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Batakovi Kosovo and Metohija: Milos Lukovi Kosovska Mitrovica: Valentina Pituli Folklore in the Serb Enclave: Radivoje Mladenovi The Sirinika Zupa: Batakovi Surviving in Ghetto-like Enclaves: Appendix Chaos and disorder: Kosovo and Metohija four years later by Fr. Roma in Kosovo and Metohija: Arguments against independence of Kosovo and Metohija by Rajko Djuri. March by Julian Harston. Kosovo and Metohija at the Crossroads by Fr. Kosovo Future Status by Joseph K. Most of the pre- and post- writings on Kosovo have been focused on often dramatic developments revolving around the Albanian national cause in the Province, and the suffering of Albanians after they went into full-scale uprising. Therefore, it should be underscored once more that there is no such thing as a separate Kosovo identity for the population of the Province, divided, for centuries, into Albanians and Serbs as the main rivalling communities. Contrary to the widespread interest in the Albanian side of the problem, this collection of papers focuses on the neglected developments among the discriminated, harassed and persecuted Kosovo Serbs and other nonAlbanian ethnic groups, forced to live, under difficult conditions, within isolated enclaves, often heavily guarded by the NATO-led military contingents of KFOR, whose forces have been scaled down from , soldiers from various states in June to , in. Two extensive papers of D. Batakovi are historical surveys of the past, including the most recent developments, covering the whole phenomenon of the Serb-Albanian dispute over Kosovo, cut into two different phases by the NATO bombing. The Appendix brings important documentary material concerning the situation after the March pogrom and the perspectives from inside Metohija Fr. The volume also bring out a key document, with analysis, on the endangering of the property of the Serbian Orthodox Church by local Albanian authorities, as well as an important insight of the Washington D. It is of utmost importance to mention here the valuable collaboration of Biljana Sikimi of the Institute for Balkan Studies, who suggested several papers from her volume on enclaves previously published in the Serbian language, as well as of Andrija Stupar, for his shrewd advice and tireless copy-editing of the main articles in this volume, thus facilitating the delicate work of the Institute staff Marina Adamovi-Kulenovi and Kranislav Vrani involved in the preparation of the texts for printing. Surrender to the Ottomans became a reality for the majority of Christian Orthodox Serbs by the middle of the fifteenth century, as several Serb realms in the southern Balkans and in Bosnia fell one after another: In the Serbian language, the word Kosovo kos meaning the blackbird, and Kosovo, a field of blackbirds combined with another historical name, Metohija derived from the Greek word metochion, pl. Although its majority population is now Albanian, Kosovo is seen as epitomizing both the national and cultural identity of the whole Serbian nation. Zavod za udzbenike i nastavna sredstva,. They ruled Serbia during the decisive ninety years between the Battle of Maritsa and the final Ottoman conquest in the middle of the fifteenth century. The Legend of Kosovo gradually merged with popular tradition, taking on almost mythic proportions, and emerged as a cornerstone of modern Serb identity in the age of nationalism. For the average Serb of today, the word Kosovo still stands for an ancient and sacred Serbian land, where the Serbs have been systematically persecuted and expelled from, for being Slavic and Christian Orthodox, over the last three centuries, with the exception of recent periods of occasional repression against the Albanians. In , supported by the lifetime dictator of communist Yugoslavia J. Tito and in the context of further decentralization of the communist federation, the Albanian communist leadership of Kosovo succeeded in banning the name Metohija, seen as too much Christian Orthodox and Serbian for the desired political image of the Albanian-dominated Province of Kosovo. In , the term Metohija was reintroduced, as the official part of the name of the Province after its autonomy was limited and the province returned under the jurisdiction of Serbia. Waves of spiraling violence continued, remaining the main characteristic of Kosovo and Metohija history. Muslim Albanians from the highlands of northern and central Albania, the poorest region of Turkey-in-Europe, were steadily settled in the fertile plains of Metohija and Kosovo by the Ottoman authorities, and their main rivals there were Christian Orthodox Serb peasants, as they occupied most of the arable land. Occasional instances of interethnic and inter-religious cooperation, as well as rare attempts of

mutual communal assistance -- usually short-lived and only superficially tolerant -- were not the prevailing political practice. In spite of certain efforts during the last two centuries, for the two main D. Furthermore, interethnic communication failed to survive the mounting Serbian-Albanian conflict at the end of the twentieth century. In more recent times, for the Albanians, Kosovo has become the symbol of Diaspora nationalism nurtured by their constant demographic growth as a form of ethnic legitimization over the disputed territory. In the case of Kosovo, the Diaspora type of nationalism is almost synonymous with the desire for complete and unrestricted ethnic control over a disputed area. Another sympathetic, useful but incomplete survey highlighting mostly the positive aspect of interethnic relations, in particular between Serbs and Albanians, is available in the journalistic narrative of Petrit Imami, *Srbi i Albanci kroz vekove* Belgrade: Focus on Serbian-Albanian Relations Boulder: Columbia University Press, ; Radovan Samardzi, ed. Both Kosovo and Metohija in Albanian known as *Rafshite e Dukadjinit* were from the mid-nineteenth century widely known as *Arnavutluk*, a term synonymous with lawless territory on the periphery of the crumbling Ottoman Empire, thus linking the notion of a Muslim Albanian with constant rebellion against Ottoman central authority. Nevertheless, there is no reliable evidence for ethnic continuity between ancient Illyrians and present-day Albanians. The huge gap in the historical record between the sixth and eleventh centuries, however, has produced little effect on Albanian national mythology, or on the inclusion of the Illyrian myth as an ingredient of modern Albanian national identity. As regards to Kosovo -- as an alleged Illyrian-Albanian territory -- a twostep approach has been applied. First, the missing link in the alleged Illyrian-Albanian continuity was found in the ancient tribe of Dardanians. Institute for International Affairs, ; Dusan T. Batakovi, *The Kosovo Chronicles* Belgrade: Plato, ; Idem, *Kosovo. La spirale de la haine* Lausanne: Facing the Court of History New York: Djoko Slijepcevi, *Srpsko-arbanaski odnosi kroz vekove s posebnim osvrtom na novije vreme* Himelstir: Eparhija Rasko-prizrenska, ; D. Batakovi, *Kosovo i Metohija*. Institut za savremenu istoriju,. The papers by Serbian, Albanian and Western scholars reflecting different views of the problem available in the collection: *Confrontation or Coexistence*, eds. *Avoiding another Balkan War* Athens: The contrasting versions of the historical past of Kosovo and Metohija became a significant factor causing the profound political and cultural distrust between Serbs and Albanians. The rise and fall of medieval Serbia Present-day Kosovo-Metohija is a small , sq km but fertile and mineral-rich region. An autonomous province within Serbia inhabited by Albanians and Serbs as the two main ethnic groups, the region has had a long and turbulent past. Until the early Middle Ages it was successively included into different Roman and Byzantine provinces and inhabited by different ethnic groups. Its pre-Roman population of varied origin Illyrian in the west and Thracian in the east and south was gradually Romanized during the long rule of both Rome and Constantinople. A Short History London: Council on Foreign Relations Inc. A History of Kosovo London: In the French-speaking countries, an ardent supporter of the most prolific pro-Albanian positions is a geography professor at the University of Toulouse, Michel Roux, *Les Albanais en Yougoslavie*. Hohxa-sponsored, Stalinist-type version of the ancient Illyrian origin of Albanians: *Illyriens et Albanais*, ed. Kosovo and Metohija With the settlement of Slavs during the seventh century most of the central Balkans became a fief of different Slavic tribes under stronger or weaker control of Byzantium. A former Bulgarian and Byzantine possession, the region that has come to be known as Kosovo-Metohija was integrated between the early twelfth century and the middle of the fifteenth century into the medieval Serbian state: As a predominantly Serb-inhabited area Kosovo-Metohija became the prestigious centre of the main Serbian political and cultural institutions. As an area rich in natural resources it was suitable for cultivation, for exploiting silver and gold mines around which thrived mining towns, for building fortresses, palaces, churches and monasteries. This necessitated the ousting in of Greek bishops from the recently acquired towns of Prizren and Lipljan. Furthermore, Kosovo-Metohija was an important political and commercial crossroads for the major Balkan roads leading from Bosnia and Rascia to Macedonia, and central Serbia to Dioclea Duklja, later called Zeta, present-day Montenegro and other ports in the south of the eastern Adriatic coast. Within a century, Kosovo, the northern part of Kosovo-and-Metohija, became covered by fortresses and palaces of the Serbian rulers and their prospering nobility. The cities of Pristina, Prizren and especially the prosperous mining town of Novo Brdo were among the richest in the western Balkans in the fourteenth and first half of the fifteenth century. The University of Michigan Press ,.

Batakovi, Kosovo and Metohija was dotted with more than churches built by Serbian rulers, church dignitaries and local noblemen. The Serbian Archbishopric, founded and initially seated in Rascia, was relocated to Pe in the Hvosno area later called Metohija and, under Emperor Stefan Dusan, elevated to a Patriarchate in Hvosno or Metohija, the western part of the present-day province of Kosovo and Metohija, sq km in area, was covered with a network of large and rich monasteries built by the Serbian kings, such as Decani and the Patriarchate of Pe, and a significant number of late medieval churches erected by local Serbian noblemen. The monastery of Decani alone had more than sq km of estates, including villages, forests and vineyards. The prospering Serbian economy, especially the exploitation of mines, rich in silver and gold, and large estates that the rulers granted to the Church, made the medieval Serbian monasteries prestigious centers of sophisticated culture and civilization. In the fourteenth century, there were more than churches and monasteries throughout Metohija, and many others were built in the following decades. Among the most important royal endowments are: King Milutin, the main patron of the revitalized mining industry in Serbia, also built two large monasteries in Kosovo: Gojko Suboti, The Art of Kosovo. The Sacred Land New York: Kosovo and Metohija economy of its balance and its interior, is the work of a people no less spiritual but far more sophisticated and cultured. Demetrios began to be built in the mid-thirteenth century and was eventually completed in the s by Archbishop Danilo II. The cathedral of the Holy Archangels was the most monumental church built in the Byzantine Commonwealth in the fourteenth century. The Serbian monasteries in Kosovo-and-Metohija held in their libraries, in medieval times alone, at least, manuscripts, with Pe and Decani as the most important centres. The most prolific genres of Serbian medieval literature were hagiography, biographies of the sainted rulers and church dignitaries bishops, archbishops and patriarchs, and memoria, eulogies, hymns, and other forms of devotional literature, written in or translated into Old Church Slavonic. For more, see D. In the early s the Christian Orthodox Serbian monasteries in Kosovo and Metohija had only Serbian manuscripts dating from the medieval and Ottoman periods; of the most precious medieval manuscripts were burnt together with the entire National Library in Belgrade during the indiscriminative Nazi carpet bombing on April. SANU, Naucni skupovi, vol. Batakovi, Kosovo and Metohija nobility which subsequently emerged as independent local rulers. Having established control over the rich mining areas of the former Serbian Empire in Kosovo, Prince Lazar formed a reliable Kosovo and Metohija matrimonial alliance of regional lords for the defence of Serbia against the Ottoman invasion. Vitus Day Vidovdan or June. The immediate outcome of the battle, which engaged some, troops on both sides, was not perceived as an Ottoman victory.

Chapter 2 : First Name Sokolovich Facebook, Twitter & MySpace on PeekYou

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