

Kosovo and Metohija
Living in the Enclave

Edited by
Dušan T. Bataković



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Foreword

This collection of papers is devoted to the post-war situation in Serbia's troublesome autonomous province of Kosovo and Metohija, which, after three months of continuous NATO air strikes in 1999, eventually was, in June 1999, entrusted to the United Nations Interim Administration of Kosovo (UNMIK) by UNSC Resolution 1244.

Most of the pre- and post-1999 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. As they are the majority population in Kosovo (an estimated seventy to seventy five percent of the Province's population prior to the bombing), researchers and analysts worldwide have concentrated primarily on their problems, somehow oblivious to the fact that despite their dense concentration in certain areas of Kosovo, the Kosovo Albanians have only been the largest ethnic minority (eighteen percent) within the whole Republic of Serbia, legal successor both of the Federal Republic of Yugoslavia (1992–2003) and of the State Union of Serbia and Montenegro (2003–2006). 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 non-Albanian 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 48,000 soldiers from various states in June 1999 to 16,000 in 2007.

Ranging from general historical overviews, multidisciplinary sociological and communicological approaches (Helena Zdravković), regional and micro histories (Miloš Luković), to important cultural heritage sites (Mirjana Menković on Velika Hoča) and case studies of certain communities (Radivoje Mladenović on Sirinička Župa), folklore as the way of pre-

serving one's endangered identity (Valentina Pitulić), or specific historic areas (Gora by Harun Hasani), the volume is focused on various aspects of the extremely complicated struggle for survival of the Serbs and other non-Albanian communities. Two extensive papers of D. T. Bataković 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 1999 NATO bombing.

The Appendix brings important documentary material concerning the situation after the 2004 March pogrom and the 2007 perspectives from inside Metohija (Fr. Sava Janjić of the Dečani Monastery), a balanced view of Julian Harston, the outgoing UN representative in Belgrade (*Belgrade Valedictory*), as well as a paper on the difficult position of the Kosovo Roma (Rajko Djurić). The volume also brings 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.C.-based Institute of Religion, gained during a visit to Kosovo and Metohija, with possible outcomes of the Province's uncertain future.

It is of utmost importance to mention here the valuable collaboration of Biljana Sikimić 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 Adamović-Kulenović and Kranislav Vranić) involved in the preparation of the texts for printing.

Editor

Miloš Luković

Tzintzars in Uroševac, Lipljan, Obilić, Priština and Kosovska Mitrovica

Introduction

For more than 120 years, a sizeable community of Hellenized Vlachs, known as Tzintzars¹ has lived in Uroševac (Ferizović, Ferizaj), on the southern rim of the Kosovo Basin.² There was in fact a “Tzintzar Alley” near the main

¹ *Tzintzars* (alternative names [doublets]: *Vlachs, Aromanians/Arumanians*, and in Tzintzar: *Arămăn, Aromăn, Romăn, Răman*) are mostly Hellenized Vlachs, and have been a familiar subject of historiography on Serbia, Old Serbia and both Slavic and Greek Macedonia. Recent decades have seen a profusion of literature on Tzintzars in various Balkan countries (Macedonia, Bulgaria, Romania, Greece, Turkey); see also useful but not always reliable information provided by the websites on Tzintzars www.vlachophiles.net and www.aromanian.net. The work of organisations such as the Belgrade-based *Serb-Tzintzar Society “Lunjina”* (*Lunjina*= “Light”), and the Skopje-based *Union for the Culture of Tzintzars from Macedonia* (*Unija za kultura na Vlasite od Makedonija*) has contributed to this. Regulations on cultural and language rights of Tzintzars (Aromanians) have been included in acts of the Council of Europe Parliamentary Assembly in Strasbourg in 1997 and 1998; see web site: [www.coe.int/T/E/Human_Rights_Minorities/1.GENERAL_PRESENTATION/PDF_DH-MIN\(98\)3.pdf](http://www.coe.int/T/E/Human_Rights_Minorities/1.GENERAL_PRESENTATION/PDF_DH-MIN(98)3.pdf).

² The term *Kosovo* (alternatively the *Kosovo Basin*) is used in this paper not in its political but in its geographical meaning as defined by Jovan Cvijić, Branislav Nušić and Atanasije Urošević. Cvijić defines Kosovo as a “sizeable basin extending in a meridian direction, its longest longitudinal axis being 84 km from Kačanik to Zvečan above Mitrovica, and the widest latitudinal 14 km between Priština and Drenica (see Cvijić 1996: 368; cf. Urošević 1965, Nušić 1902: 4, 5). Therefore, the term *Kosovo* refers here neither to an administrative subdivision of the Ottoman Empire nor to an autonomous subdivision of the post-Second World War Republic of Serbia (first the Autonomous Region of Kosovo and Metohija 1945–1963, then the Socialist Autonomous Province of Kosovo 1967–1990, and finally the Autonomous Province of Kosovo and Metohija 1990–1999.) The territory of this province was placed under the administration of UN and NATO-led military forces (KFOR) in June 1999. In Serbian tradition, Kosovo as

street, where all the Tzintzar families, usually at least bilingual, Serb- and Vlach-, but sometimes Greek-speaking as well, were originally grouped and lived there until the 1999 expulsion of both Serbs and non-Albanians by Albanian extremists. Uroševac remained cleansed, without its previous Serb and Serbo-Vlach Tzintzar population. Facing violence, they left prior to or soon after KFOR took control of Kosovo and Metohija in June 1999. Only three women of the Nikolić family have remained (two sisters with their aged mother). And so it happened that there are hardly any Tzintzars left in Uroševac, despite their visible role in its origin and development.³

In lesser numbers, Tzintzars (*Cincari* or *Цинцари*) also inhabited other Kosovo towns along the railway line opened in 1873: Lipljan, Obilić, Priština and Kosovska Mitrovica. Lacking basic security for Christian population, another two towns along the same railway line, Vučitrn and Kačanik, did not attract the Tzintzars, traditionally traders (Jugović 1906: 126; Cvijić 1996: 523). **This railway line connected the Kosovo towns Mitrovica (the last station to the north), Vučitrn, Priština, Lipljan, Uroševac and Kačanik with Skoplje, and further south along the Vardar Valley with Gevgelija and with Thessalonica in the Salonica Bay.** With the opening in the Kingdom of Serbia in 1884 of the railway from Belgrade via Niš to Vranje, and its connection with the railway in the Vardar Valley (via Skoplje), the Kosovo railway lost some of its previous importance, while retaining certain influence on trade and economy within Kosovo (cf. Nušić 1902: 45, 46; Urošević 1965: 133; Lutovac 1972: 3, 4). These Kosovo “railway towns” – as termed by Jovan Cvijić⁴ – were marked by their business-oriented Tzintzar communities, who usually intermarried with Serbs and Greeks. The landmark area of their presence was Uroševac – known as the “youngest town in Kosovo” (Vidačić 1967: 7; Maloku 1957: 25). Their presence is recorded by various sources, including both published and oral ones.

a geographical area is clearly differentiated from the neighbouring geographical areas of Drenica, Metohija, Ibarski Kolašin, Srednje Poibarje and Gornja Morava, which together make up the Autonomous Province of Kosovo and Metohija. Albanians from this territory insist on the monomial term *Kosovo* or, in Albanian, *Kosova* for this administrative unit, and these appellations are also accepted, at least the first Serb one, by the international community.

³ This paper is a revised version of Luković 2004, published in Serbian.

⁴ Jovan Cvijić (1865–1927) was the leading Serbian and internationally recognized geographer and anthropogeographer, expert on the geography of the Western Balkans and interethnic relations within Turkey-in-Europe. Cvijić classified all Kosovo towns into: 1) *Kosovo railway towns*, and 2) *remote towns*. Neither he nor other Serbian scholars have counted as Kosovo towns those in the adjacent area called *Metohija* by the Serbs, Vlachs and other non-Albanians, and *Dukagjin* by the Albanians. Cf. Cvijić 1996: 519, 522–526.

This paper relies on ample information provided by Nikola (Niko) and Meropi Nikolić, a couple from a prominent Uroševac family, well-informed on other Tzintzar families. **Nikola Nikolić (b. 1924, Uroševac)** and his wife Mrs. Meropi Nikolić (b. 1928, Uroševac, of the Tzintzar Dedić family) lived in Uroševac until the arrival of NATO-led international forces in Kosovo in June 1999, when they were forced to move out, arriving eventually in Belgrade. Their native language remained to be Vlach or Tzintzar.

Uroševac (Ferizović)

1) Published sources

Data on the Tzintzar community in Ferizović (renamed to Uroševac after the First Balkan War 1912) is available in the various publications of the older generation of anthropo-geographers (J. Cvijić, Jefto Dedijer, Atanasije Urošević), political analysts (Branislav Dj. Nušić, Boško Jugović), historians (Dušan Popović [1937]), travel-writers or Kosovo Serb culture historians (Petar Kostić), with occasional data in the consular dispatches of B. Nušić and Milan M. Rakić, both Serbian consuls in Priština in the last decades of Ottoman rule. The most detailed data is provided by Urošević, while the post-Second World War monographs regarding the Tzintzar community in Uroševac were based mostly on earlier results (Vidačić 1967; Kaleshi 1975), and on studies on Serbia in general (Vlahović 1999: 88) and on Tzintzars in particular, in the rest of Serbia (Petrović 1996: 78).

Prior to the building of the railway, the location where Uroševac was founded was in the fens and forests of Nikodim village. There was an Ottoman inn (*han*) there, belonging to Feriz Šešivar, an ethnic Turk whose family eventually moved to Turkey after the Balkan Wars (1912–13). The local peasants called the newly-formed settlement *Tasjan* (a metathesis of the French word *station*). Soon afterwards the name *Ferizović* (with the Serbian extension *-ić*) established itself among the inhabitants of the town and the vicinity. In 1900 the town was raised to the level of *mudirluk* (district station), the Ottoman authorities discarded the name *Ferizović* from public use on account of its Serbian form and introduced the name *Feriz Bey* after an Ottoman hero who in the late fourteenth century had seized Zvečan from the Serbs and become its commander (*kefalija*). The new name was not easily accepted by the population, either Albanian or Serb, and the old name *Ferizović* remained in widespread use. After Kosovo was reintegrated into the Kingdom of Serbia in 1912 the town was renamed *Uroševac*, after the Serbian Emperor Uroš I, the last ruler from the House of Nemanjić who died in the nearby royal residence of Nerodimlje in 1371. In the post-Second World War period, along with the name Uroševac, the Albanian

form *Ferizaj* was in use as well (cf. Urošević 1936: 266–267; Vidačić 1967: 14–17; Kaleshi 1975: 59, 63).

In his major work on Ottoman-held Old Serbia and Macedonia,⁵ Cvijić concludes that among the railway towns, Ferizović became “the most important as a crossroads and important trading station”, since at that time this little town was the “stop for Prizren, Podrima, Prizrenski Podgor, Obica, Lugovi and Gnjilane”.⁶ He also notes that “there are but a few Albanians in it” and that it is “a comparatively safe little town”. Cvijić points out that Ferizović “originated from the time when the Kosovo railway line passed through it”, and records its swift development. At the time of Cvijić’s visit in 1901 Ferizović already had about 400 households and 200 shops with large warehouses, especially for Kosovo grain, as well as for transport of imported European goods to other locations.

Writing on the population of Ferizović, Cvijić identified three religious groups: Christian Orthodox, Muslim and Roman Catholic. Among the Christian Orthodox population, mostly Serbs, there were eighteen Tzintzar houses (Cvijić 1996: 285, 286, also uses the alternative Serbian term *Aromuni* i.e. Aromanians). They were originally from the Tzintzar-inhabited area of Bitolj–Kruševo (Bitolj, Gopeš, Magarevo and Kruševo) and were “very active” at the time. However, Cvijić fails to mention the names of these families (Cvijić 1996: 454, 523).

As vice-consul of the Kingdom of Serbia, Branislav Dj. Nušić spent three years (1893–96) in Priština, after his first two-month sojourn there in 1890. During those years Nušić visited many places in Kosovo, traveling as far as Scutari in northern Albania. As a result, he published several important travel books and a richly documented monograph on Kosovo (Nušić 1902). In *Kosovo* Nušić notes that “Ferizović is a very lively station”, which led to “a village, which used to be very small and a long way off from the station, develop quite a little town around it with a proper *čaršija* (downtown), stores, inns, shops and uninterrupted trade” (Nušić 1902: 47, 48). Grain trading was a profitable business in Kosovo. “To the Thessalonica market alone, Kosovo sends over ten million *okas* of grain annually [1,280 wagons], as well as some to markets nearer home” (Nušić 1902: 52). Even though Priština (“as the most populous town and surrounded by the richest

⁵ Cvijić 1996: 522. Cvijić’s monumental research on the whole of Old Serbia and Macedonia was published in three extensive volumes by the Royal Serbian Academy 1906–1911 (second edition in 1996).

⁶ In the 1880s solid roads from Ferizović to Štimlje (on the road to Prizren) and from Ferizović to Gnjilane were constructed, considerably facilitating local traffic, while the road to Prizren was reconstructed in 1930–32, as was the road to Sirinička Župa (Jugović 1906; Maloku 1975: 60).

villages”) had “the liveliest trade”, at that time Ferizović and Mitrovica were already “threatening to surpass Priština” (Nušić 1902: 69).

In referring to Kosovo, Nušić describes the Tzintzars as *Vlachs*, a name much used for Tzintzars in other languages as well. Nušić says that there are “considerable numbers” of Vlachs in Kosovo, that they all are Christian Orthodox, and that they are engaged in trade; there are some in villages, “but they mostly gravitate towards better markets, such as those in [Kosovska] Mitrovica, Priština and Ferizović”. Pointing out that people call them *Goge*,⁷ Nušić concludes that they, however, are “mostly from the Vilayet of Monastir, from those same villages that send them to Serbia”.

In his 1906 travelogue B. Jugović, an employee at the Serbian consulate in Skopje (in 1905 he travelled from Skoplje through Kosovo as far as Devič monastery in the Drenica area), notes that Ferizović is “the centre of all the trade for those areas” (those of Prizren, Djakovica and Gnjilane) in which Greek or Tzintzar merchants are involved. He provides a more thorough explanation of their business success: “Fleeing from oppression in their homelands, they settled here one by one. With their skills they soon became the masters of trade. Their moving here may be observed even today in Kosovo. One refugee opens a small shop and trades in everything, buys and sells everything, lends everything, bears everything: the scorn, the sneers and beatings. His first concern is money; he is as diligent as a mole. When he has stood on his own feet, he sends for his wife and children; and when they have settled in, it will be their relatives’ turn, his and his wife’s. And so their colony strengthens gradually” (Jugović 1906: 127).⁸

The renowned expert for Kosovo inter-ethnic relations Atanasije Urošević, in his short prewar volume *Uroševac, a Town in Kosovo* (1936), lists the names of all the prominent families in Uroševac, in particular those involved in trade and commerce. Among the quite numerous settlers from Prizren, there was a single Tzintzar family, by the name of Konstantinović. However, according to Urošević, the Tzintzar group of the Bitolj [Monastir] area moved there in far greater numbers: the Santić, Kurtić,⁹ Nikolić, Dedić, Dinić, Dorča, Erka and Cingar families from Gopeš, the Parafest family

⁷ The name *Goge* was a common expression used only for the Tzintzars of Prizren (Kostić 1925).

⁸ Obviously lacking time for additional research, Cvijić’s disciple Jefto Dedijer simply reiterates Cvijić’s observations and data on Ferizović in his book *Novi Srbija* (The New Serbia), published in 1913 after the Balkan Wars to cover the areas of Old Serbia and Slavic Macedonia reintegrated into the Kingdom of Serbia. See Dedijer 1913: 263, 264.

⁹ The Tzintzar Kurtić family should be distinguished from the Albanian Catholic Kurtić family in Uroševac. Both lived in Uroševac at the same time.

from Nižopolje near Bitolj, the Mazni family also came from Gopeš and moved to Skopje in 1910.¹⁰ The arrival of *muhadjirs* [displaced Muslims] after the 1877–78 war between Serbia and the Ottoman Empire – Bosniaks from Bosnia and Herzegovina, Albanians from Toplica and Jablanica and Circassians from Niš – forced the Ottomans to provide greater security for the inhabitants of the newly-formed settlement. Therefore, the merchants from Prizren commenced moving their families to business-promising Uroševac (Urošević 1936: 270).

The settling of the Tzintzars in Uroševac began with the arrival of the Kurtić and Santić families from Gopeš, who “took over the entire grain export business”; due to the profitability of this business, the grain merchants multiplied, and between 1890 and 1900 new Tzintzar families arrived from Slavic Macedonia (these are not mentioned by name, but there are sporadic references to the Nikolić family, cf. Vidačić 1967: 17–19).

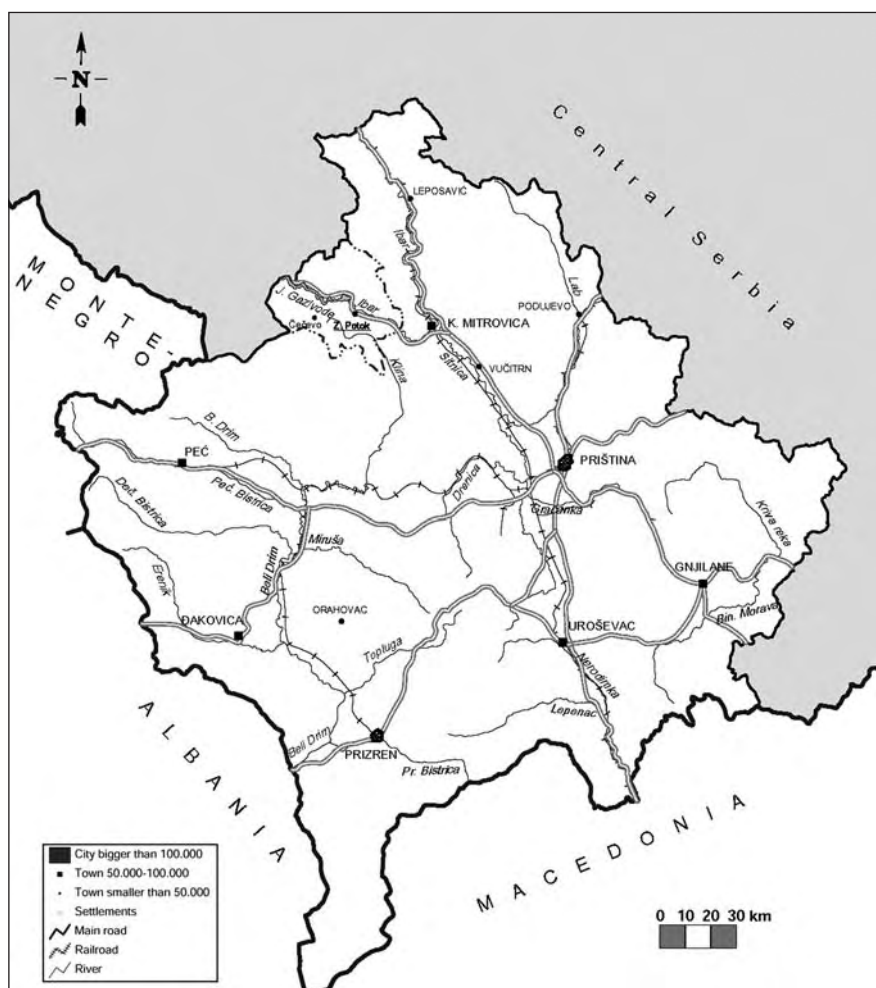
The same data is confirmed in *Ferizaj dhe rrethina* (Uroševac and its Environs) published in Albanian in 1975, where the “famous Tzintzar merchant families of Kurtić and Santić from the vicinity of Bitolj, from the village of Gopeš” are mentioned (Maloku 1975: 26), as well as the piece of information that Tzintzar families, such as the Nikolićs, continued to arrive throughout the late nineteenth century (Zdravković 1975: 215).

2) Oral histories: Families and destinies

The Nikolićs point out that the first families to move to Uroševac were the Santićs and Kurtićs (the Kurtić family left the area a long time ago), while most of the Tzintzar families in Uroševac came from Gopeš. These were the Santić, Nikolić, Atanasijević, Dedić and Jovanović families, as well as some persons without their extended families. The surnames of families originally from Kruševo and Prizren are also known. Information given by the Nikolićs is fragmented and not of equal detail for all Tzintzar families, but it is useful for further research and will, therefore, be given here in its entirety.

In the interwar period Dimitrije Santić was in the grain trade. He had two sons and a daughter. Even before the Second World War, they owned a large apartment building in Thessalonica and farmland near Uroševac. After the war, they first moved to Skopje and eventually on to Thessalonica. For a time one of the Santićs was the representative of the Yugoslav *Tehno-promet* Company in Thessalonica. The present day surname of the Santićs in Greece is not known.

¹⁰ Urošević 1936: 265–271. Urošević also lists the families of other settlers in Uroševac.



Djordje Atanasijević was brought from Gopeš by his brother-in-law and sister, Nača and Santa Nikolić, who had already lived in Uroševac. When he arrived, they helped him develop his business in the grain trade. Djordje and his wife Kostandina (also from Gopeš) had no children of their own, but they adopted a boy and a girl from among their relatives. Djordje and Kostandina were buried in Uroševac. Their adopted children moved from Uroševac to Belgrade, which is where they died.

Aleksa Dedić in the interwar period traded in “colonial” or mixed groceries and metal products (ploughs, tools, hardware products etc.). On the eve of the world war he went bankrupt (“a good man, he signed too many promissory notes for others”), so the bank foreclosed on his house,

which was mortgaged. After the death of his wife Kostandina, Aleksa remarried. From his first marriage he had five children: two sons – a) Djordje (nicknamed Djoka), and b) Dimitrije; and three daughters – c) Agapi; d) Sterija (called Teža in Uroševac and Terdjo by the Tzintzars); and e) Marika. Aleksa's second wife was Vasilika, originally from Gopeš. In Gopeš, Vasilika was formerly married to Djordje (Djordjaki in Tzintzar) from the Pagenaki family (Djordje's father was a priest in Gopeš), who died. A daughter, Antula, was born of this marriage (1915). From his marriage to Vasilika, Aleksa had two children: a daughter, Meropi (1928), and a son, Nikola (1931). Antula (the Serbian equivalent of her name is Cveta) also lived with them. Aleksa Dedić and his two wives were buried in Uroševac.

Atanas Jovanović lived for a short while in the village of Babljak (on the railway line to Kosovo Polje) where he traded in “colonial goods”. Then he moved to Uroševac, where he expanded his business to the grain trade. Atanas's wife had died before the Second World War, and he remarried. He had four sons from this first marriage: Kosta, Aleksandar, Djordje and Mihailo. From his second marriage, he had two more sons and a daughter. He lived in Uroševac where his business was, while his wife and their three children remained in Gopeš. Atanas supported and visited them there. However, during the war, Atanas's entire family moved from Uroševac to Gopeš, and after the war those who had lived in Uroševac returned there. Later on they all dispersed, so that Kosta was buried in Kovin, Aleksandar in Belgrade, Djordje in Kruševac, and Mihailo in Uroševac. The Nikolićs also remember some individual Tzintzars in Uroševac (without an extended family), originally from Gopeš (their surnames are also mentioned by A. Urošević in his work on Uroševac published in 1935).¹¹

Panta Dorča worked as a bus driver on intercity lines maintained by the transport company owned by Rogošić. He moved with his sister to Skopje. Vandjel, nicknamed Sotir (his surname was probably Lerka), was in the trade business. After he went bankrupt, he moved to Romania. Prior to 1941, Kosta [al] Dina, previously a small-scale merchant in the nearby village of Babljak, lived in Uroševac.¹²

Nikola Cingara worked in the Nikolić family bank in Uroševac. After 1945 when this private bank was liquidated, he moved to Skopje and married a Greek woman. Nikola died and was buried in Skopje. Their son Koča (Kosta) studied technology in Zagreb, settled there and was joined by his

¹¹ Among the settlers from Gopeš, A. Urošević cites the Dorča, Erka, Dinić and Cingar families, and the Parafest family settlers from Nižopolje (near Gopeš).

¹² *Dina* is a female Tzintzar name, and the preposition *al* before it is used to give it the possessive genitive form; hence *Kosta al Dina* means “Dina's Kosta” and this is undoubtedly the *Dinić* family cited by A. Urošević.

widowed mother Aliko. Atanas Kostić (his wife's name was Vita) was, as a "literate man", the president of the tradesmen's association in Uroševac after 1945. Atanas's brother took the surname of Dimitrijević and his descendants carry this name.

Panta Sotirović lived on for some fifteen years after 1945 and was buried in Uroševac. He never married and lived from renting apartments in his house.

Prior to 1941 Nikola Parafesta, originally from Nižopolje (Nižepole) near Bitolj, used to be the municipal "organ of order" (night watchman) in Uroševac. He died and was buried in Uroševac.

The Ristić family originally came from Kruševo. Between the two world wars Jovan Ristić (who also married in Kruševo) worked as a coppersmith. He had seven children: three sons – Vasilj (the copper-smith businessman in his father's shop, moved to Skopje and married a girl from Kruševo), Tomislav (bank clerk, died very young) and Hristaki (or Rista, an electrician), and four daughters – Filomena, Ljubica (born about 1920), Marija and Antina.

The Zabunović, Konstantinović and Bilicarević families were originally from Prizren. In Uroševac (as in Prizren) these Tzintzar families were called the *Goge* community. In the beginning these families were craftsmen. Later one of the Bilicarević family became a lawyer and a judge.

Again according to the Nikolićs, several Tzintzar families lived, for various periods, in the village of Babljak near Uroševac and in places a little further away: in Štimlje and Štrpce. As we have mentioned already, the Jovanović family lived for a short period in the village of Babljak (on the Kosovo Polje railway line). They traded in "colonial merchandise", and then they moved to Uroševac, expanding their trade to the grain business. The same goes for the Dina family. In the late nineteenth century, Spira Kostić, originally from Gopeš, settled in Štimlje, where he traded in "colonial merchandise" and liquor, as owner of a wine and brandy cellar. His children left Štimlje. At the same time, Nikola Maću, also originally from Gopeš, owned an inn (*han*) in Štimlje, which he subsequently sold and opened a shop selling assorted goods. After 1945 his descendants moved to Skopje. The Nikolić and Dedić families also first came to Štrpce, and after a couple of years of working in the retail trade they moved to Uroševac.

Lipljan

In the early twentieth century, J. Cvijić recorded that in a new settlement around the railway station at the village of Lipljan there were eight Tzintzar houses, who had moved there during the previous two decades, and all of them from Gopeš (Cvijić 1996: 523). In his 1906 travelogue, B. Jugović

says that in the “small dirty village” of Lipljan beside the railway track there are several shops and *kafane* (coffeehouses-cum-restaurants) “mostly belonging to Tzintzars” (Jugović 1906: 235). And in March 1907 M. Rakić (Rakić 1985) reported that there are “nine houses” belonging to Tzintzars and Greeks in Lipljan.

According to research by A. Urošević (1957b: 341–345), until the opening of the railway line in 1873, Lipljan was “an ordinary village, but well known as a road junction”. With the opening of the railway, merchant shops (primarily for the export of grain from Kosovo to Thessalonica) and workshops opened around the station, on the spot where a grove used to be, and in this way the *čaršija* (a street of shops) sprang up. The first building with a *kafana* was built in 1875 by a Tzintzar immigrant from Gopeš, Djordje Peško. After him, during the same year, grain merchants of the Dorča family, also from Gopeš, built houses and shops. There were some other Tzintzar families there too, but during the 1877–78 Serbian-Ottoman war they left Lipljan. Until that war the railway station in Lipljan was also used for grain export by other Tzintzars who had grocery stores in the neighbouring villages. However, the war brought turmoil, so the Tzintzar families of Peško, Dorča and others (and a Serb merchant family, the Markovićs) fled to Bitolj and Gopeš. When the war was over, the Dorčas did not return to Lipljan (although the Markovićs did) but settled in Uroševac. However, new settlers from Gopeš arrived in Lipljan: the Romo and Veljan families (the latter then took on the surname Kuzmanović). A couple of years later (1885) two more Tzintzar merchant families settled in Lipljan: the Trpu family from Gopeš, who ran a grocery store in the surrounding villages as far back as 1868, and the Trpče family from Gopeš, who in 1926 moved to Romania (Turnu Severin).

Urošević also writes that in 1913 the Tzintzar Janković family moved to Lipljan from Malovište village near Bitolj, and opened a wine, grocery and grain shop. After the First World War (1919) two houses of the Tzintzar family of Torbu (Djordjević), originally from Gopeš, who ran grocery stores in Janjevo and the neighbouring village of Dobrotin, moved to Lipljan and opened grocery-cum-grain stores. During that period in Uroševac there were also some Serb families from Prizren and Lipljan and the vicinity, immigrants from around Veles (Macedonia) and an Albanian family from Priština (Sejefedini) who also traded in grain (and other goods). During the period between two world wars there was an increase in the number of Serb families in trade and some of them received financial support from the Tzintzar Trpče family. Tzintzar families continued living in Lipljan (in 1948 Lipljan only had 1479 inhabitants). However, according to Urošević, these families were already becoming Serbianized. In the Veljan (Kuzmanović) family, where the mother was Serbian, Tzintzar was no longer spoken. At

that time, two Serbian girls married into the Torbu (Djordjević) family, so that Tzintzar was not the only language spoken in the house.

According to the Nikolićs, there were two Tzintzar families living in Lipljan: Djordjević and Jovanović; the latter moved to Skopje after 1945. They can also verify the information given by A. Urošević that the Djordjević family previously lived in the village of Dobrotin.

Obilić

The station in *Globoderica* village, some ten kilometres from Priština, at first the only one on the Lipljan–Vučitrn railway line, became a station for Priština (the village was named *Obilić* after the Balkan Wars, cf. Urošević 1951: 11; Urošević 1965: 38). After the opening of a new station for Priština in Kosovo Polje in the early twentieth century, Globoderica remained an important railway station for the area of the Kosovo Basin around the confluence of the Lab and the Sitnica, while for the Lab and Drenica areas it was especially important as a grain market (Urošević 1965: 257). According to earlier research, four Tzintzar families settled in Globoderica, but the names of only three are available: Jovanović, Erkočić and Trpčević (Urošević 1965: 80–81, 258). The first Jovanovićs arrived as early as 1873, but they did not bring their families from Gopeš until after the Balkan Wars, when the whole of Kosovo and Metohija were reintegrated into the Kingdom of Serbia. During the Great War they temporarily withdrew to Gopeš. The Erkočić family arrived in 1912, returned to Gopeš during the Great War, and then back to Obilić in 1918. The Trpčević family came from Gopeš only in 1921 (Urošević 1965: 83).

According to the Nikolićs (and based on information from descendants of the Trpčević family), the first to arrive in 1900 were the two Trpčević brothers: Telemah and Janačko. Telemah never married, and Janačko brought his family from Gopeš only after the Great War. His two sons continued the family merchant trade. Besides them, according to the Nikolićs, other Tzintzar families in Obilić were: Maznić (probably that fourth family in Obilić left unnamed by Urošević) and Jovanović (who moved away to Skopje after 1945).

Priština

Today's settlement of Kosovo Polje was formed in the interwar period around the Priština railway station. Only with the opening of a new railway line to Peć in 1936 was the station officially named Kosovo Polje, the same as the Serb-inhabited village around the station with no Tzintzar families (Urošević 1965: 222).

There were Tzintzars, however, in nearby Priština, which in 1877 became an important Ottoman administrative centre, the seat of the newly-established Vilayet of Kosovo. After the seat of this vilayet was moved to Skopje in 1888, Priština remained the centre of one of its sanjaks. Back in 1852, travel writer Jukić recorded that with the economic decline of the town, many of its thirty Tzintzar families moved away to Skoplje (Uskub). In the 1850s the Tzintzars were mostly immigrants from Prizren with only few families from Gopeš and one from Uroševac. Prior to the Balkan Wars there were twenty-five Tzintzar houses in Priština, mostly Serbianized but aware of their ethnic origin. The families of Vančetović, Lazić, Nastić, Nikolić and Djordjević, with their roots in Prizren, spoke only Serbian. The Topal and Ganga families were from Gopeš, while the Kočović family came from Uroševac (Urošević 1951: 22). **After 1945, among Priština's 14,338 inhabitants there were only seventeen persons declared as Tzintzars (Urošević 1951: 20).**

Kosovska Mitrovica

Mitrovica developed much in the same way as Ferizović (Uroševac). It was the last stop on the Kosovo railway line. "In 1871 still a village with 150 thatched houses", Mitrovica, as seen by Cvijić in the early twentieth century, "is becoming the main trading place in Kosovo, with which only Ferizović will be able to compete in the future" (Cvijić 1996: 524). **Relying on the data provided by the traveller Ippen in 1890 (that year Mitrovica had just begun to be called *Kosovska* instead of *Pazarska*, because it was made part of the Priština sanjak instead of the Novi Pazar sanjak; Urošević 1957a: 190), Cvijić says that along with the Greeks "there is a small number of Vlachs" (i.e. Tzintzars) in Mitrovica.**

Atanasije Urošević confirms that among the numerous families living in Kosovska Mitrovica after the opening of the railway and the 1877–78 Serbian-Ottoman War there are also Tzintzar families: the Nikolićs from Bitolj, and the Karamika, Pirikli and Marina families from Kruševo. The Tzintzars traded in consumer goods and exported timber (timber was transported down the Ibar from the Rožaje area). Only one Tzintzar (Mijalče Nikolić) was in the grain business, which was at the time in the hands of Serb, Ottoman and Albanian tradesmen. The Tzintzars later moved from Mitrovica, but some of the houses belonging to these families remained even after 1945 (Urošević 1957a).

The Nikolićs mention two Tzintzar families who continued to live in Kosovska Mitrovica after 1945: the Karamika family, originally from Kruševo, and the Vaka family from Prizren. They also know about families

originating from Gopeš, but only remember the name of the Hentu family.

Data contained in the published sources and oral traditions presented in this paper lay the groundwork for genealogies of the Tzintzar families that once lived in Kosovo and Metohija. Such genealogies may be of broader relevance than just to the historical past of the families or the identity of their members, present and future; they may provide distinctive evidence for the Tzintzar component of the multiethnic structure of Kosovo and Metohija in the past.¹³

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¹³ Luković 2004 offers the account of a typical and branched Tzintzar family of Uroševac, the Nikolićs. Supplying detailed data for the family's genealogy and the basic genealogical table, it has hoped to encourage genealogical study into other Tzintzar families inhabiting Kosovo and Metohija until recently.

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