation in the tonsil area, the level of appearance of fibrin sediments is reduced. That mean that the process of epithelialisation is faster and the complete recovery is achieving in shorter time according to the classic conservative treatment.

The all abovementioned achievements results with lower step of pain, bigger comfort in the postsurgical phase, lower risk of postsurgical bleeding and diminished the hospital stay.



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