

1. Na sŭrtse mi lezhi

Na sŭrtse mi lezhi, mila mamu,
na sŭrtse mi lezhi:
Aŭ na sŭrtse mi lezhi, mila mamu, |
edna lyuta zmiya. |2

Ne mi bilo zmiya, mila mamu,
ne mi bilo zmiya;
Aŭ ne mi bilo zmiya, mila mamu, |
naŭ mi bila Sevda. |2

Sevdinite ochi, mila mamu,
Svedinite ochi,
Aŭ Sevdinite ochi, mila mamu, |
cherni sa chereshi. |2

Sevdinata snaga, mila mamu,
Svedinata snaga,
Aŭ, Sevdinata snaga, mila mamu |
tenka e topola |2

Idi mi ya iskaŭ, mila mamu,
idi mi ya iskaŭ;
Aŭ idi mi ya iskaŭ, mila mamu, |
belkim ti ya dadat. |2

In this song, a young bachelor confesses to his mother that he is in love that makes his heart suffer. He says about the girl he is in love with that her eyes are like cherries, and that her figure is slender like a poplar tree and asks his mother to go plead to the parents of the girl to allow her to marry him.

2. Petruno pile shareno

Petruno pile shareno, Petruno pile shareno
De gidi yagne galeno, de gidi yagne galeno

Petruninite ochitsi, Petruninite ochitsi
Te chinat shepa zhültitsi, te chinat shepa zhültitsi

Petruno pile shareno, kato si tolku yubavo
Ot boga le si padnalo, il si v gradinka niknalo

Ludo le ludo ta mlado, ludo le ludo ta mlado
Ne süm ot boga padnalo, nito v gradinka niknalo

I mene makya rodila, i mene makya rodila
I mene kato i tebe, i mene kato i tebe

Koga me mama rodila, koga me mama rodila
Za topola se e dürzhala, küm yabuka e gledala

Zatui süm bela tsürvena, zatui süm bela tsürvena
Zatui süm tünka visoka, zatui süm tünka visoka

Petruno pile shareno, Petruno pile shareno
De gidi yagne galeno, de gidi yagne galeno

"Petruno, you [gaily] colored bird" represents a dialog between a young bachelor and a girl whose name is Petruna. To describe her beauty he calls her a "gaily colored bird" and a "gentle lamb" and says that her eyes worth a handful of gold. He asks her has she come down from God or sprouted in a garden.

She replies that she hadn't neither come from God, nor sprouted in a garden; that she was born of a mother; that when her mother gave birth she hold to a poplar tree - that's why she is slender and tall; and he looked at an apple tree - that's why she is white with red cheeks.

3. Kitka ti padna Deno

Toku mi rekli khorata, (2)
che imam libe khubavo, che imam libe gizdavo.(2)
Oï, Deno, Deno, Deno, srebürno vreteno. (2)

Pük az ne znaya gde sedi, (2)
gde sedi, gde sedenkuva
Oï, Deno, Deno, Deno, srebürno vreteno. (2)

A tya mi bila komshirka, (2)
po dvor kat khodya vizhdam ya,
na prag kat stüpvam dumam i. (2)
Oï, Deno, Deno, Deno, srebürno vreteno. (2)

Kitka ti padna Deno, (2)
ot visok chardak Deno, na byal mermer kamük,
ot visok chardak Deno, blizko do sürtseto.
Deï gidi Deno, byala Deno, srebürno vreteno.(2)

Che ya nameri Deno, (2)
edno ludo mlado Deno, mlado ne zheneno. (2)
Deï gidi Deno, byala Deno, srebürno vreteno.(2)

V pazva ya slozhi Deno, (3)
blizko do sürtseto,
v pazva ya slozhi Deno, blizko do sürtseto.
Deï gidi Deno, byala Deno, srebürno vreteno.(2)

This song is about a shy young man who was in love with a girl called Dena living in the neighboring house. He often saw her when she walked in her yard and spoke to her. After that the song says that one day when Dena was on the veranda wearing a posy, the posy fell from the high veranda down on a white marble stone. The young man found the posy and placed it on his chest so that it may be close to his heart.

4. Shto mi e milo , milo i drago

Shto mi e milo , milo i drago ,(2)
vo Struga grada , mamó , dukyan da imam.

Chorus:

Lele varaĩ , varaĩ , mome Kalino ,
vo Struga grada , mamó , dukyan da imam.

Na kepentsite , mamó , da sedam (2)
struzhkite momi , mamó , momi da gledam.

Chorus :

Lele varaĩ , varaĩ , mome Kalino ,
struzhkite momi , mamó , momi da gledam.

Koga na voda , voda mi odat (2)
so tiya stomni , mamó , stomni shareni.

Chorus:

Lele varaĩ , varaĩ , mome Kalino ,
so tiya stomni , mamó , stomni shareni.

“Shto mi e milo , milo i drago” is a song in which a young man tells to his mother that he dreams how nicely and dearly it will be if he has a shop in the town of Struga. In the chorus he says: “Forgive me, maiden Kalino, [but I want to have] a shop in the town of Struga”. And having this shop he imagines how he would gaze at the maidens of Struma when they go to fetch water with their colored pitchers; and again “Forgive me, maiden Kalino ...”

5. Makedonsko devojče

1. Makedonsko devojče, kitka šarena,
vo gradina rasnalo, dar podareno.

Chorus:

Dali ima na ovoj beli svet
po-ubavo devojče ot makedonče?
Nema, nema, ne ke se rodi
po-ubavo devojče ot makedonče.

2. Koga kosa razplete, kato koprina.
lična si i po-lična ot samodiva.

Chorus:

3. Koga pesna zapee, slavj nadpee
koga oro zaigra, s"rce razigra.

Chorus:

This song extols the beauty of the
Macedonian young girl who is like a colored
posy; like a flower in a garden; like a gift
[meaning bringing joy]. The chorus says
asks "Is there in the world more beautiful
young girl than a young girl from
Macedonia? and answers "No! No! No more
beautiful could be born than the girl from
Macedonia."

When she unplaits her hair, her hair is like
silk; she is more eminent than a fairy.
When she sings, she sings better than a
nightingale; when she dances, the hearts
[of the people around] dance.

6. Kaži, Rajne

Kaži, Rajne, kaži dušo,
koj ti nišan stori?
Koj ti nišan stori, Rajne, |
na beloto lice? |2

Kat me pitaš, stara majko,
pravo ke ti kažam,
pravo ke ti kažam, majko, |
bez da te izl"žam! |2

Snoši mi dojdoa, majko,
gosti panagûrci,
se na beli kone, majko |
i so ž"lti ûzdi. |2

Glavatar im beše, majko,
mojto p"rvo libe.
Toj mi nišan složi, majko, |
na beloto lice. |2

1

Raina's mother recognized on the face of Raina that she met somebody. In this song she asks Raina who is he that gave her a sign [of his love]. Raina answers that last evening she met with guests from the city of Panagiuriste: they were all on white horses with yellow reins. Their leader was her first swain. He gave her a sign (literally: "he put a sign on my white countenance")

7. Tsvetenite ochi chereshovi

Tsvetenite ochi chereshovi, |
snoshti gi vidokh nazhaleni. |2
 Snoshti gi vidokh nazhaleni, |
 nazhaleni-razplakani. |2

Tsvetano mome ubava, |
zashto si tolkoz nazhalena. |2
 Zashto si tolkoz nazhalena, |
 nazhalena-razplakana. |2

Dali ti e maika umrela |
ili e bolen tatko ti. |2
 Ili te tebe posvrshiya |
 za drugo libe shto ne sakash. |2

Nito mi e maika umrela, |
nito e bolen tatko mi. |2
 Libe mi voinik otide |
 po taya grada Bitola. |2

Ot kakto voinik otide |
ot nego pismo yaz nemam. |2
 Za tur sum tolkoz nazhalena, |
 nazhalena-razplakana. |2

“Tsvetenite ochi chereshovi” narrates about Tsveta, who was sad and weeping because she her boyfriend was drafter into the army and she didn’t receive any letter from him.

8. Aĩ da idem, Yano

Aĩ da idem, Yano, aĩ da idem.
Aĩ da idem, Yano v Gorniya Poroĩ.
Aĩ da idem, Yano v Gorniya Poroĩ.

V Gorniya Poroĩ, Yano, v charshiyata,
v Gorniya Poroĩ, Yano, v charshiyata,
tam ke ti kupam, Yano, sham-shamiya.

Tam ke ti kupam, Yano, tam ke ti kupam,
tam ke ti kupam, Yano, sham-shamiya,
sham-shamiya, Yano, anteriya.

Ti da ya nosish, Yano, ti da ya nosish,
ti da ya nosish, Yano, yaz da te gledam.
Ti da ya nosish, Yano, yaz da te gledam.

Of Yano, Yano, Yano, de gidi bela Yano.
Of Yano, Yano, Yano, de gidi bela Yano.
Of Yano, Yano, Yano, de gidi bela Yano.
Of Yano, Yano, Yano, de gidi bela Yano.

Da se puknat, Yano, da se puknat,
da se puknat, Yano, dushmanite,
da se puknat, Yano, dushmanite,
i tvoite, Yano, i moite,
i tvoite, Yano, i moite,
i tvoite, Yano, i moite.

In this song a young bachelor offers Yana to go together with him to the village of Gorni Poroĩ (gr: Άνω Πορόια), where he will buy new garments for her, so that their enemies may burst out of anger.

9. Smilyana

Smilyana mi se armasa |
vo Kostur grada golema, |2
na taya kukya chuena
so devet porti na neya
i mala vrata otgore,
malechko momche ubavo.

Maiko le mila, maiko le, |
utre o surva nedela, |2
da stanish, maiko, pred zori,
da mi izmetish dvorovi,
da mi narendish stolovi,
na srednio stol ti da sednish.

Na srednio stol ti da sednish, |
da mi rastreshish kosata, |2
da mi rastreshish kosata,
kosata rusa, tel'ovna,
utre ke doidet svatovi
da ti ya zemat Smilyana.

Smilyana mi se armasa |
vo Kostur grada golema, |2
na taya kukya chuena
so devet porti na neya
i mala vrata otgore,
malechko momche ubavo.

This song relates about Smilyana, who asked her mother to sweep their yard, to put a chair in the middle of the yard and comb Smilyana's hair, because on the next day Smilyana's future in-laws will come to take from her mother.

10 Laži, laži, Vere

Laži, laži, Vere laži koj ke lažeš
Samo mene Vere ne moj da me lažeš (2).

Âz si imam Vere, lele âz si imam
Âz si imam Vere dor tri bolesti (2).

P"rva bolest, Vere, lele, p"rva bolest
P"rva bolest, Vere strumiški kafani (2).

Vtora bolest, Vere, lele, vtora bolest
Vtora bolest, Vere v tugina ke odam (2).

Treta bolest, Vere, lele, treta bolest
Treta bolest, Vere umiram za tebe (2).

In the song "Laži, laži, Vere" the Lyrical Personage (a young man) speaks to Vera telling her that he has three things disorders: the first one are the taverns in the city of Struma, the second - that he will have to go abroad and the third is his love for her.

11. Koř ti gi dade mori tiya tsürni ochi!

Koř ti gi dade , mori , tiya tsürni ochi!
Dař mi gi , pürva sevdo , za mene

Tiya tsürni ochi , ludo , mařka mi gi dade
Türgni se , ludo , taya sevda golema .

Koř ti gi dade , mori , tiya gařtan - vegi ?
Dař mi gi , pürva sevdo , za mene .

Tiya gařtan - vegi , ludo , mařka mi gi dade
Türgni se , ludo , taya sevda golema .

Koř ti ya dade , mori , taya ravna snaga ?
Dař mi ya , pürva sevdo , za mene.

"Who gave to you these [beautiful] black eyes" presents a dialogue between a young man and a girl. Praising her beauty, he asks her: who gave her her [beautiful] black eyes ... her beautiful eyebrows ... and slender waist?" Every time she replies that she has her black eyes, her beautiful eyebrows and her slender waist from her mother and tells him to give up, because this love [will be] too strong for them.

12. Mariiĉhe, le

Mariĉhe le, lichno devoiĉhe! (2)
Umiram, zagivam za tebe, okh aman aman!
zhivota si davam za tebe,
okh aman aman!

Idi prashaĭ, a bre, maĭka ti (2)
Dali ke te dade za mene, okh aman aman!
za tebe sirak siromakh,
okh aman aman.

A bre ludo, a bre budalo (2)
Az si nemam nikoĭ ot roda, okh aman aman
sirache sŭm bez maĭka i tatko,
okh aman aman.

Ako sakash ti da me vzemesh, (2)
az pri tebe sama ke doĭda,
okh, aman, aman,
i so tebe vek ke vekuvam.

In this song the lyrical personage is confessing his love to Maria (he calls her Mariiĉhe) and is urging her to ask her mother if she would allow her to marry him having in mind that he is poor and grew up as an orphan. She replies that she is orphan herself and that if he wants her, she would come on her own will to be with him.

13. Tezhka beshe nashata razdelba

Dojde vreme, rusokoso Stojne
nie s tebe da se razdelim
yaz ke odam mnogo nadaleko
nadaleko vo nepoznat kraï,

Tezhka beshe nashata razdelba
koga trügnakh za nepoznat kraï
sürtse plache, srekya nigde nema
tezhük gurbet, tezhka pechalba.

Dano dañ Boga air da se vürna
milo libe, da te pregürna
da ti kazha, mila moite müki
moite müki tügi golemi.

Dojde vreme, rusokoso Stojne
nie s tebe da se razdelim
yaz ke odam mnogo nadaleko
nadaleko vo nepoznat kraï,

"Tezhka beshe nashata razdelba" is about
the feelings of a young man in old days that
went to work in far unfamiliar country in
order to make money. He remembers
parting with Stoyna. He is lonely and has to
work very hard. He hopes that God will
grant him to make money, to go back, to
embrace his first love and to tell her about
his afflictions.

14. De gidi ludi, mladi godini

De gidi ludi, mladi godini,
de gidi ludi mladi godini!
Litnahte, kato sivi g"l"bi,
litnahte, kato sivi g"l"bi!

Kacnahte u momini dvorove,
kacnahte u momini dvorove!
Skoknahte na momini skutove,
Skoknahte na momini skutove!

Ergen"k, mila mamu pašal"k,
ergen"k, mila mamu pašal"k!
Mominstvo, mila mamu vezirstvo,
mominstvo, mila mamu vezirstvo!

"De gidi ludi, mladi godini" is filled with the
sweet sorrow about the bygone youth.
Bachelorhood is time of contentment;
maidenhood is time of viziership (from
visier = "minister of state in the Ottoman
Empire)

15. Lyube, lyube

Lyube, Lyube pŕvo Lyube,
kŕde khodish shto ne dodish,
kŕde khodish shto ne dodish,
kakvo sŕtse v tebe nosish?

kakvo sŕtse v tebe nosish,
kammeno li, dŕveno li?
A koŕ kamŕk shte se pukne,
a koŕ dŕvo shte izsŕkhne.

YA vŕzsedni vranya konya,
ta si ela na sedyanka,
ta si ela na sedyanka,
ta si sedni pak do men.

"Lyube, Lyube pŕvo Lyube" is about the feelings of a young maiden. She is waiting for her first-love-boyfriend (pŕvo lyube). He didn't come to see her for some time and she is wondering is his heart from stone or from wood. She wants that he would come on his black horse and again sit by her at the working-bee meeting.

16. Veteer vee

Veteer vee, snâg dolita |
makedonec stud ne znaj |(2)

Pripeg: Reži, reži, ti bički'o, |
begaj, begaj, siromašijo |(2)

Toj ostavi v Makedoniâ |
žena s drebni dečica |(2)

Pripeg:

Čukaj, čukaj, čuj moj veren |
pukaj, pukaj kam"k čeren |(2)

Pripeg:

Kolko teško e v čužbina
nemaš bratec nito svoj

Pripeg:

"Veteer vee, snâg dolita" is a lament of an immigrant of old days who had to make his living abroad with his frame-saw and his maul: "Section thou frame-saw; flee [far from me] o, poverty"

17. Snoshti si mamō otidof

Snoshti si, mamō mori, otidof |
na studen bistūr, mamō, kladenets. |(2)

Pr: Eĩ, mome eĩ, mome eĩ, mome ubavo
(2)

Tamo si, mamō mori, naĩdokh yaz |
devoĩche tũnko, mamō, visoko |(2)

Pr: Eĩ, mome eĩ, mome eĩ, mome ubavo
(2)

Kraĩ kladenets, mamō, sedeshe |
rusi si kosi, mamō, vchesvashe |(2)

Pr: Eĩ, mome eĩ, mome eĩ, mome ubavo
(2)

Otidokh, mamō mori, po neya |
umrekh, zaginakh, mamō, za neya |(2)

Pr: Eĩ, mome eĩ, mome eĩ, mome ubavo
(2)

Snoshti si, mamō mori, otidof |
na studen bistūr mamō kladenets |(2)

Pr: Eĩ, mome eĩ, mome eĩ, mome ubavo
(2)

“Snoshti si, mamō mori, otidof” is about a young man who tells his mother that last night he saw a young maiden who combed her hair by the well and fall in love with her.

18. Tsūfnalo tsveke shareno

Tsūfnalo, tsūfnalo tsveke shareno (x2)
na momino, na mominoto pendzhere (x2)

Sutrin go, sutrin go mome poliva (x2)
vecher go vecher go momche obira (x2)

Ednazh go, ednazh go mome fatilo (x2)
na ludo veli govori (x2)

Bre ludo, bre ludo abre budalo (x2)
ne znaesh, momi da lyubish (x2)

Ne znaesh, ne znaesh momi da lyubish (x2)
sal znaesh, sal znaesh tsvete da kradesh
(x2)

"Tsūfnalo tsveke shareno" relates about a girl who watered her flowers every morning but every evening a boy picked up the flowers. Finally the girl caught him and told him that all he knew was how to steal a flower – and that obviously he didn't know how to make her pay attention to his feelings.

19. Gugutka guka v usoi

Gugutka guka v usoi, lele,
Gugutka guka v usoi
Nevesta sheta po dvori, lele, |
i na gugutka govori: |2

„Gukaĩ mi, gukaĩ, gugutke, lele
Gukaĩ mi, gukaĩ, gugutke,
Koga sũm bila malenka, lele |
i az taka sũm gukala. |2

Koga men mama resheshe, lele,
Koga me mama galeshe,
Belo mi litse tsũfteshe, lele, |
Rusa mi kosa rasteshe. |2

Koga men tate galeshe, lele,
Koga me tate noseshe,
Belo mi litse tsũfteshe, lele, |
Tũnka mi snaga rasteshe. |2

Gukaĩ mi, gukaĩ, gugutke, lele
Gukaĩ mi, gukaĩ, gugutke,
Koga sũm bila malenka, lele
i az taka sũm gukala.
Koga sũm bila pri mama, lele
i az kat teb sũm gukala."

The female lyrical personage in this song heard a pigeon cooing and remembered the time of her childhood when she was also "cooing" when she was by her mother.

20. Bilâna platno beleše

Bilâna platno beleše
na Ohridskite izvori.
Otdolu idat vinari, |
vinari belogragâni. |2

Vinari, belogragâni,
krotko terajte kervano,
da ne mi platno sgazite,
platnoto mi e darovno
platnoto mi e darovno
za svekor i za svekorva.

Bilâno, mome ubava,
ako ti platnoto sgazime, |
so vino ke go platime, |
i bela luta rakiâ. |2

Vinari, belogragâni,
ne vi go sakam vinoto,
naj vi go sakam momčeto,
šo napred vodi kervano,
šo napred vodi kervano,
i mene gleda pod oko.

Bilâno, mome ubava,
momčeto ni e sv"ršeno,
za nego vino nosime |
v nedela ke go ženime. |2

"Bilâna platno beleše" relates about Bilâna
who liked the young leader of a company of
wine merchants who passed by lake of
Ochrid, but the merchants told her that he
is already betrothed and the wine they carry
is for his wedding.

21. Akh, kŭde e moŭto libe

Akh, kŭde e moŭto libe?
Dali misli toŭ za mene?
Az za nego sŭm rodena
i za nego az ke umram.

Kolenichikh az pred nego
i sŭs sŭlzi na ochite:
kazhe, kazhi verno libe
koya lyubish osven mene.

Akh, blaze mu na dushata
koŭ shto lyubi verno libe:
toŭ beztsenen kamŭk nosi
i e veren chak do groba.

In the form of a monologue, the song "Akh, kŭde e moŭto libe" presents the mixed feelings in the soul of a young girl who is looking for the true and faithful love.

22. Jovano, Jovanke * * *

Jovano, Jovanke!

Kraj Vardaro sediš mori, |
belo platno beliš. |
Vse nagore gledaš, dušo, |
s"rce moe Jovano. |(2)

Jovano, Jovanke!

Az te tebe čekam mori, |
doma dapmi dojdeš. |
A ti ne dovâgaš dušo, |
s"rce moe, Jovano. |(2)

Jovano, Jovanke!

Tvoâta majka mori |
tebe ne te puša |
kaj mene da dojdeš, dušo, |
s"rce moe, Jovano. (2)

The lyrical personage in "Jovano, Jovanke"
tells us about how he was waiting for
Jovano and how she couldn't come because
her mother would let her.

23. Dragieva cheshma

Nalegne li tůga na morna mi dusha,
balkana zashumya, slaveř sladichko zapyu.
Dragieva cheshma - spomeni mi tya navya.

Ela da vidish ti toz prekrasen krař,
trevata kak raste, ruřno vino kak se leř,
kebab se kak peche, pűstůrva kak kűlve.

Ot visokite skali ti prostora pogledni,
chashite si napűlni, libeto si pregűrni.
Libeto si pregűrni i v usta si go tseluni."

In old days when the nature was cleaner and well preserved, people used to capture the water from sources and make small fountains with constantly running water for public use. Such fountains had their names. "Dragieva cheshma" was one such fountain near the city of Sliven. The song with the same name invites to visit that area and to enjoy the beauty and riches of the nature.

24. Katerino mome

Katerino mome, Katerino
Katerino mome, Katerino
Zashto si tolkoz mome khubava
Zashto si tolkoz mome gizardava

Kakva te e maika mome rodila
Kakva te e maika mome kurmila
Kakva si treva mome gazila
Kakva si voda mome ti pila

YA sum si milo libe khubava
YA sum si milo libe gizardava
Oti sum rastla libe v planinata
Oti sum rastla libe v planinata

Katerino mome, Katerino
Katerino mome, Katerino
Zashto si tolkoz mome khubava
Zashto si tolkoz mome gizardava

"Katerino mome" represents a dialog between Katerina and someone who is captivated by her beauty. He asks her: where her beauty comes from and why is she so well dressed up; what kind of mother was she that gave birth to her etc. Katerina replies that she is so beautiful and so well dressed up because she had grown up in the mountain.

26. Oĩ, devoĩche

Oĩ, devoĩche, belo i tsũrveno. |
Kato tebe, moma, niĩde ne naiĩdokh. |2

Kakva maĩka beshe tebe shto te rodi, |
tebe shto te rodi, tolko ubava. |2

Da ne si gũrkinya ili ot Pirina, |
tsel svet da se chudi na tvoĩta ubost. |2

Under the form of questions "Oĩ, devoĩche"
exalts to beauty of a young lady.

27. Khubava si, moya goro

Khubava si, moya goro,
mirishesh na mladost,
no vselyavash v sūrtsata ni
samo skrūb i zhalost.

Koīto vednūzh te pogledne,
toī vechno zhalee,
che ne mozhe pod tvoite
senki da iztlee.

A komuto stane nuzhda
vech da te ostavi,
toī ne mozhe, dorde e zhiv,
da te zaboravi.

"Khubava si, moya goro" extols the beauty
of the forest that smells of springtime; that
attracts under its shadows those who have
seen it. If one needs to leave the forest, he
can never forget it.