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VATROSLAV JAGIĆ IN THE WORKS OF MACEDONIAN SCIENTISTS

The purpose of this paper is to make an overview of the relevant scientific works within Macedonian studies, with a special focus on the work of Vatroslav Jagić as the father of Southern Slavic studies. For Macedonian philology V. Jagić is extremely important because many Macedonian authors refer to his conclusions regarding the origin of the Old Church Slavonic language, which he locates in Macedonian linguistic territory. Although, considering the time tradition when he created, Vatroslav Jagić does not highlight the uniqueness of the Macedonian language, he still indirectly indicates that the Macedonian dialects create a complete linguistic diasystem, so that we may consider him as an important authority for Macedonian studies at the end of the 19th century and the first third of the 20th century. In fact, Krste Misirkov stresses this information multiple times in his book *Za makedonckite raboti* published in 1903. Hence, in Macedonian Slavic studies after the Second World War, many relevant authors highlight the importance of V. Jagić in the development of Macedonian studies.

Key Words: Macedonian studies; Slavic studies; Old Church Slavonic language.

1. INTRODUCTION

For Macedonian science, Vatroslav Jagić is extremely important because many Macedonian authors, especially those who study the history and dialectology of the Macedonian language, refer to his views, opinions and conclusions regarding the origin of Old (Church) Slavonic language that he locates in the Macedonian language territory. Although considering the time tradition when he created, Vatroslav Jagić does not highlight the uniqueness of the Macedonian language, he nevertheless indirectly indicates that the Macedonian dialects create a complete linguistic diasystem, so that we may consider him an important authority for Macedonian studies at the end of the 19th century and the first third of the 20th century. In fact, Krste Misirkov stresses this information a number of times in his book *“Za makedonckite raboti”*: “Now there are already representatives of science as Prof. I. A. Baudouin de Courtenay, P. A. Lavrov and V. Jagić, who see the Macedonian vernaculars as separate representatives of the Slavic family of languages”.¹

Adding to Misirkov's thoughts and attitudes regarding the Macedonian language when creating/writing his still unique and unsurpassed books *“Gramatika na makedonskiot jazik”* and *“Istorija na makedonskiot jazik”*, Blaže Koneski perfectly took into account the entire scientific activity of V. Jagić both in relation to the dialectological researches of the southern Macedonian speeches and in relation to the Old Slavic monuments that bear the mark of Macedonian manuscripts, more precisely Jagić's Macedonian theory according to which the basis of the Old Church Slavic language is the speech of the Macedonian Slavs from the vicinity of Thessaloniki.

As a proof that he was familiar with Jagić's work in detail, we will cite only one example that indicates us the perception of Jagić accepted by B. Koneski about the duality and diversity in the literacy activity between the Ohrid and Preslav literary schools way back “in the early period of Slavic literacy”, which, as Jagić says, “further expressed itself even more sharply”, while also underlining the moment that the influence of the oldest Bulgarian and Macedonian texts spread in certain directions in other Slavic countries. “One group (the eastern one) – concludes Jagić – was considered a source for Russia, the other (the western one) for Serbia and Croatia”.²

Before moving on to the goal of this paper, which is to make a brief review of selected relevant scientific papers from recent times within Macedonian studies referring to the work and contribution of V. Jagić as the father of southern Slavic studies, let's present the data found about him in the Macedonian Wikipedia:

¹ Krste MISIRKOV, *“Za makedonckite raboti”*, Skopje, 1974., str. 87, 103, 106.

² Blaže KONESKI, *“Gramatika na makedonskiot jazik”*, Skopje, 2004., str. 12-13.

“The Croatian Vatroslav Jagić (July 6, 1838 – August 5, 1923) is one of the greatest Slavists in general in the XIX and XX centuries, a long-time professor of Slavic philology in Odessa, Berlin, Petersburg and Vienna, the author of numerous Slavic studies papers and publications in Old Slavic texts, the founder and publisher of the Slavic magazine ‘Archive for Slavic Philology’ in Vienna, as well as the unfinished ‘Encyclopedia of Slavic Philology’.

Jagić was inclined towards the uniqueness of the Macedonian language and expressed this publicly in one of his articles in the Viennese newspaper “Die Freie Presse”, which caused a sharp reaction in the Balkans, especially in Belgrade. He was Krste Petkov Misirkov’s teacher”.³

Why do we, Macedonian linguists, consider V. Jagić such a significant person for Macedonian language science? What is it that Jagić gave to Slavic studies that, in fact, is so significant for Macedonian studies and makes him an indispensable figure in Macedonian historical, dialectological and cultural researches? In response to these questions, we will quote Vasil Tocinovski:

“In the person of Vatroslav Jagić, we have the most significant Slavist in the world from the second half of the 19th century. He is not only a subscriber to the *Collection (Zbornikot)*, he was then a professor at the Zagreb High School (1860–1870), but he was also a close friend of Konstantin Miladinov. This data in itself speaks the most about the personality of the young, gifted and wise Macedonian educator. His theories about the foundation of the Old Church Slavic language, opposed to those of Jernej Kopitar and Franz Miklosich, highlight the Macedonian theory of the constitution of the literary Old Church Slavic language which is based on numerous arguments gathered in the villages of the Thessaloniki region”.⁴

2. MACEDONIAN LINGUISTS FOR VATROSLAV JAGIĆ

It is a indisputable fact that the question of the origin of the Old Church Slavic language, that is, of the folk or dialectal basis of the Old Church Slavic language, was raised at the very beginning of the development of Slavic philology in the 19th century. It is well known that, based on the sources of Slavic literacy and the linguistic peculiarities of the Old Slavic monuments, several theories have been put forward about the folk foundation of the Old Church Slavic language, of which

³ https://mk.wikipedia.org/wiki/%D0%92%D0%B0%D1%82%D1%80%D0%BE%D1%81%D0%BB%D0%B0%D0%B2_%D0%88%D0%B0%D0%B3%D0%B8%D1%9C#cite_note-1 accessed on 23 September 2023.

⁴ Vasil TOCINOVSKI, “Hrvatskiot ilirizam i Makedoncite”, *Makedonika*, year 1, No. 2, 2011.

the Pannonian and Macedonian theories stand out as the most famous. It is also known that in Slavic philology the Macedonian theory established by V. Jagić, who sought the homeland of most of the Old Slavic manuscripts in Macedonia and considered that the knowledge of the South Slavic dialects, especially the dialect spoken in the vicinity of Thessaloniki, has a crucial importance in the final resolution of the question of the basis of the Old Church Slavic language.

On this question a large number of Macedonian linguists from the 20th and 21st century refer in their scientific works, more or less in detail and always citing V. Jagić. The contribution of V. Jagić is also significant in relation to the discovery and presentation of Old Slavic texts from the Macedonian linguistic territory to the Slavic world who, as noted by B. Koneski, places their beginnings way back in the Pannonian epoch: "For this claim – says Jagić – namely that the monuments from Macedonia were linguistically more conservative and that they stood in a closer relationship with the so-called oldest Pannonian ones, we can now refer to some well-studied Macedonian monuments or those that originate from Macedonia, such as Codex Dobromirianus, Codex Miroslavius and Codex Sreckovicensis. In all those texts, many 'Pannonian' words are preserved, a lot of 'Pannonian' conservatism".⁵

Hence, it is completely understandable that in the development of Macedonian Slavic studies after the Second World War until today, many of our authors emphasize the importance of V. Jagić on the development of Macedonian studies and use his scientific works as a basis for their further in-depth research. In addition to Krste Misirkov and Blaze Koneski, we will also mention here: Hristo Andonov Poljanski, Blaže Ristovski, Radmila Ugrinova-Skalovska, Blagoja Korubin, Božidar Vidoeski, Todor Dimitrovski, Ljudmil Spasov, Dimitar Pandev, Kosta Peev, Gjorgi Pop-Atanasov, Mito Miovski, Emilia Crvenkovska, Trajko Stamatovski, Ilija Velev, Mihajlo Marković and others. In the following, we will focus on several of the above-mentioned Macedonian linguists and their timeless contact point of cultural and scientific connection with V. Jagić.

Dimitar Pandev examines the issue of the origin of the Old Church Slavic language from a philological and linguistic-cultural perspective, emphasizing that many open questions from these domains can be solved on the basis of universal terms of culture extracted from old Macedonian manuscripts (Pandev: 2006, 100–101). As an example, he cites the connection between the words *hula* (the ability to sense which is the basis of the ability for language expression, for communication) taken from Kliment's hagiography and *ulitsa* taken from the extract of a letter from Vatroslav Oblak to Vatroslav Jagić, written in Thessaloniki in 1891, and published later by Jagić.⁶

⁵ Blaže KONESKI, "Ohridska knjižovna škola", *Istorija na kulturata na počvata na Makedonija*, 2017.

Kosta Peev addresses the same question from a dialectological point of view, stating a series of specific archaic features related to the preservation and pronunciation of nasal sounds in the speeches from Thessaloniki, which are connected to the Old Church Slavic language, that is, to the language of the holy brothers Cyril and Methodius. A letter from the Thessaloniki village of Visoka was taken as an example for analysis, published in 1863 in the newspaper *Săvetnik*, and reprinted in 1865 in the Croatian magazine *Književnik*, when, in fact, the interest in the study of the speeches from Thessaloniki started in the Slavic world, because the conclusion was very clear that it was an archaic speech that still vividly preserves the connection with the Old Church Slavic language.⁷

Božidar Vidoeski also addresses this question from a dialectological point of view, pointing to the already mentioned correspondence from the village of Visoka and the interest it caused in scientific Slavic circles, but also emphasizing that it was V. Jagić that updated this issue by publishing (1877) new examples with kept nasalism that he himself recorded in Constantinople from a man from Kostur. He especially points out the fact that the greatest credit for the development of Macedonian dialectology goes to Jagić's student Vatroslav Oblak, whose interest in Macedonian dialects is related to his attachment to the Macedonian theory of the homeland of the Cyril-Methodius language, which resulted in a collection of rich dialectal material from Thessaloniki and Thessaloniki area, published after his death in the book *Macedonian Studies* in Vienna 1896, edited by V. Jagić. It is this book where the speech of the village of Suho is described as one of the most archaic dialects in Macedonia and the Slavic south, in general, that brought victory to Jagić's Macedonian theory about the homeland of the Old Church Slavic language.⁸

Emilia Crvenkovska points out that, when solving the key question in Paleo-Slavic studies about the origin of the Old Church Slavic language, the Macedonian theory about the folk basis of the Old Church Slavic language of V. Jagić and V. Oblak has been imposed, who, searching for the source of the Old Church Slavic language, through the characteristics of the Old Slavic texts, such as the Codex Assemanius, Codex Zographensis and Codex Marianus, the Psalterium Sinaiticum, etc., as well as through the collected dialectal material in southern Macedonia, show that this source is located in the southern Macedonian dialects. As confirmation of this opinion, two documents are cited – Jagić's analysis of the oldest Cy-

⁶ Dimitar PANDEV i Vera STOJČEVSKA-ANTIĆ, *Makedonija – lulka na slovenskata pismenost*, Skopje 2006; "Makedonskata jazična problematika među Jagić i Oblak", vo *Makedonsko-slovenečki naučen sobir*, Skopje 2000.

⁷ Kosta PEEV, "Posebnosti vo organizacijata na rečenicata vo tekstovite na M. Malecki i St. Verković" - od makedonskite govori vlezni vo osnovata na staroslovenskiot jazik, Obdobja, 20.

⁸ Božidar VIDOESKI, "Prilozi za razvojot na makedonističkata lingvistika", Skopje, 2013.

rillic Macedonian codex from the 12th century, namely the Codex Dobromirianus, where Jagić himself emphasizes the fact that it is a Macedonian manuscript, and the published book *Makedonski studii* (*Vatroslav Oblak, Macedonische Studien, Wien 1896*), edited by V. Jagić, which describes the speeches of several South Macedonian villages around Thessaloniki, as well as the dialects of Debar.⁹

Trajko Stamatovski is associated with the name of V. Jagić in another context, more precisely he mentions Jagić as one of the subscribers to the *Zbornikot na Miladinovci* who, in the year of its publication (1861), worked as a high school teacher in Zagreb. This says that Jagić's interest in the Macedonian language and Macedonian texts was not only focused on the Old Church Slavic language and the Old Slavic monuments related to the Cyril-Methodius literacy, but also on the folk Macedonian language that was spoken at that time, and also years before among the Macedonian Slavs. In doing so, he probably had in mind the fact that such a collection should offer rich and diverse material for further linguistic research at different linguistic levels.¹⁰

Gane Todorovski points out to the wide linguistic interest of V. Jagić, who is not only bound to linguistic but also to literary topics. In this context, we will mention his utterance and connection with Jagić regarding the appearance of "Veda Slovena" as one of the biggest and most famous hoaxes that appeared on the European scene during the two previous centuries. Perhaps not so much by the quality of the mystified texts it contains, but certainly by the attractiveness of the subject it imposed, as well as by the number of expressions and the euphoria it caused among the scientific world at the time, the work "Veda Slovena" by Stefan Verković and Jovan Gologanov, published in two volumes, in 1874 in Belgrade and 1881 in St. Petersburg, with songs from the oral tradition of Macedonian folklore from the prehistoric and pre-Christian era, among others, aroused the interest of V. Jagić. Reacting critically immediately after its appearance, Jagić, the "luminary of Slavic studies", as he is called, was strictly against "Veda Slovena", calling it "an assassination against Slavic folk poetry".¹¹

3. CONCLUSION

Finally, as a conclusion, we end again with Krste Misirkov. Misirkov's main researcher in Macedonian studies is Blaže Ristovski¹² who, in fact, came to the work

⁹ Rocznik SLAWISTYCZNY, t. LXV, 2016; *Makedonskiot jazik – kontinuitet vo proctor i vreme*, Skopje, 2020, *Pogledi za makedonskiot jazik*, Skopje, 2020.

¹⁰ Trajko STAMATOSKI, *Makedonskiot jazičen identitet*, Skopje, 2004., str. 68-70.

¹¹ Gane TODOROVSKI, "Za i protiv 'Veda Slovena'", *Godišen zbornik na Univerzitetot vo Skopje*, 19, 1967., str. 393-444.

and ideas of V. Jagić through Misirkov. This relationship between the two scientists very directly reveals and explains Misirkov's point of view about the uniqueness of the Macedonian language precisely on the basis of the theory of V. Jagić on Slavic languages.

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¹² Blaže RISTOVSKI, "Prilog kon proučuvanje to na razvitokot na makedonskata nacionalna misla", Skopje 1966; series of nine articles under different titles about the revival manifestations of Macedonianism, in *Nova Makedonija* newspaper, 2018.

SAŽETAK

VATROSLAV JAGIĆ U RADOVIMA MAKEDONSKIH ZNANSTVENIKA

Svrha je moga izlaganja napraviti pregled relevantnih znanstvenih radova u okviru makedonistike, pri čemu se fokusiram na rad V. Jagića kao oca južne slavistike. Za makedonsku znanost V. Jagić vrlo je važan jer se mnogi makedonski autori pozivaju na njegove zaključke o podrijetlu starocrkvenoslavenskog jezika, koji on smješta na makedonsko jezično područje. Iako Vatroslav Jagić, s obzirom na vremensku tradiciju u kojoj je stvarao, ne ističe posebnost makedonskoga jezika, ipak neizravno ukazuje da makedonski dijalekti stvaraju zaokružen jezični dijasustav, pa ga možemo smatrati važnim autoritetom za makedonistiku na kraju 19. stoljeća i tijekom prve trećine 20. stoljeća. Naime, Krste Misirkov to više puta ističe u svojoj knjizi "Za makedonckite raboti" objavljenoj 1903. godine. Stoga u makedonskoj slavistici nakon Drugog svjetskog rata mnogi relevantni autori ističu važnost V. Jagića u razvoju makedonistike.

Ključne riječi: makedonistika; slavistika; starocrkvenoslavenski jezik.