ЯНОВСКИ
JANOVSKI

СЛАВЕ НИКОЛОВСКИ - КАТИН
SLAVE NIKOLOVSKI - KATIN
СЛАВЕ НИКОВСКИ-КАТИН

на македонската култура и на макен

дорската култура и на макен

новинарства и на научна

водичка на македонскиот литературен центар.
СЛАВЕ НИКОЛОВСКИ – КАТИН
SLAVÉ NIKOLOVSKI – KATIN

СЕМЕЙСТВОТА ЈАНОВСКИ
THE JANOVSKI FAMILY
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СЛАВЕНИКОЛОВСКИ – КАТИН
СЕМЕЈСТВОТО ЈАНОВСКИ

SLAVÈ NIKOLOVSKI – KATIN
THE JANOVSKI FAMILY

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SLAVÈ NIKOLOVSKI – KATIN

THE JANOVSKI FAMILY
(MONOGRAPH)

SKOPJE, 2002
THE SOUND OF DESTINY

His book is a document on the origin, life, and destiny of the Janovski family in Macedonia and Canada. It looks at three generations: the elder (the parents), the middle (the brothers) and the youngest (their descendants). The monograph is mainly intended for their future generations, born, growing, and developing in Canada, so they will not forget their own origins. For this reason it covers two centuries, the whole of the twentieth and beginning of the twenty-first century, and the history of the Janovski family with the given coordinates in space and time which it encompasses.

The brothers Petre, Marko, and Vasil, their friends and relatives, their relative Alekso Janovski in particular, as well as numerous other historical literature, were the main source of information for the book.

Perhaps, when this book comes into the hands of the future Canadian descendants of the Janovski family, it will arouse their interest in the tribe of handsome and
Можеби таа ќе ги мотивира и ќе ги стимулира тие да дојдат во Македонија, да застанат за миг пред портите на убавите куќи на нивните предци во Велушина, но и да се подразмислат за вистинското значење на една порака на старите Римјани: ubi bene, ubi patria (каде што ми е убаво, таму ми е татковината).

Можеби оваа монографија барем малку ќе ги потсети луѓето дека не треба да робуваат на историските околности и дека понекогаш и самите тие треба да ја земат сопствената судбина во свои раце!

Како што тоа го направија браќата Јановски!

Славе Николовски – Катин

proud Macedonians dispersed throughout the world. Perhaps it will motivate and stimulate them to come to Macedonia, to stand for a moment before the gates of the beautiful houses of their ancestors in Velushina, and to consider the true meaning of an Ancient Roman saying: ubi bene, ubi patria (where it is good for me, there is my fatherland).

Perhaps this monograph will remind people at least a little that they should not be slave to historical circumstances, and that sometimes they themselves should take their destiny in their own hands!

Like the Janovski brothers did!

Slavè Nikolovski – Katin
МАКЕДОНИЈА — ТАТКОВИНАТА НА СЕМЕЈСТВОТО ЈАНОВСКИ
MACEDONIA—
THE FATHERLAND OF THE
JANOVSKI FAMILY
Janovski
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SPY COURT
JANOVSKI
COUNTER TOPS LTD.

Marko, Petar, and Vasil, the brothers, in front of their factory.

The house of the brothers Janovski in Velusina.
Part of the village of Velushina

Petar and Marko, the brothers
Front part of the Janovski factory

Georgi, Vasil, Marko, and Petar Janovski
Кукайта на Јановци во Велушина
The Janovski family's house in Velushina

Кукайта на Петар и Софки Јановски во Торонтио
Petar and Sofka's house in Toronto
Toronto, a world center

Ohrid, a Macedonian holy place
Македонска резба
A Macedonian wood carving

Свети Кирил и Методиј
Солунски
Sts. Cyril and Methodius of Salonica
Македонска ипавославна црква Св. Пантелеймон во Охрид
Macedonian Orthodox Church
St. Pantelejmon - Ohrid

Делегација на МПЦ на архијум кај Папата во Рим
A delegation of the MOC
eceived by the Pope in Rome
Патувања на Апостол Павле из Македонија
Apostle Paul’s travels throughout Macedonia
This is a book about the Janovski family from Velushina, Macedonia. If any historian is seeking an original Macedonian family, possessing all of the national, cultural, and religious characteristics, he will probably not find a better choice than the Janovski's. The history and genesis of this Macedonian family is in fact part of the history of Macedonia with all of its Golgotha throughout the centuries. The picture of this family is an epitome of this suffering land of ours. It is for this reason, and it is no coincidence, that in the Bible and other ancient documents Macedonia is mentioned as a Biblical land. All who have described its ancient and modern history have been fascinated by it. Thus, Macedonia has rightfully been referred to as a land of suffering, but also a land of beauty with a nature that only God could have created.

Despite the numerous attempts for their assimilation in this region, it is a fact that the Macedonians have always survived and continued. This shows that this people, as a Biblical one, managed to confront and endure every conquest, oppression and negation. Why -
Because Macedonia is a unique country with the longest and oldest history of all the peoples in the world. Its roots are the Ancient Macedonians; its leaders were Philip and Alexander the Great. As early as their time, through the rule of Rome and Byzantium, as through the great migrations of the Slavs southward, the Ottoman and other periods, Macedonia has always been a milestone and crossroads to various civilizations, cultures, languages and religions at different levels. It is an indisputable fact that Europe, which was drowned in darkness, was lightened by the torch of Macedonian culture, by Clement's university in Ohrid and his disciples as representatives of the oldest civilization on the continent.

For the reasons mentioned, throughout this long and rich period of time, only two peoples have the right to call themselves Macedonians: the Ancient and the Modern Macedonians who now live in the region of ethnic Macedonia and every other continent as well. As a geographical region Macedonia covers part of the Balkan Peninsula, which borders to the north on Mt. Shar, Skopska Tsrna Gora, Kozyak, and the Osogovski and Rilski Mountains. To the east it stretches to the western part of the Rodopi Mountains and to the River
Mesta. To the south it stretches down to the Aegean Sea and the River Bistrica. To the west it borders on the Korab, Yablanica, Mokra, and Pind Mountains. It covers a total area of 67,741 km² of which 25,441 km² now belong to the Republic of Macedonia, 31,153 km² belong to Aegean Macedonia, and 8,147 km² belong to the Pirin part of Macedonia. These are found within the boundaries of Greece and Bulgaria, with one small part in Albania. According to certain foreign historical sources, at the beginning of the 20th Century, some time prior to the Ilinden Uprising, more than 7 million Macedonians lived in the total Macedonian region.

Macedonia is joy and sadness, dream and reality for the brothers Vasil, Marko, and Petre Janovski. In conversations with them I heard many truths which they remember from their childhood. Hence, it is no coincidence that the eldest of the brothers, Vasil will say that: "the geographical position of Macedonia makes the country be a crossroads between the East and the West. Due to this, it was again no coincidence that every military expedition had to pass through it, as did trade routes together with the various cultures and influences. This means that every stone, every lump of black earth, every river and mountain, speak of the stormy history of Macedonia,"
which even today still hides in itself many secrets of the past."

Remembering what he learnt at school, Marko Janovski adds: "As early as ancient times the name Macedonia referred to the province surrounding Pella, which was proclaimed Capital of the Ancient Macedonian Empire, which covered the area between the present day Lake Pazardzko and the lower course of the River Vardar. However, as the boundaries of the empire spread, so did the region referred to as Macedonia, which also gained a military-cultural and administrative status."

He then continues to add: "Macedonia's central position in the Balkans enabled crossing of the most important paths between Europe and the Near East, at the same time connecting the countries of this region, such as Greece, Bulgaria, Serbia, and Albania, which fought fierce battles to take over Macedonia. Not only its openness to the Aegean Sea and the Vardar and Struma Rivers, but the fact, too that the main road of Via Egnatia passed through our country, all made Macedonia an exceptionally strategic region for conquering new areas or economic dominance" Petre Janovski tells us, further proving that Macedonian history is no foreign topic to him. "It is no coincidence that the road and rail network passes through it even today," he emphasizes.
EPOCHAL EVENTS

One of the greatest events that took place in this Macedonian region is the first alphabet made by St. Cyril of Salonika, historically significant for every Slavic nation. This alphabet and the first translations of religious books to the ancient Slavic tongue marked the period when the Macedonian, i.e. the Old Slavic and its alphabet found itself among the dominant languages: Latin, Greek, and Jewish. Since then God's word began spreading in our language as well, and the people began writing and reading books written in the Slavic Macedonian alphabet and language.

Without doubt, this event is of epochal significance for the Macedonian people. First, because the brothers Cyril and Methodius came from Salonika, Macedonia, and second because the first books written in the Slavic tongue were written in the language of the Macedonians. Obviously, Cyril and Methodius could not have used any language other than that of the Macedonians, who lived in their birth place Salonika.

The second epochal event for the Macedonians took place at the beginning of the 11th Century, when the Macedonian Tsar Samuel moved his Capital from Prespa to Ohrid. The
remains of his fortress we still see today as witness of our famous past confirm this. The seat of the Ohrid Archbishopric also remained here until its closure in 1767. Otherwise, as the Patriarchate was proclaimed, the first Ohrid patriarch also declared Tsar Samuel emperor.

Macedonia continued to develop until the arrival of the Turks to this region in the 14th Century. Witness to this are the numerous churches and monasteries from the Middle Ages, particularly in the Ohrid Prespa and Bitola regions, which are now found in the treasury of European and world culture.

At first the Turks did not abolish Autocephaly of the Ohrid Archbishopric, but rather showed tolerance toward the Christian religion. Following the conquest of Ohrid in 1408 the whole of Macedonia found itself under the rule of the Turkish Empire. Despite this, not only did the Turks not limit the independence of the Ohrid Archbishopric, but instead they increased its power with the aim of weakening the Patriarchate in Constantinople. However, the expansion of the feudal system in Turkey objectively meant weakening of the Ohrid archbishopric.

With the difficult state they found themselves in, the Macedonian people and their church were under
constant pressure from the Patriarchate in Constantinople and the Catholic propaganda in Rome. The Patriarchate applied various methods with the aim of Hellenizing the Macedonian people and destroying their church within the Ohrid Archbishopric. Therefore, every possible effort was made to impose the Patriarchate upon the church authorities of the time. Hence, the Ohrid Archbishopric was closed in 1767 thus doing great damage to the Macedonian Christian population.

"Although the Balkan wars (1912 - 1913) meant a kind of liberation of Macedonia from Turkish rule, they in fact brought about a new kind of subjugation. It was followed by a tragic partition by Greece, Bulgaria, and Serbia, and later by Albania, which led to even worse conditions and discrimination of the Macedonian people. Not only was the Macedonian nation negated, but they were also forbidden to use the Macedonian language, especially in Aegean Macedonia, where there was strict punishment for anyone who dared to speak the Macedonian mother language. Macedonia was also colonized by Serbia, which was
later to become the Kingdom of the Serbs, Croats, and Slovenes under the Yugoslav Monarchy. Once again the Macedonians were negated their national identity, and their language suppressed. They shared a similar destiny in Bulgaria, in Pirin Macedonia," the Janovski brothers commented, illustrating considerable knowledge of Macedonian history.

It was only through their active participation in fascist battle during the Second World War that Macedonians gained freedom and social rights, and only in one part of its territory, in Vardar Macedonia. First it was constituted as the National Republic of Macedonia, which later became the Socialist Republic within the framework of Yugoslavia, and in 1991 became the independent and sovereign state of the Republic of Macedonia.

The Second World War enabled the Macedonians to gain their own sovereign state with national institutions and cultural communication with the world. The Macedonian tongue became the official language of the Republic of Macedonia, renowned and recognized globally. It is studied at numerous universities throughout the world and contributes to the expansion of the values of Macedonian culture and their becoming a part of the treasury of world culture.
БИТОЛА
БАБАМ БИТОЛА
BITOLA
BABAM
BITOLA
Гимназија „Ј. Б. Тита“
"J. B. Tita“ High School

Ректорат на
Универзитетот
Св. Климент Охридски
Rectorate of the University of
St. Clement of Ohrid
Мозаик о9 Херахлеа
Mosaic at Heraclea
Пелистер, скијачки центар
The Pelister Skiing Center

Музейска соба на
Кемал Ататурк
Museum Room of
Kemal Ataturk
Совет на општината Битола
Council of Municipality Bitola

Зградата на събрание на Битола
The Bitola Municipality building
The Clock Tower
The village Velushina, the birthplace of the Janovski family, is located in the vicinity of Bitola, the second largest city in the country. Prior to the establishment of the Macedonian state following the Second World War, Bitola was a highly developed political and cultural centre of Macedonia, known as the "city of the consuls." It spreads between Mt. Pelister, the Pelagonia valley, and the two banks of the River Dragor. Its southern outskirts reveal the remnants of city of Heraclea Linkestis, founded in the 4th Century BC by the Macedonian King Philip II, as an important strategic location. After Rome conquered Macedonia in 148 BC, the city of Heraclea Linkestis underwent certain prosperity which was mainly due to the main road of Via Egnatia, which passed by the city. During the Early Christian Period (4th C) Heraclea Linkestis was an Episcopal seat.

At the beginning of the 7th Century the Bitola area and its surroundings was settled by Slavs from the Brsjaci tribe. Since Heraclea no longer functioned, they established their own settlement which they
named Bitol (BITO) which the Byzantines referred to as Butelion or Pelagonia. The founding of the Macedonian state of the middle Ages headed by Tsar Samuel (10 - 11th C) had a favorable effect on the development of the city, which even had a fortress for protection from enemy attacks. Despite this, the population of Bitola and its surroundings frequently suffered the attacks of the Cross Bearers and other armies which fought in this region (12 - 13th C).

For a while Bitola was part of the Serbian State (14th C) and continued under Turkish rule from the end of the 14th Century until 1912. For several centuries the Muslim population in the city represented a majority, while the villages remained with a Macedonian Slavic population. Bitola was then given the new name of Manastir. Numerous Muslim structures were built in the city. In the 16th Century Bitola was settled by a new ethnic group - Jews who came from Portugal and Spain, persecuted by the Inquisition.

In their efforts for emancipation from the Greek Patriarchate, the Macedonian population of Bitola established their own municipality, schools in their national tongue, churches, and church service in Macedonian. However, very soon all of the benefits of the Macedonians
were usurped by the Bulgarian Exarchate. Thus, in addition to the Greek, the Bulgarian, and later Serbian, Romanian and other propaganda also appeared. Each worked towards denial of the nationality of the Macedonian population of Bitola. In Bitola this was also a time of conflict of interests between the great powers, which had accredited their own diplomatic representatives (England, Russia, Austria - Hungary, Serbia, Greece, Romania, and others.) Despite their propaganda, in 1893 Macedonian intellectuals established their own Macedonian Revolutionary Organization (MRO), whose aim was that through uprising the Macedonia people would get autonomy.

HISTORICAL TURBULENCES

In my researching of the roots, branch, and fruits of the truth and historical development of the Janovski family, the conversations and information given to me by Alekso Janovski are of priceless value. As one of the Janovski brothers in Toronto said, Alekso is the branch and he knows and remembers the most about the Janovski family. He also remembers about Bitola, where he lives. Hence, in our conversation he told me that: "The April war of 1941 brought about the catastrophe of the Kingdom of Yugoslavia. Bitola and its surroundings then fell under
donose and огромен административен, полициски, просветен, црковен и друг апарат, со цел да го де-
национализира и асимилира македонското население. Уште на самиот почеток на окупацијата избуваа демонстрации, штрајко-
ви и друг вид на опор. На 11 март 1943 година во Битола окупа-
торот изврши голем злостор. Тој ден 3013 Евреи, кои сочинуваа 10% од на-селението на Битола, беа депортирани и ликвидирани во германскиот логор Треблинка во Полска. Отпорот на народот, предведен од Главниот штаб на Народноослободителната воjsка на Македонија, добивахе во својот интензитет. Седмата ма-
кедонска бригада, популарно наречена „Битолска“, во борбите кaj Градешница, Мариово, Кајмак-
чалан, Драгош и на други места, успешно јa уничтуваше живата сила на окупаторот. Бригадата гo онеаожнуваше и слободното повлекување на германската ар-
миска група „E“ што се извlekу-
ваше од Грциjа, се сеекава на тие години Алексо Јановски, коj во тоа време бил момче од над десетгодишна возраст.

„На нашето подрачје, по ос-
лободувањето, во селата по-
стојаа уште неколку општини кои беа во составот на Битолската околија. Подоцна околијата беше укината и од 1963 година, во би-
толското подрачје остана само сегашната Битолска општина со the Bulgarian fascist occupation. In addition to the forces, the occupier also brought huge administrative, police, educational, church, and other personnel with the aim of denationalizing and assimilating the Macedonian population. At the very beginning of the occupation demonstrations, strikes, and other kinds of resistance broke out. On 11th March, 1943 the occupier committed a great crime in Bitola. On that day 3013 Jews, who had comprised 10% of the Bitola population, were deported and executed in the German camp at Treblinka in Poland. The people's resistance, headed by the headquarters of National Liberation Army of Macedonia continued to grow in intensity. The seventh Macedonian brigade, more commonly known as "Bitolska" successfully destroyed the occupier's live forces in their battles at Gradesnica, Mariovo, Kaimak-
chalan, Dragos, and other places. The brigade also disabled the Ger-
man army group "E" to retreat freely out of Greece," Alekso Janovski re-
members those years when he was just a little boy a little more than ten years old.

"Following the liberation, in the villages in our region there were a few other councils which were in-
cluded in the Bitola municipality. Later this municipality was cancelled and from 1963 onwards the Bitola region
only consisted of what is now the Bitola municipality covering an area of 1798 km² and is the biggest in the Republic of Macedonia," Alekso remembers. According to the 1981 census the population of the municipality was 136,612 of which more than 90% were Macedonians, and the other 10% were the minorities. Of the total population 48.4% were active population. Of these 50.5% or 34,548 residents were employed in the social sector, 31.6% in agriculture, 2.5% in the private sector, and 15.4% were temporarily employed or employed abroad. The well developed system of education in the municipality enabled an increase in the qualification structure of those employed, and at the same time a growth in the number of newly employed from 1,200 to 1,500 persons per annum.

"The land-reclamation measures in the Pelagonia region, and the construction of the hydro melioration system "Strezevo" created possibilities for a more intensive agricultural production and cattle breeding. Thus, during this period Bitola had become a large producer of agricultural products, especially corn, sugar beet, fruit, and fodder," the brothers Petre, Marko, and Vasil remember information they had heard from their friends and relatives before leaving the land. Bitola also has a rich tradition in every part of

површина од 1798 квадратни километри, најголема во Република Македонија", се секава на тоа Алексо. Бројот на населението во општината, според пописот од 1981 година, изнесувал 136.612 жители, од кои преку 90% Македонци, а другите 10% биле од малцинствата. Од вкупниот број на жителите 48.4% отпаѓа на активното население. Од нив 50.5% или 34.548 жители биле вработени во општествениот сектор, 31.6% во земјоделството, 2.5% во приватниот сектор, а 15.4% привремено невработени или вработени во странство. Развиениот школски систем во Општината овозможил да се зголеми квалификационата структура на вработените, а со тоа и бројот на нововработените да расте со динамика од 1.200 до 1.500 годишно.

„Со мелиорациите во Пелагонијскиот регион и со изградбата на Хидромелиоративниот систем „Стрежево“ се создадоа можности за поништено земјоделско и сточарско производство. Така Битола во тој период стана крупен производител на земјоделски производи, а особено на пченица, шекерна репка, овошје и крими култури“, се секаваат браќата Петре, Марко и Васил на информациите што до напуштањето на земјата ги слушале од роднините или пријателите. Но, Битола има и развивања традиција во сите области на културата, науката и

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culture, science, and art. The city beneath Pelister now has a university, one of the best theatres in the country, a science and arts association, the "Manakiev sredbi" or the film manifestation known as Manaki's Meetings, and other institutions.

I will finish my story about Bitola with Pelister, a natural rarity placed under protection of the state. It covers an area of ten thousand hectares, which includes 29% of the total Macedonian flora. The molika pine tree is a special rarity and can only be found on this mountain. Pelister is also well known for its beautiful snow terrains which are very good for skiing and have cable cars and ski lifts. The Golemo and Malo (Large and Small) lakes dating from the glacial period, above Velushina at 2,280m above sea level are a special attraction for tourists at every time of the year.

**BITOLA BABAM BITOLA**

Bitola Babam Bitola
There one lives a life
There one eats and drinks
At the Bitola inns.

Hold on Boutso, hold on
Again they're taking me drunk
Again they're taking me drunk
From the Bitola inns.

Again they’re taking me drunk
Down the Bitola streets.
НАШИОТ РОДЕН КРАЈ
OUR
NATIVE
COUNTRY
Панорама на Велушина - Горна Мала
Panorama of Velushina - Gorna Maala

Куќата на фамилијата Јановски
The Janovski family's house
Поглед кон Пелистyer
View of Pelister

Панорама на Велушина - Долна Маала
Panorama of Velushina - Dolna Maala
Локалитето Велушка Тумба

The Velushka Tumba excavation site

Патюйт кон Велушина кај „Лукова Ливада”

The road which leads to Velushina at "Lukova Livada"
Сиарайа йошиа, сега Месна заефица
The old Post Office, presently the Local Community Center

Чеимайна сре9 село
The fountation in the village
The old school building

The Hall building
Дел о9 селскайа река
Part of the village river

Руини о9 военницата на Јановци
Ruins of the Janovski water-mill
Алексо Јановски и Славе Катин
Alekso Janovski and Slave Katin

Влезој во куќа на Јановци
Entrance of the Janovski's house
Бачило на Пелистер
Sheepfold on Mt. Pelister

Кучейо на Јановци Балjo
Baljo, the Janovski's dog
The Janovski family comes from Velushina, a beautiful village near Bitola beneath Pelister, from which many people migrated in order to earn better. Numerous texts have been written about this village. However, the book titled "Velushina" written by my highly respected colleague and friend Dr. Aleksandar Sterjovski deserves special attention and respect. According to data published in the "Velushina" monograph, among other things we also learn that the village of Velushina is located about 10km southward of Bitola, on the right side of the road that leads through Dragosh to Aegean Macedonia in Greece. It is located in the green section that stretches directly from the mountain massif of Mt. Baba. The village of Velushina is found at a distance of one kilometer from the main road. Because of its tall, thick trees the village remained almost a secret and one needs to come almost right up to the first houses to discover the highly developed settlement with numerous houses and beautiful architecture that hides beneath the trees. The local asphalt road that breaks off from the main road leads through the middle of Dolna Maala or the lower part, and continues to the top of the
In the Macedonian Orthodox Church, the cathedral is located on a hill where we find the St. George monastery. This significant shrine of the Macedonian Orthodox Church can also be seen from the road and the field. The local villagers refer to this road as the Shirokiot pat, or the Wide path, unlike the cobblestone one that passes by the St. Mother of God church which they call Ulitsa (road). It has been said the Ulitsa is part of the main Roman road Via Egnatia, which is believed to have passed precisely here. The road is used, especially by travelers wishing to reach the church directly without having to enter the village. This is in fact the second road that leads from the main road to the village.

The village of Velushina is located at 720m above sea level. According to where it is situated, the climate, construction of the houses, and its other characteristics, it is a typical mountain village. The Old River or Stara Reka runs through it and further down into Porodin and the field where it is known as Velushka Reka. This river springs from Mt. Baba and very often abounds with a lot of water. Because of this it causes great damage during bad weather. Thus, in 1932 it caused one of the greatest floods that the village remembers when there was even the danger of the St. Mother of God church being destroyed.

During my visit to the village, in the village centre, at the county office, and in conversations with a
to the village of Velushina, which had 807.4 ha of quality land. At that time the village had approximately 1,200 residents. Unfortunately, only about 20 families remain in the village today. Numerous locks hang on the tall gates, a sign that the owners have not entered their homes for a long time. Dead peace, ruined gardens and houses reign throughout the village. Even the poor evening light of the electric lamps on the tall electricity poles define the fate of the stone houses. And in winter hungry wolves frequently come down to the empty village.

Alekso Janovski tells us that there are least Velushiniers, or people who come from Velushina, in the actual village. Instead, there are many in Bitola, Australia, Canada, America, and other places. Those approximately seventy naturalized families in Bitola, who come from Velushina, simply cannot resist the call of the land. Thus, many of them use the land in Velushina, which they inherited from their ancestors, to
Велушина ни3 вековите

За постоенето на селото Велушина има голем броj податоци, мeѓутоа најсигурни се онe од XV век. Именo, во пописot што гo направила турската администрациjа на населението во Турското царство во 1468 год., а со коj е опфатена и Битолската нахиjа, селото е заштитанo со иметo Велушино. Истроj имe сe среќавa и во следниот попис сто години подоцна. Во турските докумenti покраj првотo е забележанo и другото имe – Велушина. Ова имe станало стандардно и се наоѓa во сите битолски кадиски документи.

Освен во турските, иметo на селотo сe споменува и во словенските писмени споменици. Со имињата Велушино и Велушина е регистрирано во Слепчанскиот

VELUSHINA THROUGHOUT THE CENTURIES

A lot of data can be found about the existence of the village of Velushina, but that of the 15th Century is the most reliable. In the census conducted by the Turkish administration in 1468 during the Turkish Empire, which includes the Bitola nahia the village is recorded under the name of Velushino. The same name also appears in the next census one hundred years later. The Turkish documents also contain the second name, Velushina, in addition to the first. This became the standard name and it is found in all of the Bitola qadi documents.

Other than the Turkish documents, the village name is also mentioned in the Slavic written monuments. It is registered under the
names of Velushino and Velushina in the Slepcanski kodik of the 16th Century and in the Prodromski pomnich. Stefan Verkovic, a collector of folk songs and ethnographic materials from the 19th Century, registered the village under the name of Velushjani. Uses of one or the other name of the village continued. Thus, a Prussian passing through Macedonia and the Bitola area in the autumn of 1862, and who speaks of the village with much admiration, reveals the village as Veluyshe.

This was confirmed in our discussion with the brothers Vasil, Marko, and Petre, who told me a legend related to the name of Velushina according to which: "It is believed that the person who gave the name to the village was called Velo. Thus, Velush as a name was derived from Velo, which itself comes from the morpheme 'veli' which means 'great.' 'Velushin' represents a derivation from the personal name Velusha. Traditions also support these claims. Thus, we learn that a certain 'voivoda' (high commander, leader of the komita) was the first to settle down in the village and named it. According to these stories his name was Velush and so they began calling the village Velushina after him."

According to tradition, the village has not always had its present location. Its earliest location was the
Според народните преданија, селото не ја имало сегашната локација како трајна и од памти века. Најрана локација била онаа во близина на патот Битола - Лерин. Тоа место велуви денес го викаат Маклине, или со уште едно име - Каяновите.

Доаѓањето на Турцитите османли на овие простори, а кое се совпада со последните децении на XIV век и за Битола и за околните села, посебно крајнатните, значи почеток на насилно напуштање на старите огништа. Обемот на преселбите бил масовен и драматичен. Пописот од 1468 год. посредно тоа го открива и потенцира. Тој зборува дека најмалку 14 села од Битолска околија, и тоа крајнатни, добиваат нови називи, односно нови локации. По правило тие сега не се повеќе крајнатни, туку под или во самите планини. Така, старото село Липа (Липа) сега станало Брусник и се доселило од Брусничката населба, непосредно под пелистерската шума. Старата локација ја напушта и соседното село на Велушина, Граешница. Нејзиното првобитно име било Црешево. Облаково се викало Калуѓерица итн.

Како и населението од повекето села, и велувци го напуштаат рамничарскиот и плоден крај и бегаат в планина, зад ридиштата на кои денес се изви-

one near the Bitola - Lerin (Florina) road. Velushiners now refer to this place as Makline or another name, Kaj Anovite (Near the Inns.)

The arrival of the Turks to this region, which coincides with the last decades of the 14th Century, for Bitola and the surrounding villages, especially those close to the roads, also meant the beginning of a forced abandonment of their old homes. There was massive and dramatic movement. The census of 1468 particularly reveals and emphasizes this. From it we learn that at least 14 villages from the Bitola area located by the roads were given new names and new locations. As a rule they are no longer located near the roads. Instead, they are now either beneath, or on the mountains themselves. Thus, the old village of Lpya (Lipa) (Eng. Linden) now became Brusnik and was settled from the Brusnik settlement, directly beneath the Pelister woods. Another neighboring village, Graeshnitsa, also left its old location. Its initial name had been Tsreshevo. Oblakovo used to be called Kalugeritsa, and so on.

Like the majority of other villages, Velushiners also left the flat and fertile soil and fled to the mountain behind the hills on which the St. George monastery now stands. The place was named Bedgan (from
The fact that a church was built here of which the foundations can still be seen, shows that this location was to become a permanent residence. However, the living conditions that Bedgan offered were way below the level of their previous place. They had lost the fertile valley totally for a long time. When the situation had stabilized, when the Turkish authorities had had established normal conditions for a safe life, Velushinners began moving down but still not to the settlement near the road. The next settlement founded by the first moving settlers was Gorna Maala, for a third settlement to be founded later.

The earliest information relating to the existence of Gorna Maala dates from 1641. One Turkish document, dated between 12th and 21st April of the same year, tells that the people from Gorna Maala had made a monetary loan of 2,000 akchinya. Since then the villagers from Gorna Maala are mentioned in various legal documents more and more often. Dolna Maala, on the other hand was founded between 1468 and 1641, i.e. between the first census and the first document that mentions Gorna Maala. It grows into a suburb on the right bank of Stara Reka (Old River) mainly comprised of immigrants and refugees from other
These closed communities as were the Macedonian villages in the past were not happy to accept the newcomers to their community. Thus, for a long time they treated them as a foreign body towards which they openly illustrated hostility. Time had to pass before the newcomers could fit into the social life of the village and could participate in joint actions. However, the antagonism between the two communities continued for centuries and was manifested even in our days when the two quarters of the village abounded in residents.

"Velushinners never lost their strong desire to conquer and reclaim what they had once lost. The conditions had become right and, materially stronger they could now reclaim the abandoned land. For very cheap prices they could buy fields, meadows, and vineyards from the migrating Turks, following the Balkan Wars, especially after WWI, when they slowly moved downward not with their homes, but with their properties. It so happened that they conquered more land than they had ever had before even reaching as far as the other road that leads from Bitola to Medgitlia," the brothers Marko and Petre tell us.
THE 15TH CENTURY CENSUS

There is abundant and significant information that refers to the population of Velushina and the historical development of this village. Thus, in the book titled "Velushina" written by Dr. Aleksandar Steriovski, we find that in the first census conducted in 1468 Velushina is registered as having 120 families. During the next century this number did not change significantly. In 1568 Velushina had 95 families. Five Muslim families appear in this census as residents of the village. According to the 1641 census Velushina counted only 36 houses with approximately 200 residents. Reasons for this were the economic terror and epidemic illnesses which decimated the population. Documents show that Velushinners took huge loans to pay the numerous taxes, and when they could not do this they simply left the village either in groups or individually, and moved to other regions.

An anonymous registrar, dating from 1881, claims that the village had 79 houses and 423 residents, all of which were exarchists. Such claims are not very convincing if we remember that throughout the entire period Velushina was under strong patriarchal influence. In his statistics Stefan Verkovic states that in 1889 the village counted 77
1889 год. имало 77 куќи, или 547 жители, од кои 280 биле мажи, а 267 жени. Спиридон Гопчевиќ во 1890 год. регистрирал 423 жители тврдејки дека сите до еден биле Срби. Во еден зборник од 1891 год. се открива дека селото имало 120 куќи и дека сите жители биле Бугари. Најинтересно е, сепак, мислењето на Г. С. Блант од 1897 год., кој тврди дека во селото имало 118 куќи, односно 648 жители и дека сите биле Албанци. Не е познато од каде му се таквите податоци, кога се знае дека освен во еден кус период во XVII век кога во селото имало само неколку муслимански семејства, никогаш немало и Албанци, освен во последните неколку години од XX век. Или, пак, заради фактот што одреден број семејства во Велушина биле дојдени од Албанија, како на пример семејството Јановци. А. Крал во 1879 год., исто така, регистрирал 118 куќи со 860 жители. Сите, според него биле патријаршисти. И Васил К'нчов нуди приближни бројки. Според него селото имало 920 жители и тие, сосема очекувано, заради неговата национална припадност, биле Бугари.

Австриските претставници во Македонија, користејќи туѓи статистики, наведуваат бројки што се приближни или исти на објавените. Според нив во времето на Илинденското востание Велушина имала 920 жители со houses, or 547 residents of which 280 men and 267 women. In 1890 Spiridon Gopcevic registered 423 residents claiming that each and every one of them was a Serb. One paper dated 1891 reveals that the village had 120 houses and that they were all Bulgarian. Most interesting of all is G. S. Blant's opinion dating from 1897, who claims that the village then had 118 houses, or 648 residents all of which were Albanians. It is not clear where he got such information knowing that, except for a very short period of time in the 17th Century when there were only a few Muslim families in the village, thee never actually were any Albanians except for the last few years of the 20th Century. Or, was it because of the fact that a certain number of families in Velushina had come from Albania, as was the Janovski family. In 1879 A. Kral also registered 118 houses and 860 residents. According to him they were all patriarchists. Vasil K'ncov also offers similar numbers. According to him the village had 920 residents who, quite expectedly due to his own national belonging, were Bulgarian.

Using borrowed statistics, the Austrian representatives in Macedonia claimed numbers that were close or identical to those published. According to them, at the time of the Ilinden Uprising, Velushina counted

По ослободувањето Велушина е напредна и бројна населба. Во 1957 год. имало 195 домаќинства, а во еден период, според месните тврдења, бројката се искачила дури до 1.200 жители Македонци. Тоа е период што е единствен во неговата историја. Поchetokot на 60-тиите години значи почеток на брз пад на бројот на населението. Во 1961 год. селото брело 945 жители, а во 1994 год. има само 145, од кои 120 биле Македонци, десет Срби, осум Албанци и двајца Роми. 920 residents, all of which are said to be Christians. Later, according to the 1914 census, when Velushina was under Serbian rule, it had 521 residents. In 1916 when the village was under Bulgarian and German occupation it had 94 households and 878 residents. The following year, 1917, the village counted 98 households and a total of 862 residents. This number dropped rapidly as Velushiners migrated to the USA and Canada, and in 1929 the village counted only 545 residents.

Following the liberation Velushina was a large and advanced suburb. In 1957 it had 195 households. At one time, according to the county sources, the number of residents reached as much as 1,200 Macedonians. This is a unique period in its history. The beginning of the 60's meant the beginning of a rapid drop in the number of the population. In 1961 the village counted 945 residents, while in 1994 it had only 145 of which 120 were Macedonians, 10 Serbs, 8 Albanians, and 2 Romas.
The Janovski brothers are very strongly connected to their native village. They spoke with great pleasure about Velushka Tumba and other localities. Among other things they stressed that: "Velushina is a village with a rich past. Numerous historical events are tied to it. Velushka Tumba is worth noting. This Neolithic settlement is called Velushka Tumba (Velushin Hillock) because it is found on Velushin property even though it is actually nearer to the village of Porodin. This is in fact only one of the numerous localities in Pelagonia which speak of a dynamic life in the prehistory of this region," Petre remembers. So far about 70 such localities have been discovered. Nevertheless, the truth about Velushka Tumba was seen from the first archaeological reconnaissance that began in the distant 1952 together with systematic research twenty years later in 1972 by a group of archaeologists from the Bitola Institute and Museum, the National Museum in Shtip, and the National Institute for Protection of the Cultural Monuments in Skopje.

"Velushka Tumba has similar dimensions to the other localities in the Pelagonia region. It stretches east - west and is 250m long and almost 150m wide. For quite a long
риод, кој ја прифатиле од неколку причини: оклу неа имало плодно земјиште на кое ги саделе и сееле земјоделските производи; во близина била Велушката Река чии води биле изобилно ползувани; а во близина била и Црна Река од каде влечеле и рибен материјал, но и трска, шамот и др., додека на запад се наоѓала Баба Планина и нејзините природни богатства од дрвена граѓа и камен за оружје и орудија", додава Марко.

Во четирите хоризонти од остатоци на надземни објекти за живеење се откривени урнатини од куќи, делови од куќен лепеж и подни конструкции. Овие објекти неолитските луѓе ги граделе од дрво, трска и кал, помешиани со плева, билки и др. Каменот бил, исто така, употребуван, но парцијално. Подовите биле правени од глина која била набиена и од дрвен материал кој бил премахран со глина. Куќите имале, веројатно, правоаголна форма. Орудијата што се пронајдени, пак, правени се од камен, коска и керамика.

„Материјалот од сферата на керамиката што го наоѓавме на ридот беше најмногуброен. Гричарството, очигледно, било на висок степен од развојот, зашто не само што имаме средба со мајсторско и умешно изработување во каталинвната примена, туку и негого украсување. Древниот period it was inhabited by Neolithic people who lived here for several reasons: it was surrounded by fertile soil on which they raised agricultural products; it was close to the river Velushka Reka whose waters they used extensively; it was also close to the Crna Reka from which they took fish, reeds, cane and other materials, while to the west they had Mt. Baba and its natural resources including timber and stone for weapons and tools," Marko adds.

Remnants of houses, parts of floor constructions and other wall pieces have been excavated in the four horizontal lines of the remnants of the over ground structures for living in. Neolithic people built these structures of wood, reeds and mud mixed with straw, herbs and other things. Stone was also used, but only partially. Floors were made of clay that was beaten hard and of wooden material that was covered in clay. The houses probably had a rectangular shape. Tools that were discovered are made of stone, bone, and ceramics.

"Ceramics materials we discovered on the hill were the highest in number. Obviously, pottery was highly developed, for we not only find mastership and skilled craftsmanship in everyday application, but it is also decorated. These people not only
introduced white colored ornaments, but they also made decorations from the clay material itself," Alekso concludes.

Otherwise, according to written documents, and also known by the villagers, for a long period of time there used to be a Roman military camp nearby Velushina. Tradition has it that the section where the road for Velushina breaks off from the main road for Florina, there used to be a rich and highly developed settlement. These claims are supported by the archaeological finds which the Velushina residents come across while working in their fields. Ramparts, pottery, and marble pieces are found almost at the very surface itself. Unfortunately, these have not yet been approached seriously and there is no information as to what period they originate from, who they belong to, and can one truly speak of a roadside stop on Via Egnatia. In addition to these finds coins have also been discovered. One of them belongs to the Emperor Justinian. Otherwise, we know that his last coins were minted during the years 547 - 551.

In fact, it is more than obvious that such a place would be quite favorable for founding such a stop. The water that came from the mountain and flowed here, the rich field close by which provided food, and the usual
distance from the larger centers actually favored Velushina for a military dispensary.

On three occasions editors of the Greek and Latin sources that relate to the Balkans, Bulgarian and Macedonian history in particular, point out Velushina itself as a roadside stop on Via Egnatia. A number of clues led to this presumption, such as its distance from the centre of Heraclea, which was only about fifteen kilometers. They all presume that the well known Nikea was in fact located in the Velushina region.

Under Turkish rule as well, Velushina continued to play the role that it had in the past as a military dispensary. Thus, several Muslim families moved to the village. In 1568 there were five of them. Most of them were owners of properties, or tchiflitsi, which they were granted as reward for their military engagements. Mehmed Beg was a landowner, or spahia, during the early decades of the 17th Century (1640 - 1654.) He earned his land with his sword and his participation in the military conquests of the Turkish army. In the village there were also other deserving spahias as was Mehmed Beg himself. The tower in Velushina is also evidence of their presence. At the same time the village had a watch tower in which a Turkish guard lived permanently. His task was to protect the population.
задача била да го заштитува населението од неканети гости, особено од арамии, и да ги гони.

Традицијата Велушина да биде воен стационар продолжила и во времењата што следувале, особено во ониме кога на тој простор имало големо раздвижување на андартски и комитски чети. Така, во 1905 година велушката турска војска се сукрви со четата на Наум Попов – Буфчете. Тоа било во есента 1905 кога битолскиот грчки митрополит дошол во селото Драгош и се обидел да агитира во грчка полза, зашто веќе влијанието на комитските чети било евидентно и на штета на грчката пропаганда. Буфскуот војвода Наум Попов-Буфчете се обидел тоа да го попречи. Се создала напнатата и непријатна ситуација која можела да ескалира до крвави размери. Командата на војската била известена за ситуацијата и тоа била подигната од стационарот во Велушина и испратена набрзина во Драгош. Се случил судири меѓу комитите и турската војска, кој бил трагичен за комитите, зашто покрај четворица комити во битката загинал и самиот војвода. Другите комити успеале да побегнат.

"Јас го разбирам светот само како поле за културен натпревар меѓу народите"

Гоце Делчев, 1872-1903
  - Македонски лидер и херој

from uninvited guests, particularly bandits, or aramii, and chase them away.

The tradition of Velushina being a military dispensary continued in the times that followed, especially when there was great movement of andartki and komitas. Hence, in 1905 the Turkish army from Velushina clashed with the company of Naum Popov - Bucchetto. This was in the autumn of 1905 when the Greek metropolitan from Bitola had come to the village of Dragosh trying to agitate to Greek advantage since the influence of the komitas was already evident and to the disadvantage of the Greek propaganda. Naum Popov - Bucchetto, the voyvoda, had tried to prevent this. This caused a tense and unpleasant situation which could have escalated to a bloody scale. The military commands were informed of the situation and from the Velushina dispensary it was quickly sent to Dragosh. There was a conflict between the komitas and the Turkish army, which proved tragic for the komitas. In addition to the four komitas, the voyvoda himself was also killed in the battle. The rest of the komitas managed to escape.

"I understood the world only as a field for cultural competition among the peoples"

Goce Delchev, 1872-1903
  - Modern Macedonian Leader and Hero
THE VILLAGE AFTER THE TWO WARS

According to written documents, or the tales of the elderly people from Velushina, we can conclude that the greatest abundance of military uniforms that was ever seen in Velushina was during WWI. This was a time when Velushina was a large and significant dispensary for soldiers of various branches and nationalities. There was practically no uniform in Europe that did not pass down the village streets. There were uniforms with braids, blue uniforms, dark uniforms, boots, army shoes, uniforms with epaulets and uniforms without epaulets, different races and different languages.

Thus, toward the end of 1912 the Serbian olive green - gray uniforms came to replace the intensive blue colors of the Turkish soldiers. In the autumn of 1915 new soldiers came, Bulgarian and German ones. Many fled the village out of fear leaving their houses and properties to ruin. Seven hundred Bulgarian soldiers were stationed in the village. Following the break through of the Salonika front in the autumn of 1916 the Serbian olive green - gray uniforms appeared once again. In addition to them there were also the familiar uniforms of the allies and a racial diversification for among the
French soldiers there were also many from Senegal and Tunisia.

The war ended in 1918. The soldiers retreated and returned to the countries they had come from. However, Velushina did not lose its significance as a dispensary. The village continued being a centre in which uniformed men were on guard. Their number increased especially with the growth of the katchak, or renegade movement. Many of them had families which they accommodated in the Velushina homes. Their dispensary was the building which is now the Police station.

We need emphasize that toward the end of 1917 they conducted an administrative regionalization of the reoccupied areas in three districts: Batch, Velushina, and Bitola. The Batch district was also referred to as the Mariovo one since it included inhabited areas from the Mariovo and Pelagonija regions as well. The Bitola district only covered the town of Bitola, while the Velushina one included all of the villages that were reoccupied and taken over by the Bulgarian and German armies. Four counties, Bukovska, Bareshanska, Velushka, and Dragoshka, were organized as part of the Velushina region. This illustrates that the village of Velushina was of great significance during WWI.
Similarly, since 1912 Velushina has always been a municipal centre. It covered up to about a dozen villages. In 1912 the following villages were under its administrative government: Velushina, Graeshntsa, Lazhets, Ostrets, and Kanino. The village had 521, and the municipality had 3,124 residents. It continued being a municipal centre after WWI, too.

The first assembly of ASNOM (2nd August, 1944) is a special date in the history of the Republic of Macedonia. Therefore, the period between September and October, 1944 was a time when the new government was being established and numerous committees for towns, regions, townships, villages, and national liberation ones were being formed. These were all joined by activists who had proven themselves in organizing the resistance as well as people who believed in the novelty that was coming. The general structure of the 14 municipal national-liberation committees of Bitola included the Velushina national-liberation committee. With 940 families and 6,898 residents, it was the largest in the region. It encompassed 11 villages: Velushina, Bareshani, Graeshnica, Dragosh, Ostrec, Oleveni, Zabjani, Kanino, Kishava, Lazec, and Porodin.

From archive documents we can conclude that the municipal
The Velushina national-liberation committee decided on numerous issues. Although not the most important, these issues also included the naming of the streets and institutions in the village.

On issues of religion it is usually Vasil who talks. So, in our conversation he informed me that: "the history of the village of Velushina is closely related to the spiritual living of the villagers, who built their own churches for they had great respect for the Christian religion. People remember that there once used to be a church on the Ostrechki Pat (road) on the left side when coming down from the mountain, and a little farther down opposite the Popova Livada (Priest's Meadow.) On this spot, almost on the very surface, one can still dig out stone foundations of some kind of building. Tradition tells that there had been a similar building at the place called Bedgan. Eight churches and monasteries can be counted in the village and around it, which is a unique case for the Bitola district. It was not unusual for families and individuals to initiate the construction of churches. Although some of these churches are in no enviable state today, they were equally agile in respect to their maintenance and construction strengthening. Many were charitable toward the churches, and some of them in the past
had rich estates. Four families in the village bear the name Popovci ('Pop' - priest.) This confirms that the religiousness which Velushiners carry within them and which they carry everywhere with them, whether it be in their native land or the trans-Atlantic countries, is a characteristics that immediately shows them as a people with tradition, customs, and faith.
ЦРКВИТЕ
ВО ВЕЛУШИНА
THE CHURCHES
IN VELUSHINA
The doors of Macedonia - thousands of years of history
Влезо́т на църквата Св. Бого́родица
Entrance of the St. Bogorodica Church

Влезо́т на църквата Св. Или́я
Entrance of the St. Ilija Church
Црква Св. Богородица
St. Bogorodica Church

Наби Божий Храм Успенне
на Пресвета Богородица
го изградише нашите претци
според некон предания
во почетокот на
Христинството
+)
+
+

Ние треба да го чуваме
во вечни векови.

Inscription at the entrance of the St. Bogorodica Church
Църквата Св. Атанас
St. Atanas Church

Църквата Св. Петка (Св. Недела)
St. Petka (St. Nedela) Church
Црква Св. Недела
St. Nedela Church

Црква Св. Илија
St. Ilija Church
Гробовище на Тале (1), Фана (2), Пара́скева и Рисио (3)
The graves of Tale (1), Fana (2), Paraskeva, and Risto (3)

Гробовище на рођо о Тале (1) и Фана (2) мајка о нав Васи, Марко и Петар
The graves of grandfather Tale (1) and Fana (2), Vasil, Marko, and Petar's mother
Манастирски Св. Ѓорѓи
St. George Monastery

Икона на Св. Ѓорѓи, селска слава
An icon of St. George, whose day is the village festival
Velushina is undoubtedly the only village in the region that has four churches and one monastery. This represents a spiritual galaxy in itself, one that not only the larger villages, but not even the towns can be proud of. This exclusive fact shows that in this region there is a concentration of exceptional human potential, with ability and vision as can rarely be found anywhere on such a large scale. This proves that for centuries, on a relatively small area, a spiritual and cultural renaissance was taking place, whose bearers today contribute to the further development of the wealthy and democratic countries they live in as their citizens. Such is the case with the Janovski family. As Canadian citizens and residents of Toronto, they are much respected citizens of this country - their second fatherland.

It is no coincidence that the memories of practically every Macedonian in the Diaspora, whether it be Canada, America, Australia, or Europe, are inseparably tied to their life in their birth place, taken by the dynamics of the communication with the holy places. Thus, to the south of Velushina, immediately next to the River Stara (Stara Reka) there is
what is the oldest church in Velushina Uspenie na Presveta Bogorodica (Assumption of the Holy Mother of God), or better known as Sveta Bogorodica (Holy Mother of God.) I visited the church together with Alekso Janovski, while the written documents are an endless source of the historical truth of the Velushina churches.

ASSUMPTION OF THE HOLY MOTHER OF GOD

The church is in three parts with narthex on the western side. Today its ceiling is flat and wooden, worked on for several years with the aim of protecting it from anything that might damage it. It was this kind of concern that helped retain many of the frescoes in their magnificent color. From the garden plateau, which is wide and fenced, one enters the church up several steps. The floor of the entire complex is covered with stone plates. There are two porches, at the southern and western sides. In the southern one there are benches and tables mostly used on church festival days when masses of people come from the village, the surroundings, and the city. In the yard there is also tap water and room for cooking. Its gate now is made of iron. However, the old gate, made of wood, meets the visitor at the entrance as a museum display piece with a textual explanation.
All of the inscriptions in the church are in Greek. One of them shows the year in which the church was decorated (1836) and the other shows the building of the amvon as donation by an individual (1879.) Therefore, the fresco paintings of the church deserve attention for they were made by great masters.

The age of the church has not been defined, but it is in any case, wooden. Thus, one report claims that the church was built in 1727 and that it was blessed two years later (1729). These claims are based on local tradition. This, on the other hand, means that the church was painted one century after its foundation, and that it is almost three centuries old.

In our time the church was only used for services, weddings and mostly christenings. For this reason there are no graves around it. It had a large property including meadows, fields, vineyards, and livestock in the past as well.

The Assumption of the Holy Mother of God church will most probably find its place among the best pearls in the Macedonian treasury of culture, confirmed by the experts after researching this structure of the middle ages.

The Institute for Protection of Monuments, Museum and gallery
from Bitola commenced several research projects while searching for monuments from the middle ages. Among them was this church, which is believed to be one millennium old.

**ST. ATANASIJ**

The church of St. Atanasij is located on a little hill in Velushina's Gorna Maala, on the left side of the road that comes from Ostrec. It is a small one-dome structure with a low entry on the western side through which one bends to enter and with one step lower than the surrounding plateau. The church has a rectangular shape and on the eastern side it ends in a semi circular apse found on the outside. A parvis has been added on the western side. Both, the church and the parvis were built of broken stone kept together by mud. The altar has a wooden ceiling with two small windows. Above the entrance door there is a small niche in the upper part on which the church patron is represented. Around the church there are graves. In fact, until the present day it served only for the last service to the dead / resting place (?) of Velushina.

One source claims that the church dates back to the 16th Century, and that it was fresco painted. Other sources claim that the church was founded in 1747.
ST. ILLIJA

The burial church of St. Ilija, located in the southern part of the village, almost on the highest point of Ridot (the Hill) is also a small one-dome building with rectangular foundations. It is built about 0.80m below ground. Its entrance is on the southern side and the visitor needs to bend down to enter because of the low door. There is a porch on the southern side, it is open, with one roof, and has water. Inside the ceiling is flat and wooden. Inside the altar there is one small opening and a square window on the southern wall.

According to one source the church dates back to the 17th Century, and to another it dates back to the 18th Century. This means that it is only two years younger than the St. Atanasij church, i.e. that it was founded in 1749.

Around the church, especially to its southern side one finds the village graveyard where mostly residents of Dolna Maala were buried.

ST. NEDELA

The St. Nedela church is the most visited and is treated as a cathedral church. It is located in the centre of the village, right across the Zadruzni dom (Cooperative house /
MANASTIROT SV. ГОРИ

Manastirot Sveti Gory ima dominantno mesto nad seloto i od neho ima shirok pogled na Pelagoniskoto Pole. Ostava impresivno vпечаток оддалеку со белината и зеленото. Многуина што вреле по патот за Лерин останале импресионирани од него.

Manastirot e ponova gradba. Freskolistot poteknuva od 1848 god., koja e zabeteljana na južniot siv od cirkvata. Neshto centre.) It is a one-dome church, without frescos, but with an iconostas on which one finds icons from the 19th Century. The church was always used for religious services only, especially weddings. The ceiling is flat, and the entrance is on the southern side. It is interesting to note that before the Zadruzni dom was built the church had served as a hall for cultural manifestations particularly in the years following the liberation. Local, village actors staged the Vojdan Cernodrinski tragedy titled "Makedonska krvava svadba" or "Macedonia Bloodshed Wedding" for the first time then.

There are claims that the Sv. Nedela church was built in 1908, that it was not devoted, and that in 1929 it was not open. There is a lot of evidence which shows that the church possessed its own estate.

ST. GJORGJI MONASTERY

The St. Gjorgji monastery has a dominant place above the village with a wide view of the Pelagonisko Pole (Pelagonia Valley.) It is quite impressive even from afar, with its whiteness and greenness. Many who passed down the road to Florina were impressed by it.

The monastery is a more modern building. The fresco paintings date back to 1848, the year inscribed on the southern wall of the
church. The church was founded somewhat earlier. The monastery is included in the list of Macedonian monasteries registered during the first Balkan war. It is one of the more significant monasteries in the Bitola district registered by one of the first researchers.

The St. Gjorgji monastery had experienced a time when it was disregarded, robbed, and destroyed. Thus, WWI was a tragic event for the monastery and the whole of Macedonia. The tavern was completely destroyed, the construction materials burnt, and everything the (un)human hand could hold was taken. Fortunately, the church was only slightly damaged.

In 1936 the entire village took part in what was a general action to restore the church. Large donations were given unselfishly, as well as human labor. In order to organize and carry this out, first the road that leads to the monastery had to be fixed. This was again carried out by voluntary labor. Construction and other materials were then brought, all purchased with donated funds, community funds, and reparations. Ox carts were used to bring the materials from the village to the monastery.

Otherwise, the monastery church has one dome with a protruding central part, and a sideways flat
tower. One can enter it from the western and southern side after climbing a few stairs. On the west side there is a parvis, and on the south a closed porch. The entire church is covered with valuable fresco paintings, which have mainly been retained, but destroyed, especially those on the southern wall. This tells us that the St. Gjorgji monastery is a valuable monument to Macedonian culture.

THE THREE CHAPELS

In addition to the churches and monastery there are also three chapels in Velushina. All three are located at different locations, and each stands in a place where there was either holy water at one time or some kind of "Godly sign" as the local population tells.

The oldest one, built in 1932 and cut into the chapel, is in the field and is devoted to St. Kuzman and Damjan. The Brglevski family from Velushina built it in their fields.

Like most churches, it also has its own history. Namely, in 1932 there was terrible weather in Velushina. It was unexpected and terribly destructive. The sky met the earth and rain began to fall like it had never rained before. The river Stara Reka rose so suddenly that it took everything with it. Not only did it flood the village but it also hit
the St. Bogorodica church threatening to destroy it.

Many people found themselves doing summer field work at the time of the rain. The 20 year-old Spasa Brglevska (1912 - 1992) was among them. She experienced such stress that she could not get back to herself the next day, nor in the days that followed. She dreamt that her family was to build a little church. In order to help her, the Brglevski family decided to build the chapel devoting it to the holy doctors, Kuzman and Damjan. They also donated the land to the chapel as well. The chapel has no fresco paintings or iconostasis, except some icons of a more recent date. Nevertheless, a number of people can step inside to pray. The day celebrated here is related to the day of the saints, 14th July.

The second chapel, located slightly beneath the Tower in the village itself, is somewhat larger and is devoted to St. Nikola. It has a small altar marked with a canvas, a number of icons, and a flat ceiling. The yard is enclosed with a fence of steel wire. The chapel is kept clean and is maintained carefully. Some claim that there used to be a much smaller chapel there at some time in the past.

The third chapel is the smallest. It is located in the yard of the St. Nedela church. It is called St. Petka, and was built by the Mitkovci family.
FAMILY AND VILLAGE FEASTS
IN HONOR OF PATRON SAINTS

Family and village feasts were an important segment of everyday living of the people in Velushina. Thus, each family in Velushina has their own, family saint, whose icon hangs in a corner of their home. Most common family feasts in the village were those related to the holidays of: St. Bogorodica (Prechista), Petkovden, St. Archangel, Mitrovden, St. Gjorgji, St. Nikola, St. Petka, and others.

The family celebrating its patron's day makes thorough preparations. Not only do they tidy, clean, and decorate the house, but they also perform rituals called "krevanje leb" (raising bread.) More precisely, a special bread is baked of white flour, and together with some wine it is taken to "be sung" at church. Pieces of this bread are broken and given to the children and the other members of the family "for good health."

The village festival of Velushina is known as "panagur" (fair) or "panair." It is celebrated by the entire village. There are three: St. Gjorgji, St. Nedela, and St. Bogorodica (Golema) or the Holy Mother of God. The first is more popular and it is in fact considered to be the "Village day." The other two are not as popular or as much visited as the first, but they are marked in some ways. In recent years, even since conflicts arose with the monastery monks, even gatherings at St. Bogorodica have put a shade over the "Village day."

СЕМЕЈНИ И СЕЛСКИ СЛАВИ

Значаен сегмент од севкупното живеење на велуџи биле семејната и селската слава. За тоа, секое семејство во Велуџина има свој, семеен светец, чија икона виси кај еден агол од домот. Најчесто семејни слави во селото се онис што се поврзани со празниците: Св. Богородица (Пречиста), Петковден, Св. Архангел, Митровден, Св. Ѓорѓи, Св. Никола, Св. Петка и др.

Семејството што го слави својот ден врши темелни подготовки. Не само што ја уредува, чисти и украсува куката, ами прави и обреди наречени „кревање леб“. Вслушност, се меси специјален леб од бело брашно кој заедно со вино се носи „да се спее“ во црквата. Од ваквиот леб се кршат парчиња и им се даваат на децата, но и на другите домашни – „за здравје“.

Селската слава во Велуџина, е позната како „панаѓур“, односно „панаир“. Неа ја слави целото село. Познати се три: Св. Ѓорѓи, Св. Недела и Св. Богородица (Голема). Првата е позната и таа, вслушност, се смета за „Ден на селото“. Двете други ја немаат популарноста и посетеноста на првата, но се одбележуваат. Последните години, откако настанаа споровите со монаси од манастирот, дури и средбите на Св. Богородица го засенија „Денот на селото“. 
PERIODOT PO BOJNATA

"Po завршувањето на Втората светска војна, во Велушина беа покренати активности за обнова на селото со изградба на мостови, задружен дом, електрификација, водовод, продавници и други зафати од интерес за живот на месното население. Не изостана ни обновата на основното училиште и пошукувањето на околината на селото", вели Васил, кој во тоа време е веќе возвршен млад човек од над 20 години, и заедно со неговите помали браќа Марко и Петре учествува во речиси сите организирани акции за осовременување на селото.

"Тоа беше време на кое велувци со гордост се сеќаваат", дошава Алексо, бидејки селото се здоби со голем дел од објектите

THE POST WAR PERIOD

"After the end of the Second World War numerous activities began in Velushina to restore the village. They began building bridges, community centre, electrification, water supply, shops, and other things of interest to the living of the local population. The primary school was also renovated, and the village surroundings were forested," Vasil tells us. At his time he was already a grown up young man of more than 20 years of age, and together with his younger brothers, Marko and Petre, they took part in practically every organized activity to modernize the village.

"This was a time the people from Velushina remember with pride," Alekso adds "because the
неопходни за еден подобар живот, кој не беше далеку од животот во градот. Но, таквото подем на Белушина и неговата атрактивна позиција во убавата природа на Баба Планина и Пелистер, беше повод за доселување на нови луѓе, не само од Македонија, туку и од други републики на тогашна Југославија. Така, во 70-тите години на минатиот век, во селото веке беше доселени 15 семејства од општината Трговиште, по националност Срби, а десет години потоа доселувањето продолжи со луѓе од Западна Македонија. Така започна и процесот на албанизација на Белушина, односно на исламизираните на неговите жители, најпрвин во Битола и Скопје, а потоа во САД, Канада и Австралија. Денес староседелците на ова село можат да се избројат на прсти, бидејки станува збор за стари луѓе кои нема никаде да заминат“, со тага на душата раскажува Алексо Јановски.

„Велушина живнува во лето, кога иселениците доаѓаат во старороден крај, да го посетат старото родно огниште, се фотографираат покрај куќите во кои се родиле и живееле и повторно заминуваат“, вели Алексо, додавајки дека „единствени што се враќаат во селото се иселениците во Битола, со единствена цел, да изградат викендици во убавата природа на Белушина или да ги обноват старите куќи“.

village got many of the buildings necessary for a better life, which was not much different from life in the city. However, this kind of progress of Velushina as well as its attractive location in the beautiful nature of Mount Baba and Pelister, was reason for new people to settle there, not only from Macedonia but also from other republics of what was then Yugoslavia. Thus, in the 1970's 15 families of Serbian nationality from the Trgovishte region had already settled there. Ten years later migration continued with people from the western part of Macedonia. Hence, the process of Albanization of Velushina had begun. Its population began moving out, first to Bitola and Skopje, and later to the USA, Canada, and Australia. Nowadays you can count the native settlers of this village on the one hand for they are all old people who have nowhere to go,” Alekso Janovski tells us with much sadness in his heart.

Velushina comes alive in the summer when the emigrants come to their native hearth, to visit their old birth place, taking photographs beside the houses they were born and lived in, and once again leaving," Alekso says and adds that "the only ones returning to the village are the emigrants from Bitola with the sole aim of building weekend houses in the beautiful nature of Velushina, or restoring their old houses.
The general picture of Velushina nowadays is truly sad. The village is becoming a ruin, the old houses are beginning to resemble ghosts, without roofs and with ruined walls, all except the house of the Janovski family. Their house is located in the most attractive part of the village, turned southward with buildings around it, showing that it was lived in by people with a sense of urban living. A photograph of Petre and his wife still hangs on one of the walls in the upstairs room, as a reminder of the stormy past of its hosts. The house is relatively well kept thanks to Aleko Janovski, who takes care of his close relative's properties as much as he can. This is only further evidence that the Janovski's are good family people who know how to value their effort, and whose honesty and ability serve as an example to the people of Velushina.

The image of Velushina will be incomplete if I do not mention the fifteen watermills along the waters of Stara Reka of which half belonged to the Janovski family. Of these only one still works while the others practically do not exist any more. Agriculture and cattle breeding, which used to be the basic activity in Velushina, have also slowly disappeared. The sounds of the thousands of sheep and cattle have now gone, as has also the cry of the village boys running along the Hill, caressed by the cool Pelister breeze. The large
Tapandgiski kamen (drummer rock) is also gradually disappearing. There had been a time when Velushiniers used to climb on the rock as onto a real large drum with an indent in the middle filled with salt for the cattle. It is as though the ditches and beeches disappeared together with the streams of people, and children, and the noise of the people gathered by the handicrafts shops, of which all trace has now gone.

The brothers, Petre, Marko, and Vasil most probably remember the quartz surface mine as well, now exhausted, or the Kooperacija or village store where they used to buy their articles. They have also heard of the Sokara, although it is of a more recent date. In addition to producing drinks it also produces mineral water from Velushina. These were places where Velushiniers used to gather and exchange the latest news from the country and from the world, they enjoyed a good game of something or they would make plans about some kind of joint action.

It must be news for them though, that in 1984 an Arts Colony was established in Velushina. Every year fifteen artists came with their easels creating works of art from the old village architecture of the villages of Dragosh, Graeshnica, Lazec, Porodin, Kanino, and Velushina. Artists were accommodated at the inn of the St. Giorgji monastery in Velushina. Helped by the state, the colony continued for five years.
СЕМЕЈСТВОТО
ЈАНОВСКИ
THE JANOVSKI
FAMILY
Ку̀ка на Јановци во Торон̀то
The Janovski's house in Toronto

Гор̀зи со фамилијата на Васил
Georgi with Vasil's family
Стара куќа во која се рођени Васил, Марко и Пеја
The old house in which Vasil, Marko and Petar, were born

Јужниот дел од новиите куќи на Јановци
South side of the Janovski's new houses
George with Marko's family

Sofka and Petar at a celebration
Petar and Sofka

Petar during a visit to Velushina

Petar and George on the mountain near Velushina
Пейчар и Маркo во градината на фабриката
Petar and Marko in the garden near the factory

Соfка, Ник, Пейчар и Горзи
Sofka, Nick, Petar, and George
Sofka and Petar with their family

Stevo and Gordana with their children
Старажна работилница на Марко
Marko's old carpenter's shop

Плевната на Јановци Јокрај реката
The Jánovski's barn beside the river
Куќатна на Гусевци
The Gusevski's house

Куќатна на Шајковци
The Sajkovski's house
The Janovski family counts more than a hundred members of which more than half live abroad, mainly in Canada, Australia, and France. In other words, it is an entire tribe with a strictly defined hierarchy where the rules of patriarchal rule, all in the spirit of the old Macedonian tradition. However, this book looks at the family of Gjorgji and Fanka, their descendants, the sons Vasil, Marko, and Petre, and their families, their wives, children, and grandchildren.

Most informative on this topic was Alekso Janovski, a close relative of Gjorgji, who is now a pensioner and lives in Bitola. This capable, sincere, and modest man met me in Bitola with such warmth as can still be found with the good hosts. He did not conceal his happiness and joy at my preparing a monograph on the Janovski family. He immediately agreed to take me to Velushina, the village which I later visited a number of times. Hence, I was able to see the house of Gjorgji and Fanka and their sons, and to experience the ambience in which they lived and
worked prior to their departing from Macedonia.

"It is believed that the name Janovci appeared with the arrival of Jane and his family to Velushina from the town of Prmet, close to Korcha in Albania, some time toward the end of the 18th century. At first the people in Velushina used to call Jane’s family Arnauti even though by religion they were orthodox. At that time this could easily be understood since they had come from Albania, and from an area where mostly Albanian Arnauti lived. Some people in the village are still called by this name even today. Nevertheless, gradually the village residents began calling the newcomer Jane and his family Janovci, a name that has remained until the present day. Except for the son Mitre, Jane had daughters also, but there is no information regarding them, such as how many they were or where they were married," my host Alekso had begun telling me about the Janovci family in the car on our way to Velushina.

As can be seen from the enclosed diagrams of the family tree, Jane’s son Mitre was married and had two sons, Naum and Riste. When Mitre’s sons married, Jane’s family branch grew. Despite this, Naum and Riste, the brothers, continued to live
семейства, лозата на семейството на Јане се проширила. Но, и покрај тоа, браката Наум и Ристе продолжиле да живеат во заедница. Изградиле заедничка нова куќа, која се сместила за една од помошните во селото. Дел од таа куќа и денес постои, но само половината, додека другата половина еурната во 1945 година, поради изградбата на новата куќа.

Синот на Наум, кој се викал Јован, имал само една женско дете по име Доста. Во оглед на тоа што немал макар чевад, Јован за Доста си земал домазет, по име Толе, кој потекнувал од фамилијата Талевци. Још живееле во Долна Маала во Велушина и биле познати како угледно семејство. Кога Толе се оженил за Доста и влегол во семејството на Јановци, го променил своето презиме, а го примил презимето на Јановци. Самото тоа факт го потврдува големиот авторитет на Јановци во селото.

Според кажувањата на постарите, Јован, таткото на Доста, бил мирен и умен човек, добар домакин, така што карактерите на еден од браката – Петре, се споредува со оној на неговиот прадедо. Кога Толе дошол во куќата на Јановци како домазет, сакал да се покаже како способен човек, кој умео за релативно

as one family. They built a new house together, which was considered to be one of the more modern houses in the village. Part or half of this house still stands, while the other half was pulled down in 1945 to make room for the new house.

Naum's son, Jovan, had only one daughter named Dosta. Since he had no sons, Dosta's husband, Tole, who came from the Talevci family, came to live with them as a domazet (this was considered unusual since it was generally accepted that the woman should go to the husband's house.) They lived in Dolna Maala of Velushina and were known as a respectable family. When Tole married Dosta and came to the Janovski family he accepted their surname, too. This fact itself only confirms the great authority of Janovci in the village. According to the elderly, Dosta's father, Jovan, was a quiet and wise man, a good family man, so that the character of one of the brothers, Petre, is compared to that of his great grandfather. When Tole had come to the house of Janovci as a domazet he wished to prove himself as a capable person, who was able to improve the family's living standard in a relatively short time. He succeeded in doing this, as he also managed to learn to
read and write even though he had no formal education. This enabled him to read books and newspapers in the evenings under the light of the kerosene lamp, after a hard day's work in the field. Tole was a sincere and just man who did not tolerate injustice, therefore reacting strongly. He gained the local population's authority and was elected to be the village kmet (judge, mayor.) He fulfilled this function with great success, for which he was very much respected by everyone in the village.

Velushina had about 14 mills for grinding wheat so that the people from a number of surrounding villages came in the autumn with oxen carts to make flour for bread for themselves, and fodder for their cattle. The Janovski family also had their own mill which had the capacity of one quarter in relation to the other three quarters of the partner families. The mill provided a large profit in wheat since its good location in the village attracted more customers compared to the other mills.

From the conversation with Alekso, Marko, Petre and Vasil, I obtained a number of data about the Janovski's family, among which are the followings:
GENESIS OF THE FAMILY TREE

Gjorgji Janovski, Jovan’s first cousin, was killed by Albanians from the village of Ostrec towards the end of the 19th century as a young man. The aim of this crime was to take over one of the Janovski’s meadows located beside the river, half way between Velushina and Ostrec. Thus, Gjorgji’s family was left without protection. Gjorgji’s children, Dime, Petra, and Gela, had lost one parent. His first cousin, Jovan, had taken over complete responsibility of the family of the deceased Gjorgji. It is interesting to note that Jovan and Gjorgji’s families, as first cousins, continued to live as one family in one house, which is only further evidence of the strength of the Janovski family ties.

On the other hand, Mitre’s grandson from his son Riste, was such a just man that he he made persistent efforts towards true solution of the village problems, especially regarding their relations with the Albanians from Ostrec. On every ethnic conflict in this field he was unyielding and made no compromises. His strong opposition in conflict resolutions was one reason for his being killed by Albanian kachachki bandi, (outlaw gangs.)
With the marriage of Tole and Dosta Janovski the family was increased by two new members, Gjorgji the son, and Fanka the daughter. Their father, Tole was born in 1867 in Velushina, and died in 1952. In his life, during the First World War, he went to America where he remained for several years, later returning to his village. During the war, Dime, Jovan’s nephew from his first cousin Gjorgji, also went to America via Greece. Dime had done this in order to avoid his military obligations for he faced the danger of getting killed in the war. He had decided to take this step after he had spent several months participating in military operations near Vishegrad. He had taken advantage of his leave, returned home, and quickly passed the Greek border, from where he left for America. Unfortunately, destiny was not on his side there either. Some time later, in 1918, a flu epidemic swept the US. Dime fell ill, and despite the doctor’s efforts, he died the same year.

Returning from America, Tole took over the responsibility of caring not only for his family, but for Dime’s family, whose wife and two children were left without the fatherly care. From what Dime’s wife, Ilinka, had said, Tole treated them with
GJORGJI AND FANKA'S FAMILY

Gjorgji, Tole's son, was born in 1907 in Velushina. In 1925/26 he married Fanka Razmovska who came from a family known in the village as Razmojchini from Dolma Maala. During their happy marriage they had three sons, Vasil, Marko, and Petar, and two daughters who later died. Before World War One, Gjorgji Janovski, the father, went to France where he remained for more than ten years. The most terrible thing in his life as a pechalbar happened to him. When the war ended the money he had earned had lost their value, so that the effects of his ten years of hard work had been totally devaluated.

As the oldest of the brothers, Vasil was first included in agricultural work. His grandfather, Tole, was the happiest of all to receive the help of his grandson. On this occasion he
frequently said that "his replacement from the young ones had arrived," since Vasil's father had been in France at the time. For this reason grandpa Tole had had to tend to all the field works at the time, so that Vasil's help had come as a great relief. Not only that, but the grandson also completed his tasks both quickly and well.

With the end of the Second World War and the liberation of the country, Vasil, as a fully-grown young man had decided to find himself a lifetime partner. He chose Donka from the village of Dragosh. Their wedding was long remembered for its richness and luxury. Sitting on beautifully decorated horses the family and relatives went to fetch the bride from Dragosh, a village almost on the Greek border itself. From here everyone set off for Velushina with songs and music. Behind the happy crowd a carriage moved with Vasil and Donka sitting inside holding hands, like a pair of inseparable doves.

For two whole days Velushina was filled with the music from this wedding. There was drink and food without end, roast beef and lamb's meet, and everything else that usually accompanies such occasions. Food was cooked and wine and rakija ran like inexhaustible springs. Before he got married Vasil served
rok, во траење од три години. Со женидбата отворил нова страница на својот живот кој, како што покажало времето, бил динамичен и бурен.

Вториот брат Марко, по служувањето на воениот рок од три години во бившата ЈНА, се вратил дома, во Велушина, со обврска да се грижи за семејното стадо овци. Алексо истакнува дека тој со големо задоволство ги извршувал работите поврзани со развојот на стадото. Во тоа му "помагало" и убавото расно куче, кое Марко го дресирал да се грижи за стадото, да го собира и заштитува. Фотографија од него и денес чува во фабриката, да го потсетува на незаборавните денови во Велушина.

За разлика од Васил, Марко, како и повеќето негови врсинци од селото, заминал во Битола на изучување додрачакиски занает, за изработка на елементи за кујни и крбеденци. Ваквата работба барала смирени, трпеливи луѓе, со чувство за естетика, каков што бил и Марко. „Најдобра потврда за тоа е она што го постигна во Канада“, вели Алексо. По завршувањето на занаетничково училиште, се оженил за Даница Шајковска, од Горна Маала, во Велушина. Неговата свадба била празник за селото. Цело попладне свирачите, меѓу кои и Алексо, со свирка и песна оделе од куќа до куќа, да ги канат

his military service, lasting three years. His marriage had opened a new page in his life, which time showed to be stormy and dynamic.

After serving his three years of military service in what was then JNA (Yugoslav National Army,) Marko, the second brother, came home to Velushina to take care of the family flock of sheep. Alekso emphasizes that he had shown great pleasure in working with the development of his flock. He was "helped" in this by his purebred dog, which Marko had trained to care for the flock, to gather the sheep and protect them. Apparently, he still kept a picture of it at the factory, to remind him of the unforgetable days in Velushina.

Unlike Vasil, Marko, like most of his peers from the village, went to Bitola to learn the craft of making kitchen and cupboard elements. This kind of job required calm, patient people, with a sense of aesthetics, like Marko was. Best proof of this is his accomplishment in Canada, Alekso says. After finishing his training, he married Danica Sajkovska, from Gorna Maala of Velushina. His wedding was a holiday for the village. An entire afternoon the musicians, and Alekso with them, went from house to house with song and music, inviting the people to come to the wedding. The number of guests,
Petar's life odyssey was somewhat harder and more complicated than that of his brothers. By character he had a humanitarian dimension, a readiness to help everyone. Lying, boasting, or hating was not characteristic of him. "Petar was my greatest protector in Velushina. He protected me from those who threatened me," Alekso says, remembering those times. "He was a great peacemaker, opposed every kind of conflict, thus reminding one of his great grandfather, Jovan."

Petar completed primary school in Velushina. Later he enrolled in the secondary technical school in Skopje but only finished the first year. Nevertheless, this was no handicap in his life as a successful businessman, naturally talented to finish any kind of job successfully. He married Sofka Gusevska, from Gorna Maala in Velushina, a neighbor of the Janovski family. They had grown up together as children and knew each other well so that when Petar asked her to marry him, she immediately
accepted his proposal. They had their wedding in Toronto, where they placed the foundations to their family. They had two sons, both of which got university degrees. Their son, George, as an excellent student, was often seen in public for his qualities in the field of finances. When he got his degree, he joined the family business and was made responsible for finances precisely. His younger brother, Nikola, also followed his brother's footsteps in his education and the business, which is a great joy for any parent.

The years 1948/49 marked the beginning of the process of collectivization of the agricultural land in the former state of Yugoslavia in which Macedonia had the status of a Socialist republic. In the villages they began forming zadrugni zadruji, a kind of collective farms which the agricultural workers together with their land were forced to join. Those who opposed were subject to legal tortures, which did not exclude prison. The Velushina residents could not escape this destiny either. They too were forced to join the Selska zadruga known by the name of "Pande Nikоловски."

In addition to their land the zadruga also took all of their cattle, including horses, sheep, and goats.
New stables were built for them. However, instead of improving, the new conditions worsened the state of the animals and they began dying massively. In a very short time the number of animals had decreased by half. Thus, the number of livestock in Velushina continued falling, and the quality working of the fields began stagnating. All of this was one of the main reasons that forced the village population to migrate, first to the cities throughout the country, and later abroad. This wave in the 1950’s first began with the massive escapes of the young people across the border to Greece from where they went to Europe, America, Canada, and Australia. Among the first to leave their birthplace were the two brothers, Vasil and Petar Janovski, who crossed Macedonian - Greek border in 1955. After spending several years at the "Lavrion" camp, first Petre went to Belgium, followed by Vasil, who went to Canada. Unlike them, in 1965 Marko went to Australia legally, with a passport. After four years spent in Belgium, with the help of his brother Vasil, Petre too moved to Toronto in Canada. After a while, the two brothers in Canada were joined by their third brother, Marko, and together they began building their new future in the rich and democratic Canada.
ИСЕЛУВАЊЕТО НА БРАКАТА

Откако се консолидирале во Торонто, браката Јановски започнале да ги преселуваат и семејствата од Македонија. Најпрвин тоа го направил Васил, а потоа и Петар. Но, бидејќи тој се уште не бил оженет, морал и за тоа да се погрижи. Имал конкретен повод и единствена прилика која морал да ја искористи. Неговата љубов била убавата Софка од Велушина, која набрзо, заедно со својот сакан избраник, со редовен пасош заминале за Канада, каде што ги удриле темелите на својата брачна заедница. Според тоа, оваа земја е прва татковина на неговите деца.

Последно за Канада заминало семејството на Марко: сопругата Даница и двата сина Димче и Миле, овојпат заедно со нивниот татко Горѓи, со што во Торонто се комплетирало семејството Јановски. Мајката на Васил, Марко и Петар починала во 1961 година, а причина за нејзината смрт била нејзината голема загриженост за Васил, за кого, по неговото бегство во Грција, добила вест дека грчките граничари го раниле. Мајката Фанка, како и сите добри мајки оптоварени со грижата за своите деца, не ги издржала стресовите кои го уништиле нејзиниот живот. А синовите, особено по смртта на

THE BROTHERS' EMIGRATION

After consolidating in Toronto, the Janovski brothers began moving their families from Macedonia. The first to do this was Vasil, and later Petar. However, as he was still not married, first he had to take care of this. He had a specific reason and a unique opportunity which he had to take advantage of. His love was the beautiful Sofka from Velushina. Very soon, she and the man she chose left for Canada with a regular passport, where Petar placed the foundations to their matrimony. Therefore, this country is the first fatherland of his children.

The last to leave for Canada was Marko's family, his wife Danica and their two sons, Dimce and Mile, this time together with their father Gjorgji. The Janovski family was now complete in Toronto. In 1961 Vasil, Marko, and Petar's mother passed away. Reason for her death was her great concern for Vasil after receiving news that the Greek border guards had wounded him while escaping to Greece. Like every other good mother worried about her children, their mother, Fanka, did not withstand the stress that ruined her life. Her sons, especially after the death of her two daughters, were
dvente Kerki, bile nezijnogo najgolemo bogatstvo, za chiia zahtia
ta ne go zhelela ni zivotot. Zatoa ziveela so niv i za niv i ne
dovoluvala raspka da padne na
niv. No, ete sudbinata sakala
единствено таа da ostanate vo Ma-
kedoniya. Kakto amanet za sinov-
ivite i nivnite deca deka nivn-
ta majka i baba, pa i prababa, po
zhela na Gospod, ostanala vo
starata tatkovina, na koja site
tie ke mislat i ke planiraat
eden den i da dojdat, da go pes-
tat neziniot grob i da polezhat
veche na neziniot vечен dom.

Po zavrshavaneto na Prvata
svetска војна, братчедите од
trtoto koleno, Горji (1907) и
Risto (1911) Jановски, bile
isprateni na shkoluvanje vo Frant-
cuskoto uchiliiste vo Bitola. Za
kuvo vremo postignale odlicni
rezultati vo ucheneto, no, za
zhal, ne gо prolongile shkolu-
vaneeto od materijalni prin-čini.
Vo Bitola ostanale samo ena
godina i morale da se vratat vo
Velushina i da prolongat so
zemjodelskite radoti. Vo toa
vremo retko koe selsko dete mo-
jelo da se shkolova podaleku od
rodnoto ognishte i osobeno vo
povisoki obrazovni centri bez
negovite rodители da obezbedat
dovolno finansiski sredstva.
Tоа во izvesna smisla im одго-
varalo i na nivnite rodители,
особено ako razpolagaat so po-
veche hektari zemja, koja objektiv-
no bara brojna radotna sila.

her greatest treasure, for whose
protection she risked her health. She
lived with them and for them, allow-
ing nothing to happen to them. How-
ever, destiny wanted only her to re-
main in Macedonia as a will for her
sons and their children that their
mother and grandmother, and even
great grandmother, remained in
Macedonia at the will of god. They
will all think of her and plan that one
day they will come to visit her grave
and place flowers on her eternal
home.

At the end of the First World
War the cousins of a third genera-
tion, Gjorgji (1907) and Risto (1911)
were sent to attend the French school
in Bitola. Very quickly they achieved
excellent results in their studies but
were unable to continue their edu-
cation because of material reasons.
After only one year spent in Bitola
they were forced to return to
Velushina and resume their agricul-
tural activities. At that time hardly any
village child could be educated far
from home, especially at higher edu-
cational centers, if his parents did
not provide sufficient financial means.
To a certain extent this also suited
the parents if they possessed larger
properties, which naturally de-
manded many workers as well.
The land that the Janovski family possessed was not only large, amounting 8.5 hectares, but was also considered to be of the best quality in Velushina. About three hectares of this land is still the property of the agricultural and industrial plant "Pelagonija." Considering the fact that in Macedonia the process of denationalization has begun, i.e. returning properties taken over by the state after the Second World War to their previous owners, this means that the Janovski family in Toronto can count also on this fact in the near future.

In 1933 the families of the younger third cousins, Gjorgji and Riste Janovski, separated and began living in two different houses. Riste got the old house while Gjorgji, the father of Vasil, Marko, and Petar, built himself a new one in the same yard as the old house. As we already mentioned in 1961 Gjorgji's wife, Fanka, the mother of the three strong men, fell ill and died. Gjorgji, now left without his beloved wife and mother of his sons, decided to leave for Canada together with Marko's wife and children.

Gjorgji began his life in the new environment as part of his son's fami-
lies in Toronto, making an effort as much as he could, not to be felt as a burden to them, not to make their life more difficult. After adapting to the new surroundings, feeling he was still healthy and full of energy, he decided to remarry choosing his compatriot Koca, with whom he lived in harmony till the end of his life. He passed away in Toronto in 1999 to be remembered by his sons, daughters-in-law, grandchildren, and his other compatriots, as a man who devoted his entire life to his family, raising true Macedonian men for whom there was no barrier in life which they could not conquer. Not only this, but as respectful Canadians have his sons now made significant contributions not only to the economic prosperity of this country, but to the development of its democracy as well. It is no coincidence that Canada is referred to as the cradle of democracy of North America, even more so knowing that its expansion in this respect is still yet to come considering that this large and wealthy country hungered for new horizons and new people in search of their "El Dorado."
SPOMENOT ZA TATKOTO GORGI

Погледот на семејството Јановци, направен од македонската диоптрија, не би бил целосен ако не истакнат дека неговиот стожерник – Горги, таткото на Вasil, Марко и Петар Јановски, бил и останал силна и значајна фигура во историјата на Велушина. Тој бил почитуван и ценет не само од членовите на своето пошироко и потесно семејство, туку и од сите соселани, кои во неговите способности го наоѓале личниот пример и за своето ангажирање во рамките на работните обврски во селото и неговиот атар. Иако имал само основно образование, со својата интелигенција и познавање на работите го привлекувал вниманието и на пообразованите и на покултурниите и не заостанувал зад нивото на нивните способности.

За посебно одбележување е носталгијата што Горги Јановски, по иселувањето, ја чувствуваал за својата родна земја, а особено за Велушина. Тој порив за татковината бил толку силен што, речиси, секоја втора година Горги доаѓал во Македонија и летните месеци ги минувал во Велушина, во својата родна куќа која, како што вече истакнато, денес го привлекува внимание тоа на секој патник наведеник.

"Сепак, негова најголема гордост бил успехот во бизнисот

THE MEMORY OF GJORGIJI, THE FATHER

Our look at the Janovski family, from the Macedonian point of view, would not be complete without my emphasizing that its head, Gjorgji, the father of Vasil, Marko, and Petar Janovski, was and remained a strong and significant figure in the history of Velushina. He was respected and appreciated, not only by the members of his family, but by the people in the village as well, who saw an example in his abilities for their own engagements in their job responsibilities in the village and its surroundings. Even though he had only primary education, his intelligence and broad-minded views attracted the attention of those more educated and well mannered and thus kept him on their level.

We particularly need emphasize the nostalgia that Gjorgji Janovski felt for his native country, especially Velushina, following his moving to Canada. This urge for the fatherland was so strong that almost every second year Gjorgji came to Macedonia to spend the summer months in Velushina, in his house, which as I mentioned earlier, even today attracts the attention of every passer by.

"Nevertheless, his greatest pride was the business success of his
sons Marko and Petar in Toronto, Canada, with which not only the present, but the future generations of Janovci can also be proud of," Aleksandar Janovski, born in 1933 in Velushina, now living in Bitola, pointed out at the end of our conversation. He likes to spend much of his free time, which he has an abundance of as a pensioner, in Velushina taking care of the family estate as of a "holy place" which truly deserves such attention, not only for him but for anyone like me who will have the opportunity to see it from a close. It is a long remembered event.

Alekso expresses his personal attitude to Gjorgji and his family in the following way.

"As Gjorgji's nephew of a third cousin I, Aleksandar Janovski (Alekso) respected my uncle very much. Every time he came to his birth place in Velushina I met him at Ohrid airport and saw him off to Ohrid on his return to Canada. Briefly, I can say that I loved him and respected him as the closest member of the Janovski family.

As the oldest of the brothers, until his departure for Canada, Vasil was mainly engaged in agriculture. Marko, on the other hand, took care of the sheep whose number varied between 40 and 60, which meant that the family's farming was
attended to successfully. Even as young children Petar and I used to take the cattle to pasture. However, since sleeping was my weakness and I had trouble getting up early, Petar used to take over all of my responsibilities over the cattle and I would join him after I got up from bed, and only after I had lost quite some time wondering through the hills trying to find him. Even though we are quite old now, it is an indisputable fact that the memories of our childhood and early youth remain unforgettable. They are the best part of a person’s life."

Alekso tells us that “the collectivization conducted in the villages between 1948 and 1952, contributed to village population’s leaving their birthplaces and seeking escape in the cities of former Yugoslavia and later in massive emigration abroad. This process began like an avalanche which no one could stop or slow down, covering those regions of the country which mainly border to Greece and Albania, such as the Bitola and Prespa region which showed the greatest intensity. As a result of this movement the villages remained empty, and Albanians began buying the Macedonian’s properties. Only a few Macedonian families now live in Velushina. The village has a favorable location, large field,
a river for irrigation, and a mountain with thick forests and pastures. However, the Albanians from Ostrec took a fancy to it and slowly began conquering it. So far more than eight Albanian families have moved with the tendency of others buying the deserted estates of Velushiners," as a member of the Janovski family Alekso finished his story telling us that of their family in Bitola only Riste Janovski's family remains.
Georgi and Fanija, the parents of Vasil, Marko, and Petar

Grandfather Tole and Mother Fana with the children
Part of the Janovski family

Petar and Sofija
Новата татковина Канада
CANADA—
THE NEW
FATHERLAND
The Macedonian Orthodox Church of St. Clement of Ohrid in Toronto

A wedding in front of the Janovski house
The brothers: Vasil, Marko, and Petar Janovski

The emblem of the "United Macedonians" in Toronto.
Даница и Марко на прослава
Danica and Marko at a celebration

Софка и Петар со внучката
Sofka and Petar with their grandchildren
George and Cathy Janovski

Mile and Suzy with their children
George leads a Macedonian dance

Nick and Evelin Janovski
Петар вожи македонско ордо
Petar leads a Macedonian dance

Синовиње, снајните и внучњаците на Васил
Vasil's sons, daughters-in-law, and grandchildren
Петар и Марко со съпругите на прослава
Petar and Marko with their wives at a celebration

Ник, Петар, Софи и Гори
Nick, Petar, Sofie, and George
George and Cathy with their children

Marko with his nephew, Mark
Slowly but steadily the emigration process abroad was quickened by the hard life in the Macedonian villages, mainly as a result of the migratory movement within the country caused by the growth of the cities after the liberation and the fast industrialization. The main motivation was to earn an extra dollar in as short a time as possible and to come back with the earnings to fix the house, to put up a fence around the yard, or to increase the number of the cattle. For this reason in the beginning people went to the nearby countries, only to continue later to go farther away to the wealthier countries on the other continents, such as America, Canada, and Australia.

This “fever” to emigrate, to earn and save, spread in our villages as early as the 19th century. The first destination for Velushiners was Istanbul. No one knows who went there first, but very soon Serbia and Vlashko also became such targets. They traveled there as a kind of wood cutters. Their trips were cyclical, going that way every spring and this way every autumn. Because of the gangs of bandits they came across
such trips were quite risky at the time. Therefore, they traveled in larger groups and also came back similarly. These people were referred to as gurbetchii and their activities as gurbetchilak.

Longer distance trips were also more painful. Earnings were better, but travel costs were also high. One boat ticket to America or Canada cost an entire fortune.

The return of the pechalbar (the one who had gone away to earn money) was the happiest moment in his life and that of his family. The expected return caused excitement, joy, and restlessness. When the head of the house returned home, alive and well, with the earned money in his pocket, the entire family was filled with joy and happiness. This was an event for celebration with a rich feast to which all the friends and neighbors were invited, both young and old. This ritual was an unforgettable event for everyone in the village. The one returning would be blessed with what would be close to the following words: "Be alive and well, once again healthy to go and more quickly to return, you to us - God to you!"

The cycle repeated itself. The pechalbar would stay home for a year or two until one or two children were born, and then he would leave again. The family remained at home in expectation of news, a letter or money,
работи. Така, животот течел со децении. Во почетокот ретки биле случаите, печалбарот, по престојот во странство, да го по-влече кај себе и целото семејство. Но, од втората половина на минатиот век, таа промена станала нормална, таа што голем број Македонци — печалбари во земјите во кои престојувале, ги доселувале и своите семејства. Иначе, масовното семејно иселување од Велушина започнало во 60-тиот години на дванесеттиот век. Најмногу во Торонто, Канада и Сиракјуз, Америка.

Од ваквата судбина не било поштедено ни семејството Јановци. Приказната за него ми ја раскажа Александар Јановски — Алексо, со кого ја посетив и Велушина на крајот на февруари 2001 година. Алексо е внук на Горди Јановски, сега пенсионер којшто живее во Битола.

Семејствата на Васил, Марко и Петар Јановски живеат во Канада, во земјата на иднината, како што многумина ја нарекуваат. Педантните аналитичари запишале дека Канада е држава во која живеат 35 милиони жители, главно од англиско и француско потекло, а има и над сто други националности, меѓу кои и околу 120.000 Македонци од трите дела на Македонија. Таа е составена од 10 покраини (првоинции): Алберта, Британска Колумбија, Квебек, Манитоба, engaged in field and housework. Life went on this way for decades. In the beginning it was very rare for the pechalbar, after staying abroad for a while, to take his family with him. However, in the second half of the last century, it became normal for a large number of Macedonians to bring their families to the country where they were. Otherwise, massive movement from Velushina began in the 1960's with most people going to Toronto, Canada, and Syracuse, America.

This kind of destiny did not exclude the Janovski family either. I was told their story by Aleksandar Janovski - Alekso, with whom I visited Velushina toward the end of February, 2002. Alekso is Gjorgji Janovski's grandson / nephew, now a pensioner living in Bitola.

Vasil, Marko, and Petar's families now live in Canada, the land of the future as many like to call it. Analysts noted that Canada is a country of more than 35 million residents, mainly of English and French origin, with more than a hundred other nationalities including approximately 120,000 Macedonians from all three parts of Macedonia. It is comprised of ten provinces: Alberta, British Columbia, Quebec, Manitoba, New Scotia, New Brunswick, Newfoundland, Ontario, Prince Edward
Nova Shkotska, ņu Branzvik, ņuфаундленд, Ontario, oстро- во Princ Edbard i Saschaschewan; потоа од две самостојни терито- рии: Јукон и Северозападната област на Арктичкиот (Францускиот) архипелаг. Службени јазици се англискиот и францускиот. Припадниците на сите на- родови го зборуваат мајчиниот ја- зик, имаат свој училишта, цркви, друштва... Главен град е Отава, со околу 800,000 жители и се нао- га во Ontario, а важни и поголе- ми метрополи се: Монреал, То- ронто, Ванкувер, Едмонтон, Ха- милтон, Винипек, Квебек, Калгари, Хелифакс, Виндзор и др. Во Канада владее континентална клима, на југ субарктичка и пола- ларна на север. Најпознати реки се Сент Лоренц, Макензи и Нел- сон, а од езерата Горно, Хјурон, Ири, Ontario, Винипек, Големо Риско и други, до дека најпоз- нати планини се Карпестите Пла- нини што се протегаат на запад- ниот дел на Канада.

Пред доаѓањето на Европејците, Канада била населена, главно, со Индијанците Ирокези и со Ескими. Се претпоставува дека во XI век за првпат дошле Норманите. Меѓутоа, се смела дека во 1497 година прво се откриве- ни источните брегови и полуос- тровот Лабрадор од Џовани Ко- бато, италијански морепловец во служба на англија. Први доселе- ници од Европа биле Французите, Island, and Saskatchewan; two in- dependent territories, Yukon and the Northwestern district of the Arctic (French) archipelago. English and French are the official languages. Members of every nation speak their mother tongue; have their own schools, churches, and societies. Ottawa is the Capital with a popula- tion of approximately 800,000 and it is in Ontario. More significant larger cities are the following: Montreal, Toronto, Vancouver, Edmonton, Ham- ilton, Winnipeg, Quebec, Calgary, Halifax, Windsor, and others. Cana- da has a continental climate, sub arctic in the south and polar in the north. Best known rivers are the Saint Lorenz, Mackenzie, and Nel- son, and of the lakes: Superior, Hu- ron, Erie, Ontario, Winnipeg, Great, and others. The best known moun- tains are the Rocky Mountains which stretch along the western part of Canada.

Prior to the arrival of the Euro- peans, Canada was inhabited mainly by Erokese Indians and Eskimos. It is assumed that the Normans were the first to arrive in the 11th century. However, it is believed that the eastern coast and the Labrador Penin- sula were first discovered in 1497 by Giovanni Caboto, an Italian explor- er serving England. First mi- grants from Europe were the French,
who founded Quebec in 1608 under the leadership of Samuel de Champlain. In 1620 Canada was known as "New France." The same year a new company was formed with the task of colonizing the country and taking advantage of its large resources.

English colonists migrated throughout the 12th century. They too waged battles against the Iroquois gradually conquering new lands and spreading westward. At the beginning of the 18th century the French-English war in Europe caused clashes in Canada. Because the conquering policy of Europe, led by Luis XIV neglected the concern for Canada, dominance began shifting from the French to the English. During the wars for Spanish heritage, the English managed to conquer one part of it and with the Treaty of Utrecht in 1713 they were granted the right to Acadia and the districts surrounding Hudson Bay. Throughout the seven year long war the English conquered the whole of Canada and it became theirs with the Paris Peace Agreement in 1763. During the 19th century there was great migration of colonists westward which led to the formation of the Canadian confederation with the status of a dominion in 1867.
Denes Kanada se smeta za
svetski primer na multikulturno
opstestvo. Od Vtorata svetska
vojna vo ovaa demokratiska i
mognounacionalna zemja se odvig-
vaat znachajni sozialni, kulturni
i ekonomski преобразби, a со
toa i golma transformacija vo
neziniot etnički stav. Taa e
prva zemja vo svetot koja ofici-
jalno gо prisvava multikulturno
nato sharenilo i ja prodolzhuva
kontinuiranata i dosledna
nediskriminatoraska politika, a со
toа multikulturnata se proglasii
za politika na vladaata na Kan-
da, kade што секој има право на
slobođa na svesta, verata, mi-
slata, izrazuvanje, mirnoto
sobiranе i druzenе, neguvane
na sopstvenata kultura, propag-
irane i primenuvane na sop-
stvenata religija i upotreba na
majchiniot jazik.

Zatoa chesto se veli deka
Kanada e „vetenata zemja“ za Ma-
kedoncите, osobeno od egejskiot
del na Makedonija, koj vo Kanada
ghi uzhivat sите човечки prava.
Dodeka vo svojata rodna zemja se
tuginci; im se oporuva nacional-
 nalniot identitet; vrez niv se
vrsi asimilacija, denacionali-
zacija i sistematsko istrebuv-
anе od rodnata grutka. Zatoa,
so pravo i so gordost Macedon-
cite vo Kanada ja peat ximnata
„O, Kanada...".

Today Canada is considered to
be a world example of a multicultural
society. Since the Second World
War this democratic and multinational
country has undergone significant
social, cultural, and economic
changes, and at the same time large
transformations in its ethnic com-
poition. It was the first country in the
world to officially recognize mu-
ticultural dispersion, and it has con-
tinued its consistent non-discrimina-
tory policy. Therefore, its multicultural
policy was declared the policy of the
Canadian government where every-
one has the right to freedom of con-
science, religion, thought, peaceful
gathering, nurturing of their own cul-
ture, practicing their own religion, and
use of their own language.

For this reason Canada is of-
ten referred to as the "promised land"
for the Macedonians, especially
those from the Aegean part of
Macedonia, who enjoy every human
right in Canada. In their own native
country, on the other hand, they are
treated as foreigners, they are de-
niпed their national identity, they are
subject to assimilation, denational-
ization, and systematic extermination
from their birth place. This is why
the Macedonians in Canada rightfully
and proudly sing the hymn "Oh
Canada..."
КАНАДСКИ ХОРИЗОНТИ
CANADIAN
HORISONS
Outside appearance of the factory

The factory inside
The factory under construction

Macedonian priests bless the building
Marko at work

Marko and Petar at the factory
Part of the factory

Марко Јановски
Marko Janovski
Посещение ученици на фабриката
Students visiting the factory

Авторът на монографията със служителите
The author of the book with the staff
A part of the administration

Part of the production process
Марко и Петре во произвостояниен
Marko and Petre in the production process
Еден од значајнијите делови од фабриката
One of the most important parts of the factory

Цорц Жановски со соработниција
George Janovski and his collaborators
One of the factory machines
Еден од значајните делови од фабриката
One of the most important parts of the factory

Местото каде се прават и фарбуват плочите
The place where plates are cut and painted
Petar and his collaborators

Petar and Marko with Slave Katin
The brothers: Vasil, Marko, and Petar Janovski
Celebration after a successful job

Guests from Bitola and Toronto
Роза и Бери Кюнер
Rose and Barry Cooner

Дел от гостите
Part of the guests
Пейар Яновски на изложбен шошо
Petar Janovski at an exhibition

Поранешниот претседател Киро Глигоров со Гоѓуш и Марко Яновски
Former Macedonian President Kiro Gligorov with George and Marko Janovski
Пetre and Marko, the brothers, are no less deserving of such a great balance of the activities of the Macedonians in Toronto. As soon as they had arrived in this distant country they offered their knowledge and energy to the Macedonian community. Therefore, after many years, when we now look at everything that has been achieved in respect to organization and participation of the Macedonians in the blood flow of this rich and democratic multiethnic country. We cannot avoid mentioning the contribution of the Janovski brothers and their firm, located in the north side of Toronto, in the town of Markham.

The Macedonian Orthodox Church is in the centre of the attention and engagements of the Janovski brothers, especially Petre and Marko, as successful managers and activists of the church council. They attend the church service almost every Sunday. Then they gather in the large church hall where no less than 400 to 500 Macedonian emigrants of all ages continue their meeting over a cup of coffee. Nevertheless, there is a dominance of
the elderly generation who also has
the most topics to debate over, start-
ing from the native land and finishing
with the current affairs in their new
fatherland. Their attention is espe-
cially attracted to visits by a high
priest from Macedonia, a repre-
sentative of the Macedonian Orthodox
Church, or a distinguished leader
from Skopje, Bitola, and other cit-
ies. These opportunities are used for
temperamental discussions of pain-
ful issues regarding the church or the
current policy of the Macedonian
government, about which our emi-
grants do not always have positive
opinions. Petre and Marko never miss
these meetings. Conscious of the
effects of their engagements in this
field, they do not save on their dona-
tions for the work of the radio and
TV hours, as well as the realization of
numerous activities conducted
through the church as Matica or
home of all the Macedonians in
Toronto and Canada.

The presence of the Janovski
brothers in the Macedonian colony
also stretches to their engagements
in the Saint Dimitrija Solunski church.
They also give donations here for
they feel this church as their own
since it is located near to their fac-
tory. Still, their humanity does not end
here. They show no less concern for
the Sveti Ilija and Sveta Nedela church for numerous humanitarian activities that require giving aid to the ill, in covering costs for expensive operations, and a series of other cases.

People’s inborn abilities always come to the surface if the country provides opportunities for their expression. If not, they will never give the expected results, especially in the field for which the person has such predisposition. The Janovski brothers are a typical example, Petre and Marko in particular. As children, or young men they were preoccupied with caring for their cattle because realistically there was no room for any other engagements like those they achieved in Toronto, in conditions of right environment and equal opportunity for all Canadians to show what they are good at and to prove themselves as successful businessmen. The talented brothers could not but take advantage of the opportunity, and saw their lifetime chance in management.

In Markham they now have a furniture production factory. They produce kitchen elements sought on this market mainly for their quality. It was my pleasure, and honor, as a guest of the family, to visit this production plant and to feel the authentic atmosphere in which it functions.
What strikes one first is the size of the plant which covers an area of more than five thousand square metres, and the system by which it functions without stopping. Its main manager is George, Petre Janovski's son. He was born in Canada, has a degree from the School for Mechanical Engineering, he is married, and has two children. I reached him through his secretary, a pleasant Canadian with origins from Aegean Macedonia, skillful in communicating with guests and clients. I was directly able to learn about the production process, as well as the fact that George has the key position in the work of the factory, in presentation of the products, and their disposal. Their display salon is quite impressive and crowded with clients interested in buying various elements of kitchen furniture.

The factory is automatic and the production process is controlled by about fifteen workers, the majority being Macedonians. The factory surroundings are cultivated with a beautiful garden where, in addition to the motor pool, there is also a section for production of Macedonian traditional agricultural products: paprika, tomatoes, gherkins, and geraniums as a sign of recognition of the Macedonian homes. Geranium grows on Mount Baba and Mount...
Bigla and is found in every Macedonian home. Its presence in Canada reminds the Macedonians of their native land. As I already mentioned, the factory is located in a suburb which has a concentration of light industry, on a little hill surrounded by numerous beautiful buildings. The factory is located close to Woodbine and Highway Seven, one of the most important zones in the new part of Toronto.

PORTRETIV NA
СЛОЖНИТЕ БРАЋА

Васил е најстариот брат, човек со среден раст, отворен и љубопитен за сè. Кога го запознав, првата негова реакција беше да чуе за Велушина, за Македонија, за Битола... Реагираше на начин како чува да ја напушти татковината. Интересот го изразува со рафали од прашања, со кои го бара очекуваниот одговор. Посебен интерес покажа за моите книги, за кои слушнал на локалното радио, од весникот „Македонија“ што излегува во Торонто, но и од Матица на иселениците. Посебна преокупација му е религиозната тематика чии изданија ги чита, а кога слушна дека сум автор на Библискот речник, беше пријатно изненаден и среќен што му се указала прилика да се сретне и да разговара со авторот на едно такво дело.

PORTTRAITS OF THE
HARMONIOUS BROTHERS

Vasil is the eldest of the brothers, a man of medium build, open and curious for everything that interests him. When I met him his first reaction was to hear about Velushina, Macedonia and Bitola. He reacted as though it was only yesterday that he had left his native land. He showed his interest with a shower of questions, expecting his answer. He showed special interest in my books of which he had heard over the local radio, from the "Macedonia" newspaper published in Toronto, and from the Matica na iselnicite (the emigrants’ organization.) He is especially interested in my religious themes and reads my publications. Hearing that I was the author of the Biblical Dictionary he was pleasantly surprised and happy to have the occasion to meet and talk to the author of this work.
When Vasil first arrived in Canada from Greece he accepted various engagements only to survive, to provide a basic existence. For quite a long while he had his own business, which was not so successful. Because of this he was not able to join in the factory project with his brothers on time. In the end, he had to join them as a laborer and not as an equal partner. Nevertheless, with great effort and will to succeed, he entered carpentry and even though the eldest of the brothers, slowly but steadily he found his place as a craftsman making a useful contribution to the development of the factory.

Marko is the second brother adorned with beautiful characteristics: noble, quiet, modest, and hardworking. Of somewhat smaller build than his brothers, with penetrating look and wide moustache, he is the helmsman of the factory ship. Although with his own place in the office section, his challenge is really the section that produces the much sought kitchen products for the Canadian market. He supervises, assists, and intervenes in resolution of technical and other problems that may arise in the production process. His forty-year-old son also works on the machines. Marko's wife is from Velushina, a good and hardworking housewife and mother. Now a grand-
mother, she devotes her time to her grandchildren telling stories of her native land.

As I already emphasized Marko had first gone to Australia from where his brothers invited him to Canada. Here with Petre they entered into a more serious business, which is now living its full affirmation. Perhaps this is the reason why they are inseparable, always together wherever you see them, like a tandem that functions together and professionally.

That which makes them different is Marko's typically Macedonian manners. Although he lives in Toronto, he feels like he is in Velushina or Bitola and he behaves that way in his everyday life. He was in the management of St. Clement of Ohrid, communicates with a large number of people, does not miss performances and various formalities, which he always attends with his wife. It is also interesting in this story about Marko to mention that he had just found out that I was the son of his friends, my parents, with whom they used to go to church and had good friendly relations, which they will gladly remember. Their wives were especially close with my mother. Marko also did not hide his interest in my books, frequently asking about their contents devoted mainly to the sad destiny of the Macedonians in the Diaspora.
Petre is the youngest brother.

With his talents he managed to rise in the world of business and to feel its benefits. Although rich, money did not change his character. He remained a modest and sincere man, who finds more joy in his family and grandsons, in the human values, than in the power of the capital. The helm of the factory fleet is in his hands especially the marketing, or the conquering of the market. This likeable, wise, and talkative Macedonian, pleasant to talk to, with a tame heart and soul, he captivates with with his appearance. Deserving of credit for this is his wife, who likes and respects his human and business abilities, making an effort always to be in top shape, in which jogging helps her most.

Petre's international odyssey began with his escape to Greece from where he later went to Belgium. This country, renowned for its standard and culture, had a large positive influence on the formation of his personality in the world of business. His stay in Europe came to him as a kind of training period before beginning the climb up the businessman's Olympus in Canada. Of course, like every other Macedonian family man, Petre also got married in Belgium, gaining the heart of his present wife.
Thus, he had established the necessary mental balance, as a condition for the conquest of the Canadian business summits.

Petre Janovski lives in the old part of Toronto. Another Macedonian, from my Prespa, lives next to him. I was a guest in his home, one of captivating beauty. With his modesty, sincerity, and hard work, he is very much respected among the Macedonians in Toronto. He has two sons from his marriage. One of his sons has a Greek wife, and the other a Chinese. They family has grown by four grandsons who are frequent guests in their grandparents’ house. Unlike grandfather Janovski, his wife is quite curious and has a wide range of questions she is interested in. A good part of these concern the conditions in Macedonia and its relations with Canada, and the relationships between our compatriots in this country.

Although modest in his expressions, Petre did not conceal his pleasure at the preparation of this book which will remain an eternal witness of his family, of the huge number of its members, and especially of him and his brothers, Vasil and Marko, and of their parents of which they spoke to me with much respect. It is no coincidence that a photograph of his father, Gjorgji, is seen at the entrance to the factory. Also worthy of
Внимание заслужува и фотогра-фията на Марко и Петар со Киро Глигоров, кога бившиот прет-седател, по настанот во ООН, го посетил и Торонто.

МАКЕДОНИЦИТЕ 
ВО ТОРОНТО

Со обновувањето на Охридската архиепископија во лицето на Македонската православна црква, во Торонто во 1964 година се изгради првиот македонски храм во Канада, црквата Св. Климент Охридски, што претставува пресврт во македонското дви-жение.

Св. Климент Охридски во Торонто е прва македонска пра-вославна црква во Канада и е една од најзначајните и најим-позанти цркви и културно-просветни институции на Македонците во Северна Америка и пошироко. Иницијативата за формирањето и изградбата на црковната општина се роди на илинденскиот пикник што националната организација „Обединети Македонци“ го одржа во 1962 година, како израз на љубовта кон Македонија. Таа година на организирано живеене значеше желба, единство и љубов кон родната земја на македонските доселеници во Торонто и око-лината.

На големиот собир, што на 7 август 1962 година се одржа во хотелот „Кинг Едвард“, се донесе attention is the photograph of Marko and Petre with Kiro Gligorov when the former President visited Toronto following his presentation at the UN Organization.

THE MACEDONIANS 
IN TORONTO

In 1964, with the restoration of the Ohrid Archiepiscopate within the Macedonian Orthodox Church, the first Macedonian church in Canada was built in Toronto. This church, the church of St. Clement of Ohrid represents a turn in the Macedonian movement.

St. Clement of Ohrid in Toronto is the first Macedonian Orthodox Church in Canada and is one of the most significant and impressive churches and cultural-educational institutions of the Macedonians in North America and the wider region. The initiative to found and build a church society arose at the Ilinden picnic which the national organization "United Macedonians" held in 1962 as an expression of their love towards Macedonia. This year of organized living meant desire, unity, and love of the native land of the Macedonian migrants in Toronto and its surroundings.

The decision to build the St. Clement of Ohrid church was reached on 7th August, 1962 at the great assembly held at the "King Edward"
одлука за изградба на црквата Св. Климент Охридски. На свеченица, покрај неколку стотини македонски иселеници, присуствуваа и тогашниот злетовско-стрелички епископ, митрополитот Наум и протоаврофорот Кирил Стојановски, парохиски свештеник. Тие беа првите македонски црковно-национални мисионери во најголемата македонска колонија, кои на 12 август истата година извршија за првпат богослужба на македонски јазик и прво крштење. Тоа беше настан што остана во сеќавањето и е записан со златни буки во историјата на оваа црковна општина.

Голем придонес во организирањето на животот во црквата, покрај многу минатаа истакнати иселеници се и браката Васил, Петре и Марко Јованови, кои се членови на црквата и големи донатори.

Оваа значајна црковна општина денес е сопственик на храмот во кој се сместени бројни македонски икони, има три сали и кујна за над две hiljadi посетители (чија зграда претставува убав примерок на канадската архитектура), библиотека, помошни простори и огромен паркинг. Покрај духовното живеење, Св. Климент Охридски е седиште на културно-просветното, националното и спортското живеење на поголемиот број Македонци. Во составот на општината работи hotel. In addition to the several hundred Macedonian migrants, this formality was also attended by the bishop of Zletovo and Strumica at the time, metropolitan Naum, and the protostavrofor Kiril Stojanovski, a parish priest. They were the first Macedonian church and national missionaries in the biggest Macedonian colony. On the 12th August of the same year they conducted the first service in Macedonian and the first christening. It was a long remembered event and one that is noted in gold letters in the history of this church council.

In addition to the numerous distinguished emigrants, the brothers Vasil, Petre and Marko Janovski, have made a great contribution to the organization of the church life as members of the church and large donators.

This significant church council now owns the church, a fine sample of Canadian architecture, which holds numerous Macedonian icons, has three halls and a kitchen that serves more than two thousand visitors, a library, additional rooms, and a huge parking lot. In addition to the spiritual living, St. Clement of Ohrid is the centre of the cultural, educational, national, and sports living of the majority of Macedonians. The renowned folk group "Makedonka" is part of the church society and has several hundred
познатата фолклорна група „Македонка“, во која членуваат неколку стотици вљубеници на македонскиот фолклор. Таа повеке од четириесет години ги одушевува љубителите на орото и песната, достојно презентирајки го македонскиот фолклор во Канада. Групата учествува на голем број етнички и на други манифестации во Канада, гостува на многу фолклорни фестивали низ светот и во Македонија, а неколку пати ја претставува Канада на меѓународни фестивали.

Кога човек пристигнува во Торонто, главниот, најголемиот и најубавиот град во провинцијата Онтарио, се чувствува како да е во светот во кој се измешала американската и европската култура, старото и новото. Торонто е општосветски град во кој живеат околу три милиони граѓани на светот. Тој е сместен на северо-западниот брег на езерото Онтарио, едно од трите најголеми езера во Северна Америка и во светот, кое заедно со езерото Хјурон и Ири преку речниот тек на Лоренцовата река поврзува голем број американски и канадски метрополи кон Атлантскиот Океан. Меѓу езерата Ири и Онтарио се наоѓат Нискогорните Водопади, најголемите и најпознатите во светот, а кои се само стотина километри оддалечени од Торонто.

Торонто е важна светска метропола со огромни перспективи, формиран во 1793 година

lovers of Macedonian folklore. For more than forty years it has impressed fans of song and dance and represented Macedonian folklore with much dignity in Canada. The group has participated in numerous ethnic and other manifestations in Canada and been guest at many folklore festivals throughout the world and Macedonia. A few times it represented Canada at international festivals.

At one's arrival in Toronto, the Capital, the biggest, and the most beautiful city in the province of Ontario, they feel as if they have entered a world where the American and European cultures, the old and the new, have come together. Toronto is a worldly city of about three million residents. It is situated on the northwestern coast of Lake Ontario. This lake together with Lake Huron and Lake Erie, through the St. Lawrence River, connects a large number of American and Canadian metropolis with the Atlantic Ocean. Niagara Waterfalls, the biggest and best known in the world, are situated between Lake Erie and Lake Ontario and only about a hundred kilometers away from Toronto.

Toronto is a significant world metropolis with huge prospects, founded in 1793 under the name of York, and got its present name in 1839. It spans from Oakville to
Oshawa over a distance of about a hundred kilometers. It is the pearl of Ontario accommodating among other things: a large number of educational centers; the tallest tower in the world known as CN Tower; the "Ontario Place" Entertainment Park; "Harbor Front," where numerous musical, theatrical, and other performances are held; the sports and cultural centre "Sky Dome"; the "Ontario" Science Centre, and a large number of monuments renowned throughout the world.

More than a hundred different nationalities, including Macedonians, live in this Canadian metropolis and capital city of Ontario. Toronto is frequently referred to as the third biggest Macedonian city in which more than 120,000 Macedonians have made their home. There are Macedonians from every part of Macedonia, from every city and village. However, it seems that the majority of them come from the Aegean part of Macedonia. It is believed that banichani, zelevci, buchanchi, oshchimci, prepanci, and bitolchani (people referred to as such after the name of the place they come from, e.g. New Yorkers) count the most in Toronto and the surrounding areas. It is difficult to determine their number since they arrive with various travel documents and depending on this their names are adapted according to the country they come from.
Of course, some of the Macedonians belong to various political, national, and other organizations. Propaganda of the neighboring countries disturbed them forcing them to forget their own kin, faith, and nation.

The Janovski brothers are donors of printed books of the members and the Association which began publishing the "Literaturna misla" (Literary Thought) journal which presents their literary achievements.

The family Janovski participates in a large number of manifestations, including the international caravan of nations in Toronto; church and national manifestations; and numerous activities of the Macedonian colony.

In addition, the Janovski family is one of the greater patrons of the St. Clement of Ohrid Church and the societies and clubs within them. On many occasions their help was of great importance for continuing the general activities of the churches, media and other associations of the Macedonians in Canada.
МЛАДИТЕ ГЕНЕРАЦИИ
THE YOUNG GENERATIONS
Sophie and George

Sofia and her niece, Sophie
Кристана на ѝрослева
Christine at a celebration

Цан ќокеар
John as a hockey player
The children of Nick and Evelin

A part of Janovski family
Sophie and Christina

Phany and George
Крисица Јановски
Christina Janovski

Цори на Перо како хокеар
George as a hockey player
Mark Janovski as a hockey player

Џон Јановски
John Janovski
Sophie's brother, Zivko and his family.

Danica, Trendo, and Ljubica from Australia.

Danica and her father, Stavre in Australia.
Родници на Софија во Сиракуза
Sofia's relatives in Syracuse

Тодор Гушеевски, шајко и на Софка
Todor Gusevski, Sofka's father
Doubtless the Janovski brothers have achieved tremendous results in their activities in the new environment in Canada. Despite their modesty, we need mention that they are well known, acknowledged, and much respected members of the Macedonian community in Toronto. Thus, the "Janovski" monograph will be a mirror to the past and present of this family. It will be a permanent document about their family, about their native village of Velusina, about Bitola, Macedonia, and about the emigrants in Canada and beyond, all with one message: never to forget one’s roots in Macedonia, and to show the fruits of the new environment. At the same time it will motivate and encourage other virtuous workers in the Diaspora to write books about their birthplaces, about their families, and the future generations which will contribute to the Macedonian truth.

The Janovski family has a great and bright future ahead of them. It is in their young generations, the sons, the grandchildren, youth, and progress. Therefore, this modest text is devoted precisely to the descendants of Gorgi and Fana Janov-
односно на синовите Васил, Марко и Петре и нивните потомства.

1. Семејството на Васил и Донка денес го сочинуваат синот Стеван, роден на 5 септември 1948 година во Велушина, кој по завршувањето на колеџот, работи како бизнисмен во Торонто. Оженет е со Гордана (Најдовска) родена на 7 април 1951 во с. Црноец, Битолско, со завршена гимназија. Во сречниот брак имаат три деца: Џани, роден на 25 август 1974 година во Торонто, факултетски образован и успешен бизнисмен е оженет со Вики. Потоа имаат две керки: Сузана, родена на 31 октомври 1976 година во Торонто, со завршена гимназија, денес работи како секретарка, мажена е за Зоран, а втората керка Џенифер е родена на 8 август 1986 година во Торонто, сега е сè уште ученичка.

Второто дете на Васил и Донка е керката Ленка, родена во Велушина на 13 декември 1952 година. Во Торонто завршила гимназија и работи во банка. Во брак е со Коста Спиров, роден на 2 април 1941 година во Бугарија, университетски образован, работи како хемиски инженер.

Третото дете на Васил и Донка е керката Фана, родена на 11 февруари 1963 година во Торонто, каде завршила колеџ и работи како секретарка. Нејзин сопруг е Силвано Антони Молент, i.e. to their sons, Vasil, Marko, and Petre, and their descendants.

1. Vasil and Donka’s family now consists of their son, Stefan, born on 5 September, 1948 in Velusina. Having graduated from college, he is now a businessman in Toronto. He is married to Gordana (Najdovska) born on 7 April 1951? in the village of Crnoec, near Bitola. She is a high school graduate. In their happy marriage they have three children. Johnny, born on 25 August 1974, in Toronto, is a college graduate and a successful businessman. He is married to Vicky. Then they have two daughters: their elder daughter, Susanna, was born on 31 October 1976 in Toronto. She is a high school graduate and is presently employed as a secretary and is married to Zoran. The younger daughter, Jennifer, born on 8 August 1986, in Toronto, is a student.

Vasil and Donka’s second child is their daughter Lenka, born in Velusina on 13 December 1952. She graduated from high school in Toronto and is now employed in a bank. She is married to Kosta Spirov, born on 2 April 1941 in Bulgaria. A college graduate, he is presently employed as a chemical engineer.

Fana is Vasil and Donka’s third child. She was born on 11 February 1963, in Toronto, where she graduated from college and is now employed as a secretary. She is
married to Silvano Anthony Molent, an Italian, born on 2 May 1960 in Toronto, where he also graduated from college. They have two sons and a daughter: Michael Sergio Molent, born on 27 November 1992 in Toronto; Robert Molent, born on 3 November 1996; and their daughter Stephanie Molent, born on 27 January 1998, in Toronto.

2. Marko and Danica’s family consists of their two sons, Dimko and Mile. Their elder son, born on 26 April 1956 in Velusina, graduated from college in Toronto and is presently manager at the Janovski’s factory. He is married to Leila, born on 18 January 1958 in Krani, near Prespa. In Toronto she graduated from college, but is presently a housewife. They have two children: Diana, born on 27 July 1986, a student; and their son, Marko, a high school student born in Toronto, on May 20, 1989 and named after his grandfather.

Marko and Danica’s younger son, Mile, was born on 18 December 1958 in Velusina. He graduated from college in Toronto and is employed as a manager in a firm. He is married to Susanna, born on 20 May 1962 in Toronto. She graduated from college in Toronto, but is presently a housewife. They have two children. Margaret, born on 12 October 1983 in Toronto, graduated from high school and is presently studying. Christina was born on 18 January
3. Gorgi and Fana’s son, Petre, was born on 10 July 1932 in Velusina. His wife, Sofia, was also born there on 10 September 1939. She graduated from high school. They have two sons, Gorgi (George) and Nikola (Nick).

George Janovski was born on 16 April 1964 in Toronto. An electrical engineer by profession, in 1991 he got an MA in engineering from the University of Toronto, and is presently General Manager of the “Janovski” factory. As a teenager he was a good football player, and as a student he was awarded numerous credits and diplomas. On 29 September 1990 he married Cathy Krupis, born on 6 February 1964 in Toronto, where she also completed her tertiary education. She is a bank employee and has received numerous awards and credits in her profession.

George and Cathy have two daughters, Sofia and Christina. The elder, born on 17 June 1993 in Toronto, is a student. She has a yellow belt in “Thai Kwan Do” and she loves dogs and horses. Christina was born on 1 December 1999 in Toronto. As a child she is making fast progress in the family and in the environment she is growing up in.
Nick Janovski was born on 24 December 1965 in Toronto. He graduated from the University of Toronto in 1988, and in 1990 he got an MA in business from the University of York. He is employed as a real estate analyst. He is married to Elaine (Shuk-Man) born on 28 February 1965 in Hong Kong. She graduated from the University of Toronto, and is employed as a nurse. They have two sons: Thomas, the elder, was born on 25 September 1996; and Mathew, the younger, was born on 24 October 1999 in Toronto.

WHAT THE OTHERS HAVE SAID ABOUT THE JANOVSKI FAMILY

The Janovski family is highly respected among the Macedonians in and out of Toronto. Known by their honesty, nobleness, humanity and many other positive characteristics they serve as an example in the Macedonian community. A number of people have expressed their respect for the members of this family. Therefore, in the following pages a few recommendations and letters, all of them in regard to the greatness of the Janovski family, are given.

WHO REKLE DUGITE ZA SEMEJSTVOTO JANOVSKI

Семеjството Janovski е многу почитувано megu Makедoncите во Toronto и поширочно. Со своjата честитост, благородност, хуманост и други позитивни особености се пример во македонската заедница. За нив многумина се изразиле со одбрани зборови. Затоа, во наредните страници поместуваме одреден броj препораки и писма кои зборуваат за величието на семеjството Janovski.
PETRE, MARKO, JIMMY AND GEORGE

Janovski Counter Tops is truly a Canadian Macedonian institution Petre, Marko, Jimmy and George Janovski have created an empire, yet haven't forgotten their Macedonian heritage. The Janovski brothers are pillars in Toronto's Macedonian community. I can remember several times when our show encountered serious difficulties financially. I appealed to Petre and without hesitation his response was, "No problem! Anything to help the Macedonian TV program". Whenever we've organized a dance the Janovski brothers and their wives are always in attendance. They are proud Macedonians born in the village of Velusina in Macedonia. What strikes me most is their sincerity and their values which they have passed on to their children, who will carry the Janovski torch as we continue in the new millennium. The Janovski brothers are synonymous with Macedonian pride and are only one of a handful of Macedonian owned businesses that have not hid their identity. As one enters their factory on Spy Court in Markham, Ontario, (a suburb of Toronto), one can't help but notice the family name JANOVSKI proudly displayed on the side of the building. The Janovski family exemplifies Canadian multiculturalism; helping make Canada a better place to live in, while adding their Macedonian pride to the ethnocultural mix of this great country. Not only have the Janovski's been contributors to all facets of our community over the years, but their firm, Janovski Counter Tops is a leader in the quality manufacturing of custom built coner tops. And we are proud to have had the fortune to know Petre, Marko, Jimmy and George. One can't help but learn from one of the Macedonian community's true success stories!

Bill Yancoff
Producer Macedonian Heritage TV, CFMT-TV, Toronto
FOR MY RESPECTED FRIENDS MARCO AND PETER

I first met Marco and Peter in 1975 when I was selling industrial real estate. Marco was looking for space where he could start manufacturing laminate counter tops. After showing them several units they leased a 2500 square foot unit on Don Park Road in Markham. It was there that I learned all about the manufacturing of counter tops. They would let me help with simple things at first then entrust me with more difficult things as time passed. It was not long before they needed more space as their business grew. They were able to lease the adjoining unit and after knocking a large opening in the wall were able to increase their production.

Marco and Peter seemed imprevious to time. They worked long hours each day including Saturdays. Saturday afternoons however were set aside to take Tina and Sophie shopping. Hard work paid off and they moved to Denison St., Markham into 10,00 square feet of space. It was not the perfect space. Backing a forty foot transport truck loaded with 12 foot lengths of core board was a real challenge for the driver and those who had to unload it. If I was around I would give them a hand. I was asked one day if I would like to install a finished counter top for them and I was soon on another career. By now Marco’s son Jim was helping in the business.

All this time they had a dream of one day owning their own property and building. After a lot of looking they bought the property at 25 Spy Court, Markham and in 1986 moved into their present location. Each year a small space of ground on the east side of the building is turned into a wonderful vegetable garden and they share generously with others the peppers, tomatoes, cucumbers and other produce. I guess it reminds them of their earlier years in Yugoslavia. Thanks to them I was introduced to Macedonian food. Rosalyn and I were privileged to attend the special evening celebrated at their Church by the towns people from their village.

It has been a real honour to know them both, their charming and hard working wives and great children, their spouses and grandkids. I hope they will retire some day and take time to do the things they dream of doing.

Rose and Barry Cooner
2002-05-10

FROM: KUNDA SHETHNA

RE: JANOVSKI COUNTER TOPS LTD.

I CAME TO KNOW JANOVSKI BROTHERS PETER AND MARKO, AND THEIR SONS JIM AND GEORGE, SOME FIFTEEN YEARS AGO, WHEN I STARTED KEEPING THEIR BOOKS OF ACCOUNTS. I GO TO THEIR OFFICE ONCE A WEEK. EVERY TIME I GO THERE THEY TREAT ME AS ONE OF THEM. THEY ALWAYS GREET ME WITH GENUINE WARMTH. THEY ARE REALLY ONE OF A KIND. THEY ARE VERY HONEST TO THEIR CUSTOMERS AND ARE VERY KIND AND HELPFUL TO ALL. I LEARNED FAMILY VALUES AND EUROPEAN CULTURE FROM THEM. I WISH THEM SUCCESS IN ACHIEVING ALL THEIR GOALS.

[Signature]

"The Bookkeepers"
МАРКО И ПЕТРЕ ЈАНОВСКИ

За македонските населеници во Торонто, Канада, е пишување повеќе пати и од повеќе стручни и новинарски аспекти, видети македонските иселувања на нашите луѓе да се огледат од многу поодамна и од најразлични причини: економски, политички и потрага за парче леб и подобна валуна на своите семејства.

Една е истината: да си Македонец е света и одговорна работа за секој чешен човек, безразлично каде тој се родил или се определил да живее. На овие канадски простори Македонците се потрудени како лојали, трудолюбиви и големи работници, за кои можам да го потврдам и јас како долгогодишен парохски свештеник на Македонската православна црква ,,Свети Климент Охридски,, во Торонто, тоа го имаат искажано со најпофални зборови, на повеќе свечаности нјубиски личности од политичкиот живот на Канада.

Еден такви наши македонци и доцнени видни сонародници во Торонто, се секако браката Марко и Петре Јановски, соствреници на компанијата ,,Јановски Каунтер тап,, ги служат за пример во нашата Македонска средина имено како големи домакини тие помагаат на што е Македонско во Торонто, и се редовни членови на Катедралната Македонска православна црква ,,Свети Климент Охридски,, во Торонто, ги помагаат македонските Радио и Телевизиски часови, весниците кон се печатат на овие простори, како и се учесниците на мал商城 хуманитарни акции.

Ја користиме примерата да му балагодариме за што направиле десега и во една посакувки му добро здравје и долг живот на нив и на целата нивна почитувана фамилија, да послужат како пример за нашите нови идни македонски фамилии на овие простори во диаспората.

Протаставрофор Јован Босевски
За семејството Јановски,

Книгата за фамилијата Јановски е потполно оправдана, зашто од селото Велушина како древна македонска населба изникнала и дала плод оваа благородна фамилија.

Познати уште од Битола на нашата фамилија, а овде уште повеќе, да се зборува за фамилијата на Васил, Марко и Петре Јановски, а особено за овие чесни браќа бизнисмени треба многу деконокија.

Ако се спомне името Македонија, веднаш мислите ќе одлетаат каде големите патриоти Марко и Петре, зашто тука се отвора и ключот на хуманоста.

И на случајно велиме: „Се бара ли помош, тука мегу првите не се појавуваат само Марко и Петре со нивната фирма, туку веднаш доаѓаат и нивните сопруги Даница и Софка за да не изостанат од нивните домакини“.

Срцето, душата и мислата е во оваа позната угледна велушка фамилија од која блика радост и топлина за сè што е македонско включувајќи ја и мојата радиопрограма „Глас од Македонија“.

Нека родот Јановски, македонски биде вечен.

Драгица и Никола Белчевски
Торонто
СЕМЕЈСТВОТО ЈАНОВСКИ

Семејството Јановски го знам скоро од првите денови од моето доаѓање во Канада. Во тоа време, како и денес, ја помагав македонската телевизиска програма „Македонски корени“, која меѓу другите Македонци редовно ја гледаа Петре и Марко Јановски.

Еден ден, со големо задоволство дознав дека браќата Петре и Марко решиле да ја помогнат оваа ТВ програма со понуда – нивна реклама да се прикажува три месеци на малите екрани. Договорот од три месеци се продолжи неколку пати, а Јановски станаа едни од најсигурните спонзори на телевизиската програма. Како на некој начин да сакаа да им покажат и на останатите Македонци како треба да се подржува македонството во оваа земја.

Браќата Јановски не ја помагаа само оваа ТВ програма. Нивното име е познато на сите уредници на радио и ТВ програми, како и на списанијата што излегуваат во македонската комуна. Тие го помогнаа организирањето на Првиот македонски деловен саем во Торонто. Браќата Јановски се луѓе со бескрајна добрина и интегритет.

Нашите првични среќавања и взаемно почитување придонесе да се развие едно мощно топло пријателство меѓу моето семејство и она на браќата Јановски. Го имав задоволството да го запозnam и нивниот многу ценет татко. Тоа беше еден ден кога направив видео запис на неговиот роденден што многу свечено и достоинствено го прославија браќата Јановски. Тој миг се претвори во една семејна средба која вечно ќе се памети. Миг кога сите Јановски беа заедно како еден, а јас ја имав таа ретка привилегија како единствена личност што не беше од нивното семејство да Ја сподели среќата со нив. Таа вечер ќе остане вечно во моите сеќавања.

А се сеќавам мощно добро и на една друга фамилијарна веселба, кога ја нслим свадбата на Петровиот син. Повторно Јановски беа заедно и повторно Петре и Марко зборуваа за – Македонија и македонството, неуморно и со оптимизам, како впрочем и секогаш.

Затоа и нека не зачувдува што Јановски се едно од ретките семејства во Торонто за кое скоро секој Македонец знае. Семејство кое уживу голема почит како Македонци и голем респект како сопственици на нивниот бизнис. Лично за мене, Јановски се семејство кое во новиот свет го персонифицира македонскиот дух со сета негова блескавост.

Од нивниот вечен пријател,
Зоран Караланчев

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РОДОСЛОВИЕТО НА ЈАНОВЦИ
THE JANOVSKI FAMILY TREE
ПОТОМЦИТЕ НА СЕМЕЈСТВОТО ЈАНОВСКИ

Доселен со свиета фамилија од грчките
– Претет во Албанија близу Корча при крајот
на 18 век и населен во с. Велушина

НАУМ
ТЕМЕЛКО
ДАФИНА
ЈОВАН
МАРА
ТОЛО 1867 / 1952
ДОСТА 1867 / 1941
ФАНКА 1904
МИЈАЛ 1904
ФАНКА 1906 / 1961
ГОРГИ 1907 / 1999
КОСТАДИНКА 1920
ЛЕНКА 1925
ИЛИНКА 1927
ДОСТА 1930
ЉУБИ 1933
БАСИЛ 1927
МАРКО 1930
ПЕТРИ 1932
ВЕЛИКА 1931
АЛЕКСАНДР 1933
НАТАЛИЈА 1936
БОКАНА 1938

ВЕЛУШИНА
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THE FAMILY TREE OF JANOVSKI

He came to Vekushina with his family from the village Prmet, Korcha district, in Albania at the end of the 18th century.

JANE
VELUSHINA

MITRE
VELUSHINA

NAUM
VELUSHINA

DAFINA
VELUSHINA

JOVAN
VELUSHINA

MARA
VELUSHINA

TOLE 1867/1962 VELUSHINA

DOSTA 1867/1941 VELUSHINA

TEMELKO
VELUSHINA

RISTE
VELUSHINA

GEORGI
VELUSHINA

MARIJA
VELUSHINA

DIMO 1881/1918 VELUSHINA

ILINKA 1888/1976 VELUSHINA

PETRA 1885/1939 VELUSHINA

GELA 1887/1940 VELUSHINA

FANKA 1904 MACEDONIA

MUJAL 1904 MACEDONIA

GEORGI 1907/1999 CANADA

KOSTADINKA 1920 CANADA

RISTE 1912/1994 VELUSHINA

PARASKEVA 1912/1972 VELUSHINA

IVANJLA 1914/1987 VELUSHINA

FANKA 1906/1961 MACEDONIA

FANKA 1906/1961 MACEDONIA

MARKO 1930 CANADA

PETRE 1932 CANADA

VELKA 1931 MACEDONIA

ALEKSANDAR 1933 MACEDONIA

NATALLA 1936 MACEDONIA

BOZANA 1938 MACEDONIA

LENKA 1925 AUSTRALIA

ILINKA 1927 AUSTRALIA

DOSTA 1930 AUSTRALIA

LJUBA 1933 AUSTRALIA

VASIL 1927 CANADA

MARKO 1930 CANADA

PETRE 1932 CANADA

VELKA 1931 MACEDONIA

ALEKSANDAR 1933 MACEDONIA

NATALLA 1936 MACEDONIA

BOZANA 1938 MACEDONIA
РОДОСЛОВОТ НА ФАНКА ЈАНОВСКА (РАЗМОВСКА)
THE FAMILY TREE OF FANKA JANOVSKA (RAZMOVSKA)
ПОТОМЦИТЕ НА
РИСТЕ И ПАРАСКЕВА ЈАНОВСКИ

РИСТЕ
1912 / 1994
МАКЕДОНИЈА

ПАРАСКЕВА
1912 / 1972
МАКЕДОНИЈА

МИЛИЦА
1948
МАКЕДОНИЈА

АЛЕКСАНДАР
1933
МАКЕДОНИЈА

АЦО
1934
МАКЕДОНИЈА

ВЕЛИКА
1931
МАКЕДОНИЈА

ТАСЕ
1932 / 2000
МАКЕДОНИЈА

НАТАЛИЈА
1936
МАКЕДОНИЈА

ЖИВКО
1932
МАКЕДОНИЈА

БОЖАНА
1938
МАКЕДОНИЈА

ЈАНЕ
1971
МАКЕДОНИЈА

ЗОРА
1967
МАКЕДОНИЈА

СИЛВАНА
1958
МАКЕДОНИЈА

ЗЛАТКО
1966
МАКЕДОНИЈА

МИЛЕНА
1967
МАКЕДОНИЈА

САШО
1959
МАКЕДОНИЈА

БЕТИ
МАКЕДОНИЈА

МАРИНА
МАКЕДОНИЈА

АНГЕЛА
1997
МАКЕДОНИЈА

ЕМИЛИЈА
1995
МАКЕДОНИЈА

ВИКТОР
МАКЕДОНИЈА

АЛЕКСАНДРА
МАКЕДОНИЈА

СИМОНА И
НИКОЛИНА
МАКЕДОНИЈА

НАТАЛИЈА
МАКЕДОНИЈА

МАРИЈА
МАКЕДОНИЈА

ДИМЧЕ
МАКЕДОНИЈА

ДИМЧЕ
МАКЕДОНИЈА
THE FAMILY TREE OF
RISTE AND PARASKEVA JANOVSKI

RISTE
1912 / 1994
Macedonia

PARASKEVA
1912 / 1972
Macedonia

MILICA
1948
Macedonia

ALEKSANDAR
1933
Macedonia

ACO
1934
Macedonia

VELIKA
1931
Macedonia

TASE
1932 / 2000
Macedonia

NATALLJA
1936
Macedonia

ZIVKO
1932
Macedonia

BOZANA
1938
Macedonia

JANE
1971
Macedonia

ZORA
1967
Macedonia

SILVANA
1958
Macedonia

ZLATKO
1966
Macedonia

MILENA
1967
Macedonia

SASO
1959
Macedonia

BETI
Macedonia

MARINA
Macedonia

ANGELA
1997
Macedonia

EMILJA
1995
Macedonia

VIKTOR
Macedonia

ALEKSANDRA
Macedonia

SIMONA AND
NIKOLINA
Macedonia

NATALLJA
Macedonia

MARIJA
Macedonia

DIMCE
Macedonia

DIMCE
Macedonia
ПОТОМЦИТЕ НА
ФАНКА И ЃОРЃИ ЈАНОВСКИ
THE FAMILY TREE OF
FANKA AND GEORGI JANOVSKI
ПОТОМСТВОТО НА Васил и Донка Јановски

Горги 1907
Македонија

Фанка 1906
Македонија

Донка 1926
Канада

Васил 1927
Канада

Гордана
Канада

Стефан 1948
Канада

Ленка 1952
Канада

Коста 1941
Канада

Фана 1963
Канада

Силвано Молент
Канада

Вики
Канада

Цани 1974
Канада

Сузана 1976
Канада

Зоран
Канада

Џенифер 1986
Канада

Мајкл 1992
Канада

Роберт 1996
Канада

Стефан 1998
Канада
THE FAMILY TREE OF
MARKO AND DANICA JANOVSKI

GEORGII
1907
CANADA

FANKA
1906
MACEDONIA

DANICA
1933
CANADA

MARKO
1930
CANADA

LEILA
1958
CANADA

DIMKO
1956
CANADA

MILE
1958
CANADA

SUZAN
1962
CANADA

DEANNA
1986
CANADA

MARCK
1989
CANADA

MARGARETA
1983
CANADA

CHRISTINE
1986
CANADA
THE FAMILY TREE OF PETAR AND SOFKA JANOVSKI

GEORGI 1907
CANADA

FANA 1906
MACEDONIA

SOFKA 1939
CANADA

PETAR 1932
CANADA

KATHY 1964
CANADA

GEORGE 1964
CANADA

NICH 1965
CANADA

SHUK-MAN 1965
CANADA

SOPHIA NATALIA 1993
CANADA

CHRISTINA EVALYN 1999
CANADA

THOMAS 1996
CANADA

MATTEW 1999
CANADA
ФАНКА ОД ЈАНОВЦИ (СЕСТРА НА ЃОРЃИ) - ГАГОВСКА
THE FAMILY TREE OF FANKA JANOVSKA – GAGOVSKA
(SISTER OF GEORGI)
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SLAVE NIKOLOVSKI - KATIN is known to the Macedonian and international cultural and academic public by his numerous descriptive reporting and research dedicated, mainly, to the life of the Macedonians all around the world, and for many other aspects related to the Diaspora, like culture, literature, language, religion, science, history...

The following books in his creative opus deserve special attention: The Macedonian Holocaust, The Macedonian Assumption, Expatriot Longing, Australia as Home, In Honor of Saint Cyril and Methody, Macedonian Orthodox Churches in Australia, Canada and USA, Macedonian Expatriot Panopticon, Expatriot Poetic Horizons, The Macedonians in USA and Canada, Atanas Bliznakov's, and Andre Branov's. He is also known for his lexicographical editions, and the translations of the novel Alexander the Great (from English into Macedonian), Foreigners about Macedonia and the Macedonians, and The Monograph of the Village Nevoljani - Lerin (Florina) Region (from Macedonian into English).

Slave Katin was received many awards, amongst which is the Award "Krste P. Misirkov" of the Association of the Journalists of Macedonia in the area of the journalism.