Serbian Heritage in Kosovo and Metohia: Between Actual and Imposed History
SERBIAN HERITAGE IN KOSOVO AND METOHIA: BETWEEN ACTUAL AND IMPOSED HISTORY

2015.
Historical and artistic heritage of Kosovo and Metohia, in other words, the heritage located on the Republic of Serbia’s soil, has been the subject of a great many texts, the precise number of which would be difficult to determine, notably – this is important – in Serbian language, and in other so-called world languages (English, Russian, French, German), while they are quite scarce, for example, in Albanian language – so scarce, that one may say they are borderline unnoticeable. The reason may be that, most probably, this has been identified among the Albanian researchers, historians and art historians alike, as a dead-end endeavor in terms of their advancement in a scholarly sense, as well as in terms of their status (except in the case where it is written in a one-sided, superficial, and/or erroneous fashion), having in mind that this has been a thoroughly researched heritage, which has been recognized as Serbian since the Middle Ages and from Bosphor all the way to Paris, Rome, and Vienna, and since the 1930s in the United States of America as well, this having been irrevocably confirmed by lots of material proof, as key evidence. This would also apply to Serbian (Orthodox) churches and cemeteries, which have been scattered throughout each and every part of Kosovo and Metohia since the Middle Ages (which is also confirmed by the enclosed maps with the locations of churches, church sites, monasteries, and monastery sites of the Serbian Orthodox Church).

Nevertheless, just when it appears that all has been said about this that there is to say, some interpretations arise which not only move the borders of reason, but also have the potential to question the opinions of the credible scholarly public about the past and its material heritage, in this case, with those who should be deciding, at the end of the current year 2015, whom does the Serbian heritage in Kosovo and Metohia belong to, irrespective of evidence showing the factual status. For those affirming the pseudohistory and the creation of interpersonal, interfaith, and interethnic borders and divisions, the affirming of history in the spirit of Postmodernism, while tossing in a handful of false data or data forged with ulterior motives, may even become an alibi, especially if, at the same time, they make use of the fact that the truth, in this
case historical truth, cannot be an absolute category, something that the researchers and the interpreters of history who base their work on the universal principle of science – on objectivity, know very well indeed. In other words, falsehood and falsifying, also in the case of Kosovo and Methochia, have been becoming evermore the pillars of manipulation with history and its heritage, as a type of special warfare, involving different professions, among which are those that subtly control or create so-called culture of remembrance and/or culture of oblivion.  

The question is whether this may be one of the reasons for the world public having insufficient knowledge about great many archival materials, many medieval manuscripts among them, that had been kept at the National Library of Serbia in Belgrade, which had been purposely destroyed by bombs of the Hitler's Wehrmacht on 6 April 1941. The same public, the reason for this being understandable, has even less knowledge about perhaps some notes of an anonymous Serbian monk from the Peć Patriarchate having been in the same library, describing the meeting of the Grand Duke Stephen Nemanja and German Tsar Frederick I Barbarossa during his trip through Serbia in the Third Crusade (1189), which had taken place not far from the northeastern borderline of today's administrative line, imposed as a necessity by the circumstances, between Kosovo and Metohia and Central Serbia. In this unrecorded note, Nemanja's intention to win the Western ally for the military campaign against Byzantium has been quoted, as well as Barbarossa's pledge to the Serbian ruler that German people and all of his other subjects throughout the Holy Roman Empire will be forever faithful friends and protectors of the Serbs, regardless of the cost of that friendship. A bit later, Barbarossa's life had ended in an extremely peculiar way – in the shallow waters of the river Saleph (Göksu in Turkish) in today's Turkey. The witnesses of Barbarossa's meeting with Stephen Nemanja have evidently only been standing and looking passively at the ultimate end of his misery. According to the comment in the aforementioned note, this was a "tremendous punishment" because Barbarossa had promised his favor to the schismatics (Serbs), having consented to their disposing of Kosovo, their having been its inhabitants (back in those days the term Metohia had been unknown, the latter being a derivative from the Greek word designating "land governed by a monastery").

The mystery remains when will other archival materials be publicized, which had perhaps been taken out from the charcoaled remains and soot of the Belgrade National Library. The same goes for the discovering of the reason why would Nazi Germany want to destroy the collections of the National Library in Belgrade at all costs, beside the notorious explanation that its goal was to dispossess the Serbs of the material evidence of their history. Indeed, they knew what they ought to destroy among more than a thousand medieval manuscript books and different other manuscripts, as well as various other secular and sacral documents having been in safekeeping at the Library building.

Hence the question what would have happened had the originals of some archival materials having been preserved, which are available today only as based on reconstruction, performed in accordance with the writing of imaginary history.
From that point of departure, it is possible to quote the information according to which a part of the recording by a Bishop of the Serbian Orthodox Church had been kept for centuries in an ancient Serbian temple in Prizren, which was considered to be “a city–flower of Metohia”, this recording uncovering the last link proving that at least two West European statesmen had come from the lineage of Serbian families that had lived in Kosovo and Metohia, their having actually been the last stems thereof since all other ones had been killed. One of these families had allegedly succumbed to terror under the advocates of the Greater Albania idea in World War II, who had actually been Hitler’s allies, when thousands of Serbs had been killed in the aforementioned area. Members of the other family had suffered death, the circumstances of which had never been established, during the demonstrations of the Albanian irredentists, who had flooded Kosovo and Metohia in 1968 (those were the first demonstrations of the so-called Greater Albania supporters, and since then, there had been more of them and different types of them, which the Yugoslav authorities had tried to turn a blind eye to, notably at the expense of the truth and the Serbs, by not even mentioning in public the sacrilege of the Serbian sanctities across Kosovo and Metohia, and even less the psychological torture that the Serbs were suffering).

In the context that we’re discussing, one of the more interesting notes – to someone maybe just pulled out of the Postmodernist pseudohistory – kept since the 16th century in the home of a head of a Serbian household who had recently been killed in the village of Samodreža near Vučitrn, in the vicinity of Priština. This note is about outright admiration and gratitude that the Albanians had had for the local Serbian people ever since the time when the first signs of their own mass arrival in the area of Kosovo and Metohia were to be seen. In other words, this was just a prologue to the arrival of large Albanian families on the territory of Kosovo and Metohia, i.e. in the areas previously celebrated as parts of “the Serbian Kingdom”, while its greatness has been illustrated even by the title of the Serbian Queen Helen of Anjou (1236–1314), “the Queen of Serbia, Albania, Doclea, Hum, Dalmatia and the Seaside Areas” (otherwise she had been from a reputable West European Catholic family, while she had converted to Orthodox faith in order to come to Serbia and marry the Serbian ruler Stephen Uroš I Nemanjić. At such time when the Serbian Queen had managed to convince certain Christian rulers to abide by Christ’s teaching and admonitions, she had died suddenly in her royal palace in Brnjaci, which is today the territory of the municipality of Zubin Potok, in the northern part of Kosovo and Metohia. To make things even more enigmatic, there is information in the same notebook unknown to mankind, according to which the Serbian Queen had been corresponding with the Roman Pope Benedictus XI, whom she had entreated – based on his favor for her and the Serbian people – to have not one Muslim suffer anywhere, having been wary of European monarchs succeeding one day in dividing mankind utterly, while the Balkans, and notably Kosovo and Metohia, would be forced to become a perpetual interethnic and interfaith powder keg. All this might be easier to comprehend had it not been that, a few hours before her sudden death, Queen Helen had not had a conversation with the “newcomers from the East” about
Significant religious sites damaged or destroyed during the NATO bombing in 1999

Number of desecrated and destroyed Serbian sanctities from June until October 1999, according to the areas of responsibility of KFOR in Kosovo and Metohia*

<table>
<thead>
<tr>
<th>Area of responsibility</th>
<th>Number of desecrated and destroyed Serbian sanctities</th>
</tr>
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<tbody>
<tr>
<td>USA</td>
<td>21</td>
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<tr>
<td>Italy</td>
<td>21</td>
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<tr>
<td>Germany</td>
<td>17</td>
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<tr>
<td>United Kingdom</td>
<td>10</td>
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<tr>
<td>France</td>
<td>7</td>
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<td><strong>Total</strong></td>
<td><strong>76</strong></td>
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Islam and how it may enrich Europe with its exceptional achievements, as well as by the kindness of the Muslims, having known the possible degree of hate among Christians, i.e. European rulers. There is another piece of information, which is far from being insignificant, that there was one person in the delegation who had, as it turns out, been trading in false Christian relics and “cures” made for those who had wished, for their own interests, to poison certain Western European rulers and Popes of Rome. Whether it was by chance or otherwise, the same year when Queen Helen of Anjou died suddenly, Pope Clemens V, known for terminating the Templar order, which is not insignificant, whose most prominent members had been burned alive, had also suffered a “perplexing” death.¹¹

Nevertheless, when it comes to Samodreža, there was a celebration held on the occasion of the sanctification of the new church in 1932 that the researchers and the interpreters of the history of Kosovo and Metohia might have found interesting, when the entire Kosovo had “come to life”¹², while the Yugoslav spirit of the Kingdom of Yugoslavia, i.e. coveted brotherhood and unity of the Albanians and Serbs in Kosovo and Metohia had been made the primary focus. From that angle, suffice it to say that on the occasion of the sanctification of the new “Samodreža church” it was stressed that it had been renewed also “in honor of the fighters who had given their life for the idea of uniting all Yugoslavs”, which was a noble falsehood in order to achieve at least a minimum of trust between the nations of the Western Balkans, pretty much divided on all counts, gathered in the Kingdom of Serbs, Croats, and Slovenes (since 1929 the Kingdom of Yugoslavia).¹³ It doesn’t take much to come to the conclusion that the aforementioned meant it was back then that the Serbian people had been sentenced to the kind of future, whose traces have still been visible today in different ways across Kosovo and Methochia. Bearing witness to that there have also been news reports form 2011, stating that it was back in the 1960s that the local Albanians had been using the Serbian soldiers’ memorial in the aforementioned church as a pit for slaking lime, while the other parts of the church served as stables. The fresco painting in the church had already been damaged, notably – be it by chance or not – in a way practiced by the Turks during the Ottoman occupation, when the painted figures in the wall painting were decapitated by scraping. In modern times, the Muslim inhabitants of Samodreža (Albanians) had turned the church interior into a dump and public restroom. The plate from the altar had been removed while a hole was made at the top of the altar wall. That this wasn’t enough, it was proved in the last days of June 1999 when the church was torched upon the arrival of the French KFOR troops.¹⁴ This couldn’t have been done by the Serbs from Samodreža, since the previous year the remaining Serbian nationals had been forced by their “fellow brethren inland” to leave their homes and thus achieve today’s status of internally displaced persons. Together with them, the immediate memories had been expelled, too, of the words spoken on the occasion of the sanctification of the renewed Samodreža church when it was stated that it was also built “in honor of the killed Serbian Kosovo heroes from 1389 and in honor of and for the glorification of the killed Serbian heroes – the avengers of Kosovo from 1912”.¹⁵
It is far from being insignificant that it was precisely the year of 1912 that was important also because Kosovo and Metohia had been liberated from centuries-long Turkish (Ottoman) occupation. This victorious moment had also had another meaning for the Serbs – their being free from different types of genocide over the remaining Orthodox Serbian nationals on the territory of the so-called Old Serbia, Kosovo and Metohia, and by the privileged immigrants – Albanians, who had been expelling the Serbs from their own land and also planning, together with the Ottoman authorities, how to exterminate them. At least, this is what the reputable historians are saying, those who use irrefutable evidence. On the global and civilization plan, that had been deemed to be a big step towards the destruction of the last remains of the medieval period, feudal society and customs, feudal culture, politics and economics in Europe.

To what extent has the aforementioned been true is also supported by the history of Serbian photograph. Namely, the most famous photographic records from that period have been those in which an Albanian kills a Serbian monk in the Monastery Devič in Kosovo and Metohia, as well as an act of Serbian priests performing a burial service for the cut-off head of a Serb Joso Radić from the village of Šekular who was killed by Albanians from Rugova in 1906. In the map of Kosovo sites and the most brutal executions captured in photographs, it seems that these photographs are unprecedented. It is up to historians to determine whether the aforementioned martyrs had been guilty just because they were Orthodox Serbs or because they had the information that could have lead to some important notebooks, even those that had already been used as basis for making geostrategic maps among the powerful European states and certain Balkan nations, which ought to have come true much, much earlier than it had actually happened at the end of the 20th century.

Whether it was by miracle or not, in a bundle that had been kept at the Peć Patriarchate for a long time, and then, probably for the reasons of safety, relocated to a crypt of the Monastery Ss. Archangels’ near Prizren, memorial church of Tzar Dušan Nemanjić (1308–1355), the correspondence was also cleverly disguised therein, between Serbian Patriarch Macarius Sokolović (1557–1571) and the leaders of the Albanian tribes, wherein the spiritual father of the Orthodox Serbs invites Albanians to come to Serbian soil, since they wished to cross the Adriatic Sea and head towards Rome, in order to make their new settlements there. It is for a fact that some of them had subsequently inhabited certain parts of the fertile Kosovo-Metohian land, having been well aware of what they would have found in the Apennines. According to one of the alleged notes, they got land from the Serbian Orthodox Church as a gift to make their homes thereon.

Nevertheless, the aforementioned is only one part of the collection because of which the Albanians tried to torch the Peć Patriarchate, under the pretext that this is only about wishing to make Albanian vandalism towards the Serbian sanctities and the Serbs continuous.

There were far too many reasons for concern on the part of the Serbs. Another proof is the time during World War II when thousands of Serbs had been killed, and even a greater number was expelled, perhaps even a total of 100,000 souls. This had
Prizren, THE HOLY VIRGIN LJIVEŠKA (XIV century) burned inside (photo: 22. 3. 2004), source: www.spc.rs
happened at the time when the Serbian churches and cemeteries had been demolished in Kosovo-Metohian villages. Monastery Devič in Drenica had been by far the most horribly robbed, demolished, and torched (this is where the murder of a Serbian monk in 1912 was photographed), so horribly that the church and the dormitory had been completely devastated. All churches in all settlements of Metohia had been razed to the ground. Many other churches were demolished, desecrated, robbed. Thus the churches in the following Serbian villages had been torched and razed: in Bistražin and Šeremit near Djakovica; in Donji Ratiš, Pacaj, Nec, Ponoševac, and Rastavica, also in the Djakovica area; in the village Brnjača near Orahovac, in Ćikatovo near Glogovac, and St. Peter's church in the village Koriša near Prizren.

The Albanians also robbed and demolished, then tried to burn down the churches in Vitomirica near Peć, in Kačanik, Veliki Belaćevec near Priština, then St. Nicholas' church in the village Balja near Srbica, and the church of the same name in the village Banjoka near Vučitrn, then the churches in the villages Rastavica and Ratiš near Dečani, in the village Siga near Peć, in Crkolez near Istok, in Pomazatin near Priština, the church in Podujevo and the church above the village of Štimlje near Uroševac, as well as the Monastery St. Mark's in Koriša above Prizren. The monasteries Gračanica and Sokolica had also been robbed. To make things worse, many of these Albanians had been previously coming to them to seek refuge from their misfortunes therein. The „Samodreža church“ had been broken into and the fresco paintings and the iconostasis had been destroyed.20 These are only random details from the endless chronicles of the suffering of the Serbian people and their sanctities from the hand of their „brothers in land“ Albanians.

The aforementioned notebooks, as well as many other ones, were supposed to be taken to a safe place in 2004 and upon many previous attempts. In fact, this was only one attempt in a series of previous similar attempts, everything having been in order even some years before – in 1999, i.e. right before the NATO aircrafts had started to bomb Kosovo and Metohia, i.e. Serbia. Everything might have been in accordance with the current interpretations of that act, had there not been a note on the covers of one of such notebooks, recorded as it may be in the beginning of the 20th century, mentioning in Old Serbian language the „noble anvil“. The impression is that these were the covers that were supposed to be enveloping a larger stack of the archival materials. Having in mind that certain powerful states had wanted to seize these recordings, their having been concerns about what they may contain, the aforementioned military campaign against Serbia and the Serbian people had started, and in the United States of America it was named – of all things – the „Operation Noble Anvil“. With regard to the aforementioned, there is evidence that a similar attack had been planned much earlier.21 The border between Central Serbia and Kosovo and Metohia was to be drawn thus preventing the walls of Serbian churches from speaking.

The last time when supposedly the secrets were to be brought to central Serbia took place on 16 March 2004. Certain circles found out about this plan, so they agreed to make use of the planned short-term and controlled anarchy in Kosovo
and Metohia in order that their collaborators may comb every place which was con-
sidered to be a possible place where the notebooks might have been hidden. Local
Albanians were allowed to manifest their attitude toward the Serbian people in a
manner they deemed as appropriate for them, in order to distract from what was
planned, and which is now quite obvious. One had to wait for an opportunity.

This is how the false news of Radio Television of Kosovo had happened on 17
March 2004, that the Serbs are responsible for the drowning of two Albanian boys
in the Ibar river, near the village of Čabar in the north of Kosovo and Metohia, this
being a direct reason for the pogrom of the Serbian people. During the outbreak of
violence on 17/18 March 2004 many Serbs had been killed, and almost a thousand
of them were visibly injured; about 800 homes were torched, while 4,000 people
were expelled. A total of 39 Serbian churches and monasteries were razed and desec-
crated. The pogrom had spread to every pore of life for the Kosovo-Metohian Serbs.
There are those even now who believe that the Serbian people and the Serbian Or-
thodox Church had never in their whole history suffered such severe loss in such
a short time, and to make things worse, this had been happening on the territory
considered as Serbian Jerusalem (which is only a fraction of the truth, having in
mind the suffering of hundreds of thousands of Serbian men and women in the
Independent State of Croatia in World War II, marked by children’s camps, which
was unprecedented in human history).
Thus in Prizren, for example, there hasn’t been one Serbian landmark that wasn’t razed, torched, and desecrated. Systematic destruction of the Church of the Mother of God Ljeviška (Bogorodica Ljeviška, *note by translator*) from the 13th century had lasted for hours, and those who torched this cultural wealth, included in the UNESCO World Heritage List, had brought tires in order that the fire may devour as fast as possible some of the renowned Christian paintings in the former half of the 13th century. In that period, the Serbs have ceased to be the people living on their own land, and have become refugees in their own country. Soon enough, their return to their hometown of Priština, Lipljan, Obilić, Kosovska Mitrovica, Prizren, Peć and all other places in Kosovo and Metohia, south of the river Ibar, had been made pointless. The ghetto had been constituted as the only form of survival, and the most powerful states in the international community have decided to recognize the independence of the so-called state of Kosovo, while the fire of the pogrom was still flaming.22

Today, Kosovo joining UNESCO has been the topic of the hour, and it is to happen exclusively with the help of those who have supported it to be what it is today, resorting to different rationale, where amongst is the data from the imaginary history, same as some parts of our text as well. What has not been destroyed in Kosovo and Metohia to date will hardly be able to be preserved by any one act supporting that the Serbian and world heritage goes to a people, Albanian people that is, who had been destroying it from time to time. It is hard to escape the impression that the revisions of history have already been prepared, according to which the Peć Patriarchate, The Mother of God Ljeviška church, and other Serbian sanctities have been erected in the Middle Ages by some Albanian saint, and that the Albanians have supposedly been there from the beginning in Kosovo and Metohia, that the Tzar Dušan the Mighty had been to them a father figure, and that Helen of Anjou had been their own mother....

Therefore, when it comes to Serbian material heritage in Kosovo and Metohia, it only seems appropriate to remember the present time, when new borders are still being drawn in the Balkans, claiming different arguments, privileges, and justifications, the former dividing physically and spiritually an already deeply divided Balkan population. The ideologists of such events got a new wind in their sails through the support of those who have been making reference to the holy scriptures, even though they themselves have hardly been literate, seeing themselves at the same time as holy warriors, God’s chosen ones, thus closing the circle which is once again opening Pandora’s box. Thus, founding their mistaken notions of freedom given to them by the Creator, in whom both the Christians and the Muslims believe, not recognizing at the same time the messages from their own history, and also not respecting the existence of their “brothers in land” and their history, they claim some borders, customs, and rights that they deem as holy, which are coupled with hate, oftentimes originating from the sense of dependency and inferiority, retaliation or escaping from their own shadow, thwarted self-actualization or injured self-love. This not only completes the picture of themselves, but also makes it easier to perceive the possible reasons that they and the likes of them are sentenced to continu-
ously demolish and desecrate the sanctities of their neighbors, so that that they can perhaps thus justify their own faith, or even their existence. Their starting points may be rewarded by their joining UNESCO, despite the fact that this institution has been created so that the world may differentiate between the good and bad, original from the counterfeiting and forgery.

In that case even the notebooks, previously mentioned in our text may also be granted incredible historical value, and subsequently as a museum exhibits in some of the world museums. However, it is possible that they might also be appropriated in the same way as Kosovo and Metohia. Some may call this act a “holy theft” which the history abounds in. It is easy for any educated person to remember that the former Crusades had turned into robbery of Constantinople, the seat of the Orthodox church, when many churches had suffered damage. Understood through the material witness of history, the sanctities have precisely become the essence of these thefts. Via such theft, the “soul” of the defeated nation is appropriated symbolically.

If this has to be the case with the Serbian cultural and artistic heritage in Kosovo and Metohia, then this has to be done either with the help of certain states in the international community, or like the Nazis they would need to destroy all evidence of
the existence of the Serbian nation and its history. At the same time, they would have
to forego their own history and start to deal exclusively with invented and wishful
history, since the Serbian people and its heritage have been intricately woven into the
history of Kosovo and Metohia and the surrounding areas and/or states.

Finally, if in the spirit of Postmodernism any work might be exhibited as ex-
ceptional, that means that to date destruction of the material heritage of the Serbian
people in Kosovo and Metohia, churches, cemeteries, and other property, same as
murder, shall become an artifact. Having in mind that, for example, none of the
cemeteries or sacrificial buildings of the Albanians in the north of Kosovo and Metohia
have been damaged, meaning in the areas where the Serbs are by all standards the
majority population, that means that the Serbian nation as a whole ought to be con-
demned as uncreative, retrograde, uncivilized. Should these standards be the only
ones deemed as appropriate, this would mean that all Serbian sanctities ought to be
abandoned to abasement, and with the support of UNESCO at that, in case it allows
that lies, thievery, and archthievery overcome the Truth.

In that sense, the material heritage such as Serbian sacral art in Kosovo and
Metohia ought to be set apart from some other heritage, which is also regulated by
some laws. In other words, completely different standards must apply to such his-
torical heritage which had left almost all of its vestiges on the Balkan soil, as well as
to all that the existence of the nations small in numbers may entail, hence also in the
case of the Serbian and Albanian nations. Bearing witness to this in an inspirational
way is an opinion that all these small European nations have been living in a deep
shadow, suffering intolerable pressure and the bloody torture by the authorities, ir-
respective of its being personified as a Christian monarch or a Sultan. According to
István Bibó, this “incredible theoretician of the political culture of Central Europe”,
the conflicting character of the historical, religious, and ethnic borders in the Balk-
ans and in similar regions, has enticed those same nations to practice, given the
opportunity, those same things they learned from the tsars, sultans and other rul-
ers. Within the framework of reviewing world history, notably contemporary one,
the notion that neither the East nor the West are innocent or having clean hands,
seems to be the most accurate, which is why “every honorable citizen and thinking
person must accept their part of the responsibility for the current state of affairs”. It
is in this context that one would expect UNESCO to make a decision in accordance
with the facts, at the same time recognizing a right of any nation to preserve its own
cultural heritage.

It will be tragic to give the falsehood any kind of legitimacy, such as the invita-
tion by Prizren to tourists to come and visit them. The invitation includes a city map,
designed to mislead by its perceived childish character, like wishful reality, acquired –
is this easy to notice – via an imaginary history. Since, therein, there is not one
word or even a letter indicating that there are ancient Serbian churches in Prizren,
and among them the famous church of the Mother of God Ljeviška, one of the four
Serbian sacral buildings from Kosovo and Metohia that have been included in the
UNESCO World Heritage List. Perhaps all could have been interpreted differently
had not the Mother of God Ljeviška church been only one of the Serbian temples that the Albanians have demolished in Kosovo and Metohia during the pogrom of the Serbs in 2004.

As compared to the Postmodernist vision of history, actual history bears witness that only several months ago, the new graffiti had appeared on the wall of the monastery Visoki Dečani, which is also included in UNESCO World Heritage List, reading AKSH (Albanian National Army) and UCK (Liberation Army of Kosovo). The latter has been written some fifty meters away from the place where the Kosovo Police are located. The monastery has been targeted in several armed attacks so far. Should the tradition of destroying Serbian churches and cemeteries be continued now with the blessing of UNESCO by taking the so-called Kosovo state under its wings? Is it necessary to disclose to the public all records like the ones previously mentioned in this text, in order that someone's wishful history, regardless of its make-believe nature, should get the upper hand in relation to the actual history and its heritage, notably Serbian heritage in this case?

In that sense, during the preparations for the UNESCO session, the illegitimate appropriating of the Serbian material cultural heritage in Kosovo and Metohia, while resorting to different kinds of rationale in the spirit of pseudohistory and quasiscience, has been happening again. Thereamong, one is saying that the Orthodox Churches in Kosovo and Metohia are Albanian, not Serbian. It is possible to have an extensive scholarly debate and refute from the professional standpoint these notions as impossible. At the same time, had this been true, one may wonder why would Kosovo Albanians demolish and torch their own sanctities! The latter has not been recorded so far in either history or medicine.
In other words, beside the systematic persecution of the Serbian population living in Kosovo and Metohia in both last and the current centuries, Albanian historians have started to wage a war of sorts in order to prove that the greatest Serbian sanctities have belonged to Albanian culture and tradition, attempting to rob the Serbian people of their existence. Besides, all these tendencies have become political and ideological issues and not those of culture and science, which is taking the issue of “Kosovo” – the truth-loving people know this already – even farther away from UNESCO mission. Those who are into grabbing (what is not theirs) also claim that the specificities of the Serbian Medieval heritage belong exclusively to Byzantium, so that they may become part of “Albanian Byzantium”. On the other hand, the authors of such notions are at the same time concocting that this same heritage, buildings in this case, has nothing to do with Byzantium, but with the Roman Catholicism instead, since they have been decorated by ornaments typical for the Roman Catholic Church exclusively. This has also been a blatant lie that may be accepted only by those who are or would choose to be ignorant. Hence it is necessary to stress that the achievements of both the Serbian culture and the state, having been a country which was not part of the Byzantine Empire, are corresponding to the periods of crisis or stagnation of the Byzantium, while the clear stylistic links of one part of the Serbian monuments with Western medieval art have their justification. In addition, among the domestic and foreign scholars specializing in Middle Ages there is a widespread notion that the Serbian medieval art as a whole may not be identified with the Byzantine one. Thus the art which has originated and developed within the Byzantine cultural sphere does not automatically get to be classified as Byzantine. Serbian medieval art provides ample proof of that.

Today’s Serbian cemeteries, scattered across Kosovo and Metohia, testify in favor of the fact that they were being buried beside their sanctities, respecting at the same time those that belonged to others, in this case other inhabitants of Kosovo and Metohia, namely Muslims and Roman Catholics. An erroneous decision by UNESCO might lead to their being desecrated in some new campaign by the advocates of the pseudohistory, i.e. those who believe that they will thus succeed in appropriating the actual history and the future making it belong only to themselves. Those seem to not understand that they belong to the brotherhood of man by the very fact that they had been born, and that it should suffice for them to be worthy of humanity by also respecting their “brothers in land” and their heritage. The mission of UNESCO is to support them in that endeavor. One of the ways is for them to be given an opportunity to get acquainted with the locations of the Serbian churches, church sites, monasteries and sites of monasteries, scattered across Kosovo and Metohia since the ancient medieval times.
References

1 A good example is also the very manner in which the Albanian historians are speaking on the Albanization of Kosovo and their obvious effort “to depict the Serbs in a rather negative light in certain historical situations,” neglecting the aggressive anti-Serbian concept of the idea of a Greater Albania. V. Glišić, Albanization of Kosovo and Metohia, in Serbs and the Albanians in the 20th century, Belgrade: Serbian Academy of Sciences and Arts), 1991, pp. 293, 295.

2 Sufficient to review what has been published by the Philosophy Faculty in Priština, currently seated in Kosovska Mitrovica, in the last ten years, and the publications in Albanian language originating from Priština.

3 See Culture of Remembrance and History (Kultura pamćenja i historija, comp. M. Brkljačić, S. Plrenda), Zagreb: Golden marketing; Tehnička knjiga, 2006; B. Janković, Theoretical and Research Approaches / History of Memories and Remembrance (Teorijeskoistraživački pristupi / Historija sjećanja i pamćenja), in Historical Compilation 1 (Historijski zbornik 1), 2010, pp. 269–274.

4 In this case it is possible to establish only a seeming link between the bombing of the National Library in Belgrade, which was aimed at eradicating evidence of the Serbian past, and the so-called Nazi burning of books, see J.-P. Barbian, Literaturpolitik im Dritten Reich: Institutionen, Kompetenzen, Betätigungsfelder, München 1995; E. Kästner: Über das Verbrennen von Büchern, Atrium-Verlag, Hamburg 2013; H. Rafetseder, Bücherverbrennungen, Wien 1988; T. Verwey, Bücherverbrennungen. Heidelberg, Universitätsverlag Winter, 2000; V. Weidermann: Das Buch der verbrannten Bücher, Kiepenheuer & Witsch, Köln 2008.

5 The invaluable cultural heritage had then vanished in the fire, and beside the literary collection of cca 300,000 titles, more than one thousand medieval manuscript books had burnt, as well as the royal and other charters, and different other secular and sacral documents, whereamong there were significant collections of Turkish manuscripts. The flames had also devoured old printed books, many maps, engravings, original musical works, as well as invaluable old newspapers and periodicals.


9 About Helen of Anjou see: On the Original Chapel in the Monastery Gradac and Queen Helen of Anjou, contribution to the research of the history of Christianity on the territory of the Peć Archbishopric during the 13th and 14th centuries (O prvo bitnoj kapeli u manastiru Grahac i kneza Helen Anjskoj, prilog procuvačanju povisnice hraništa na području Pećkog arhiepiskopija tokom XIII i XIV veka), in: History and Literature of the Serbs from Kosovo and Metohija (Istorija i književnost Srba Kosova i Metohije, ed. Z. Avramović), Kosovska Mitrovica: Faculty of Philosophy, 2007, p. 124 (with sources.)


12 Almanach of the Serbian Orthodox Church (Glasnik Srpske Pravoslavne Crkve) 1932, pp. 297–302, according to: M. Lečić, Construction and Renewal of the Churches and Monasteries from 1920–1941 (Izgradnja i obnova crkava i manastira od 1920. do 1941.), in Serbian Orthodox Church (Srpska pravoslavna crkva) 1920–1970. The 50th An-
The aforementioned quote was actually supposed to pacify the Albanian terrorism, which has for the sake of peace been designated even in the communist-socialist Yugoslavia by a euphemism: „Kachak movement of the Albanian Masses”, that had been fighting against the establishing of the Serbian rule, D. Bogdanović, Book About Kosovo (Knjiga o Kosovu), Belgrade: Serbian Academy of Sciences and Arts, 1985, p. 190


Important churches and monasteries in Kosovo and Kosova and Metohia (Eparchy of Raska and Prizren) from the Middle Ages until today*

About Borislav and the Kosovo-Metohian cemeteries

I have visited the Kosovo and Metohia soil many times. Every arrival there and departure alike had inspired some new remembrance, the kind that makes one wish for the mind to be more shallow. In the last years, the reminiscences had mostly been beginning or finishing near the so-called Muslim cemetery in the northern part of Kosovska Mitrovica – in the “Orthodox Mitrovica”. One of the major reminiscences was dedicated to Borislav Jovanović, Professor of Literature and French Language in the Priština Lycée, who had accepted, being a reserve officer, to fight against those who wanted to rule the world and Serbia alike in 1941, instead of going to Jagodina with his family, where he had had a post of Director of the local lycée waiting for him. The strength of my memories of Borislav, whom I had known thanks to his Diary and a few photographs, is made vivid by the fact that, his having been taken captive, he had ended his life in the Officers Camp in the German Osnabrück, where he had died from a bomb dropped from one of the famous Allied planes. Among these airplanes, there were probably those as well that had been providing support to the liberation of Serbia from the army fighting under the swastika. At the same time, the former were making uncontrollable collateral damage, and maybe this damage was even desirable, similar to the one that had hit Serbia at the end of the previous millennium.

Borislav died literally at the end of the World War II, some four years after he had been taken captive, and then, with his fellow fighters taken to Germany. In the meantime, his family had been forced to flee from Priština to Šumadija, only so that they would be forbidden to go back to their Kosovo-Metohian home after the arrival of the illiterate workers, unaccomplished craftsmen, and the villagers with the five-pointed star sewed on. A little bit before that, Predrag, Borislav’s firstborn son was sent to the Srem Front against the Nazis (1944), to a slaughterhouse designated to destroy the future of the Serbian people, since only Serbian youths were sent to that front (but not from those other subsequent Republics of the communist Yugoslavia). Even though Predrag survived his walk on the Srem plowed fields, it seemed as if he had not. He had never wanted to say a word, not in decades, about the devastated burial site of the
Damaged Serbian cemetery in Kosovska Mitrovica (Photo: Tanjug)

Damaged Serbian cemetery in Kosovska Mitrovica (Photo: Tanjug)

Damaged Jewish Cemetery in Pristina
Serbian people prepared by the different “brothers” and the “heroes” that had sent his generation, which had not been mature either by the civil or the military standards, to Srem, directly to a row of burial mounds already planned and prepared for them.

It was only recently that, dealing with the Serbian history of the 20th century, I had come across some less familiar words, a peculiar course of events, which have still been concealed to date, that may have a connection to the aforementioned ban to the Jovanović family, and not only them. They were uttered by Djilas at the Fifth Congress of the Communist Party of Yugoslavia (1948), when he had managed to say, although frequently being interrupted by the applause, that the current Yugoslav leadership must eradicate the Greater Serbia hegemony in Kosovo and Metohia any way it can. I don’t know if Djilas’ instruction had been fully and meticulously implemented or not, because this year there will be no census of the population in the Kosovo-Metohia region, even though one was announced by the Republic of Serbia. Another reason why it would not be taking place is due to the fellow compatriots of those who captured Borislav, i.e. liquidated him, who have been members today of the peacemaking mission in Kosovo and Metohia, and whose duty has not been to think about tens of thousands of Serbian men and woman displaced from Kosovo-Metohia, evidenced in the last years, who had not had any guarantie of ever going back, similar to what the Jovanovićs had gone through.

Nevertheless, even if the census had taken place, there wouldn’t have been enough room in the form even for the memory of Borislav’s son Miodrag, who was a Belgrade University Professor and who had been taking students on tours to Kosovo and Metohia in the 1980s. He had come back to his family with an awareness deeply imprinted in his mind, after he had faced the picture of the southern Serbian province, where almost every house of the Serbian brothers in land had had an Albanian flag. Even back then, it was very well known that the house not displaying a flag with double-headed eagle belonged to “some other” natives. Miodrag was wondering how to explain to himself first and to his students that they are passing through their own country, and at the same time not speak about the betrayal of many, among whom there are those today who are designing different uncompleted corridors, none of which are leading to Kosovo, except only one – as it seems – that had been drawn a long time ago and that resembles an administrative line.

The traces of the existence of many inhabitants of the Kosovo-Metohia houses without the red flag with a double-headed eagle remained mostly in the cemeteries, under the crosses, which have been today desecrated or destroyed across Metohia and Kosovo south of the Ibar river. In their vicinity, the houses are being erected displaying flags with the same eagle.

Maybe I would have had a different outlook, not linking the seemingly unlinkable, had there not been an exhibition in the Museum of Contemporary Art, titled On Normality (2005), with an accompanying catalogue, also financed by the Ministry of Culture of the Republic of Serbia, featuring in a special way an artist from Kosovo and Metohia by the name of Albert Heta and his work, if one can call it that, which was previously presented in the Cetinje Biennial. Namely, this building used to be a former Serbian Embassy whereon the artist had placed a plate with the Albanian coat of arms and the inscription Embassy of the Republic of Kosovo – State Union of Serbia
It is not necessary to resort to a multitude of arguments, let alone scientific ones, in order to make a credible statement about the status of the cemeteries and sacral buildings, considered in each society as one of the indicators of its spirituality, culture, and the civilization level. Because, if in the future someone would wish to try to decipher the essence of a certain spirit of the time and the spirit of the area, as well as the level of culture in a society, which had lived or is living in a given area, they would judge them, among other things, by the status of the sanctities, in this case, the Orthodox churches and monasteries in Kosovo and Metohia.

It’s a totally different question whether their desecration (also) in Kosovo and Metohia might be qualified as breach of European Security of sorts. Since, when the year 1975 was declared a year of European architectural heritage, judged as “inseparable from the issue of security in Europe,” a declaration was passed stressing that beside its invaluable worth, the same heritage inspires the awareness with the European nations of the common future. Hence it was understood as one of the vital factors for the European nations.*

* This text was subsequently included in the final document of the Conference on European Security held in Helsinki that same year 1975, according to: M. Čanak-Medić, New Outlook on Architectural Heritage and Its Possible Reflection on Contemporary Architecture (Novi pogledi na graditeljsko nasleđe i njihov mogući odraz na savremenu arhitekturu, De re Aedificatoria 1 (1990), p. 42.
and Montenegro. In order to make this plan even more conspicuous, the Albanian flag was posted on the building. Maybe I wouldn’t have paid attention even then to Heta’s notion, had it not been that in the museum catalog, beside the photograph of the Embassy... there was a statement according to which “the only political solution for Kosovo has been its independence”. At least, this is what one of the commissaries of the exhibition had written. The mystery remains about where does this statement originate from, which was published, one must point out, in 2005. One thing is certain, though, shortly after publishing that statement, he had become a state official.

I did not manage to explain to my students at the Art History Department of the Philosophy Faculty in Priština, temporarily seated in Kosovska Mitrovica, whether history is repeating itself, or all the events related to Kosovo and Metohia have been deeply connected with invisible threads, while the exhibition On Normality, that I have just introduced them to, has been cleverly interwoven therein. I tried to explain to them that art is a wide, vast notion, which may be corresponding to the so-called fine arts, or to the art of living and staying alive, equally as to the art of deception and self-deception. Even back then, I believed that they must not forget their origin, whatever it may be, same as I have not been forgetting that I am the grandson of Borislav, nephew of Predrag, and the son of Miodrag, wondering at the same time whether I had been made a part of someone else’s, secret plan, in which I am to be entangled and additionally branded.

Even though I’m aware that every word about Kosovo and Metohia will never be too far from the attacks of those who advocate only one truth, no matter how much it may have been an expression of a totalitarian mind and many interests, I would like to reminiscence on my last, recent parting with Kosovo-Metohia and its inhabitants. It’s about those that Borislav Jovanović would have been proud of. Had he been walking the earth today, he would have been defending them together with Miodrag and Predrag, and myself, from those who seek glory at the expense of other one’s existence, someone else’s sacrifices, being wary of anything that may have a connotation of freedom, free thinking, since that would make them drown in their own impotence and lies. Borislav would have fought also against those who persistently conceal the fact of how far north is the north of Kosovo reaching (to Pančić’s Peak), at the same time continuously drawing attention to trivia, with or without an alternative. He would have also fought today for all victims of the self-imposed and pompous holy warriors, who have been referring to their holy books, even though oftentimes being illiterate, and administering justice, even when only robbery, soot, and the nimbi of their victims are left in their trail, regardless of faith, gender, old age or youth of the decapitated and in every possible way humiliated ones.

Borislav would have fought if he could for those Serbs in the north of Kosovo-Metohia, who had not understood to date what value they possess, that they have been made of, the same one that the Serbian politicians and negotiators in the name of the Republic of Serbia should have taken as one of the key arguments in favor of the fact that it is not only waking problems who live in the north of Kosovo. There are those that are talked about with ulterior motives, aimed at destroying every rationality about them, and at abasing the existence and the hopes of their descendents with
the help of a seemingly rational futile talk, well-rehearsed back at the time of departure of the first trains taking misfortunate Kosovo-Metohian Serbs to Belgrade, to the plateau in front of the National Assembly.

Finally, I wonder whether there is a deeper reason why the Muslim cemetery in the northern part of Kosovska Mitrovica, remaining untouched and whole, as a single survived monument of humanity, may not serve as an argument in the story about where is whom in the celestial map, as someone might say, without having been mislead by dangerous myths and even more malignant motives. Maybe this cemetery is a nuisance, precisely because it is not demolished, and because the Serbs have not desecrated and devastated it, their having respect for the closest neighbor and their sanctities. Hence the thought that today Serbian barricades also exist so that the Muslim cemetery might not be destroyed by those who have demolished the cemeteries of the Orthodox people across Kosovo and Metohia, including the one in the south part of Kosovska Mitrovica. This one being a contemporary to the cemetery by the road leading from the northern part of the same Mitrovica towards Central Serbia, Europe, aforementioned in the beginning of this story.

In some far away future, maybe the people on earth will differ primarily according to whether they are good or bad, something that all monotheistic religions have similar notions about, no matter how much this may bother many even today, since they could not profit from that. Those will feel pain at anything which is being a shared value for mankind, regardless of whose cemeteries are in question. This would pertain to the Muslim cemetery as well in the northern part of Kosovska Mitrovica, which was photographed only a few days ago and the photo has been enclosed with this text (since the picture cannot be deceiving). Being the guardians of sorts of this cemetery, the inhabitants of Northern Kosovo know that saving face means having face in the first place. They differ in this too from those who speak today about the future, about normality, classifying people and cemeteries to “ours” and “theirs” at the same time, measuring the history and someone’s patriotism according to personal and extremely questionable standards.

The roots of the Serbian Orthodox Church in Serbia in a way begin since the arrival of the Slavic tribes in the Balkans, hence also the Serbs themselves, whose Christianization is linked to the period of Ss. Cyril and Methodius. Its “real” history begins with the activities of Sava Nemanjić (1175–1235), who had created, together with his father Stephen Nemanja, a strong Serbian state in the latter half of the 12th century. That was the time when the Crusaders in their Fourth Crusade had seized Constantinople, founding the Latin Empire (1204–1261.) The town of Nicaea in Asia Minor had become the center of Byzantium, as well as the see of the Patriarch of Constantinople, whom Sava Nemanjić had appealed to wishing that the Serbs get their clerical independence, while also wishing to get away from the Archbishopric of Ohrid, and that had also meant, understandably, obtaining greater political independence of the regions governed by the Serbian rulers.

It was in 1219 that Serbia got its Archbishopric, while Sava Nemanjić was ordained as its first Archbishop (while Monastery Žiča, in Central Serbia, had become its see.) Upon achieving clerical independence, Bishops were appointed in the seven new Episcopates, Hvosno Bishopric being one of them (its see having been near Peć), originating from the earlier ones, namely Bishopric of Ras (with its see in Ras near Novi Pazar), Bishopric of Prizren (with its see in Prizren), and Lipljan Bishopric (with its see in Gračanica.) The aforementioned Episcopates bear witness to the size and organization of the Serbian state of the time.

In 1253, the Archbishopric see had been relocated to the Žiča estate near Peć (an area known today as “Metohia” [coming from Greek word “metoch” which means church estate]), while the expansion of the Serbian state had also entailed a greater number of Episcopates. The status of Patriarchate was achieved by the coronation of the King Dušan to Tsar in 1346.

Since it was founded, the Serbian Patriarchate had three periods, which had marked its existence to date: the first period, since its founding through 1458, when the Osmalis had abolished it; the second period, 1557–1766, when the Constantinople had abolished it once again, as influenced by the Serbian Patriarch Callinicus (Greek national by origin), and this was the time when the Peć Patriarchate had been subordinated once again to the Constantinople/World Patriarchate (this was the time when the Serbian Church was lead by the so-called Phanariots, detested for the most part by the Serbs, on account of corruption, intolerance, and collaboration with the Osmanlis, attempting to “Grecize the Serbian Church, and then gradually the people as well”, which had corresponded to their dream of renewing the Byzantine Empire, having at the same time the control over the non-Greek Orthodox population.) The third period begins since its renewal in 1920, following the founding of the Kingdom of Serbs, Croats, and Slovenes (1918), with its see in Belgrade (since 1929 the Kingdom of Yugosla-
via.) Since then, the history of the Serbian Orthodox Church will in many ways be similar to the history of the Serbian Orthodox people, while in certain periods also being one of the symbols of its suffering.

Serbian Orthodox Church considers the area of Kosovo and Metohia as its cradle, while both history and material heritage of the Serbian Orthodox Church itself in that area are bearing witness to this. Nevertheless, one has to keep in mind that many churches and monasteries have been devastated today, among other things, due to the Serbian people’s departing constantly from these areas, under multiple forms of torture by their “brothers in land” Albanians.

**Significant marks of the medieval Serbian state in Kosovo and Metohia**

Churches and Monasteries of the Serbian Orthodox Church in Kosovo and Metohia*

AJKOBIJA, HAJKOBIJA (Priština)
Village 25–30 km northeast of Priština. There was an old ruined Serbian church in contemporary “Djami mahala”.

AJNOVICE (Kosovska Kamenica)
Village 3 km northeast of Kosovska Kamenica. There are ruins of a monastery in the settlement. The church was built in the 14th century, and is today partly preserved up to a dado zone. There are also remains of a church in the old Serbian cemetery on a site called “Ravan”.

ALAGINA RIJEKA (REKA), (Peć)
The hamlet in Rugova, 16 km northwest of Peć. There are remains of two churches in the village.

ANDROVAC (Lipljan)
Village 4 km northeast of Janjevo. There are remains of two churches in the village.

ARILJAČA (Priština)
Village ca 16 km southwest of Priština. There are remains of an old hamlet in the village.

BABIN MOST (Priština)
Village 18 km northwest of Priština. The church was built on the site with remnants of an older church.

BABLJAK (Uroševac)
Village 8–9 km north of Uroševac. The old church was renewed by the local Serbs; next to the church a bell tower was erected in 1966.

BAČKA (Dragaš)
Village 6–7 km south of Dragaš. There was an ancient church in the village.

BADOVAC (Priština)
Village 8–9 km southeast of Priština and 2 km east of the monastery Gračanica. Today in the village there are three old church sites. There are remains of the 14th century monastery on the Androvački hill site.

BAJČINA (Podujevo)
Village 7–8 km north of Podujevo. There was a church in the 15th century.

BAJGORA (Kosovska Mitrovica)
Village 14 km north-east of Kosovska Mitrovica. There are remains of a church at a site called “Bačka”.

BAKS (Srbica)
Village 6 km east of Srbica. The Albanian toponym “Kisha” (meaning Church) in the village proper indicates the existence of the former Orthodox church.
BALABANE (Priština)
Village next to the modern Batlava artificial lake, ca 30 km northwest of Priština. There are remains of an old church near the lake.

BALANCE (Vitina)
It is situated 10 km north of Vitina. There are ruins of churches and monasteries in the village.

BANOV DO or BAN DO
(Kosovska Mitrovica)
Village on left side of the Ibar river, 3–4 km south of the monastery of Banjska. There is a new church in the village, erected in 1950 on foundations of an old one.

BANjA (Mališevo)
Village 4 km southeast of Mališevo. At the end of the road leading to the neighboring village of Kravosaray there are remains of a church called by the local Albanians as “Kiša” (meaning Church). On the south side of the road there are ruins believed by the ethnic Albanian population to be the “Second church”.

BANjE (Kosovka Mitrovica)
Village in Ibar Kolašin, 36 km west of Kosovska Mitrovica. There was an old church site in the center of the village where in the period between the two world wars local Serbs had built a new church.

BANjE, BANjA RUDNIČKA (Srbica)
Village 30 km east of Peć. There is a church built in 1436. In the 17th century it was demolished and rebuilt between 1936 and 1941. During World War II Albanian Fascists had robbed and devastated it. In 1971 the church was rebuilt.

BANjICA (Glogovac)
Village 5–6 km west of Glogovac. There are Albanian toponyms in the village indicating existence of an old church.

BANjICA (Lipljan)
Village 18–19 km west of Lipljan. Today in the village there are Albanian toponyms “Ara and kishes”, i.e. “Church of fields”, which indicates the existence of an old church.

BANjSKA (Vučitrn)
Village 4 km north of Vučitrn. There is an ancient church in the village today. The wall paintings have been destroyed in World War II when the Albanians set fire to the church. There are also ruins of a church in the hamlet of Selište.

BANjSKA (Kosovska Mitrovica)
Village, ca 12 km northwest of Kosovska Mitrovica. There is a monastery from the early 14th century. There are remains of a church in the hamlet Jelići, mentioned in 1315. There are also remains of an ancient church in the hamlet Stevovići.

BANjSKI SUVI DO (Kosovska Mitrovica)
Village 3 km west of the Banjska Monastery. There are remains of an ancient church site.

BARAINA (Podujevo)
Village near Podujevo. There was a church in 15th century.

BARILjeVO (Priština)
Village in valley of the Lab river, 10 km north of Priština. At the beginning of 19th century the watermill on the river Lab in Bariljevo was built from the material of the ruined church Samodreža by Yashar Pasha Džinići the Turkish feudal lord.

BATAIRE (K. Mitrovica)
Village in valley of the Lab river, 10 km north of Priština. At the beginning of 19th century the watermill on the river Lab in Bariljevo was built from the material of the ruined church Samodreža by Yashar Pasha Džinići the Turkish feudal lord.

BATLAVA (Podujevo)
Village 8–9 km south of Podujevo. There are ruins of an old church on the site “Crkvište”.

BATUSE (Priština)
Village 10 km southwest of Priština. The first church apparently had already existed in 1455.
There was certainly an old church on the foundations of which a new one was built in 1932.

BATUTPA (Đakovica).
Village 14 km northwest of Đakovica. The village had a church in 1330. According to legend it was situated on the site of the present mosque mostly built from the material of the old orthodox church.

BEC (Đakovica)
Village 8 km north of Đakovica. In 1868 there were ruins of a church.

BEGOV LUKAVAC (Istok)
Village 7–8 km southeast of Istok. There was a church mentioned in 1643. There are in the village remains of an old church on a hill known as "Vučar".

BEGUNCE (Vitina)
Village near Vitina. There was an old church site.

BELA CRKV A (Orahovac)
Village 6–7 km southwest of Orahovac. There are remains of three churches in the village. One was mentioned as early as 1330. A church was also known in the village of Popovici, as well as a church on a hill above the village.

BELAJE (Dečane)
Village 8 km northeast of the village of Dečane. There are at least seven hermitages near the village on cliffs of the Streočke mountains. The first known is from the last decades of 13th century, but certainly from the beginning of 14th century.

BELASICA, VRHLAB (Podujevo)
Village 35 km northwest of Podujevo. There was an old church site known as “Zaporčetova crkva”.

BELEG (Dečane)
Village 2 km northeast of Dečane. Ruins of a church have been recorded in mid 19th century. In 1898 they were still preserved.

BELICA (Istok)
Village 13 km southeast of Istok. It is supposed to be erected in 14th century. After demolition it was renovated in 16th, 17th, and 18th centuries. There is one more ancient church site in the village.

BELINCE (Uroševac)
Village 14–15 km northwest of Uroševac. In mid 15th century the settlement most probably had a church, since at the time there were two priests.

BELO BRDO (Leposavić)
It is 15–16 km north of Leposavić and 4 km south of the Pančić peak on Kopaonik. There is an ancient church site in the settlement (the area also had several minor Roman Catholic churches used by the settled Saxons i.e. Ragusans).

BELOGRACE (Kačanik)
Village on northwest slopes of the Skopska Crna Gora, on the road between Gnjilane i Uroševac. The settlement had an ancient church site.

BELOGRAICE (Kačanik)
Village on northwest slopes of the Skopska Crna Gora, on the road between Gnjilane i Uroševac. The settlement had an ancient church site.

BELO POLJ E (Istok)
Village 7–8 km east of Istok. There are remains of a church on the site “Crkvenjak”. Tradition has it there was a monastery there, not only a church.

BELO POLJE (Peć)
Village 2 km south of Peć. There was probably a church in the settlement already in 1485 since at the time it had two priests. The village has a church erected in 1868 on foundations of an older church. There are also remains of an ancient church site.

BELO POLJE (Podujevo)

BELUČE (Leposavić)
Village on the left bank of the Ibar river, 10 km northwest of Leposavić. There are remains of an ancient church site in the village.
BENČUK (Vučitrn)
Village 12 km south of Vučitrn. In 1346 it surely had a church. Today there are remains of a church called by the Albanians “Dušan’s church” (after the Serbian Tsar Dušan from the 14th century).

BERBERIŠTE (Leposavić)
Village is situated 10–11 km northwest of Leposavić. There are remains of an ancient church site in the village.

BEREVCE (Uroševac)
Village ca 2 km northwest of Štrpce. There are remains of the churches in the settlement from mid 14th and 16th centuries.

BERIVOJCE (Novobrdska Kriva Reka)
Village near Kosovska Kamenica. The Ottoman census from 1455 mentions a priest which is indication that a church already existed then. A church 3 km west of Berivoje is mentioned for the first time in a caption from the first half of 17th century.

BERKOVAC/BERKOVICA (KOD PODUJEVA)
Today unknown village in the vicinity of Podujevo. The Ottoman census from 1455 mentions a church. That a monastery existed too may be testified by the present microtoponyms “Kaluderovica” and “Crkveni do”.

BERKOVO (Klina)
Village 8 km northwest of Klina. The settlement probably had a church in 1485 since at the time there were two priests. At the present site called “Crkvište” there was a church which was destroyed by the Muslims. The material from this ruined church (as well as from the stone from destroyed Serbian churches in the neighboring villages) was used for building a bridge over the Istok river in the neighboring village of Zablaće.

BESINJE (Priština)
Village 8 km north of Priština. There was an old church in the so-called “Crkveni do”. The Ottoman census from 1455 mentions monastery Pustinja in area of the villages Besinje and Donje Ljupče.

BIČA (Klina)
Village 7 km north of Klina. There are remains of an ancient church site in the village.

BILINCE (Gnjilane)
Village 12–13 km southeast of Gnjilane. There are remains of an ancient church site in the village.

BILUŠA (Prizren)
Village 7 km southwest of Prizren. In 1308/1309 the village had a monastery.

BINAČ (Vitina)
Village 4–5 km south of Vitina. The village had three old churches and the monastery Binač/Buzovik, south of the village. Monastery was renovated in the beginning of 20th century (moreover, the monastery’s spiritual father was slaughtered by the Albanians in 1867).

BISTRAŽIN (Đakovica)
Village 8 km east of Đakovica. The village church was built on the foundations of an old one on the hill above the village between the two world wars. In April 1941 when a number of Orthodox villages in Metohia were put to fire, the church was completely devastated.

BISTRICA (Leposavić)
Village 18 km north of Leposavić. There are remains of a church in the village.

BISTRICA ŠALJSKA (Leposavić)
Village is situated 12 km southeast of Leposavić. There is a site called “Crkvište” (“crkvište”=church site in Serbian) in the village, an indication on once existent church.

BLAJAČ (Dragaš)
Village on north edge of Opolje, 10–11 km northeast of Dragaš. There were remains of an old small church in mid 19th century.

BOB (Kačanik)
Village on the right bank of Lepenac, near Kačanik. There was a church on the site called by the Albanians “Kisha” (meaning Crkva [church]).
BOBOV, BOBOVCE, BOBOJEVCE
(Klina)
Village 14–15 km southeast of Klina. There were ruins of a church in the village until 1870.

Bogorodičica Hvostanska (Istok)
Serbian monastery on the hillside of Mt. Mokra Gora, not far from the village Studenica and Vrelo, on the territory of a small town of Istok. It was built in a place where a Byzantine basilica from the 6th century was standing. The first Serbian church was built at the time when the Serbian Archbishopric was being founded in 1219. After 1690, the monastery became desolate, and following that the process of its ruin and decay had started. At the end of the 19th century the remnants of the monastery compound had still been visible, but local Turks and Albanians have used them to build their constructions.

BOGOŠEVCI (Prizren)
Village in Sredačka župa, 10 km southeast of Prizren. There is in the village a church erected prior the seventh decade of 16th century, as well as a church in the hamlet Peičići, built before 19th century.

BOJNOVIĆE, BOJINOVIĆE
(Ibarski Kolašin)
Village in the Ibar Kolašin. At the Bojnović field there is a site called “Crkvine”, the place of an ancient church. An old church was rebuilt in 1950, on the border between Bojnović and the villages Vukosavljevic and Bube.

BOJNOVIĆE, BOJINOVIĆE
(Novobrdska Kriva Reka)
Village 10 km northwest of Kosovska Kamenica. On the site called “Lipe” there are ruins of an old church.

BORČANE (Leposavić)
Village 6 km east of Soćanica, i.e., 10–11 km southeast of Leposavić. The church on the hill was built in 19th century on foundations of an ancient church site.

BOSTANE (Priština)
Village at the foothills of the south side of Novo Brdo, some 43 km east of Priština. There are remains of a church built in mid 19th century.

BOŽEVCE, BOŽOVCE
(Novobrdska Kriva Reka)
Village 4 km southeast of Kosovska Kamenica. The Ottoman census from 1455 mentions a priest in the village, indicating existence of a church at the time. There was a monastery in the vicinity, according to a caption from the first half of 17th century (today the monastery belongs to the village Berivojce). During second half of 19th century the Serbs had one ruined “church dug out, renovated and decorated”. Near the village there is another ancient monastery site.

BRABONIĆ (Kosovska Mitrovica)
Village near Kosovska Mitrovica. The Ottoman census from 1455 mentions a priest in the village, which indicates existence of a church at the time. Today there are remains of an old church site.

BRADAŠ (Podujevo)
Village is on the right bank of the Lab river, 5–6 km northeast of Podujevo. It once had three churches. The Ottoman census from 1455 mentions also a priest in the village, and indication that a church must have existed then. In the 19th century the stone from the church was used for building the “Basha’s Mill” situated some 10 km further, towards Podujevo.

BRAINA (Podujevo)
Village ca 25 km southeast of Podujevo. After historical sources the village had three churches from 14th century. Today there are only ancient church sites.
BRASALJCE (Gnjilane)
Village in Kriva Reka near Novo Brdo. There are two demolished churches in the village area, in the hamlets of Barice and Šašivar.

BRATILOVCE (Novobrdska Kriva Reka)
Village ca 8–9 km northeast of Kosovska Kamenica. There are two demolished churches in the settlement.

BRATOTIN (Orahovac)
Village 7–8 km northwest of Orahovac. There was an old church on a hill called “Glavica”, south of the village.

BRECE (Podujevo)
Village 18–20 km north of Podujevo. Today there are remains of an ancient church site in the village.

BRESJE (Priština)
Village 1 km southeast of the railway station in Kosovo Polje. The Ottoman census from 1455 mentions a priest in the village, which indicates existence of a church at the time. The village church, along with those in Skuljanovo, Krajiste and Sušica, was destroyed by a Muslim from Priština in 19th century, who had the building material reused to erect bridges on the Sitnica river at Lipljan and Vragolija. After the world wars of 1918 and 1945, the villagers had built a new church on the site of old one. In April 1981 the Albanian nationalists broke and desecrated the graves and memorials in Bresje cemetery.

BRESNICA (Kosovska Mitrovica)
Village 1.5 km south of the monastery Banjska. There are remains of an ancient church site on a hilltop.

BRESTOVIK (Peć)
Village 5 km north of Peć. There is “a mound of stone on the site of an old church” in the village.

BRNJACA (Orahovac)
Village 6 km southwest of Orahovac. There are remains of a church from 14th century in the settlement. It was later demolished, and renovated firstly in 1852, then in the end of 19th century and at the beginning of the 20th century. In the World War II the Albanian nationalists had it destroyed to the ground. It was rebuilt in 1975.

BRNJAK (Ibarski Kolašin)
Village in the Ibar Kolašin. There are foundations of an old church in the village. There are also remains of an ancient church site in the hamlet Dublje, as well as in the hamlets Krsje, Presjeke and Staro Gvno.

BROČNA (Srbica)
Village 12 km southwest of Srbica. The village preserves the toponym “Crkvište”. Today there is a mosque built after the legend out of stone material on the site of an ancient church.

BROD (Dragaš)
Village 10–11 km southeast of Dragaš. The settlement had three churches, of which only church sites remained. Their dates of origin are not known. For one of them it is known that “it survived with great difficulties until 1861”, and that until 1937 it had remains of walls with frescoes, which proves it must have been old several centuries.

BROD (Uroševac)
Village 9–10 km east of Štrpce. The Ottoman census from 1455 mentions a priest in the village, which indicates existence of a church at the time. It is indisputable that in the village area there are remains of an ancient church.

BRODOSAVCE (Dragaš)
Village 8–9 km northeast of Dragaš. Above the village there were ruins of a major church claimed to be the monastery by mid 19th century.

BRUSNIK (Vučitrn)
Village 6 km southwest of Vučitrn. There are remains of an old church on the site called “Marina voda”.

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BRUT (Dragaš)
Village 6–7 km northeast of Dragaš. The site of an ancient church is called “Vakuf”.

BRVENIK (Podujevo)
Village ca 20 km east of Podujevo. In the vicinity of the ancient Brvenik there are remnants of the Brvenika fort with a 14th century church. There is a posture that the medieval settlement encompassed Orthodox and Roman Catholic churches.

BUBE (Ibarski Kolašin)
Village in the Ibar Kolašin. There are remains of a small church, the old age of which is testified by marble tombstones, similar to those from medieval sites in the basins of the Ibar, Raška and Studenica.

BUBLJE (Mališevo)
Village 8 km northwest of Mališevo. There are remains of church hermitages near the village, the oldest of which dates to 14th century.

BUDISAVCI (Klina)
Village 17 km east of Peć. The monastery was built in the first half of the 14th century.

BUKOVIK (Gnjilane)
Village 8–9 km east of Gnjilane. The ruins of a church exist in the hamlet known as “Mećave”.

BUKOVICA (Lipljan)
Village 10–12 km southeast of Janjevo. The settlement preserves toponym “Crkvište” (meaning church site in Serbian) for a site of an earlier church.

BURINCE (Podujevo)
Village near Podujevo. The village had a church, demolished in the 19th century, and the material had been reused by the Ottomans to erect a water mill on the Lab river.

BUŠAC (vanished village)
Today unknown village in broader vicinity of Priština (perhaps identical with the modern village Bušince near Kosovska Kamenica). There was a church the records of which date to 1581.

BUŠINCE (Novobrdska Kriva Reka)
Village 7–8 km northeast of Kosovska Kamenica. The local Serbs had the ruined church rebuilt in mid 20th century.

BUZEC (Dragaš)
Village in the county Gora of the Shar mountains. There are remnants of a church on a site known as “Crkvište”.

CAREVAC (Suva Reka)
Village on the east side of the village Mušutište, under the mountain range Bolovan, which divides the Sirinicka župa parish from the Prizren piedmont area. There have the remnants of a small church.

CAREVAJKA (Gnjilane)
Village 16–17 km south east of Gnjilane. There have been the foundations of an old church in the village.

CECELŠA (Vučitrn)
Village 7–8 km northeast of Vučitrna. From the old church site, its Albanian micro toponym “Kiša” (church) has remained.

CERANJ (Leposavić)
Village on the right side of the Ibra, 8 km southeast of Leposavić. There have been remnants of a church.

CERNICA (Gnjilane)
Village 6–7 km south west from Gnjilane. Document from 1512 indicates that there had been a church in the village. In the beginning of the 20th century it had been recorded that in the “Cernica monastery there have been 13 churches in ruins”. Today we know that there had been a church for sure in 1512, as well as the tw church sites. New church has been built in 1933.

CEROVIK (Klina)
Village 14 km south east of Kline. From the old church site, its Albanian micro toponym “Kiša” (church) has remained.
CREPULjA
Village in Ibarski Kolašin, under the northern slopes of the Mt. Mokra Gora. The old church has been preserved in the village, its having modest dimensions. It is considered to be originating from the 14th or 15th centuries. The oldest renewal of a church had been in the latter half of the 16th or the beginning of the 17th centuries. The second renewal took place in the beginning of the 18th century, when the church got its fresco painting.

CRKVENAVODICA (Priština)
Village 8 km west from Priština. There have been remnants of a church.

CRKOLEZ (Istok)
Village 10–12 km east of Istok. There has been a church in the village from the 14th century. Within the village limits there has been a location “Cathedral” and “Cells” (monastery or hermit cells, note by translator), indicating a possible existence of another Crkolez church, i.e. monastery.

CRMLjANE (Đakovica)
Village 11 km northeast of Đakovica. Within the city limits there a church had been located, which had been turned into tulbe Turkish tomb) during the Turkish rule.

CRNI VRH (Peć)
Village 2 km north of Peć. From the traveler’s notes from the latter half of the 19th century, there had been ruins of a church, no trace of which has been seen today.

CRNILO (Uroševac)
Village on the slopes of Mt. Žegovac, 10–11 km northeast of Uroševac. There is a place called “Crkvište” (church site) in the village.

CRNILUG (Mališevo)
Village 4 km northeast of Mališevo. There had been a church in the village in the 15th century.

CRNOVRAN (Mališevo)
Village 4–5 km northwest from Mališevo. There had been the remnants of the foundations of a church within the village limits.

CRNCE (Istok)
Village 2–3 km west from Istok. Within the village limits there has been a place “Crkvište”, the remnants of an old church had been there until mid-19th century.

CRVENI (Leposavić)
Village cca 14 km southwest from Leposavić, on the left side of the Ibar. There have been the remnants of a church from the Middle Ages in the village.

ČABIĆ (Klina)
Village 14 km east of Klina. There had been a church in the village in the 14th century. In more recent times, a modest church has been built, with fresco painting which belong according to their stylistic characteristics to the 17th century painting.

ČEČEVO
Village in Ibarski Kolašin, 33 km west from Kosovska Mitrovica. New church has been built in 1938 on the foundations of the older one, which had existed back in the 14th century.

ČESKOVO (Klina)
Village 8 km south west from Klina. Micro toponym “Crkvište” has been preserved in the village, indicating the existence of a church at some time.

ČIČAVICA
Mountain range and a plain with gentle slopes dividing Kosovo from Metohia. In the Turkish sources of the Vučitrn Sanjak (District) where to Čičavica belonged as
well, a total of 12 monasteries and churches respectively had been recorded in 1477 and 1487. In the censuses conducted in 1525/1526 and 1530/1531 a total of 42 monasteries and 11 churches had been recorded, and in the third census from 1544/1545, it says “total monasteries and churches – 52”. Today, in Čičavica, except for the monastery Dević, there had been total 36 church sites and monastery sites.

ČIFLAK (Orahovac)  
Village 17 km northwest from Orahovac. The village had a small cemetery church.

ČIKATOVO (Glogovac)  
Village 2 km north of Glogovac. Between the two World Wars a church had been built and later on it was devastated.

ČITLUK (Ibarski Kolašin)  
Village in the central part of the Ibarski Kolašin. Above the village there is monastery Duboki Potok.

ČPIJJE – KULINE  
Location 34 km west from Kosovska Mitrovica, as a hamlet of the village Banja in Ibarski Kolašin. In that place, there had been the remnants of a fortified monastery, its earliest origin having been deemed to be from the 13th or 14th century. Location has been flooded by the artificial lake Gazivode on the Ibar (previously examined archaeologically).

ČUBRELJ (Srbica)  
Village 6 km northwest from Srbica. Ancient toponyms indicate that the village had at least one church.

ČEŠENOVIĆE, ČEŠANOVIĆE  
Village in the northwest part of Ibarski Kolašin. Upon a hill known as “Crkvina” there had been the remnants of an old church today.

DABIŠEVC (Priština)  
Village ca 20 km north of Kosovska Kamenica. An abandoned church was recorded at the end of 19th century.

DAJKOVCE (DOJKOVCE)  
u Novobrskoj Krivoj Reci  
Village 6 km southeast of Kosovska Kamenica. At present-day site “Prekobanjik” once stood an old church.

DAMJANE, DAMNJANE (Đakovica)  
Village 11 km southeast of Đakovica. The village has traces of four churches, on which there are no data on exact time of construction or devastation.

DAŠINOVAC (Đečane)  
Village 8 km east of Đečane. Remains of a church in this settlement were recorded in mid 19th century.

DAVIDOVCE (Uroševac)  
Village 13–14 km northwest of Uroševac. There is a site in the part of the village called “Staro selo” (Old Village, note by translator) where a church once stood.

DEČANE (Đečane)  
Monastery Đečani, in close vicinity of the eponymous village. The monastery is royal foundation of two Serbian kings, with preserved charter from mid 14th century and several ktetorial and historical inscriptions on southern lintel and in the interior. The church is well preserved with its original wall paintings and rich treasury. Not far from the monastery there is a complex of medieval hermitages with partially preserved structures and wall paintings.

DEDINJE (Kosovska Mitrovica)  
Village 10–12 km north of Kosovska Mitrovica. The village has a site called in Albanian “Te Kisha” (“at the church”).

DELOVCE (Suva Reka)  
Village 9 km southeast of Suva Reka. There are ruins of a church in the village.

DESETAK (Leposavić)  
Village ca 4 km west of Leposavić, on the left side of the Ibar river. There are an ancient church site and a cemetery in the village.
DESIVOJCE (Novobrdska Kriva Reka)
Village 12 km northeast of Kosovska Kamenica. The walls of an old church have been discovered in 1929.

DEVAJE (Vitina)
Village 8 km north of Vitina. The Ottoman census in 1455 records a priest in the village which proves the church existed there. There are ruins of a church in the part of the village called "Bresje".

DIKANCE (Dragaš)
Village 6 km south of Dragaš. On the road to the village Brod there are ruins of a church.

DIVALJAKA (Lipljan)
Village at the foothills of the Crnoljeva mountain. There are remnants of several old churches in the village, also testified by the toponyms.

DOBL trade (Đakovica)
Village 8 km northeast of Đakovica. Recent archaeological investigations have revealed the remains of an early medieval Slavic material culture. In 1868 the village definitely had remains of a church. A 19th century tulbe was built of material from the church which was located on a hill near tulbe.

DOBRA VODA (Klina)
Village 10 km east of Klina. The church in the settlement was built at the turn of 13th and 14th centuries. Another church existed on a hill south of the railway and east of settlement, called by the Albanian inhabitants "Kisha e vogelj" ("small church").

DOBRA VODA (Leposavić)
Village 3–4 km south of Leposavić. There is an ancient church site.

DOBROČANE (Gnjilane)
Village 10–11 km east od Gnjilane. At the site of Baba-Anćin bridge there are ruins of a church called "Latin church" by the Turks, inhabitants of the village. In its vicinity, above the village, there were ruins of the Serbian church. After World War II the villagers built a new church, which was broken in 1983.

DOBRI DOL (Klina)
Village 10 km east of Klina. There were ruins of a church in the village which are not visible anymore.

DOBRODOLOJANE (Suva Reka)
Village 7 km northeast of Suva Reka. There was a church that was razed to the ground by Mahmud-basha from Skadar in the first half of 19th century, during the forced Islamization of the village.

DOBROŠEVAC (Glogovac)
Village 12–13 km northeast of Peć. There are remains of an old church on the hill Vučar in Gornja Dobruša. A number of fresco fragments have been unearthed in the ruins of the church. Moreover, the stone from the church have been used by the Albanians from the nearby village Prekale for their needs.
DOBRUŠTA (Prizren)
Village 14 km southwest of Prizren. There was a monastery in the village area in the 14th century, that became derelict after Ottoman conquest. Southeast of the village there are remains of a building thought to be the mentioned monastery. West of the village there is the third site indicating existence of a church, called by the Albanians “Kuj Kishes” or “Kunj Kishes”. Today there are no visible traces of a building on this location.

DOGANEVO, DOGANJ (Uroševac)
Village 3 km south of Uroševac. Local Serbs erected a church there in 1937–1938.

DOJNICE, DOJINCE (Prizren)
Village 5–6 km east of Prizren. Modest parish church was built in 1940 over an ancient church site.

DOLAC (Klina)
2 km south of Klina in Metohia. On a hill above the village there is a medieval church with remnants of other buildings, indicating these were part of a monastery. The church has two layers of wall paintings, the earlier is from 14th century and later from 1620 (but some parts of walls have frescoes from 20th century).

DOLNJAK (Đakovica)
Village 6 km south of Đakovica. There was a church on the site called by the Albanians “Kisha e Doljit” (church of Dolj).

DOMOROVCE (Izmornik)
Village 10–12 km southeast of Kosovska Kamenica. There are remains of a church or a monastery above the village, on the road to Toponica, on a hill called “Popovac”.

DONJA BITINJA (Uroševac)
Village 4 km northeast of Strpce. There are two churches in the village, both built shortly after 1557.

DONJA BUDRIGA (Gnjilane)
Village 6 km south of Gnjilane. There is a demolished church in the village.

DONJA DUBNICA (Vučitrn)
Village 8 km east of Vučitrn. The village had an old Serbian church the proofs of which are conserved in toponyms used by the local Albanians, “Crkveni do” (church valley) and “Crkva” (church).

DONJA DUBNICA (Podujevo)
Village on the right side of the Lab river. There was a 15th century small church there.

DONJA DUBNICA (Vučitrn)
Village 8 km east of Vučitrn. The village had an old Serbian church the proofs of which are conserved in toponyms used by the local Albanians, “Crkveni do” (church valley) and “Crkva” (church).

DONJA FUSTICA (Glogovac)
Village south of Glogovac. On a site in the village area called by the local Albanians “Kisha” (church) there are remains of a medieval church with two building phases: older from 14th century and younger from 16th century.

DONJA GADIMLJA (Lipljan)
Village 12 km southeast of Lipljan. There is in the village the local Albanian toponym “Kisha Jorgovanit” (church of Jorgovan), as indication of a church on this location.

DONJA GUŠTERICA (Lipljan)
Village 5 km northeast of Lipljan (formed in separation from Gornja Gušterica). A new church was built in 1910 in place of an older one.

DONJA KLINA (Srbica)
Village in Drenica, north of Srbica. It is mentioned in the Ottoman census of the Branković region in 1455 as Doljsa Klina.
listing 66 Serbian homes, along the home of the priest Božidar. The village also has microtoponym "Kisha" (church).

DONjA LAPAŠTICA (Podujevo)
Village 6–7 km west of Podujevo. There was a 15th century small church, testified by the present-day Albanian toponym "Kisha" (church).

DONjA ŠIPAŠNICA
(Novobrdsk Kriva Reka)
Village 6 km east of Kosovska Kamenica. There are remains of an old church in the village area.

DONjE DOBREVO (Priština)
Village 9 km southwest of Priština. After having settled there in 18th century, the Albanians found the church extant and used it as cattle shelter. This site is today called "Kisha" (church).

DONjE GODANCE (Uroševac)
Village at the foothill of Crnoljeva. The parish church was built after World War I.

DONjE ISEVO (Leposavić)
Village 21–22 km north of Leposavić.

DONjE KORMINjANE (Izmornik)
Village 17–18 km east of Gnjilane. There was an old church at the site called "Dedanovici" near the village. There is a church in the village with 19th century wall paintings.

DONjE LJUPČE (Podujevo)
Village 15 km south of Podujevo. There was an old church in the village in 15th century. The Ottoman census from 1455 records on the territory with the villages Donja Ljupče and Besinja, also the "monastery Pustinja – Leskovac". The later census from 1487 reports the monastery was inactive while the census lists from the second half of the 16th century provide data that it became active again. Its exact location has not been indentified so far.

DONjE NERODIMljE (Uroševac)
Village 5 km west of Uroševac. There are foundations of a church in the settlement. In 1925 the church was built on a hill called "Glavica", over foundations of an older church. It was devastated by the Albanians in 1982. The new church was built on old foundations in 1983.

DONjE ŽABARE (Kosovska Mitrovica)
Village 4–6 km west of Kosovska Mitrovica, on the right side of the Ibar river. There is a site "Church", believed by the locals to mark actual location of a church building. There is an ancient church site in the village.

DONjI JASENOVIK(Ibarski Kolašin)
Village in the Ibar Kolašin. There were two churches with preserved remnants in the settlement.

DONjI LIVOČ (Gnjilane)
Village 4–5 km southwest of Gnjilane. There are ruins of a church on a hilltop called "Ilijina glava", located between the villages Livoč and Velekince.

DONjI SIBOV AC (Podujevo)
Village in Lab, near Podujevo. The parish church existed in 15th century but the local inhabitants do not know of its original location.

DONjI STRMAC (Srbica)
Village 8–9 km north of Srbica. There are remains of an old church on the site called by the local Serbs as "Crkvine".

DONjO RAMNJANE (Vitina)
Village 7–8 km northwest of Vitina. An old ruined church was recorded in the beginning of 20th century.

DRAGANAC (Gnjilane)
Village 10 km north of Gnjilane. There were ruins of an old church until 1865–1869. There is also a new one, proclaimed as monastery.
DRAGAŠ
Center of the counties Gora and Opolje at the Shara mountains. There is an ancient church site called “Čukare” near the village.

DRAGOBILJE (Mališevo)
Village 3 km southwest of Mališevo. The princely charter issued in 1394–1395 provides data that the local church was donated to the Athonite monastery of St Pantelemonos.

DRAGOLJEVAC (Istok)
Village, i.e. Gornji and Donji Dragoljevac, 3–4 km southeast of Istok. A church existed in the village area even before 14th century. Today there are two ancient church sites in the village.

DRAINOVCIĆE (Ibarski Kolašin)
Village in the Ibar Kolašin. The settlement has an ancient church site.

DRAJČIĆI (Prizren)
Village 12 km southeast of Prizren. There is a church erected in 16th century (with wall paintings).

DRAJKOVCE (Uroševac)
Village 4–5 km southeast of Štrpce. Local church was built in 1560s, demolished after 1690, and then renovated.

DRAMNIJAČ (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.

DRENOVČIĆ (Klina)
Village 6 km north of Klina. There was an old church on a hilltop, known today as „Crkvište”.

DROBNJAK (Kačanik)
Village 7–8 km south of Kačanik. The village had a church, which is today ruined. The site in the village called “Kisha” (church) by the local Albanians testifies that there once certainly stood a church.

DRENOVAĆ (Klina)
Village 8–10 km west of Klina. In the 19th century there was an ancient church site of which there are no more traces.

DRENOVAĆ (Orahovac)
Village 6 km northwest of Orahovac. The settlement had a church.

DRENOVCE (Kosovska Kamenica)
Village 12 km southeast of Kosovska Kamenica. The village has the renovated church.
erected in 14th century, that would be later destroyed and rebuilt many times. In 1930 the church was thoroughly renovated, with addition of narthex (as well as of belltower in 1938).

DUBOVIK (Dečane)
Village 5 km north of Dečane. There was an old church at outskirts of the settlement, with its still visible remains.

DUBOVO (Peć)
Village ca 9 km northeast of Peć. There is an ancient church site, the so-called “Malo Dubovo”, near the village center.

DUGA (Lipljan)
Village 18 km southwest of Lipljan. There was a church the traces of which are preserved in the toponym “Kisha” in Albanian (church).

DUJAK (Đakovica)
Village 9 km northwest of Đakovica. There were ruins of an old church still extant in mid 19th century.

DULJE (Suva Reka)
Village 8–9 km northeast of Suva Reka. There are two ancient church sites in the village.

DUNAVO (Gnjilane)
Village 22 km south of Gnjilane. There were two ancient church sites in the village.

DUZ (Podujevo)
Village in Lab near Podujevo. It had a church in 15th century. The village was mentioned in mid 19th century as „Duh”, with ruins of three churches.

DVORANE (Suva Reka)
Village ca 7 km southeast of Suva Reka. There is an old church in the village. On the road to Mušutište there is an ancient church site.

ĐAKOVICA
Town in southwest part of Metohija. The settlement had a church since at least 16th century, but which may have been even older as is testified by the Ottoman census from 1485 with mention of a priest in the village. In 1936–1940 a church was erected, but was demolished following decree of the authorities. A new church has been recently built, but was destroyed with dynamite in 1999.

ĐELEKARE (Vitina)
Village 7 km east of Vitina. There was a church in the village.

ĐONAJ (Prizren)
Village 10 km northwest of Prizren. There are two ancient church sites in the village.

ĐURAKOVAC (Istok)
Village 20 km east of Peć. There is a church in the village built probably on foundations of an older one from 14th century, as well as an ancient church site. Remnants of the third church have been visible until recently. Today the site is junkyard of the village.

ĐURĐEV DOL (Kačanik)
Village 5–6 km south of Kačanik. Some fifty years ago traces of foundations of an old church have been recorded on the site called today “Kisha” (church). These traces are no longer extant.

ĐURKOVICE (Uroševac)
Village ca 12 km northwest of Uroševac. Toponym „Crkvište“ indicates existence of a church.

ENCE (Priština)
Village 12–13 km southwest of Priština. There is only a toponym testifying that a church once existed there.

FIRAJA (Uroševac)
Village 7–8 km east of Štrpce. Until recently, there had been the remains of a demolished church in the village.
GATNjE (Uroševac)
Village 6 km south of Uroševac. It is mentioned as Gornja and Donja Gaknja. The Ottoman census in 1455 records a priest in the village which proves the church existed there. In old Gatnje there were three churches. A new church was built in 1985 on foundations of an earlier one.

GLADNO SELO (Glogovac)
Village 6–7 km northeast of Glogovac. A church had existed in the village as indicated by microtoponyms in Albanian language.

GLIVNIK (Dragaš)
Village near Dragaš. There is an ancient church site in the old settlement.

GLOBOČICA (Dragaš)
Village 6–7 km south of Dragaš. Above the village there is a site “Crkva”. Another church existed on the site of the present mosque. In the course of its building, foundations of a church have been unearthed. In the nearby villages Borje, Šištevac and Zapod there were old churches the remains of which are now under the newly built mosques.

GLOBOČICA (Kačanik)
Village 10–15 km southwest of Kačanik. After the testimonies from the end of 19th century, there was a church in the center.

GLOGOVAC (Glogovac)
Municipal center of Drenica. South of the settlement there are remains of foundations of a medieval church.

GLOGOVCE, GLOGOVICA
(Novobrdska Kriva Reka)
Village 17–18 km north of Kosovska Kamenica. One of hamlets called “Kalučerice” shows that the location may have been the site of a convent. There is a ruin of an old church in the hamlet Demovići.

GMINCE (Novobrdska Kriva Reka)
Village 9 km north of Kosovska Kamenica. Today on the site “Kisha” the ruins of an old church are standing.

GNjILANE
Town and county seat. In the town area in the medieval period there were both a church and a monastery, destroyed by Bahti–bey Džinić in the second half of 18th century in order to build a new settlement on the site – Gnjilane. In the center of Gnjilane a church was built in 1861.

GODANCE (Glogovac)
Village 8 km northeast of Glogovac. The village had a church during 15th and 17th centuries.

GOJBULjà (Vučitrn)
Village 3 km northeast of Vučitrn. The village cemetery has remains of a church, on which a new church had been built in 1986.

GORANCE (Kačanik)
Village ca 15 km southwest of Kačanik. There are ruins of 7 churches in the village (however, the data from the beginning of 20th century confirm there have been even 18 churches).

GORAZDEVAC (Peć)
Village 7 km southeast of Peć. There is a wooden church in the settlement erected in 16th century. Near the old church a new one was built in 1926.

GORNjA BITINjA (Uroševac)
Village 4–5 km north of Štrpce. A new church was built in 1920 on remains of an 14th century church.

GORNjA BRNjICA (Priština)
Village 4 km north of Priština. There were remains of a church in Gornja Brnjica and the new church was built in 1975 on foundations of the old one.

GORNjA BRNJICA (Priština)
Village 4 km north of Priština. There were remains of a church in Gornja Brnjica and the new church was built in 1975 on foundations of the old one.

GORNjA BUDRIGA (Vitina)
Village on the left bank of the South Morava river. There was a church on the “Crkveno brdo” (Church hill.)

GORNjA DUBNICA (Podujevo)
Village in Lab. In the 15th century the village had a church, which was demolished at unknown time.
GORNiJA DUBNICA (Vučitrn)
Village 8–9 km east of Vučitrn. The settlement preserves the Albanian toponym “Kishes” as sign for location of an old Serbian church.

GORNiJA GUŠTERICA (Lipljan)
Village 9 km northeast of Lipljan. There is an ancient church site in the village, as well as ruins of an old church. U selu postoji crkvište, kao i ruševine drevne crkve. The small new church was built on foundations of one of them.

GORNiJA KLINA (Srbica)
Village 5 km north of Srbica. The Ottoman census in 1455 records a priest in the village which proves the church existed there. The same census records and a monastery. Today there are Albanian toponyms in the village as indications for an ancient church site and a monastery site. The hamlet Dubočak, north of Gornja Klina and in the upper course of the Klina river, has partly ruined church with remains of fresco painting, which can be dated as early as 16th or 17th centuries.

GORNiJA LAPAŠTICA (Podujevo)
Village 6–7 km west of Podujevo. The ancient church site shows the place of an old village church from 15th century.

GORNiJA NERODIMLjA (Uroševac)
Village 6 km west of Uroševac. The village had several churches. The monastery and two churches are dated to 14th century, as well as the remains of another four churches the dates of which are not settled.

GORNiJA PAKAŠTICA (Podujevo)
Village ca 9–10 km north of Podujevo. It had a medieval church.

GORNiJA SLATINA (Vitina)
Village 7 km northwest of Vitina. Today the village preserves the Albanian toponym “Crkvene njive” (church fields) as site of a church.

GORNiJA SRBICA (Prizren)
Village 7–8 km north of Prizren. There were ruins of an old church above the village, on which a new one was built by the Serbs in 1863.

GORNiJA SUDIMLjA (Vučitrn)
Village 4 km northeast of Vučitrn. There are remains of a church on the site called “Crkvište”.

GORNiJA ŠIPAŠNICA (Novobrdska Kriva Reka)
Village 7–8 km east of Kosovska Kamenica. Today there are ruins of two churches.

GORNJE GADIMLjE (Lipljan)
Village 11–12 km southeast of Lipljan. There is an ancient church site in the village.

GORNJE GODANCE (Lipljan)
Village 10–11 km southwest of Lipljan. There is an ancient church site in the settlement. In the so-called Donje Godance a parish church has been erected in 1930s.

GORNJE KARAČEVO (Novobrdska Kriva Reka)
Village 12–13 km east of Kosovska Kamenica. The Ottoman census in 1455 records a priest in the village which proves the church existed there. The Serbian cemetery in Gornje Karačevo is used by the Albanians today as cattle graze site.

GORNJE KORMINjANE (Izmornik)
Village 15–16 km northeast of Gnjilane. There are remains of a monastery in the forest near the village.

GORNJE KUSCE (Gnjilane)
Village 4 km north of Gnjilane. Near the remnants of an old church a new parish church has been built in the last century.

GORNJE LJUBINjE (Prizren)
Village ca 15 km southeast of Prizren. There are remains of two old churches in the village.
GORNJE LJUPČE (Podujevo)  
Village in the valley of Lab near Podujevo. The village had the Serbian church in 15th century.

GORNJE POTOCANE (Orahovac)  
Village 3 km west of Orahovac. The village had an old church.

GORNJE PREKAZE (Srbica)  
Village 5 km northeast of Srbica in Drenica. After sources from 15th century a church or monastery existed there. There are no data today on its exact location, whether it was in the present-day village or the neighboring one (Donje Prekaze).

GORNJE SELO (Prizren)  
Village 16 km east of Prizren. There has been in the village a cemetery church, built at the latest in the 16th or 17th centuries, and its wall painting has originated from the same period as well.

GORNJE Vinarce (Kosovska Mitrovica)  
Village 6 km west of Kosovska Mitrovica. There is a small medieval church rebuilt in 16th century. In September 1972 a group of Albanians had its interior demolished.

GORNJI I DONJI CRNOBREG (Dečane)  
Village near Dečane. It had two churches, one mentioned in 1330 in the well-known Dečani chrysobull.

GORNJI I DONJI STREOC (Dečane)  
Village divided today at Gornji and Donji Streoc, 5–6 km north of Dečane. A charter from 1330 mentions “Stefanja crkva” (Stephen’s church), as border stone towards the neighboring village Ljubenići as well as “Svetovrački manastir in Strelce” (The Unmercenary Physicians.) Today their exact locations are not known.

GORNJI JASENOVIK (Ibarski Kolašin)  
Village in the Ibar Kolašin, near Zubin Potok. There is an ancient church site in the hamlet Orašak.

GORNJI LIVOČ (Gnjilane)  
Village near Gnjilane. In vicinity of the hamlet Jabučane a church existed there.

GORNJI MAKREŠ (Gnjilane)  
Village consisted of Gornji and Donji Makreš, 6–7 km south of Novo Brdo. The Ottoman census in 1455 records a priest in the village which proves the church existed there. In Gornji Makreš there are traces of an old Serbian settlement and of an old Serbian cemetery, which indicates there may have been also a church there. In Donji Makreš there are remains of a church on the site called „Selište“.

GORNJI OBILIĆ (Srbica)  
Village 8 km southwest of Srbica. The Ottoman census in 1455 records a priest in the village which proves the church existed there.

GORNJI PETRIĆ (Klina)  
Village 6–7 km west of Klina. There is an ancient church site in the settlement. The legend has it to be a monastery.

GORNJI STRMAC  
Village in the borderland between Ibar Kolašin and Drenica. The partially ruined church in the hamlet Perkovo has been rebuilt by the local Serbs between two world wars.

GORNJI STRMAC (Srbica)  
Village in the source area of the river Klinz, 8 km north of Gornja Klina. There are remains of an old church in the village.

GORNJI SUVI DO (Kosovska Mitrovica)  
Situated 3 km west of the monastery Banjska. There is a small church in the village.

GORNJI SUVI DO (Kosovska Mitrovica)  
Situated 1 km west of Kosovska Mitrovica. There is a small church in the village.

GOTOVUSA (Uroševac)  
Village 3–4 km east of Štrpce. The Ottoman census in 1455 records a priest in the village
which proves the church existed there. In the village there is a church with frescoes dated to 1570s. Another church was in ruins until 1886, when it was rebuilt. Above the village, at the foot of the mountain, there are traces of an old church.

GRABAC (Klina)
Village 8 km north of Klina. A small church existed in the village.

GRABOVAC (Kosovska Mitrovica)
Village 6 km north of Kosovska Mitrovica, on the right side of the Ibar. There is an ancient church site in the village.

GRAČANICA (Priština)
Village in Kosovo, 7–8 km southeast of Priština. There is the well-known monastery “Gračanica”, built in 1321 and the St Luke’s Hermitage, southeast of the monastery Gračanica.

GRADICA (Glogovac)
Village 10–11 km northeast of Glogovac. The Ottoman census lists testify that the village had an old church.

„GRADISLALJ A CRKVA”
The area northeast of Đakovica, between today’s villages Ždrelo, Crmnjane, Rakoc and Sopot. The remains of churches in Ždrelo, Kraljan and Rakoc are mentioned in 1879. The exact location of “Gradislaljska church” is not known today or whether it was a particular church or belonged to one of these villages, where the remains of churches existed in the second half of the 19th century.

GRADENIK (Novobrdska Kriva Reka)
Village 17 km north of Kosovska Kamenica. The original village stood on the site “Selište”, where the foundations of a church exist. Another destroyed church is located in the so-called “Kalućerica mahala”.

GRANIČANE (Leposavić)
Situated on slopes of Kopaonik, ca 5 km east of Leposavić. A new church was built ca 1860, near the ancient church site, but in 1876 it was razed to the ground. Today there are remains of a church in the village cemetery.

GRČINA, GRČIN (Đakovica)
Village 9 km southeast of Đakovica. According to a legend, the village had five churches. There are no reliable data on them today.

GREBNIK (Klina)
Village 5 km southeast of Klina. There are remains of a church on the site “Kućine”, which is location of the old village. In 1920 the Serbs had built a new church on spot of an ancient church site.

GREBNO (Uroševac)
Village 4 km south of Uroševac. The Ottoman census in 1455 records a priest in the village which proves the church existed there. At the turn of 19th and 20th centuries the village had ruins of two churches, and above the village there is the site “Manastir”.

GREKOVCE (Suva Reka)
Village 9 km south of Suva Reka. There is an ancient church site in the village.

GRKOVCE (Suva Reka)
Village 9 km south of Suva Reka. There is an ancient church site in the village.

GRNDAR ČAR (Vitina)
Village 6 km east of Vitina. The village had an old church which was rebuilt into a new one in 1976. Above the settlement there is an ancient church site.

GULŠE (Leposavić)
Village 6–7 km southwest of Leposavić, on the left side of the Ibar river. There is an ancient church site in the village.

GRNČAR (Vitina)
Village 6 km east of Vitina. The village had an old church which was rebuilt into a new one in 1976. Above the settlement there is an ancient church site.

GULŠE (Leposavić)
Village 10–11 km northwest of Leposavić, on the left side of the Ibar river. Southeast of the village, towards the neighboring village Drenovo there is a small village church.

GUMNIŠTE (Vučitrn)
Village 12–13 km north of Vučitrn, at the foothills of Kopaonik. There are two ancient church sites. One is located in the so-called “Mahala Zekaj” and another in the „Mahala Memetaj”.
GUNCATE (Mališevo)  
Village 8 km northeast of Mališevo. By mid 19th century there was an ancient church site.

GUŠICA (Vitina)  
Village 5–6 km west of Vitina. There was an old church in the village.

HOČAZAGRADSKA (Prizren)  
Village 6 km south from Prizren. There had been a church in the village that had definitely existed in the 16th century. In the latter half of the 19th century, it had already been in ruins.

HRTICA (Podujevo)  
Village 15–20 km south east of Podujevo. In the so-called Donja Hrtica there have been the remnants of a church.

IBARSKOPOSTENJE (Leposavić)  
Located 12–13 km northwest from Leposavić on the left bank of the Ibar. On a hill called “Crkvine”, near the Ibar bank, there have been the remnants of a church.

IGLAREVO (Klina)  
Village 7 km south east of Kline. There had been an ancient church in the village.

ISTINIĆ (Dečane)  
Village 3–4 km north of Dečani. In the Turkish census from 1485 a desolate monastery was recorded. There had been several Serbian churches and monasteries in the village. The aforementioned Turkish census also mentions a “razed church”. There was at least one more Serbian church in the village.

JABLANICA (Đakovica)  
Village 13 km northwest from Đakovica. In 1868 there had still been the remnants of a church.

JABUKA  
Village in Ibarski Kolašin. There have been remnants of an ancient church in the village.

JAGODA (Klina)  
Village 5 km northwest from Kline. There have been remnants of an old church in the village.

JANČIŠTE (Mališevo)  
Village 6 km south of Mališevo. In 1879 a church site had been recorded.

JANJEO (Lipljan)  
Small town 5 km southeast of monastery Gračanica and 11 km northeast of Lipljan. In Janjevo there had been two churches, both had been mentioned in the 16th century (this place has been known as a center of spiritual life of the Roman Catholics.)

JARINJE (Leposavić)  
Village consists of Gornje and Donje Jarinje, and it’s located 14 km northeast of Leposavić, on the right bank of the Ibar. In Donje Jarinje, in the hamlet of Mijatovići, the remnants of an old cemetery church have been preserved.

JASENOVIK (Priština)  
Village 3 km east of Novo Brdo. Two razed churches have been located in the village.
JAŽINCE (Uroševac)
Village 2 km east of tourist resort Brezovica. In the village, there is a place called “Crkvine”, where the old church had been. In 1930s a new church was built.

JELAKCE (Leposavić)
Village 10–12 km northeast of Leposavić, on the right bank of the Ibar, near Koporić. At the beginning of the 14th century “there had been in Jelašci a fine palace with nice tall mansions and the church of St. Archangel Michael, decorated with beautiful frescoes”. There is an opinion that the quote pertains to another village of the same name, not far from the aforementioned. Today in a village, near hamlet of Stržin, there had been remnants of an old church, which could have been the aforementioned church, according to some opinions.

JELOVAC (Klina)
Village 7 km east of Kline. Two old church sites have been located in the village.

JEŠKOVO (Prizren)
Village 7 km southwest of Prizren. In the vicinity of the village there had been a church, mentioned in a document in 1348.

JEZERCE (Uroševac)
Village 12 km northwest from Uroševac. In a broader area around the village there are at least two places where the old churches had been standing. In today’s hamlet of Šajkovce, in 1857 “there had been a large and beautiful church”. On the other side of the village of Prorok there had been walls of a demolished church.

JOŠANICA (Klina)
Village 7–8 km northeast of Klina. Divided to Gornja and Donja Jošanica. In 1879 there had been a damaged church in the village without roof. Using the material of the church, Hadži Zeka, a “well-know persecutor of the Serbs in Metohia and Peć, member of the steering board of the Prizren League and the leader of the Albanian military formations from Peć” had built a mosque in the village of Lešane near Peć.

JOŠANICA (Leposavić)
Village on the river of the same name, the left tributary of the Ibar, 6–7 km southwest of Leposavić. On the village cemetery there have been the remnants of an old church.

JOŠEVIK (Kosovska Mitrovica)
Village 10 km north of Kosovska Mitrovica, on the left riverbank of Ibar. In the village, there has been a an old cemetary with a church site.

JUNIK (Dečane)
Village at the foot of a Prokletije range, 7 km south of Dečani. In so-called “Stepan–mahala” there had been an old Serbian church site. In 1898 the walls of the church had still existed, without roof.

KABAŠ (Vitina)
Village 1 km from Vitina. There had been an old church in the village.

KABAŠHAS (Prizren)
Village 16–17 km north–west from Prizren. There had been visible remnants of a medieval church.

KABAŠKORIŠKI (Prizren)
Village 8–9 km northeast of Prizren. In the Middle Ages the Village was called “Saint Peter”, after a church – solitary cell of St. Peter Koriški. In the village there have been remnants of the following medieval churches: Monastery and – solitary cell of St. Peter Koriški from the 13th and 14th centuries, as well as the remnants of another small church in the “Luka–mahala” have only been known from tradition.

KAČANIK
Town and the municipality seat at the south of Kosovo Polje. In 1929, a church had been
erected in the town. During the occupation 1941–1945 and the annexion of Kosovo and Metohia to the fascist invention – so-called “Greater Albania” and later on “Boris’ Bulgaria”, the church had been demolished.

KAČŽOL (Priština)
Village 18 km northeast of Priština. Remnants of an old church have been located on the hill.

KALIČANE (Istok)
Village 11–12 km west from Istok. In the centre of the village an old Serbian church had existed.

KALUDRA (Ibarski Kolašin)
Village in Ibarski Kolašin. East of the village, 1 km from the byroad leading to the village, there are the remnants of the walls of an old church.

KALJATICA (Podujevo)
Village 6–7 km northeast of Dragaš. Within its limits, an old church site still exists, which was mentioned also in 1870.

KARAČE (Vučitrn)
Village on the slopes of Mt. Kopaonik, northeast of Vučitrn. In the village, there is a place the local Albanians call “Kiša” (“Church”), which indicates that there used to be a church in that place.

KARAČICA (Lipljan)
Village 18–20 km southwest from Lipljan. There used to be a small church in the village, which is indicated by the Albanian toponym “Kiša” (“Church”).

KARAŠINDERD (Prizren)
Village 11–12 km north–west from Prizren. There are toponyms in Albanian language in the village “Aratekišes” (“Church farm land”), which indicates that a church existed therein at the time.

KAŠICA (Istok)
Village 12 km northeast of Peć. There have been remnants of an old parish church in the village, whose foundations and the foundations of a small cemetry church in the northern part of the village.

KAZOVO (Leposavić)
Village 4–5 km north of Leposavić. There had been remnants of an old cemetry church in the village.

KENAVIJA, ČENAVIJA
In the middle of Peć, in the 19th century, there had been a nun’s convent with a small church.

KIJEVIĆE (Leposavić)
Village 2 km east of Leposavić. There is a church site in the village.

KIJEVO (Klina)
Village in Prekorupljë, 15 km southeast of Klina. There is medieval church in the village.

KISELABANJ (Podujevo)
Village in Lab between Podujevo and Vučitrn. There have been remnants of an ancient church excavated in 1935.

KIŠNAREKA (Glogovac)
Village 10 km south from Glogovac. There have been foundations of an old church upon the hill above the village.

KLADERNICA (Srbica)
Village 8 km east of Srbica. In the village, there had been micro toponyms pointing out to the existence of a church in that place.
KLEČKA (Lipljan)
Village 22 km west from Lipljan. Small church had existed in the village.

KLINA
Small town, municipality center, in the valley of the Beli Drim. Upon the hill north of the village there have been remnants of a church.

KLINAVAC (Klina)
Village 3–4 km northeast of the town of Klina. In the village cemetery there had been remnants of a church.

KLOBUKAR (Priština)
Village 7–8 km southeast of Novo Brdo. In a place called “Crkvište” there have been the remnants of an old church.

KLOKOT (Vitina)
Village 6 km north of Vitina. There had been two churches in the village.

KMETOVCE (Gnjilane)
Village cca 7 km northeast of Gnjilane. Only 1 km southeast of today’s village there had been the remnants of a monastery from the 14th century.

KOJLOVICA (Priština)
Village 2 km northeast of Priština. There has been an old church site within the village limits.

KOLIĆ (Priština)
Village 19 km northeast of Priština. A Serbian church had existed in the village.

KOLO (Vučitrn)
Village 6–7 km south from Vučitrn. In the village, there had been the remnants of the two churches: in Raševački creek, and in Klisura. One of them has originated from 1455.

KOLOLEČ (Novobrdska Kriva Reka)
Village 5 km east of Kos. Kamenice. In the village there has been an old Serbian cemetery and an old church.

KOPORIĆE (Leposavić)
Village 7–8 km north of Leposavić, on the western slope of Kopaonik. In the Middle Ages, two churches had existed, Orthodox and Roman Catholic ones. Upon a hill called “MaliKrst” (“Small Cross”) there have been remnants of an old church. Another church site has been located in the hamlet of Zavratna – ModriMel (Modromir).

KOPRIVNICA (Novobrdska Kriva Reka)
Village 6–7 km northeast of Kosovska Kamenica. The Turkish census from 1455 registers a priest, indicating that a church had existed in the village back then. There is a church site near the Šitak hill.

KORBULIĆ (Kačanik)
Village on the northern slopes of Mt. Skopska Crna Gora. There had been a church near the village.

KORETIN (Novobrdska Kriva Reka)
Village 4 km south from Kosovska Kamenica. Turkish census in 1455 had registered a priest, indicating that a church had existed in the village. On a Serbian cemetery in Koretin, in June 1985, all crosses had been broken and destroyed from the 52 tombstones.

KORETIŠTE, KURETIŠTE (Gnjilane)
Old 3 km northwest from Gnjilane. In the part of the village called Selište there have been remnants of an old church.

KORILjE (Kosovska Mitrovica)
Village, actually Gornje and DonjeKorilje, 2–4 km northwest from Kosovska Mitrovica. There has been a church in the village erected on old foundations.

KORIŠA (Prizren)
Village in Prizren piedmont area, 6–7 km northeast of Prizren. There have been remnants of the churches, at least two churches have been the 14th and 15th centuries, one of them being a monastery church.

KOSIN (Uroševac)
Village 5 km northwest from Uroševac. Remnants of a church are located in the hamlet of Selište.
KOSMAČA (Glogovac)
Mountain area above the left bank of the river Drenica, 6 km southwest from Glogovac. There are remnants on a plain of a demolished building “of a town and church”.

KOSOVCE, KOSOVCI (Dragaš)
Village 6 km northeast of Dragaš. In the village there has been a place that the local Albanians have called “Kiša” (“Church”), which indicates a previous existence of a church.

KOSOVOPOLJE
Village 5 km south west from Priština. There has been a church in the village erected in 1940 upon older foundations.

KOSOVSKAKAMENICA (Novobrdska Kriva Reka)
Small towns, municipality seats, 27 km northeast of Gnjilane. In the center of Kamenica, there has been a church renewed at the beginning of the 20th century upon older foundations. Below the small town, there have been traces of an old church.

KOSOVSKAMITROVICA
Town originating from the 14th century, near the church under Zvečan, today divided to North and South Kosovska Mitrovica. The aforementioned church had existed in the northern part. Several years ago a new church had been built near the old one. In the south part, a church had been built at the turn of the 19th and 20th centuries, desecrated in March 2004 by Albanian extremists. The traces of the old church had been located on the outskirts of town on the road to Priština.

KOSTINPOTOK (Leposavić)
Village 4–5 km north of Leposavić. There have been the remnants of an old church in the village.

KOŠ (Istok)
Village 11–12 km southeast from Istok. Church sites had been identified within the village limits.

KOŠTANJEVO (Uroševac)
Village in Sirinićka župa, on the left bank of the Lepenac, 8–9 km east of Štrpce. The Turkish census from 1455 recorded a priest, indicating that a church had existed in the village. In the village, near today’s mosque, there is a place with church remnants, which is called “Kiša” (“Church”) by the local Albanians. In mid-19th century between this village and the village of Vičepo there had been a decayed church.

KOŠUTOVO (Kosovska Mitrovica)
Village 5–6 km west from Kosovska Mitrovica. An old church site existed in the village.

KOTLINA (Kačanik)
Village 10–12 km southwest from Kačanik. There had been an ancient church in the village on the same location where there is a mosque today.

KOTORE (Srbica)
Village 8 km northwest from Srbica. An old church had existed in the village, whose traces have been preserved in toponyms. It hasn’t been proved that this is the church which had probably existed in 1455, when a priest had been registered in the village in the Turkish census.

KOVAČEVEC (Kačanik)
Village located 3 km west from Kačanik. There had been an old church site in the village.

KOVAČICA (Kosovska Mitrovica)
Village 15–16 km northeast of Kosovska Mitrovica. There has been a church site in the village, there is a toponym bearing witness to that.

KOZNIK (Orahovac)
Village northwest from Orahovac. In 1879, there had been the ruins of a small church.
KPUZ (Klina)
Village 9–10 km southwest from Klina. In a broader area around the village there had been an old Serbian church.

KRAJŠIŠTE (Lipljan)
Village at the foot of Mt. Lipovic, 6–7 km south west from Lipljan. On the Serbian cemetery in the village, there have been the remnants of a church that had been razed in the first decades of the 19th century by a Turkish feudal lord, in order to use the material from this church, as well as the churches from Bresje, Skulano and Sušica to build the bridges on the Sitnica near Vragolije and Lipljan. In the scholarly circles, there is an opinion that this church is identical with the Monastery of Ss. Unmercenary Physicians, mentioned in the Turkish censuses from 1455 and the latter half of the 15th century.

KRAJKOVO (Glogovac)
Village 4–5 km south west from Glogovac. Today, there had been remnants of an old church in the village.

KRAJNIĐEDEL (Novobrdska Kriva Reka)
Village located 10 to 12 km east of Kosovska Kamenica. In the Turkish censuses from 1455 to 1577, it had been mentioned as “Kranidol” or “Hrajnidel”, with a desolate monastery.

KRALJANE (Đakovica)
Village 16 km northeast from Đakovica. Near the village, on a hill dominating the surrounding area, there have been remnants of an old church recorded in 1868.

KRAVASCARIJA, KRAVOSERIJA, KROSOERIJA (Mališevo)
Village 5–6 km south from Mališevo. Between the two World Wars, the remnants of a ruined church had still been visible.

KREMEMATA (Novobrdska Kriva Reka)
Village 10–12 km north of Kosovska Kamenica. There have been remnants of an old demolished church in the village.

KRIJJEVO (Novobrdska Kriva Reka)
Village 11 km northwest from Kos. Kamenica. There have been remnants of an old demolished church in the village.

KRNJINA (Istok)
Village 10–12 km southeast of Istok. Upon a hill above the village there had been a cemetery church. In the village itself, there have been two more micro toponyms: “Kod crkve” (“At the church”) and “Crkvište” (“Church site”), indicating that there the churches had existed in these locations.

KRNJINC (Klina)
Village 5–6 km northeast of Klina. There had been a church in the village, subsequently razed, in the latter half of the 19th century.

KRPMNJ (Podujevo)
Village in Gornji Lab, cca 10 km north of Podujevo. The Serbs had erected a new church upon the remains of the old one. There have been indications that the remnants of another medieval church have been discovered in the village recently.

KRSTAC (Dragaš)
Village 4–5 km west from Dragaš. In the so-called Veliki Krstac, upon the Pantelevac hill, there have been foundations of an old church. Another church had been located on the Djuli hill. In Mali Krstac, in a place called “Rudina”, there have been remnants of the church site.

KRUSČICA (Leposavić)
Village 7–8 km north of Leposavić, on the right-hand side of the Ibar. There have been traces of an old church site in the village.

KRŠEVO (Dragaš)
Village 9–10 km south from Dragaš. In the part of the village called “Kućište” there have been the remnants of an old church.
KRVENIK (Kačanik)
Village 15 km south from Kačanik. There have been traces of an old demolished church in the village.

KUĆICA (Srbica)
Village 6 km north of Srbica. In mid-19th century the remnants of the two churches have been recorded.

KUŠNIN (Prizren)
Village 18–20 km north–west from Prizren. Between this and the neighboring village of Kabaš there have been remnants of an old church.

KUTNJE (Leposavić)
Village on the left bank of the Ibar, across from Leposavić. Within the village limits, near the Ibar, there have been remnants of a church.

KUZMIN (Priština)
Village 8 km west from Priština. There has been an old church site in the village.

LABUČEVO (Orahovac)
Village cca 14 km northwest from Orahovac. In the vicinity of the village, 2–3 km toward northeast, in the gorge above the cascade waterfalls of Miruša, there have been two ancient caves serving as solitary cells, with the remnants of the so-called Big Church and Small Church.

LAJČIĆ, LEJAČIĆ, LjAJČIĆ
(Novobrdska Kriva Reka)
Village 12–13 km northeast of Kosovska Kamenica. There had been an old church site in the village.

LANDOVICA (Prizren)
Village cca 7 km northwest from Prizren. Near the city limits, in Nemišlje, in 1879, the remnants of a church have been recorded.

LAPLjEVILLAGE (Priština)
Village 14 km south from Priština. Upon the foundations of an old church before WWII, a new church has been built.

LEOČINA (Srbica)
Village, 4 km east of a place Rakoša, south from the road Peć–Kosovska Mitrovica. There has been a church in the village originating from the 14th century, which was renewed in the 16th century, its wall paintings originating from the latter period.

LEPINA (Lipljan)
Village on the Sitnica, northeast of Lipljan. There has been an old church site in the village.

LEPOSAVIĆ
Small town in the north of Kosovo. There have been several church sites on its territory, as well as two churches of a more recent date.

LESKOVAC (Klina)
Village 13 km north of Klina. There was an old church in the village, all traces of which are now gone.

LEŠAK (Leposavić)
Village 9–10 km northeast of Leposavić. Between the two world wars a new church was built on the foundations of an older one. In the hamlet called “Kamen” there is an ancient church.

LEŠANE (Suva Reka)
Village 5 km south west from Suva Reka. There is a church site in the village.

LEŠNICA (Podujevo)
A hamlet of the village “Majance” left of the Kaćindol river. There was a small church in XV century.

LEŠTANE (Dragaš)
Village 3–4 km southeast of Dragaš. In 1861 there were still to be found the remains of the ruined church in the village.

LEŠTAR, LJEŠTAR
(Novobrdska Kriva Reka)
Village 10–11 km northeast of Kosovska Kamenica. There are remains of two church-
es in the village, the graveyard church and
the church at the place called "Manastir"
(monastery.)

LIKOSANE (Glogovac)
Village in Drenica, 8–9 km north of Glogo-
vac. In the village area there are names giv-
en by the local Albanian population such as
‘Kiša’ (‘Church’) and “ArateKiša” (‘Church
fields’), which indicates that there are old
church sites in those places.

LIPLJAN
Town 16 km south of Priština.
A church was built there in 1331, which
was restored several times until the start of
the 20th century (archeological findings es-
tablished that it was built on the site of an
old Christian church, that is Late Byzantine
church, as was often the case all over the
Christian world). The building of the second
church commenced right before World War
II and it was not finished until 1974.

LIPOVAC (Đakovica)
Village 8 km southeast of Đakovica. Today
there is a site north of the village which the
local Albanian population calls ‘GuriKišes’
(‘Church Rock’), which points to the exis-
tence of the old church.

LIPOVICA (Gnjilane)
Village at the foot of Skopska Crna Gora, 10
km southeast of Gnjilane. There is an old de-
molished church in the village.

LIPOVICA (Kosovska Mitrovica)
It is located 10–11 km northeast of Kosovska
Mitrovica and 3 km south of the monastery
Banjška. There are remains of a small old
church in the village.

LIPOVICA (Lipljan)
Village in the mountain west of Lipljan.
There was a church in the village, the trac-
es of which are now preserved only in the
toponyms.

LISICA (Kosovska Mitrovica)
Village 1 km north of Kosovska Mitrovica
and the mine StariTrg. There is a toponym
in the village indicating the site where there
once stood a church.

LISOCKA (Novobrdska Kriva Reka)
Village 10–12 km northeast of Kosovs-
ka Kamenica. There are remains of an old
church.

LIVAC (Lipljan)
Village 5 km northeast of Lipljan. The local
Serbs built a new church in 1935 on the ru-
ins of the old one.

LIZICA (Drenica)
Hamlet near the village Ovčarevo in Dreni-
ca. It is known that there was a church there
in 1562 which is now in ruins.

LOCANE (Dečane)
Village 2 km south west of the village
Dečane. Until the end of the 19th century
there were remains of a church to be found
there.

LOKVICE (Prizren)
Village 7–8 km southeast of Prizren. There
are remains of a church from the 14th as
well as the 16th century. A new church was
built in 1866 on the foundations of an older
church.

LOVAC (Kosovska Mitrovica)
Village approximately 15 km north of
Kosovska Mitrovica. There is an old church
site in the village.

LOVCE (Gnjilane)
Village 10–11 km southeast of Gnjilane.
There were two demolished churches in the
village (one may have been Roman Catho-
lie).

LOZNO (Leposavić)
Village 6 km east of Leposavić. There is a
church site in the village.

LUČKARIJEKA (Ibarski Kolašin)
Village in the basin of the eponymous river
in Ibarski Kolašin. There were remains of a
small old church at the graveyard.
LUKA (Dečane)
Village 2 km northeast of the village Dečane. In 1879 there was found an old church site in the village.

LUKARE (Priština)
Village 4 km northeast of Priština. There was an old church site in the village.

LUKINAJ, LUKINJE (Prizren)
Village 13–14 km northwest of Prizren, on the right shore of Beli Drim. There was an old church in the village, as witnessed by the toponym.

LjEVOŠA (Peć)
Village north of the Monastery of the Patriarchate of Peć, in the west suburb of Peć. There are church remains in the village dating from the 14th, 15th and 16th century. As many as seven church sites have been recorded.

LjUBENIĆ (Peć)
Village 6 km south of Peć on the road to Dečane. There was a medieval church toward the neighboring village, Streoce.

LjUBIĆEVO (Prizren)
Village about 6 km south of Prizren. According to a written source from 1348, there was a church in the village, but no data about it have been preserved.

LjUBIŽDA (Mališevo)
Village 4–5 km northwest of Mališevo. There are three old church sites in the village and the immediate vicinity.

LjUBIŽDA (Prizren)
Village 4 km northeast of Prizren. There were as many as ten churches in the village and hamlets, one of which was undoubtedly built in XVI century. A new church was built at one of the church sites.

LjUBOVIŠTE (Dragaš)
Village north of Dragaško polje, in the east part of Dragaš. There are remains of one church in the village.

LjUBOVO (Istok)
Village 1 km northeast of Pečka Banja. A church was built in the village in 1939.

LjUBOŽDA (Istok)
Village 4 km west of Istok. There were two churches in the village.

LjUBUŠA (Dečane)
Village 2.5 km north of Dečane. In 1854, the remains of a church were recorded.

LjUMBARDA, LjUBARDA (Dečane)
Village 5 km east of the village Dečane. In 1879 the remains of an old church were recorded.

LjUŠTA (Kosovska Mitrovica)
Village 5–6 km west of Kosovska Mitrovica. There are remains of an old church in the village.

LjUTOGLAVA (Peć)
Village 10 km east of Peć. There was an old church site in the village.

MAČITEVO (Suva Reka)
Village 13 km south east of Suva Reka. The settlement includes remains of the church.

MAĐERA (Kosovska Mitrovica)
Village 10 km north of Kosovska Mitrovica. The village kept the name „Rain“ for the location of the old church.

MAJANCE (Podujevo)
Village 10–15 km south east of Podujevo. There was a church in the village in the XV century.

MAJDEVO (Leposavić)
Village 5–6 km north of Leposavić. Walls of the old church are located in the village.

MAKOVAC (Priština)
Village in the area of mountain Golak, 6 km northeast of Priština. Several toponyms are a testimony that there was at least one church in the village.
MALASLATINA (Priština)  
Village 13 km south west from Priština. Toponym “Church” was kept in the village, for a location where a church used to be.

MALI ĐURĐEVIK (Klina)  
Village 2 km north of Klina. There is a church site in the wide village area.

MALI GODEN (Gnjilane)  
Village in Gornja Morava, 14–15 km south from Gnjilane. In the village, 200 years ago (around 1780) Albanian settlers found a ruined Serbian church and an old well that exists now in the hamlet Becirai.

MALIŠEVO (Gnjilane)  
Village 4–5 km south east of Gnjilane. There is a church site in the settlement area.

MALO KRUŠEVO (Klina)  
Village 1 km north of Klina. There are ruins of the church in the village.

MALO POLJCE (Uroševac)  
Village 8–10 km northwest from Uroševac. There locations are named „Rain“ („Church“) in the village, proving that there were three churches in it up until the beginning of the XVIII century. There is a church site in the direction towards the next village Jezercce.

MANASTIRCE (Uroševac)  
Village 3–4 km south west from Uroševac. In two Turkish census records from the 15th and the first half of the 16th century Drenkovac church was entered, as well as the monastery, on which history there is no data.

MANASTIRDEVIĆ  
Monastery 5 km south from Srbica in Drenica. Originates from the 15th century. The monastery complex was destroyed and burned by the Albanian nationalists in 1941 (up until 1912 the monastery was protected by Albanians from the family Vojvodic from the village Lause, which was the case with other Serbian sanctuaries) The church and monastery buildings were renewed since 1950.

MANASTIRICA (Prizren)  
Village 11–12 km south east of Prizren. The name of the village points to the fact that is used to be owned by the monastery or that a monastery was located in the village, or a church.

MANASTIROVIJSILOVICA near Gračanica (Priština)  
Village 10–12 km south east of Priština, above the current artificial lake on the river Gračanka. There was a monastery in the settlement.

MANIŠINCE (Priština)  
Village 5–6 km south of Novo Brdo. There are traces of an old church on a location called „Selište“.

MAREVCE (Priština)  
Village of a dispersed type with 18 hamlets north of Novo Brdo, around 40–45 km east of Priština. There are ruins of three churches in the village: in Kukavička rjeka, in Modri Potok and in Klokoč. None of them was archaeologically examined. Settlement Nikšinoko kolo had its own church.

MARINA (Srbica)  
Village 3 km 5–6 km south east of Srbica. There was a church in the village in the XV and XVI century.

MARMULE (Đakovica)  
Village 7 km east of Đakovica. In 1868 there was a ruin of a church in the village. Now church site ruins can be seen above the village.

MATICA (Kosovska Mitrovica)  
Village 3–4 km northwest from Kosovska Mitrovica. Church site remains exist in the village.

MAZNIK (Dečane)  
Village 12 km east of village Dečane. In the year 1879 the village had church ruins.

MAŽIĆ (Kosovska Mitrovica)  
Village 8 km northeast of Kosovska Mitrovica, near Trepca mine. There is an old
church site in the village. Ruins of two more Serbian churches were at the location of the village (in this direction, within Kopaonik basin, there were several Roman Catholic churches).

MEĐEĐIPOTOK
Village in Ibarski Kolašin downstream from Lučka Rijeka. In its hamlet Krivčevići there is an old church site.

MEKINIĆE (Leposavić)
Village 7 km north of Leposavić. There is an old church site in the village.

MELJENICA (Kosovska Mitrovica)
Village 8–9 km northwest from Kosovska Mitrovica. There is a toponym “Church site” in the village.

MEŠINA (Novobrdska Kriva Reka)
Village 9 km north of Kosovska Kamenica. There was a church in the village. In the hamlet Potok there was also a church, only traces were left of it.

METOHIJA (Podujevo)
Village around 16–17 km north of Podujevo. On a location the Albanians call “Rain” (“Church”) there are remains of the church. Second church was in the Serbian graveyard in hamlet Donja Metohija.

MIGANOVCE (Novobrdska Kriva Reka)
Village 4 km from Kosovska Kamenica. There is an old church site in the village.

MIJALIĆ (Vučitrn)
Village 8–9 km south from Vučitrn. There are two church sites in the village.

MILANOVIĆ (Mališevićo)
Village 8 km southwest from Mališevićo. There is an old place in the village called „Church site“.

MILOKOVIĆE (Leposavić)
Village 12–13 km north of Leposavić. There is an old church site in the village.

MIRUŠA (Mališevićo)
Village 4 km northwest from Mališevićo. Up until 1690. there was a church in the village.

MLEČANE (Klina)
Village 16 km south east of Kline. A church was built above the village, apparently from the 16th century.

MLIKE (Dragaš)
Village 3 km south from Dragaš. In 1861 foundations of the church were visible.

MOČARE, MANASTIRU BOŽAC, RĐAV AC (Kosovska Kamenica)
Village 2–3 km northeast of Kosovska Kamenica. In the village area, in Gornji Močar, there was a monastery built in the first half of the XIV century.

MOGILA (Vitina)
Village 4 km northeast of Vitina. A church was built on a hill in the middle of the village, no information on time of construction.

MOJSTIR (Istok)
Village 5–6 km northeast of Istok. Two churches existed in the village.

MOŠINCE (Leposavić)
Village 3–4 km south east of Leposavić. There is an old church site in the village.

MOVLJANE (Suva Reka)
Village 8 km east of Suva Reka. There is an old church site in the village.

MRAMOR (Priština)
Village, 10 km east of Priština. Two churches existed in the village.

MUČIVORCE, MUČIVRCE (Novobrdska Kriva Reka)
Village 7–8 km south east from Kos. Kamenica. There is an old church site in the settlement.
MURGA (Srbica)
Village in Drenica, 16–17 km south west from Srbica. Remains of the church exist in the village.

MURGULA (Podujevo)
Village in Lab, around 23–25 km north of Podujevo. There was a church there in the 15th century.

MUŠNIKOVO (Prizren)
Village 11 km south east of Prizren. There is a church in the village, from early 16th century and a church from 16th century (since fresco painting exists).

MUŠUTIŠTE (Suva Reka)
Village 10–11 km south east of Suva Reka. There is a church from 14th century in the village, and from 15th century, and five church sites. There are two modern churches. There are medieval cave anchoress near the spring of the Matoski potok. One anchoress is from the 14th century.

MUŽEVINE (Istok)
Village 3 km south from Istok. Old Serbian church existed in the village.

MUŽIČANE (Uroševac)
Village 9–10 km northwest from Uroševac. There is an old church by the village.

NABRĐE (Peć)
Village in Hvosno, 8 km east of Peć. There is an old church site in the village.

NAGLAVCI (Klina)
Village in Hvosno, 7–8 km north–west of Klina. There were remains of the church in the village.

NAKLO (Peć)

NAŠEC (Prizren)
Village on the left shore of Beli Drim, 7–8 km northwest of Prizren. The foundations of an old church are preserved in the village.

NEBREGOŠTE (Prizren)
Village 10 km south east of Prizren. There is evidence showing that there was a church in the village in the 1870’s. There is a church site in the village.

NEC (Đakovica)
Village 9 km northwest of Đakovica. A church was built in 1920, which was then destroyed by the Albanians in April of 1944, after burning the village and driving out the Serbs.

NEČAVCE, NEĆAVCE (Kačanik)
Location north of the village Vrtomice, 6–7 km south of Kačanik; it is located between the villages Palivodenica and Drobnjak, where the remains of an old church can be found.

NEGROVAC (Glogovac)
Village 11 km south west of Glogovac. Albanians have named a place near the village ‘Kiša’, which indicates to the existence of the church in the village.

NEKODIM, NIKODIM (Uroševac)
Today’s suburb of Uroševac. According to the medieval record from the beginning of the 14th century, there used to be a church in the village. Today there are locations in the village named “Kišamoćme”, which is Albanian for “Old Church”. Today’s church was restored in 1975.

NEKOVAC, NEKOVCE (Glogovac)
Village in the basin of the river Drenica, 11 km south of Glogovac. Albanians have named a place near the village ‘Kiša’, which indicates to the existence of the church in the village.

NEVOLJANE (Vučitrn)
Village 4 km south west of Vučitrn. In the village, there are remains of an old church at the site ‘Crkvište (Church Site)’.

NIKA (Kačanik)
Village about 5 km north of Kačanik, at the foot of the Šar Mountains. There are remains of an old church in the village.
NOSALJE (Gnjilane)
Village 9–10 km south of Gnjilane. On the hill between the villages Nosalje and Parteše there is a church site.

NOVIMIRAŠ (Uroševac)
Village 10 km northeast of Uroševac. In the village, there are traces of a church which was already in remains in 1770.

NOVOBRDO (Priština)
NovoBrdo, the medieval city and fort, 40 km east of Priština. During its zenith, the place had seven Serbian churches (and two Roman Catholic churches). In the 15th century the Turks (the Ottomans) destroyed the churches and turned them into mosques. The Serbs from the neighboring village of Bostane used the materials from one of the churches to build their new church in the middle of the 19th century.

NOVOVILLAGE (Novobrdaska Kriva Reka)
Village 10–12 km south east of Kosovska Kamenica. There are remains of an old church in the village.

NOVOVILLAGE (Priština)
Village 6 km northeast of the monastery Gračanica. An ancient church was flooded in 1965 during the construction of the artificial lake.

OBRANČA, OBRANDŽA (Podujevo)
Village on the right of Lab, north of Podujevo. In the hamlet Durići there is a place named by the Albanians ‘TeKiša’ (at the church’), indicating that there was a church on that location.

ODEVCE (Novobrdaska Kriva Reka)
Village 5 km south of Kosovska Kamenica. There is a church site in the village.

OGOŠTE (Novobrdaska Kriva Reka)
Village 6–7 km northeast of Kosovska Kamenica. There is a church site in the village.

OKLAZE
Village in Ibarski Kolašin. In its hamlet Trnjane there are remains of a small church, as well as in the hamlet Crkvine.

OKRAŠTICA (Vučitrn)
Village 4–5 km west of Vučitrn. There was a church in the village, but it is now gone without a trace.

ONGLJANE (Vučitrn)
Village on the east slope of Čičavics, 8–9 km west of Vučitrn. Allegedly there was a church in the village, for which there is no substantial proof today.

OPRAŠKE, OPRAŠKA (Istok)
Village 11–12 km south east of Istok. There are remains of an old church in the village.

OPTERUŠA (Orahovac)
Village 6–7 km south east of Orahovac. In the village, there are remains of the church built in XVI or XVII century. On the foundations of the older churches, one was built in 1925 and another in 1934.

ORAHOVICA (Kosovska Mitrovica)
Village near Kosovska Mitrovica. In XV century, there were priests there indicating the existence of the church. There are remains of an old church site and an old Serbian graveyard in the village.

ORČUŠA (Dragaš)
Village about 5 km south west of Dragaš. There was an old church site in the village area.
ORLANE (Podujevo)
Village on the river Batlava (Brvenica) and the artificial Batlava Lake, about 18 km south east of Podujevo. There are remains of an old church in the village.

OSOJANE (Istok)
Village 7–8 km south east of Istok. There was definitely a church in the village in 1314 as it was mentioned in a Serbian document at the time. A monastery was recorded in a Turkish census of 1485. It is known that there was at least one more church there.

OSTRAČE (Leposavić)
It is located 11–12 km north of Leposavić, on the right shore of Ibar. There have been the remnants of a church.

OVČAREVO (Srbica)
Village 13 km south west of Srbica. According to travel writers, in XIX century there were remains of at least two churches in the village. One of them was undoubtedly there in 1562.

PADALIŠTE (Srbica)
Village on the south branch of the road Peć–Kosovska Mitrovica, 3 km east of Rakoš. There were remains of an ancient church there 50 years ago. The remains of another small church can be found on the border towards the neighboring village Belica.

PALATNA (Podujevo)
Village about 20 km north of Podujevo. There are remains of a church’s foundations in the village.

PALIVODENICE (Kačanik)
Village 7–8 km south of Kačanik. There are traces of a church left in the village.

PANTINA (Vučitrn)
Village 6 km northwest of Vučitrn. At the place called “Verište” there are remains of an old church.

PAPRAĆANE (Dečane)
Village in the basin of Dečanska Bistrica, 3.5 km northeast of the village Dečani. In XV century there was a church in the village.

PAPRATNA, PAPRADINA (Uroševac)
Today’s village Firaja on the right side of Lepenac, 7–8 km east of Štrpece. In 1879 there was a half-ruined church with fresco painting.

PARALOVO (Gnjilane)
Village 13–14 km northwest of Gnjilane. There are two dilapidated churches in the village.

PARTEŠ (Gnjilane)
Village 8–9 km west of Gnjilane. On the hill Glavičica north of the village there is a dilapidated church.

PASJANE (Gnjilane)
Village 7–8 km south of Gnjilane. In the village, there is a church which was on several occasions destroyed by the Turks and restored by the local Serbs. Albanians slaughtered Serbs inside the church in 1867.

PAŠTRIK (Prizren)
The mountainous region on the border with Albania. There is some knowledge of the existence of a church. There are indications that in the 19th century there was another Serbian church on that location.

PAUNI (Uroševac)
Area near the village Jerli Talinovac. There was a small church in the Middle Ages. Another church was mentioned for the last time in 1788.

PEĆ
City and the central part of Metohia. In the city there are the Patriarchate of Peć with churches from the 13th and the 14th century, as well as several churches, or church sites. In 1982, the building of a new temple was finished in the city center after many problems with the local authorities. At the entrance of the Rugova Gorge, near the shore of Pećka Bistrica, there are several ancient caves – shrines.

PEĆANE (SuvaReka)
Village 3 km north of Suva Reka. There was a church in the village which was
built in 1451/1452. South of the village the remains of another small church can be found.

PERANE (Podujevo)
Village about 11 km northwest of Podujevo. There are remains of a church in the village.

PERKOVAČ
Hamlet of the village Strmče in the south-east part of Ibarski Kolašin. There was an old church in the village, recently restored.

PESTOVO (Vučitrn)
Village 4–5 km southeast of Vučitrn. There are remains of an old church at the village graveyard.

PETIGOVAC, PETKOVAC
(west suburb of Gnjilane)
Today’s suburb of Gnjilane. According to the Turkish census of 1455, there was a church there.

PETRAŠTICA (Lipljan)
Village on the northern slope of the mountain Crnoljeva, west of Lipljan. Local names testify to the existence of an old church.

PETROVCE (Izmornik)
Village about 9 km northeast of Gnjilane. There is a restored church in the village (however, the last Serb left the village in 1983).

PETROVO (Uroševac)
Village 3 km south of Štimlje, 10 km northwest of Uroševac. There is an old church site in the village.

PETRUŠAN (Đakovica)
Village 5 km south of Đakovica. There is an ancient church site in the village.

PIRANE (Prizren)
A village 11 km northwest of Prizren. There are church ruins in the village.

PIRČE (Kosovska. Mitrovica)
Today it is a hamlet of the village Pantina, 5 km south of KosovskaMitrovica. There are ruins of a small church in the settlement, at the locality of "Verište".

PIŠTANE (Peć)
A village in the valley of Pećka Bistrica, 10–11 km southeast of Peć. There are church remains in the settlement.

PLAINIK (Dragaš)
A village 4–5 km northeast of Dragaš. Near the village there are remains of an old church called “Kiša” by the Albanians.

PLAKAONICA (Peć)
A village in the valley of Pećka Bistrica, 10–11 km southeast of Peć. There are church remains in the settlement.

PLANJANE (Prizren)
A village 9 km southeast of Prizren. On the foundations of an old church a new church was built in 1868.

PLEMETINA (Priština)
A village 12 km northwest of Priština. There is an old church site in the village. A new parish church was erected in 1971.

PLEŠINA (Uroševac)
A village 5 km southwest of Uroševac. There are two church sites in the village.

PLUŽINE (Srbića)
A village in DonjaDrenica 12 km south of Srbića. Near the village there are remains of an old church called "Kiša" (church) by the Albanians.

PODGORCE (Vitina)
A village at the coastline of Skopska Montenegro. Above the village there are remains of an old church.
PODGRAĐE (Gnjilane)
A village 10 km southeast of Gnjilane. Within the village there used to be an old church, now in ruins, which belonged to an medieval fortress. There were two more churches, today also in ruins.

POGRAĐE (Klina)
A village 6 km west of Klina. In the settlement alongside an ancient church site with remains of fresco paintings from the 16th century there is also a church built or renewed in 1680 at the latest.

PODUJEVO
A small city in Kosovo. According to Turkish records dating from 1455 there was a minister in the settlement, which points to the conclusion that the settlement used to have a church. In 1930 a new church was erected. During World War II Albanian and German fascists knocked down the domes and damaged the church. After several repairs the church was renovated in 1971.

POČEŠĆE (Peć)
A village 8 km southeast of Peć. Up to recently there used to be remains of church walls and apse, about which there are no historical data.

POLUŽJE (Glogovac)
A village about 9–10 km northwest of Glogovac. According to toponyms there used to be at least one church.

POLJANE (Istok)
A village 12–13 km southeast of Istok. There are two localities in the village called „Crkvište“ (church sites) which points to the former existence of two churches.

PONOŠEVAC (Đakovica)
A village in the valley of Ribnik (Jerenik), 12 km west of Đakovica. In April 1941 a new Serbian church was burned down and destroyed erected only a few years previously.

PONEŠ (Gnjilane)
A village 8 km northwest of Gnjilane. There are two demolished churches in the village.

PONORAC (Mališevo)
A village 12–13 km west of Mališevo. There used to be a medieval church in the settlement.

POPOVAC (Đakovica)
A village 11 km west of Đakovica. There used to be an old church site in the village.

POPOVLJANE (Suva Reka)
A village 8 km southeast of Suva Reka. In 1879 a parish church was noted. In the village cemetery there is a church erected in 1626 certified by a fresco inscription above the window. In 1937 a new church was erected in the village, the door of which was broken by Albanians in the past years.

POŽARANJE (Vitina)
A village 5–6 km north of Vitina. There used to be two ancient churches in the village.

POŽAR (Dečane)
A village 4 km east of the village of Dečani. In 1879 there used to be remains of a church in the village.

PRELOVAC, PRELOVCE (Srbica)
A village on the west slopes of the mountain Čičavica. There used to be at least one church, which is indicated by micro toponyms (in the Albanian language).

PREOCE (Priština)
A village 8 km southwest of Priština. There used to be an old wooden church in the village, erected in 18th century at the latest, when local Serbs walled it in stone.

PRIDVORICA (Leposavić)
A village 4–5 km south of Leposavić. There are remains of the foundations of an old church in the settlement.

PRIGODA (Istok)
A village 5–6 km west of Istok. It has a church used also by the Serbs from the neighboring village.
PRILEP (Dečane)
A village 4 km southeast of the village of Dečani. Up to 1898 there used to be remains of an old church in the settlement.

PRILEPNICA (Gnjilane)
A village 5 km north of Gnjilane. There are ruins of an old church in the settlement. Above Prilepac there is a monastery.

PRILUŽJE (Vučitrn)
A village 12 km southeast of Vučitrn. In 1969 it got a new church. There are traces of two old churches in the settlement.

PRIŠTINA
Capital. Within its area there used to be several churches monasteries entered into later Turkish records. Among them are churches and monasteries from medieval times. According to certain data mosques were erected at the church sites.

PRIZREN
City in the south part of the spacious Metohija valley. There is a larger number of medieval churches in the settlement, erected at the beginning of the 14th century. Among them there is a famous church known as "Bogorodica Ljeviška", on the UNESCO list. Almost all religious objects of the Serbs at that location were devastated by Albanian extremists in 2004.

PROPASTICA (Priština)
A village about 15 km northeast of Priština. There are three church sites at the location, of which at least two are of older origin based on the remains.

PRUGOVAC (Priština)
A village 9–10 km northwest of Priština. There used to be an old Serbian church in the village the remains of which were known up to the end of the first decade of the 20th century.

PUSTENIK (Kačanik)
A village distanced 7 km south of Kačanik. There are remains of a church in the village area.

RABOVCE (Lipljan)
A village 6–7 km south of Lipljan. Even today there exists a so called church mahala in the village, within which there used to be remains of a medieval church. On its foundations a new church was erected in 1984.

RAČA (Đakovica)
Village 3 km south–east of Đakovica. In 1900 there were remains of a church on the so-called Rača Hill. Today the local Albanians call this place 'Kiša Račes' (Rača Church).

RAČAK (Uroševac)
Village 3 km south–east of Đakovica. In 1900 there were remains of a church on the so-called Rača Hill. Today the local Albanians call this place 'Kiša Račes' (Rača Church).

RADOVAC (Peć)
A village 10–12 km northeast of Peć. There are remains of two church sites within the settlement area.

RADIŠEVO (Srbica)
A village 4–5 km east of Dragaš. According to a document from 1348 there used to be two churches within the village limits. Today at a locality called "Zagracje" there are foundations of an old church.

Radevo (Lipljan)
A village on Sitnica, 7 km northwest of Lipljan. There are remains of a church in the village, most likely from medieval times.

RADIŠEVO (Srbica)
A village at the monastery Deviča. According to Turkish records from 1455 a minister used to live in the village indicating that there used to be a church in the settlement.

RADIVOJCE (Vitina)
A village 7 km north of Vitina. The term "Crkvište" (church site) has been preserved within the village indicating that there used to be a church at that locality, i.e. a monastery mentioned in Turkish records of the 15th and 16th century.
RADONJIĆ (Đakovica)
A village 11–12 km north of Đakovica. In the second half of the 19th century remains of an old church were recorded.

RADOŠEVAC (Priština)
A village 10 km northeast of Priština. There used to be an old church site at the beginning of the 20th century.

RAHOVICA (Uroševac)
Village 9 km northeast of Uroševac. There are remains of a XV century church in the village.

RAJANOVCE (Novobrdska Kriva Reka)
A village 5–6 km southwest of Kosovska-Kamenica. At a locality called „Zli Do“ there are ruins of an old church.

RAKITNICA (Srbica)
Village 7 km south west from Srbica. In a Serbian document dating from 1330 the existence of a church was recorded.

RAJANOVCE (Novobrdska Kriva Reka)
A village 5–6 km southwest of Kosovska-Kamenica. At a locality called „Zli Do“ there are ruins of an old church.

RAKOŠ (Istok)
Village 11–12 km east of Istok. There was an old church in the village, whose remnants can no longer be found.

RANCHE (Uroševac)
Village 5–6 km west of Štimlje. In the village, there is a toponymic Albanian name ‘Kiša’ for a place where once stood an old Serbian church.

RANILUG (Izmornik)
Village about 11 km east of Gnjilane. At the place called “Reljan“ there are church ruins.

RAPČA, RAPČE (Dragaš)
Village about 5 km northwest of Dragaš. There were two churches in the village, one of which (situated between the villages Pakiš and Košarište) existed in the middle of the 14th century. On the hill nearby, in 1861 there could still be found the ruins of a small church with murals.

RASTAVICA (Đečane)
Village 6 km south east of the village Dečane. According to the Turkish census of 1485, a priest lived in the village, which is an indication that there was also a church there. In 1850 there were ruins of a church. Between the two world wars a parish church was built. In 1941 it was demolished by Albanians. It does not exist today.

RAŠINCE (Uroševac)
Village 3 km northeast of Štimlje. According to the Turkish census of 1455 a priest lived in the village, thus indicating the presence of a church in the village. There is a toponymic name in the village, ‘Kiša’ (in Albanian), for the place where once stood an old Serbian church.

RATIŠ (Đečane)
Village 8 km south east of Dečane. In the so-called DonjiRatiš there were old church ruins on the foundations of which the local Serbs built a new church in 1935. It was demolished by Albanians in 1941. It does not exist today.

RATKOVAC (Orahovac).
Village 10–12 km west of Orahovac. Settlement had a church at the location which is now called ”Crkvina”.

REČANE (Prizren)
Village 7 km southeast of Prizren. On the hill near the village on the road to Sredsko there are remnants of a church.

REČANE (Suva Reka)
Village 4–5 km east of Suva Reka near Prizren. There was a church in the village which was built before1370. In the middle of XIX century, the church was half in ruins. In the early XX century, a modest restoration of the church was conducted.
REČICA (Podujevo)
Village in Gornji Lab. In the village, at the place today called "Kiša" (church) in Albanian, there was a church.

RESNIK (Klina)
Village 10–11 km northeast of Klina. There was an old church in the village.

RESNIK (Vučitrn)
Village about 5 km south of Vučitrn. There is a church site in the village.

RESTELICA (Dragaš)
Village about 12 km south of Dragaš. There was a church on the southeast side of the village.

RETMLjE (Orahovac)
Village 8 km southeast of Orahovac. There is a small church in the village.

REVUČE (Podujevo)
Village in Lab, 14–15 km north of Podujevo. In XV century there was a parish church there.

REZALA (Ibarski Kolašin)
Village in Ibarski Kolašin, north of the estuary of the river Čečevska Rijeka in Ibar. On the hill near the village there are remains of an old church.

REZALO (Srbica)
Village in Donja Drenica, 6 km south of Srbica. According to the Turkish census of 1455 a priest lived in the village, thus indicating the presence of a church in the village.

REŽANCE (Kačanik)
Village 12–13 km south of Kačanik. There were two churches in the village.

ROBOVAC (Novobrdska Kriva Reka)
Village about 3 km south west of Kosovska-Kamenica. At the location near Golemi Kamen there are ruins of a church.

RODELj (Leposavić)
Village 8 km north of Leposavić, on the right shore of Ibar. There is a small church in the village.

ROGOVO (Đakovica)
Village 13 km south east of Đakovica. It has not been confirmed whether the local mosque was built on the church site dating from the 15th or the 16th century.

ROMAJA (Prizren)
Village in Has on the right shore of the river Došlica (Daštica). Near the village there is a place "Kiša" in Albanian (church).

RUDNIK (Srbica)
Village 30 km northeast of Peć. There is a church in the village restored in XVI century. There is also a location in the village which is named "Crkvine", with foundations of another church.

RUSINOVCE (Lipljan)
Village 16–17 km west of Lipljan. According to a Turkish census from 1455 a priest lived in the village, which leads to the conclusion that there was also a church. A name was preserved in the village indicating that there once was a church there.

RVATSKA (Leposavić)
It is located 12–13 km northeast of Leposavić on the left shore of Ibar. There are remains of a church in the village.

RZNIĆ (Dečane)
Village 7 km east of Dečane. In the second half of the 19th century there were found church ruins in the village, and this material was used to build today’s village mosque.

SAMODRAŽA (Suva Reka)
Village 6 km west of Suva Reka. In 1879, the foundations of a church were recorded in the village, whose building material was used to build the local mosque. In the village, according to legend, there had been three small churches whose remains were visible to the mid 19th century.

SAMODREŽA (Vučitrn)
Village 5 km from Vučitrn. In the village, on the remains of a medieval church a new church was built in 1932. Albanian nation-
alists desecrated in 1981, and demolished it near the end of the last century.

SEČIŠTE (Kačanik)  
Village in the far south of the Kačanik Gorge, 12–13 km south of Kačanik. According to the toponym, there used to be an old church or a monastery in the village.

SELO GRAŽDE (Suva Reka)  
Village 6–7 km south east of Suva Reka. There are remnants of a church in the village.

SELČANE (Prizren)  
Gone village 2 km east of Prizren. There was a church site in the village in the mid 19th century.

SELJANCE (KosovskaMitrovica)  
Village at the furthermost northeastern edge of the so-called Kopaonikašalja, 15–16 km from KosovskaMitrovica. There is an old church site in the village.

SEMANjA (Kačanik)  
Village 12–13 km northwest from Kačanik. There are traces of an old church in the village.

SEVCE (Uroševac)  
Village 5 km east of the tourist resort Brezovica. There are two churches in the village, one dating certainly from the mid 19th century and the other was built in 1921 on the foundations of an older church.

SIBOVAC (Priština)  
Village on the slope of Čičavica, 14 km west from Priština. There was a church in the village, which the local Muslim, a feudal lord, used to build a water mill. There are traces of a church in the hamlet Bregovine.

SIĆEVO (Klina)  
Village 10 km east of Klina. A church was built in the village in the first half of the 15th century; some time later it was frescoed. There are preserved fragments of those paintings.

SIĆEVO (Priština)  
Village 7–8 km northeast of Priština. Even now there is a name in the village for the valley where the church once stood, “Crkeni Do” (church valley).

SIGA (Peć)  
Village at the foot of Rusolija, 6–7 km north of Peć. There used to be an old church in the village. In 1937 the building of a new church commenced on its foundations. During the war, it was partly demolished by Albanians. The completion of the works and the consecration of the temple was done in 1977.

SILJEVICA (Podujevo)  
Village in Gornji Lab near Podujevo. There is a location in the village called “Te Kiša”, which is Albanian for "at the church".

SINAJE (Istok)  
Village 4 km east of Istok. There are remains of as many as four churches in the village.

SKROVNA (Vučitrn)  
Village on the slopes of Kopaonik, 9–10 km northeast of Vučitrn. In the village, at the place now called “Lazi Kišes” there used to be an old church.

SKULANOVO (Lipljan)  
Village 2–3 km northwest from Lipljan. There is an old church site in the village.

SLAKOVCE (Vučitrn)  
Village on the slopes of Kopaonik, 9–10 km northeast of Vučitrn. There are remains of an old church in the village.

SLATINA (Leposavić)  
It is located 5–6 km south of Leposavić, on the right side of Ibar. There are two old church sites in the village area.

SLATINA (Kačanik)  
Village 10 km northwest from Kačanik. According to a Turkish census dating from 1455 there were two priests in the village,
which leads to the conclusion that there was also a church in the village. Now there is a place in the village called “Kiša” where the old church was.

SLATINA (Podujevo)
Village 25 km north of Podujevo. In a Turkish census dating from 1487 the presence of a monastery in the village was recorded. At the start of the second half of the 19th century the village was using the church, until 1878. The church was being used by the village Slatina, its hamlet Ugljare (Mavriće) and the neighboring village Rečica. The church was located at the present location of “Kiša” (church), as the local Albanian population calls it.

SLATINA (Vučitrn)
Village at the foot of Kopaonik, northeast of Vučitrn. There is an old church site in the village.

SLIVOVO (Priština)
Village 15 km east of Priština. There are preserved locations of an old church in the village.

SLIVOVO (Uroševac)
Village 6 km northeast of Uroševac on the road to Štimlje. In the village, there was an old church site on the remains of which a new simple village church was built.

SLOVINJE (Lipljan)
Village 8 km east of Lipljan. There were three churches, as well as monasteries in the village dating from the 16th century. Muslims used them as building material.

SMIRA (Vitina)
Village 4 km south east of Vitina. Near Smira there are three demolished old churches, the oldest of which dates from the first half of the 16th century. Another church was located north of the village, today it is called ‘Gornja crkva’ (The Upper Church). The third church was in the woods on the road to the village Drenoglava and it is completely in ruins. On the village mosque in Smira there is a built-in stone plaque with text in Cyrillic Alphabet, which was certainly brought from one of the churches in Smira.

SOČANICA (Leposavić)
Village 4 km south of Leposavić. In the so-called Gornja Sočanica there is a church built in 1863. There are two church sites in the village area.

SOFTOVIĆ (Uroševac)
Village 6 km north-east of Uroševac. A modest church was built between the two world wars.

SOKOLICA (Kosovska Mitrovica)
The hill between the mines Trepača and Zvečani, 6–7 km north of Kosovska Mitrovica. There is a well-known monastery built on the hill in XIV or XV century.

SOPNIĆ, SOPINIĆ (Orahovac)
Village 8–9 km west of Orahovac. There are two ancient church sites in the village area.

SOPOT (Đakovica)
Village in Reke, north of Đakovica. It is mentioned in Dečanskahrisovulja in 1330 as a border between Sušica, Ždrelo, Crmljan and Rakoc, between which the church was located.

SOPOTNICA (Kačanik)
Village about 6 km north of Kačanik. Until recently there was a church site in the village, as well as the place where an old Serbian graveyard had been.

SREDSKA (Prizren)
Village 12 km south east of Prizren. There are remains of several churches in the village. The oldest one dates from the 14th century, another one dates from the first half of the 16th century and the 17th century. The most recent one was built in 1875 when it was painted.

STANIŠOR (Gnjilane)
Village 4 km south east of Gnjilane. At the place called “Crkvište” there was an old church. There is another ancient church site of unknown origin.
STARI KAČANIK (Kačanik)
Village in the basin of the river Nerodimka and the road between Uroševac and Kačanik. There are traces of an old church in the village area.

STARI TRG (Kosovska Mitrovica)
Village 3–4 km northeast of Kosovska Mitrovica. There used to be at least one Christian church in the village area. Although opinions may vary, by all odds, the remains present even today are those of an Orthodox church.

STARO RUJCE (Lipljan)
Village 3 km northwest of Lipljan. There is a church site in the village.

STAŽOVAC (Glogovac)
Village 8 km south east of Glogovac. In the village, there are Albanian names such as “Breguikišes” (“Church Hill”) and “Arate Bregui Kišes” (“The Church Hill Field”), indicating that there once was a church there.

STEPANICA (Klina)
Village 12 km south east of Klina. Based on a written document from 1330 there used to be a church in the village; there are no traces of it today.

STRANA (Kosovska Mitrovica)
Village in Potkopaonička Šalja, east of Kosovska Mitrovica. There is a place in the village which the local Albanians refer to as “Kiša” (“Church”).

STRAŽA (Gnjilane)
Village 9–10 km northeast of Gnjilane. In the village, it is preserved the name “Monastery” referring to the place where remains of an ancient church can be found. There is a small church in the village built on the foundations of an older church.

STRAŽA (Kačanik)
Village at the foot of the highest point of the Šar Mountain, Ljuboten, 7–8 km southeast of Kačanik. Following the displacement of the Serbian and Macedonian population, the church was destroyed, together with all other traces of their residence.

STREZOVICE (Novobrdska Kriva Reka)
Village 10 km northwest of Kosovska Kamenica. In the village near the place called “Bare” there are remains of an old church.

STRELICA (Novobrdska Kriva Reka)
Village 4 km northeast of Kosovska Kamenica and near the village Močara where the remains of a monastery can be found. Based on the Turkish census dating from 1455, at that time there used to be a church there.

STREJOVICE (Vučitrn)
Village 12–13 km south from Vučitrn. At the beginning of the 15th century there had been a church within the city limits, it had been mentioned in an act. Monastery site has been located today in the so-called Church Valley, diving the two parts of the village.

STROPAČ (Istok)
Village 10–12 km northeast of Istok. In the village there had been the remnants of an old, small church.

STUDENICA (Istok)
Village 8–9 km west from Istok. On a hill above the village there have been the remnants of a monastery known as “Studenica from Hvosno”.

SUVA REKA
Small town 19 km northeast of Prizren. In 1880, the existence of a preserved old church had been recorded with a fragment of wall painting. In 1938, the new church had been built in the east part of the village.

SUVIDO (Lipljan)
Village 2–3 km northwest from Lipljan. There has been an old church site in the village.

SUVO GRLO (Istok)
Village 14–15 km northeast of Istok. There had been several churches in the village.
One had been mentioned in the first half of the 14th century, and the other one at the end of the 16th century. Again, church sites within the village limits, no records today.

**SUVO GRLO II or GORNjE SUVO GRLO (Srbica)**
Village at the foot of the Mt. Suva Planina, cca 20 km northwest from Srbica. There had been six churches whose remnants have been preserved in the form of material remains and in the form of toponyms.

**SUVO GRLO II (Srbica)**
Village at the foot of the Mt. Suva Planina, cca 20 km northwest from Srbica. There had been six churches whose remnants have been preserved in the form of material remains and in the form of toponyms.

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**SUVI LUKAVAC (Istok)**
Village 6–7 km south from Istok. There had been the remnants of three churches in the village.

**SURKIŽ (Podujevo)**
Village in Lab near Podujevo. In a place called “Crkvište” (church site in Serbian) there are the remnants of an old church.

**SUŠICA (Priština)**
Village, 2 km south from the monastery Gračanica. The church in that village had been razed at the beginning of the 20th century by a Turkish feudal lord from Priština. Yashar-Pasha Džinić, and the material was used to build the bridges on the Sitnica river near Lipljan and Vragolija.

**SUŠIĆE (Uroševac)**
Village 6–7 km north of Štrpce. There are the remnants of a church in the village.

**SVRČIN (Uroševac)**
Village 7–8 km northeast of Uroševac. In the village there was a church built in the early 14th century. It was preserved until 1788, and later only traces of it remained.

**SVRKE (Peć)**
Village 14 km east of Peć. There were remnants of a church in the village.

**SVRKE VOLUJAČKE (Klina)**
Village 9 km south of Klina. In the village area there were remains of an old church with fresco painting which testifies to its age.

**TALINOVAC, JERLITALINOVAC (Uroševac)**
Village 2 km north of Uroševac. There was a church in the village till the settlement of the Albanians in 1840.

**TENEŽDO (Priština)**
Village in Lab, 14 km north of Priština. There were the remnants of an old church in the village.

**TIRINCE (Novobrdska Kriva Reka)**
Village located 5–6 km northwest from Kosovska Kamenica. There are two old church sites in the village.

**TIJDA (Srbica)**
Village 10 km south west from Srbica. There has been a micro toponym in the village indicating a previous existence of a church.

**TOMAŠDE (Izmornik)**
Village 11 km northeast of Gnjilane. There has been an old church site in the village.

**TOMANCE (Istok)**
Village 6 km south from Istok. There had once been a church in the village.

**TOPLIČANE (Lipljan)**
Village near the riverbanks of the Sitnica, 4 km southwest from Lipljan. In the village there had been the remnants of a church, which had been built at the time of the Ottoman rule, judging from the fact that it had
been dug into the ground below the surface. The church had been razed in the 19th century by the Yashar–Pasha Đžinić, Albanian by origin, in order to build bridges with its stones.

TRBOVCE, TRBUVCE (Lipljan) Village 14 km east of Lipljan. Near the village there have been the remnants of an old church.

TRBUHOVAC (Istok) Village 10–12 km south from Istok. Until recently, there had been the remnants of the foundations of a church.

TRDEVAC, TRDEVCE (Glogovac) Village 8–9 km west from Glogovac. There had been a church in the village, judging by the local Albanian name "Kiša" (church.)

TREBIĆE (Leposavić) Village cca 20–22 km northwest from Leposavić. There had been a church site in the village.

TREPČA (Kosovska Mitrovica) Settlement 6–8 km northeast of Kosovska Mitrovica. In Trepča there had been three Orthodox churches, all of them originating most probably from the Middle Ages.

TRN (Uroševac) Village, 8 km north of Uroševac. There had been an old church site in the village.

TRNAVICA, TRNOVICA (Podujevo) Village in Lab near Podujevo. Until 1878 there had been a church in the village.

TRNAVCE (Srbica) Village 7 km northeast of Srbica. There has been a micro toponym “Crkvište” in the village.

TRPEZA (Vitina) Village 10 km north of Vitina. Today, there had been the remnants of two monasteries with three churches. The landowner from Gnjilane Arif-Aga had used the material from at least one sacral compound to build a bridge over the Morava near Klokot in the 19th century.

TRSTENA (Novobrdska Kriva Reka) Village 20 km northeast of Kosovska Kamenica. There had been two churches in the village.

TRSTENIK (Peć) Village 11–12 km east of Peć. In the Turkish census from 1485, a priest had been registered in the village, indicating that there had been a church in the village.

TRUDNA (Priština) Village 6–7 km north of Priština. Micro toponyms in Albanian language indicate that those were places where the churches once stood.

TURUČICA (Podujevo) Village cca 15 km southeast of Podujevo. In this, once very large, Serbian village today there have been the remnants of the four churches.

TUČEP (Istok) Village 8–10 km south west from Istok. There is a place in the village called "Crkvine", indicating the existence of the remnants of the
churches. Another church site is in the vicinity of the village.

TUŠILJE (Srbica)
Village 7 km southwest from Srbica. There had been a monastery within the village limits, mentioned in a document in 1365. In a place called “Gradevac” there had been a medieval site, where this monastery might have been.

UGLJARE (Gnjilane)
Village 6 km south east of Gnjilane. Until recently, there had been the remnants of an old church in the village.

UGLJARE (Priština)
Village 2 km south of Kosovo Polje. There had been an old church in the village, today reflected only in the name of the location called “Crkvište”.

UKČA (Istok)
Village 10–11 km east of Istok. There had been an old church in the village whose remnants have disappeared.

ULJARICE
Location 15 km southeast of Klina, on the right bank above the grand cascade of the river Miruša. There have been two hermit caves. One is considered to be originating from the 14th century and that it had been renewed in the 16th century. Some twenty meters to the east there has been a hermit cell with the remnants of wall painting.

UROŠEVAC
Town in the south of Kosovo Polje. There had been an old church in the village built in 1901. The construction of the new church had begun in 1929, while it was completed in 1933.

VAGANEŠ (Kosovska Kamenica)
Village 10 km north of Kosovska Kamenica. The church of the Virgin was built in 1355 on a hill dividing present-day villages Strezovce and Vaganeš.

VALAČ (Kosovska Mitrovica)
Village 6–7 km north of Kosovska Mitrovica. There are remnants of a small church in the settlement.

VARAGE (Ibarski Kolašin)
Village in the Ibar Kolašin. There are walls of a church on the old cemetery in the village rebuilt as a cemetery chapel after the liberation from the Turks in 1912. The current village church has been built on the second ancient church site after 1912.

VAROŠ SELO (Uroševac)
Village 2 km south of Uroševac. There is a church in the village, apparently built on an ancient church site.

VELEKINCE (Gnjilane)
Village 4–5 km south of Gnjilane. There were remains of an old church at a site called “Vakaf”.

VELETIN (Priština)
Medieval town 3 km southeast of the monastery Gračanica. The upper fortified plateau has remains of 14th century church.

VELEŽA (Prizren)
Village 8 km north of Prizren. A church from the village surroundings was mentioned in 1348. Today there are remnants of an old church between the villages Veleža and Špinadija.

VELIKA DOBRANJA (Lipljan)
Village 7 km west of Lipljan. There are remnants of an old church in the hamlet Lešnici.

VELIKA HOČA (Orahovac)
Village 4 km south of Orahovac. There is a church in the village cemetery, mentioned already in 1282 and 1309. It is known that the two churches are from 14th century. There are remains of another three churches from 16th century, the one of which was renovated in 1985. It is possible there were many more churches since the two
have been built on foundations of earlier churches. At the entrance of the village there are foundations of one more small ancient church.

VELIKA JABLANICA (Peć)
Village 10–11 km northeast of Peć. Today there are remains of foundations of two old churches in the village.

VELIKA REKA (Vučitrn)
Village 8 km southeast of Vučitrn. Above the village there are remains of a old church.

VELIKI BELAČEVAC (Priština)
Village 12–14 km west of Priština. After World War I a church was built. It was devastated during World War II.

VELIKI ĐURDEVIK (Klina)
Village 10 km east of Klina. There are remains of two churches in the village. After earlier data, the one was monastery.

VELIKI GODEN (Vitina)
Village near Vitina. There was an ancient church site at the settlement. There are ruins of a church between this village and the neighboring Stubla, while between the village Veliki Goden and Grnčar there are also ruins of a monastery.

VELIKI KIČIĆ (Kosovska Mitrovica)
Village 4 km southeast of Kosovska Mitrovica. There are four toponyms „Kisha“ (church, in Albanian) in the village area, which indicates several old churches must have existed there.

VELIKO KRUŠEVO (Klina)
Village 6–7 km northeast of Klina. There are remains of a church from the second half of 14th century. The Serbs had built a modest church on its foundations in 1980/1981.

VELIKO RIBARE (Lipljan)
Village 6–7 km west of Lipljan. The Serbian monastery was recorded by the Ottoman census in 16th century. There is an ancient church site in the village.

VELIKO ROPOTOVO
(Velobrdaška Kriva Reka)
Village 10–12 km northeast of Gnjilane. A travel record from 1530 mentions a church in the village. Today a site known as „Crkvište“ exist, the place of an old church. There is one more church on the hill above the village, and on another hill there is an old church of the village of Malo Ropotovo.

VELIKO RUDARE (Kosovska Mitrovica)
Village 3–4 km north of Kosovska Mitrovica on the right side of the Ibar river. There are remains of a small church in the village.

VELJEGLAVA (Novobrdaška Kriva Reka)
Village 12–15 km northeast of Kosovska Kamenica. Once it had a church.

VELJ BRIJEG (Ibarski Kolašin)
Village in the area of the Ibar Kolašin. According to a Ottoman census in 1455 it had a small church.

VERIĆ, VERIČE (Istok)
Village 7 km northeast of Đurakovac. There was an old church in the village.

VIĆA (Uroševac)
Village on the left side of Lepenac, 4–5 km east of Strapec. The church from 16th century is preserved in the village.

VIDANJE, VIDENJE (Klina)
Village 3–4 km west of Klina. There are remains of a medieval church or monastery near the village.

VIDUŠIĆ (Kosovska Mitrovica)
Village 11–12 km northeast of Kosovska Mitrovica. The Ottoman census in 1455 records a priest in the village which proves existence of a church. There are remains of a church on the site „Kisha“, as it is known by the local Albanians.

VITINA KOSOVSKA
Present-day urban center in Kosovsko Polomavije. The Ottoman census in 1455 records a priest in the village which proves the
church existed there. The church was built ca 1865; there is also a wooden church dated to 1785.

VITOMIRICA (Peć)
Village 4–6 km northeast of Peć. There is a new church in the village.

VLADOVO (Gnjilane)
Village 8–9 km south of Gnjilane. There was a ruined church in the village.

VLAHINJA (Kosovska Mitrovica)
Village 6 km north of Kosovska Mitrovica. There is an ancient church site with partially preserved walls.

VLAŠTICA (Gnjilane)
Village at the northern foothills of the Skopska Crna Gora, 9 km south of Gnjilane. The Ottoman census in 1455 records a priest in the village which proves the church existed there. The village has old toponyms „Crkvište“ and “Manastirče”, indications that in the area there were a church and a monastery. Today there is a devastated church in the village.

VOĆNJA (Srbica)
Village 10–12 km southwest of Srbica. There is the site „Crkvište“, the place of an old Serbian church.

VOGOVO (Đakovica)
Village 6 km southwest of Đakovica. The Ottoman census in 1455 records a priest in the village which proves the church existed there. There is an ancient church site at the old village cemetery.

VOJNOVCE, VOŠOVCE (Uroševac)
Village near the confluence of the Stimljanška river into Sitnica. The Ottoman census in 1455 records a priest in the village which proves the church existed there. A legend has been preserved on existence of two old churches on the site called by the local Muslims as „Crkvine“.

VOKŠA (Dečane)
Village 4 km southwest of the village Dečane. The village had a church in 1854.

VOLUJAK (Klina)
Village 8–9 km south of Klina. On the south slopes of the mountain, in the gorges of the Miruša river, there are two cave hermitages with wall paintings, dated to 14th century after their style characteristics.

VRAČEVO (Leposavić)
It is situated near Lešak, 7–8 km by the Vračevo river. After some data the church in the village was built in 14th century. It was certainly renovated in the second half of 16th century, but it was demolished and burnt again in 18th century. In 1860 it was rebuilt anew. In 1876 it was set on fire and refurbished again in 1889. In 1912 it was robbed, and later renovated.

VRANI DO (Priština)
Village 10 km north of Priština. The remnants of an old church exist in the village.

VRANIŠTE (Dragaš)
Village 3 km southwest of Dragaš. There remains of three ancient church sites in the village.

VRANOVAC (Peć)
Village 15 km southeast of Peć. An old church existed at the southwest slope of the Vranovac hill.

VRANOVICIJE (Ibarski Kolašin)
Village in the Ibar Kolašin. An ancient church site exist at the village crossroad.

VRBEŠTICA (Uroševac)
Village 2–3 km northwest of Brezovica. The Ottoman census in 1455 records a priest in the village which proves the church existed there. There are remains of three churches in the village.

VRBICA (Gnjilane)
Village 5–6 km northeast of Gnjilane. There are remains of a destroyed church in the village.
VRBIČANE (Prizren)
Village above the gorge of the Prizrenska Bistrica and remains of the medieval monastery of St Archangels, 4 km east of Prizren. An ancient church site exist in the village.

VBRNICA (Kosovska Mitrovica)
It is situated 6 km south of Kosovska Mitrovica and 4 km west of the village Pantino. The Ottoman census in 1455 records a priest in the village which proves the church existed there. An ancient church site exist in the village.

VRBOVAC (Glogovac)
Village 7 km north of Glogovac. The settlement is mentioned in 1314 along with the neighboring villages Čikatovo and Dobrietvšica (present-day Dobroševci) and Streoce. The church was recorded on their respective borders.

VRBOVAC (Vitina)
Village 5 km east of Vitina. The village has a church built in the first half of 19th century on foundations of a medieval church. "On July 6, 1907 the Albanians broke into the church, destroyed all the icons, tore up priestly garments and the books as well, took away things like silver crosses and chalice, thus ravaging the church."

VRELJA (Istok)
Village 7 km west of Istok. There are remains of caves hermitages in the rocks of the Crveni Krš.

VRELO (Lipljan)
Village 9 km northwest of Lipljan. The church was built between two World Wars.

VRNICA (Vučitrn)
Village 4 km south of Vučitrn. There is a small church at the Serbian cemetery.

VRTOMICA (Kačanik)
Village 6–7 km south of Kačanik. A medieval church existed on the site called by the Albanians „Kisha“ (meaning church).

VUČA (Leposavić)
Village 7–8 km south of Leposavić. The village has three ancient church sites, one of which is certainly medieval.

VUČITRN
Town in Kosovo. The Ottoman census lists in 1477 and 1487 mention that the Vučitrn sanjak had 12 monasteries and 5 churches. The three later lists from 1525/1526, 1530/1531 and 1544/1545 record 42 monasteries and 11 churches, while the third one mentions „52 monasteries and churches in total“. The church was built in the town in 1834.

ZABLAČE (Istok)
Village 9 km south of Durakovac. The Turks had used material from the ruined church for their building activities (which is the case with stone from the church in the village Žača).

ZABRDE (Klina)
Village 10 km southeast of Klina. The village had an old Serbian church, which has been replaced with the village mosque.

ZAJČEVCE (Novobrdska Kriva Reka)
Village 14–15 km north of Kosovska Kamena. Today there are ruins of an old church on the site “Vakaf” (“Crkvište”).

ZAKUT (Podujevo)
Village 15–20 km north of Podujevo. In the 14th and 15th centuries there were two churches, now it’s sites of churches.

ZASKOK (Uroševac)
Village 3 km southwest of Uroševac. The remnants of an old medieval church have been excavated in the center of the village in 1936 and 1970–1973.

ZATRIČ (Orahovac)
Village 7 km north of Orahovac. Foundations of an old church are located in the village.
ZAVRATA (Leposavić)
Village 6–7 km east of Leposavić. There are remains of an ancient church site in the settlement.

ZEBINCE (Priština)
Village 8 km south from Novo Brdo. The Turkish census from 1455 records “the church of St. Nicholas in the Lap Municipality, near the village of Zabnica with one monk and two senior monks (kalógeros). In the census from 1477, the church had been recorded as “desolate”.

ZEČEVIĆE
(Ibarski Kolašin/Kosovska Mitrovica)
Village on the sides of the mountain Rogozne in Ibarski Kolašin. On the territory of the settlement there are church sites.

ZEMANICA (Leposavić)
Located on the right-hand side of the Ibar. There is a place in the village where an old church site has been located.

ZJUM (Prizren)
Village 12–13 km northwest from Prizren. There are remnants of two church sites in the village.

ZLAŠ (Priština)
Village 8–9 km east of Priština. The Turkish census from 1455 mentions a monastery in that village, unknown today.

ZLATARE (Ibarski Kolašin)
Village in Ibarski Kolašin. On the village cemetery there are remnants of an ancient church.

ZLATARE (Uroševac)
Village is located in Gornja Morava, near the banks of the Zlatarska reka. There was an ancient church in the village.

ZLIPOTOK (Dragaš)
Village 10 km south of Dragaš. In the hamlet of Ograde, on a place called “Zborište”, there was a demolished church.

ZLOKUĆANE (Lipljan)
Village 8 km southwest from Lipljan. According to the Turkish census from 1487, a church had been registered in the area of Zlokućane. There had been a church (or monastery) within village limits, somewhere in the area of today’s toponym of the local Albanian people „Livadai Kišes“ (“Church Meadow”).

ZLOPEK (Peć)
Village 5–6 km southeast of Peć. On the outskirts of the village there are the remnants of an old church, in a place called “Crkvište” (church site in Serbian.)

ZOČIŠTE (Orahovac)
Village 5 km southeast of Orahovac. There are two church sites in the village, as well as the monastery with a church having wall painting (frescoes) characteristic for the 13th i.e. 14th centuries.

ZRZE (Orahovac)
Village 10 km southwest from Orahovac. There was a church in the village in the 14th century.

ZUBINPOTOK (Ibarski Kolašin)
Settlement in Ibarski Kolašin. There is an opinion that it must have had a church due to its status.

ZUPČE (Ibarski Kolašin)
Village on the far east from Ibarski Kolašin. There had been a church in the vicinity of the village, which the local Serbs had renewed in 1938 upon the remnants of an old church.

ZVEČAN (Kosovska Mitrovica)
On the territory of today’s village, there are traces of a church that existed back in 1169 (as part of the Byzantine, then Serbian fort.) On the south slopes below the so-called Mali Zvečan, it is certain that there was a church there in the 19th century. The third
church was built at the beginning of the 14th century, and the settlement, now a small town, have both got their name Mitrovica after this church. It's name today is Kosovska Mitrovica.

ŽABELJ (Đakovica)  
Village 17 km north of Đakovica. In 1868 the settlement still had ruins of a church.

ŽAČ (Istok)  
Village 5–6 km southeast of Đurakovac. In 1980 local Serbs had a new church built on foundations of an older one.

ŽAKOVO (Istok)  
Village 12 km northeast of Istok. There are two ancient church sites at in the settlement.

ŽAŽA (Kosovska Mitrovica)  
Village 6 km north of Kosovska Mitrovica. The village has location known among local Albanians as „Te Kisha“ (at church).

ŽDRELNIK (Peć)  
Site and hill at the gorges of Rugova near Patriarchate of Peć. In 1411 a church was erected on this site, of which there are no traces.

ŽDRELO (Đakovica)  
Village 9 km north of Đakovica. A church was recorded in 1868, of which there are no other data.

ŽEGRA (Gnjilane)  
Village 10 km south of Gnjilane. The village has remains of two ruined Serbian churches. A new church has been built in 1931.

ŽEROVNIKA (Kosovska Mitrovica)  
Village 7–8 km northeast of Kosovska Mitrovica on the left side of the Ibar river. There is an ancient church site in the village.

ŽILIVODA (Vučitrn)  
Village 14–15 km south of Vučitrn. The ruins of three churches have been recorded in the beginning of 20th century.

ŽITIPJE (Podujevo)  
Village in Lab near Podujevo. The parish church existed in 15th century. Only toponym used among local Albanians is the only what remains of it today.

ŽITIPJE (Vitina)  
Village 9 km north of Vitina. In 1980 local Serbs had a new church built on foundations of an old one. The ruins of another church exist along the river in the village.

ŽITKOVAC (Kosovska Mitrovica)  
Village 8 km north of Kosovska Mitrovica. An ancient church site exist in the village.

ŽIVINJANE (Prizren)  
Village 8 km southeast of Prizren. There is a church from recent period, built on old foundations of a church from 16th or 17th centuries.

* Beside the churches, Serbian cemeteries have also been frequent, and they are both in their character designated as the sanctities (as well as evidence of the existence of the Serbs in Kosovo and Metohia since the Middle Ages.)

Source for the included list and the data: Monuments of the Serbian people (Spomenici i znamenja srpskog naroda; Editor-in-Chief A. Jevtić), Prizren: The Eparchy of the Ras and Prizren, Belgrade: Theological Faculty, 1987, pp. 387–547.
The Testimonies of “Crucified Kosovo” in 1999*

THE HOLY TRINITY MONASTERY, MUSUTISTE, NEAR SUVA REKA. The Monastery of the Holy Trinity was built in the 14th century on the Rusinica hill above Musutiste, 2 km to the south. In the second half of June 1999, after the German KFOR troops deployed in the area, Albanian extremists vandalized this holy place and plundered the valuables. Between 10th and 17th July they dynamited the monastery church so that it is now completely destroyed. The monastery konak (residential quarters) was previously burned to the ground. The valuable library, and its icons, disappeared in the flames and wreckage. The church was obviously destroyed by explosive used by experts with military training.

THE CHURCH OF THE HOLY VIRGIN HODEGETRIA, MUSUTISTE, NEAR SUVA REKA. The church of the Holy Virgin Hodegetria was built as a foundation by Dragoslav, the then chief court governor, and his family, in 1315, in Musutiste, about 10 km to the south-east of Suva Reka. After the arrival of the German KFOR forces, and after the evacuation of the Serbian population from the area (15th to 20th June 1999), the church was desecrated, vandalized and looted by the local Albanian villagers. The home of the priest, and the parish house, were looted and set on fire. Early in June, the church was destroyed by explosives.

ST MARK’S OF KORISA MONASTERY, KORISA NEAR PRIZREN. The medieval monastery of St Mark of Korisa used to stand on a rocky outpost above the Korisa river, 3 km south-east of the village of Korisa. The church was built in 1467. After the arrival

*The Testimonies of “Crucified Kosovo”
Significant destroyed and desecrated Serbian Orthodox Churches in Kosovo and Metohia (1999-2000)

- Monastery of St Mark Koriski in Koris near Prizren before and after destruction
- Church of the Holy Virgin in Mušutište next to Sava Reka, church before destruction, and after blasting
of the German KFOR troops, the monastery was looted, burned, and completely destroyed by explosive. This was done by Albanian extremists.

**THE HOLY ARCHANGEL GABRIEL MONASTERY, BINAC NEAR VITINA.** The monastery of the Holy Archangel Gabriel, also known under the names of Binac and Buzovik, was built in the 14th century. It was located some 4–5 km south of Vitina, at the spring of the river Susica. In 1867 ethnic Albanians slaughtered the priest. After that the monastery was abandoned and was renewed at the beginning of the 20th century. In the church there were valuable 14th century liturgical vessels. Immediately after the peace was agreed in Kosovo in June 1999, Albanian extremists attacked this place. The church was desecrated and demolished, and then set on fire from the inside. The konak buildings were plundered and torched.

**DEVIC MONASTERY, NEAR SRBICA.** Devic monastery – Drenica (south of Srbica) – the Church of the Presentation of the Holy Virgin was built around the year 1434 by Despot Djuradj Brankovic. There were four churches in the monastery, together with the konaks (residential quarters), which were looted, desecrated, mined and destroyed by the Albanians Nazis in 1941 when the Italians occupied Kosovo. The frescoes dated from the 15th century. On 15th June 1999, immediately after the retreat of the Yugoslav security forces from Kosovo and the arrival of the French KFOR troops, the monastery was attacked and occupied by Albanian extremists belonging to the KLA (UÇK). For three days they systematically robbed, desecrated and devastated this sacred place. The nuns and their spiritual father (Fr. Seraphim) were maltreated and some of them were injured.
ST UROS’S MONASTERY, SARENİK, NEAR GORNJE NERODIMLJE. The Monastery of St Uros, with the Church of the Ascension of the Holy Virgin, was built by Empress Helen at the end of the 14th century, west above Gornje Nerodimlje, in the small village of Sarenik. Albanian extremists destroyed the monastery, using explosive, after the US KFOR forces had arrived.

THE MONASTERY AND THE CHURCH OF THE HOLY ARCHANGEL, GORNJE NERODIMLJE. The Monastery and the Church of the Holy Archangel, in Gornje Nerodimlje, were built in the 14th century and were reconstructed in the year 1700. The frescoes were painted in 14th and 15th century. The monastery was looted and set on fire by Albanian extremists after the arrival of the US KFOR forces. A giant black pine tree, which was planted in 1336 by Emperor Dusan himself, was cut down and burned. The Christian cemetery was desecrated and the tombstones knocked over and damaged.

ST NICHOLAS OF THE SUMMER CHURCH, DONJE NERODIMLJE. The new Church of St Nicholas of the Summer, in Donje Nerodimlje, was built on the ancient foundations in 1983. The church was demolished, burned and destroyed by Albanian extremists after the arrival of the US forces of KFOR.

ST STEPHEN’S CHURCH, DONJE NERODIMLJE. In Donje Nerodimlje, in the river Nerodimka valley, 5 km west of Urosevac there stood, at a cemetery, the Church of St Stephen from the 14th century, reconstructed in 1996. It was demolished, burned, and destroyed by explosive by Albanian extremists, after the arrival of the US KFOR forces.
CHURCH OF THE HOLY VIRGIN, DOLAC NEAR KLINA. The monastery Church of the Holy Virgin was built in Dolac near Klina. Two layers of frescoes were preserved. The more recent one dated from 1620 while the older, found underneath, was from the 14th century. Many think that the church is older than Decani and built four years before the Battle of Kosovo (1389). In July 1999, after the Italian KFOR soldiers deployed in this area, the Albanian extremists vandalized the church and smashed the altar table to pieces. The churches in the nearby villages of Klina and Djurakovac were also desecrated and vandalized as were several less famous churches in the vicinity. The latest information reveals that the church was blown up and levelled with the ground at the beginning of August.

ST NICHOLAS, SLOVINJE NEAR LIPLJAN. The Church of St Nicholas, in the village of Slovinje near Lipljan, was built in the 16th century, pulled down in the 19th century and reconstructed in 1996. After the deployment of the British KFOR troops the church was vandalized in June 1999 by Albanian extremists. On 17th July 1999, using explosive, the extremists completely destroyed the shrine.

CHURCH OF THE HOLY APOSTLES PETER AND PAUL, SUVA REKA. The new Church of the Holy Apostles Peter and Paul was built in 1938, on the eastern outskirts of the town of Suva Reka. Beside the church with a dome was a belfry. In June 1999, as soon as the German KFOR had arrived, the KLA (UÇK) took control of the town. The church was then vandalized and looted by Albanian extremists. At 1 a.m. on 19th July 1999 the church was razed to the ground by a strong explosive, although it was in the vicinity of one German KFOR base.
THE HOLY TRINITY CHURCH, PETRIC NEAR PEC. The new Church of the Holy Trinity in the village of Petric, on the Pec-Pristina road, was built as a foundation of the Karic family in 1992. After the Italian KFOR units were deployed in the area, the church was damaged at the beginning of July 1999. Albanian extremists looted, desecrated and vandalized the interior. Soon thereafter they partly destroyed the church. In mid-August they mined the church again and this time levelled it with the ground.

THE HOLY VIRGIN CHURCH, BELO POLJE NEAR PEC. The Church of the Presentation of the Holy Virgin, in Belo Polje near Pec, was built in the 16th century and restored in 1868 under the patronage of the Empress of Russia, Maria Alexandrovna. Subsequent to the arrival of the Italian KFOR troops, the church was desecrated and vandalized, at the end of June 1999, by Albanian extremists. The entire Serbian population of the village was forced into exile. The last three remaining Serb peasants were murdered by UÇK militants.

ST UROS'S CATHEDRAL, UROSEVAC. The Cathedral Church of Holy King Uros, in the city of Urosevac, was built between 1929 and 1933. After the arrival of the US KFOR forces in Urosevac, at the end of June 1999, the cathedral demolished inside and set on fire by Albanian extremists.

The Church of St. John the Baptist in Samadreza near Vucitrn; The walls of the desecrated church covered with graffiti OBK (YCK), KLA (UCK). On one of the walls with graphite NATO + KLA + France framed by heart (right).
ST ELIJAH, VUCITRN. The Church of St Elijah in Vucitrn, was built in 1834, on the eastern outskirt of the city, at the site where previously buried holy relics had been discovered. The wall paintings, painted by Blaza Damnjanovic from Debar, date from 1871. The church was desecrated in June 1999, in the presence of the French KFOR troops. The priest's house was looted and vandalized.

ST JOHN THE BAPTIST CHURCH, SAMODREZA NEAR VUCITRN. The Church of St John the Baptist, in Samodreza near Vucitrn, is known in history as “the white church of Samodreza” in which saint Prince Lazar gave the Holy Communion to the Serbian knights on the eve of the Battle of Kosovo (1389). The new church, made from blocks of white marble according to the design of A. Deroko and P. Popovic, was erected on the foundations of the old church, in 1932. Albanians desecrated the church and damaged the frescos in 1981. At the end of June 1999, after the French KFOR forces were deployed in the area, Albanian extremists vandalized Samodreza church, burned the interior.

ST PARASCEVA’S CHURCH, DRSNIK NEAR PEC. The Church of St Parasceva, in Drsnik near Pec, was at one time devoted to St Nicholas. The old frescoes were considerably damaged. The church was restored during the 1570's. After the Italian KFOR forces into the area the church was vandalized, set on fire and seriously damaged by Albanian extremists using explosives, in June 1999.

THE HOLY VIRGIN CHURCH, NAUKLO NEAR PEC. The Church of the Holy Virgin, in the village of Naklo near Pec, was built in 1985. After the arrival of the Italian KFOR troops, this Christian shrine was demolished and set on fire by Albanian extremists.

THE HOLY TRINITY CHURCH, VELIKA REKA NEAR VUCITRN. The Church of the Holy Trinity, in the village of Velika Reka near Vucitrn, was built as a foundation of Dimitrije Ljiljak in 1997 according to the design of the architect Ljiljana Ljiljak. The church was vandalized, desecrated and set on fire by Albanian extremists in June 1999, after the French KFOR troops had arrived.

THE HOLY APOSTLES CHURCH, PETROVAC NEAR KOSOVSKA KAMENICA. The church of the Holy Apostles in Petrovac near Kosovska Kamenica was demolished and set on fire by Albanian extremists after the US KFOR troops had taken control of the area.
THE HOLY VIRGIN CHURCH, PODGORCE NEAR VITINA. The Church of the Holy Virgin, in the village of Podgorce near Vitina, has been recently built. It was consecrated in 1996. The Church of the Holy Virgin in the village of Podgorce, near Vitina, was vandalized and set on fire by Albanian extremists after the arrival of the US KFOR troops.

ST JOHN THE BAPTIST CHURCH, PECKA BANJA. The Church of St John the Baptist was completed in 1998 as the Rajovic family foundation in Pecka Banja. The complex ground plan of the church consisted of three parts. The church was vandalized and set on fire by Albanian extremists after the arrival of the Italian KFOR units.

THE HOLY VIRGIN CHURCH, DJURAKOVAC. The Church of the Holy Virgin in Djurakovac, from 1997, was vandalized. The parish house was looted and set on fire. After the Italian KFOR military units came to the region, Albanian extremists devastated the church, in July 1999.

HOLY TRINITY CHURCH, DJAKOVICA. The Church of the Holy Trinity in Djakovica was completed in 1999 on the foundations of a five-dome memorial church. The previous church on this site was built as a mausoleum for all killed, murdered and frozen soldiers in the wars of 1912–1918. This church was completed in 1940. But in 1949, on St Sava’s Day, the memorial church was destroyed by atheists. Fifty years after, the same happened to a new shrine, which was first desecrated, then set ablaze, mined
and finally completely destroyed on 24/25 July 1999. Immediately after the arrival of the Italian KFOR, the local Albanian extremists desecrated the church, which stood in the very center of the city. The valuable Greek mosaic of the Holy Trinity, above the main entrance, was smashed to pieces. The interior of the church was set on fire and smeared with excrement. Everywhere on the walls the graffiti of the KLA (UÇK) and obscene drawings could be seen. In the end, several hundred kilograms of explosives were placed inside the church and detonated. It happened on 24th/25th July 1999. Numerous appeals of the Church leaders to KFOR prior to the destruction unfortunately brought no result whatsoever.

ST NICHOLA’S CHURCH, OSOJANE NEAR PEC. The Church of St Nicholas – Nikoljaca stands in a hilly meadow, in the old Serbian village of Osojane in the river Kujavëe valley, 8 km south-east of Istok. The name of the village is mentioned in King Milutin’s charter to Banjska Monastery in 1314. The church of St Nicholas in the village of Osojane near Pec, was vandalized by Albanian extremists after the arrival of the Italian KFOR troops. It still remains desecrated.

ST ELIJAH’S CHURCH, IN BISTRAZIN NEAR DJAKOVICA. The Church of the Holy Prophet Elijah in Bistrazin was built between the two world wars on the foundations of a much older church from partially chiselled stone. The church has a belfry facing west. In April 1941 Albanian Nazis set on fire the church and pulled it down. In 1991 the church was restored. Albanian extremists vandalized the church again, in 1999, after the arrival of the Italian KFOR forces, using handgranades which caused extensive damage inside.

ST DEMETRIOS CHURCH, SIGA NEAR PEC. The Church of St Demetrios in Siga, near Pec, was reconstructed in 1937 on the foundations of an old church, which had an added narthex. An ancient upright candleholder, made of wrought iron, was found in it. In 1941 Albanian extremists vandalized the shrine. In July 1999, after the Italian KFOR units settled in the surrounding area, Albanian extremists completely destroyed the church.

ST ELIJAH PARISH CHURCH, ZEGA NEAR GNJILANE. The Church of St Elijah in the village of Zegra, near Gnjilane, was built in 1931. After the US KFOR had arrived, the church was vandalized and set on fire; the roof fell in. This was done by local Albanians, in June 1999. Two adjacent churches were also destroyed by arson and, at the cemetery, crosses and other grave stones were knocked down.

Parish Church of St Elias in Zeger village near Gnjilane before and after ignition
THE CHURCH OF THE HOLY HEALERS COSMAS AND DAMIAN, NOVAKE NEAR PRIZREN. The ancient Church of the Holy Healers in the village of Novake, near Prizren, was restored in 1991. As soon as the German KFOR soldiers arrived here, Albanian extremists demolished the church and set it on fire. They tried to blow it up by explosives. Tombstones around the church were overturned and smashed.

THE CHURCH OF THE PRESENTATION OF THE HOLY VIRGIN, VELIKO KRUSEVO NEAR PEC. The Church of the Presentation of the Holy Virgin, in Veliko Krusevo near Pec. Ancient, restored. The old (reconstructed) church in Krusevo near Pec was broken into, desecrated and vandalized, and then partly burned by Albanian extremists.

ZOCISTE MONASTERY, NEAR ORAHOVAC. The 14th century Zociste Monastery, 5 km south-east of Orahovac, was built in the time of the Medieval Serbian Nemanjic Dynasty. The preserved frescoes, especially one of a prophet's bust, belonged to the 12th-14th century monumental style of painting. Albanian extremists looted and vandalized the monastery, and burned down the konaks (residential quarters), as soon as the German KFOR troops had settled in this area. The church was completely destroyed by explosive in September 1999.

THE APARISH CHURCH, GRMOVO NEAR VITINA. The new Church of St John in Grmovo, 4 km west of Vitina. Burnt down, and then completely destroyed by explosive, on 25th July 1999 by Albanian extremists, after the US KFOR had moved into the area.

ST NICHOLAS CHURCH, KIJEVO NEAR KLINA. The Church of St Nicholas, once stood in the village of Kijevo in Prekornjape, 15 km south-east of Klina. The single-nave building, with a semi-round vault and semi-circle apse, was built in 14th century. The added spacious narthex was painted in 1602. Albanian extremists mined the building in July 1999, after the arrival of the Italian KFOR troops. The building collapsed entirely. Crosses and tombstones at the cemetery were also destroyed.

THE CHURCH OF ST EVANGELIST MARK, KLINA. The Church of St Evangelist Mark, in Klina, was erected on the foundations of the old Church of the Presentation of the Holy Virgin. The church was mined by Albanian extremists, after the arrival of the Italian KFOR troops to the area.
ST NICHOLAS CHURCH, LJUBIZDA NEAR PRIZREN. The Church of St Nicholas, in the village of Ljubizda near Prizren, was built in the 16th century and renewed in 1867. The Galician painter Vasilije Krstic of the famous Daskalovic Djinovski family, from Debar, painted the interior. The church was looted, vandalized and set on fire by Albanian extremists, after the German KFOR forces had already arrived to the area. The parish house was looted and set on fire.

THE CHURCH OF THE HOLY PROPHET ELIJAH, LJUBIZDA NEAR PRIZREN. The Church of the Holy Prophet Elijah in Ljubizda, 4 km north-east of Prizren. The church was restored in 1979, on the 16th century foundations. Albanian extremists moved in to plunder the valuables, vandalize, burn and mine the whole building, after the arrival of the German KFOR troops. The christian graves around it were desecrated.

ST PARASCEVA’S CHURCH, DOBRCANE NEAR GNJILANE. The Church of St Parasceva, in the village of Dobrcane, 10 km east of Gnjilane and on the road to Kamenica, was built after World War I. After the US units of KFOR arrived, Albanian extremists burned the church down. The roof caved in.

THE CATHEDRAL CHURCH OF CHRIST THE SAVIOR, PRISTINA. The Cathedral Church of Christ the Savior in Pristina (new), is a single-dome building with the ground plan in the form of an inscribed cross and a trefoil. In the presence of the British KFOR in Pristina Albanian extremists tried to set the church on fire in June. On 1st August 1999 at 1 o’clock a.m. there was an attempt of mining. Explosive charges were planted in four places inside. Only two devices went off. The structure was seriously shaken.
ST ELIJAH CHURCH, SMAC NEAR PRIZREN. The Church of St Elijah was built in 1994 in the village of Smac, in a field near Prizren, 10 km north of the city. After the German KFOR troops had arrived, this Christian church was set on fire, vandalized and mined from the inside, by Albanian extremists, in July 1999. All explosive charges did not explode.

ST BASIL CHURCH, SRBICA NEAR PRIZREN. The Church of St Basil was built in 1863, in the village of Srbica near Prizren, on a slope facing south, among eight ancient oak trees and on the ruins of a much older church. This was a single-nave building which had a collection of icons and books from the 18th and 19th century. The church was first set ablaze and then finally destroyed by Albanian extremists, after the German KFOR troops had arrived.

ST PARASCEVA’S CHURCH, ZASKOK NEAR UROSEVAC. The Church of St Parasceva (built recently), in the village of Zaskok near Urosevac. The church was mined and completely destroyed by Albanian extremists despite the presence of the US KFOR.

ST NICHOLAS CHURCH, GATNJE NEAR UROSEVAC. The Church of St Nicholas was once in the village of Gatnje (Urosevac), east of today’s Gornja Mahala. The new church was built on the old foundations in 1985. The church was looted, vandalized and mined by Albanian extremists, after the arrival of the US KFOR units.

THE CHURCH OF THE HOLY VIRGIN, DONJE NERODIMLJE. The Church of the Holy Virgin stood in the valley below the village of Donje Nerodimlje, on a little hill known as Glavica. It was erected in 1925 on the remaining foundations of an older
church known by the same name. Albanians forcibly entered it, desecrating the relics. After the US forces of KFOR had arrived in 1999, the church was completely destroyed by explosive set by Albanian extremists.

**ST ELIJAH’S CHURCH, NEKODIM NEAR UROSEVAC.** The Church of St Elijah, in the village of Nekodim, 2 km south-east of Urosevac, was built on the old foundations. It was reconstructed and expanded in 1975. After the US KFOR forces had arrived the church was demolished and burned by Albanian extremists.

**THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL, TALINOVAC NEAR UROSEVAC.** The Church of the Holy Apostles Peter and Paul was erected in Talinovac 2km north of Urosevac. After the arrival of the US forces of KFOR the church was demolished and set on fire by Albanian extremists. The cemetery around was desecrated.

**THE HOLY TRINITY CHURCH, NEAR UROSEVAC.** The Church of the Holy Trinity was built in the village of Babljak, 8 km north of Urosevac. The villagers reconstructed the church in 1966 and built a beautiful belfry. After the US KFOR troops had arrived this church was set on fire and vandalized by Albanian extremists.

**THE CHURCH OF THE BIRTH OF THE HOLY VIRGIN, SOFTOVIC NEAR UROSEVAC.** The Church of the Birth of The Holy Virgin, in the village of Softovic, 6 km north-east of Urosevac, was erected between the two world wars. After the US KFOR troops had arrived, this church was burned and vandalized by Albanian extremists.

**THE CHURCH OF THE HOLY PROPHET ELIJAH, KACANIK.** The Church of the Holy Prophet Elijah in Kacanik, built in 1929, was an example of proportions and façade styles applied in Kalenic and Gracanica. It is known that the church was damaged and desecrated by the Albanian extremists after the arrival of the US KFOR troops. The interior was vandalized and burned.

**THE CHURCH OF THE HOLY VIRGIN, KORISA NEAR PRIZREN.** The Church of the Holy Virgin once stood in the easternmost part of the village of Korisa near Prizren. The church was a single-dome building covered with large stone tiles. The apse
contained a painting that stylistically belonged to the 16th–17th century. The remains of the frescoes were rather well preserved, except for the fresco of *The Holy Mother with Christ* that was riddled with bullets fired by Albanian extremists. The church also had a collection of the 19th century icons and liturgical vessels. This church, as well as the ruins of a nearby much older chapel, were totally destroyed by Albanian extremists after the arrival of the German KFOR forces. The christian cemetery was also destroyed.

**ST JEREMIAH’S CHURCH, GREBNIK NEAR KLINA.** The Church of St Jeremiah in Grebnik was built in 1920 on old church grounds in the place known as Kucine, 5 km south-east of Klina. The Devic katastichos from 1765–1776 acknowledges Serbs as donators. Around the church were several centennial oak trees and an ancient cemetery. He church was razed to the ground and Albanian extremists flattened the terrain by a bulldozer beside the presence of the Italian KFOR troops.

**THE CHURCH OF THE ST PRINCE LAZAR, NEAR ISTOK.** The church with a belfry dedicated to Vidovdan and St Prince Lazar was erected in 1969 in the village of Kos, on the left bank of the river Kujavca, 12 km south-east of Istok. St Stephen’s Charter, granted by King Milutin in 1314, mentions the name of the village. The Devic katastichos from 1761 to 1780 refers to Kosani Serbs as benefactors. Stone crosses and tombstones from the old cemetery were broken by Albanian extremists, the church door was smashed and the interior vandalized after the arrival of the Italian KFOR troops.

**THE HOLY TRINITY CHURCH, ZITINJE NEAR VITINA.** The Holy Trinity Church in Zitinje, near Vitina, was built in 1980, on the foundations of the old Church of the Holy Virgin. The villagers had a bell and a new iconostasis made. During the restoration an old and damaged inscription was discovered within the ruins of the old church and was later incorporated in the new edifice. After the arrival of the US KFOR troops Albanians tried to burn the church through the windows on 19th July 1999. The windows were damaged.

**THE CHURCH OF ST PARASCEVA, KLOKOT NEAR VITINA.** The Church of St Parasceva was an old, restored sanctuary in the vicinity of the Serb village of Klokot. The place, 6 km north of Vitina, is known for its springs of mineral water and a spa of the
same name. Its name is mentioned in Prince Lazar’s Charter to the Ravanica Monastery from the year 1381. After the arrival of the British KFOR troops the church interior was burnt and on 27th July 1999 it was mined by Albanian extremists.

THE CHURCH OF ST LAZAR, BELICA NEAR ISTOK. The Church of St Lazar near the river Belicnica in the village of Belica in Kujavca, 13 km south-east of Istok, was built in the 14th century and underwent several restorations throughout the 16th, 17th, 18th and 20th century (1966–1968). Lazarica was a single-nave and vaulted church with remains of the narthex in its front. Around the church are old and the new cemeteries. The church was looted and burnt by Albanian extremists after the arrival of the Italian KFOR troops.

THE CHURCH OF THE HOLY PROPHET ELIJAH, POMAZATIN. The Church of the Holy Prophet Elijah in Pomazatin, on the left bank of the river Drenica and 12 km west of Pristina. It was erected in 1937 and demolisshed in 1941. In 1964 the church was reconstructed. During 1982–1985 the doors and windows were broken. After the arrival of the British KFOR troops the roof and the interior were burnt. One part of the church was destroyed by mines.

ST GEORGE CHURCH, RUDNIK NEAR SRBICA. The 14th century Church of St George, in Rudnik near Srbita, was restored in the 16th century during the reign of Patriarch Makarije Sokolovic. Frescoes date from the same period. In mid-August 1999 the church was vandalized and burned inside. The stone vault of the roof and the south-east part of the altar were destroyed by explosive. The belfry was set on fire. These acts of vandalism took place after the arrival of the French KFOR troops.

HOLY TRINITY CHURCH, DONJI RATIS NEAR DECANI. The Holy Trinity Church in Donji Ratis near Decani was reconstructed in 1935. Albanian extremists destroyed it in 1941 but it was built again in 1992. Seven attacks were launched on it between 1996 and 1998. It was burnt and completely destroyed with explosive devices after the arrival of the Italian KFOR troops.

THE CHURCH OF THE HOLY APOSTLE LUKE, VITOMIRICA. The Church of the Holy Apostle Luke was erected in 1912, in Vitomirica village 5 km north-east of Pec. It was built from the Banjska marble, in the shape of a trefoil, with one dome. Near the church there was a well tended village cemetery. The church was vandalized, desecrated and set on fire after the arrival of the Italian KFOR troops.
THE CHURCH OF ST ELIJAH, PODUJEVO. The Church of St Elijah in Podujevo was built on the Merdjez hill in 1930. During World War II Albanian Nazi troops destroyed the dome and desecrated the church. It was reconstructed on several occasions. Restoration works were completed in 1971. The church was vandalized, desecrated and burnt inside after the arrival of the British KFOR troops.

THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL, GORNJA PAKASTICA NEAR PODUJEVO. The Church of the Holy Apostles Peter and Paul, the “King’s Church” stands on the Kraljevica hill, in the village of Gornja Pakastica some 20 km away from Podujevo. The edifice, which dates from the 14th century, was King Milutin’s endowment. The new church was built in 1925, on the older foundations. The church was vandalized and desecrated while cemetery crosses and tombs were damaged after the arrival of the British KFOR troops.

A CHAPEL AT THE SERB CEMETERY IN KOSOVSKA MITROVICA (south part of town). The chapel was built on the foundations of an old church at the present-day Serb cemetery in Kosovska Mitrovica, at the exit from the city. Crosses and tombstones were vandalized after the French KFOR troops had arrived. The chapel was desecrated as well.

THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL, ISTOK. The Church of the Holy Apostles Peter and Paul was built in 1929, in Istok, in the river valley. During World War II (1943–1944) the church, as well as the parish house, served as a prison in which Albanian Nazis kept Serbs from Istok, Dragoljevci, Kovrani and many
other villages and had them sent on to working camps in Albania and the Italian islands. The church was set on fire and desecrated after the Italian KFOR troops had arrived.

THE CHURCH OF ST NICHOLAS, PRIZREN. The Church of St Nicholas in Prizren is the same church that Tsar Dusan bequeathed to the Monastery of the Holy Archangels in 1348. It was the endowment of a Prizren nobleman Rajko Kirizlic whose son’s name, Bogdan, is mentioned in Prizren written sources, in 1361 and 1368. The church was in service until 1795 when Mahmud-pasha Busatlija looted it. It was restored in 1857. Despite the presence of the German KFOR troops in Prizren, the church was mined with 20 explosive devices out of which 5 went off causing considerable damage to the edifice. The church was later completely destroyed.

THE CHURCH OF THE HOLY SAVIOUR, DVORANI NEAR MUSUTISTE. The Church of the Holy Saviour in Dvorani was erected near Musutiste, at the foot of Mount Rusnica, 7 km south–east of Suva Reka. The katastichos of the Holy Trinity Monastery acknowledged Dvorani Serbs as the benefactors. A 1603 icon had a votive inscription. The church was destroyed in summer 1999 in the presence of the German KFOR troops.

THE CHURCH OF ST ELIJAH, LOKVICE NEAR PRIZREN. The Church of St Elijah is located in the village of Lokvice at the eastern foot of Mount Cvilen, 8 km east of Prizren. It was built on the foundations of an older church, in 1866. It had an 18th century icon collection. The church was mentioned by King Dragutin (1276–1282), King Milutin, 1308 and Tsar Dusan in 1348. The church was desecrated and mined in the presence of the German KFOR troops.

THE CHURCH OF ST KNEZ LAZAR, PISKOTE NEAR ĐAKOVICA. The Church of St Knez Lazar is located at the Serb cemetery in Piskote, near Đakovica. The single–dome shrine was built between 1991–1994. After the arrival of the Italian KFOR troops the church was partially damaged, the mosaic was smashed, while the icons and the iconostasis were stolen. The parochial home was set on fire. Albanian extremists destroyed the cross on the top of the dome.

ST PARASCEVA’S CHURCH, BINAC NEAR VITINA. The Church of St Parasceva stood once in Binac, 4 km south of Vitina. The new church was built on the old foundations at the cemetery, in 1973. The terrorist KLA destroyed the church with explosives in the presence of the US KFOR troops.

THE CHURCH OF ST PARASCEVA STANDS, GOJBULJA NEAR VUCITRN. The Church of St Parasceva stands in Gojbulja, at the foot of Mount Kopaonik, 3 km north-east of Vucitrn. The new church was built at the village cemetery, on the remains of an
ancient, 1–2 m high wall, in August 1986 with preserved old arch, which vaulted the western narthex. After the French KFOR soldiers had arrived, the church was vandalized, looted, desecrated and set on fire, by Albanian extremists, in June 1999. The parish house was also looted.

ST NICHOLAS CHURCH, STIMLJE. The Church of St Nicholas stands in Stimlje, 29 km south-west of Pristina, at the foot of mount Crnoljeva and at the intersection of the Prizren, Urosevac and Lipljan roads. In the eastern part of Stimlje, on the foundations of an old Serb cemetery church a new one was built in 1926. In the 19th century there was an active Serb school in the churchyard. The church was desecrated and vandalized in the presence of the British KFOR troops.

THE CHURCH OF THE ST ARCHANGEL MICHAEL, STIMLJE. The Church of the St Archangel Michael, on a hill above Stimlje, was built between 1920–1922 on the foundations of an older church. It was dedicated to Serbia’s World War I warriors. The church was desecrated and set on fire while the frescoes were destroyed. All this occurred in the presence of the British KFOR troops.

THE CHURCH OF THE HOLY SAVIOUR, PRIZREN. The Church of the Holy Saviour is located in Meciceva Mahala in the Prizren County, at the foot of Mount Ikona, 11 km south-east of Suva Reka. The church was looted, desecrated and set on fire after the arrival of the German KFOR troops.

ST PARASCEVA’S CHURCH, NEAR MUSUTISTE. The church was looted, desecrated and burnt after the German KFOR troops had arrived.

THE CHURCH OF THE HOLY ARHANGEL, MUSUTISTE. The church was set on fire and partially destroyed after the arrival of the German KFOR troops.

THE CHURCH IN GORNJI ZAKUT NEAR PODUJEVO. The burnt church was located in British KFOR sector.

The list includes only heavy damaged Serbian Orthodox Churches in Kosovo and Metohia occurred in March 2004. Since 2000, about 150 Serbian churches and monasteries were destroyed or damaged in Kosovo and Metohia, despite the presence of KFOR, as well as political officials of the EU and the UN.

**BISTRAZIN – CHURCH OF ST ELIAS.** Built upon remains of an earlier church between two World Wars. Burned down in April 1941. It was restored 1992. In June 1999, was plundered and partially damaged. In March 2004, the church was dynamited in the presence of KFOR troops.

**DJAKOVICA – CATHEDRAL OF THE HOLY TRINITY.** Construction of the church lasted from 1994 to 1999. It was built on the site of an earlier Serbian church, built in 1940 and demolished in 1949. It was destroyed in June 1999 after the arrival of KFOR. Two bell towers that survived the destruction were razed to the ground in March 2004.
Significant destroyed and desecrated Serbian Orthodox Churches in Kosovo and Metohia, pogrom in 2004

Serbian women at the family grave, cemetery in Djakovica, which the Albanian terrorists destroyed and desecrated.

*Photos from the project "The roots of soul". Photo: Darko Dozet*
DJAKOVICA – CHURCH OF THE HOLY VIRGIN. Small single-storey church. In the churchyard were dormitory, a 19th century single-storey house and and the bell tower of a later date. The church keeps a valuable collection of icons and ecclesiastical objects from the eighteenth and nineteenth centuries. In March 2004, Albanian terrorists razed the church to the ground in the presence of the UN Mission and KFOR.

PISKOTE – CEMETERY CHURCH OF THE HOLY PRINCE LAZAR. Construction of the church lasted from 1991 to 1994. The church was destroyed, and the cemetery desecrated in 1999 after the arrival of the UN mission and KFOR in Kosovo and Metohija. In March 2004 were destroyed the church and the cemetery.

KOSOVO POLJE – CHURCH OF ST NIKOLA. The church was built in 1940 on the foundations of an old church in the Serbian village founded in 1921 near the railway Kraljevo-Skopje. In March 2004, the church was vandalized and set on fire inside. The parish house was robbed.

BRESJE – CHURCH OF ST CHATERINE. The original church, built in the nineteenth century was destroyed by Yashar Pasha Đžinić in Pristina. The church was rebuilt after the First and Second World War. In March 2004, the church was looted, desecrated and devastated in the barbaric attack of Albanian terrorists in the presence of KFOR troops.

DONJA SLAPASHNICA – CHURCH OF ST PANTELELMON. The church was built in the twentieth century. The church was burned down in 2004 in the presence of KFOR troops.

KOSOVSKA MITROVICA – CHURCH OF ST SAVA. The church is located on a hill in the southeastern part of the city. Its construction lasted from 1896 to 1912. The bell tower was built in 1938. The church was set on fire and destroyed in 2004 in the presence of troops of the UN Mission.

OBILIC – CHURCH OF HOLY ARCHANGEL MICHAEL. The church is of recent date. According to the KFOR / UNMIK, fire burned the interior of the church.
BRNJACA – CHURCH OF ST CYRIACA. It was built in the first half of the nineteenth century. It was restored in several phases, the last time in late nineteenth and early twentieth century. Devastated in the Second World War and rebuilt in 1975. Two reliefs from the sixteenth century with representations of the Annunciation and St. George killing the dragon kept in the National Museum in Belgrade. Dormitory and bell tower were built after 1975. In March 2004, the church was set on fire in the presence of the UN Mission and KFOR.

BELO POLJE – CHURCH OF THE PRESENTATION OF THE HOLY VIRGIN IN THE TEMPLE. It is assumed that the present church was built between 1866-1868, with the financial support of the Russian Empress Maria Alexandrovna. The church keeps a collection of icons, books and liturgical objects. The most valuable among them was the Italo-Cretan icons from the fifteenth or sixteenth century with the play of the Virgin Mary and infant Christ. Around the church was located an old cemetery. The church was torched and looted in 1999 after the arrival of KFOR. Residents of the village have been expelled. However, about 20 families have returned. The church was partially restored at the end of 2003. In March 2004, the church and restored houses were set on fire.

PEC – CHURCH OF ST JOHN THE BAPTIST. The church was built in 1982 on the site of an older temple, in the courtyard of the old Metropolitan's Palace in the
center of Pec. In March 2004, the Church and the Metropoly with the parish house were destroyed.

PODUJEVO – CHURCH OF ST ANDREW (ST ELIAS). The church was built in 1930. During the Second World War was partially damaged. The church was renovated in 1971. The church was burned down in 1999, after the arrival of the UN Mission in Kosovo and Metohia and subsequently devastated in 2002. In March 2004 the altar area of the church was heavily damaged.

PRISTINA – CHURCH OF ST NICHOLAS. The church was built in 1830 on the foundations of the monastery of the same name marked in the Turkish censuses of 1544 year. The woodcarvings on the altar rail dates from 1840. The iconostasis was protected in 1956. The greatest part of mural painting was created in 1902 and is painted by Painter Abraham Dobranca. The church was damaged by a bomb after the arrival of KFOR in 1999. In March 2004, the church and parish house were set on fire. The altar screen, icons and entire archives were consumed by fire.

PRIZREN – CHURCH OF ST SAVIOR. The Church of St. Saviour is the endowment of nobleman Serbian Emperor Dusan. It was built around 1330. Paintings come from the era when construction of the church was completed. Conservation
Prizren – Church of the Holy Virgin Ljeviška before the damaging

Prizren – Church of the Holy Virgin Ljeviška after the damaging
works lasted from 1953 to 1963. Reconstruction of the paintings was discontinued in 1999. In March 2004, the church was set on fire in the presence of KFOR troops.

**PRIZREN – CHURCH OF THE HOLY VIRGIN OF LJEVISKA.** The present church, founded by Serbian King Milutin, was built in 1306/1307 on the ruins of the cathedral of the eleventh century, which was also founded on the site of an older, early Christian church. The history of the church, however more complex since it can recognize another stage of construction - probably from the thirteenth century. Restoration of the church was entrusted to the famous masters Nicholas and Astrapi, about which there is no record in the outer narthex. The oldest preserved frescoes are dated to the third decade of the XIII century. All other frescoes are the work of a group of painters led by master Astrapi, and were created between 1307 and 1313. They are battered with a hammer, covered with a new layer of plaster and painted over in the thirteenth century, when the church was converted into a mosque, to be rediscovered in the fifties of the twentieth century. Their restoration lasted until 1976. Since the middle 20th century the church was the subject of systemic research and conservation works, which were discontinued in 1999. After the arrival of KFOR the church was locked and fenced with barbed wire. It was guarded by a special detachment of KFOR. The terrain around the church has not yet been demined. In March 2004, the church was set on fire inside, altar was desecrated, and the altar table was broken. The frescoes have suffered great damage. KFOR soldiers did not protect the church.

**PRIZREN – CHURCH OF ST NICHOLAS “TUTIC’S CHURCH”.** An endowment of Dragoslav and Bela Tutić, built 1331–1332. The church has a single nave with a dome and a tripartite sanctuary to the east. Painted shortly after the completion of construction. The remains of the original murals were preserved only in the upper zones of the walls. Conservation and restoration works were done between 1967 and 1970. Further conservation was done in stages from 1980 to 1999. In March 2004, the church was vandalized and burned, which caused severe damages.
PRIZREN – FORTRESS OF KALJAJA. Byzantine fortress Prisidia was built in the eleventh century. The fortress was rebuilt and enlarged during the XII and XIII, and additionally fortified in the fourteenth century, during the reign of Serbian Emperor Dusan. In the Ottoman period of its history it can be recognized five stages of construction. The most important are from the seventeenth century. The fortress was archaeologically researched and preserved. In March 2004, it was damaged.

PRIZREN – MONASTERY OF HOLY ARCHANGELS. The Monastery of Holy Archangels, the mausoleum of Serbian King Dusan, is located in the gorge of the River Bistrica, 3km from Prizren. It was built on the triangular plateau on the left bank of the river, at the foot of the hill on which the medieval fortress of Visegrad was built. The monastery was built in the old cult place between 1343 and 1352. It was a dangerous defensive wall. The monastery included a church of Sv. Nicholas, dining and residences built along the defensive wall. The monastery was probably abandoned in the sixteenth century. It was demolished between 1542 and 1615, and the material was used in 1615 for masonry Sinan Pasha’s mosque in Prizren. During the nineties of the twentieth century was built a new residence on the ruins of the old monastery building. Monastic life was restored in 1998. In March 2004, the monastery was looted and set on fire in the barbaric attack of Albanian terrorists and rambunctious crowd in the presence of KFOR troops.

PRIZREN – CHURCH OF ST CYRIACA. The original church on this site, dedicated to the Presentation of the Virgin, was founded in 1371 by the young king Marko Mrnjavčević. The remains of the original church, upon which the church of St Cyriaca was subsequentially built, were discovered in 1966. After conservation work, the church was returned to its original appearance. The church was burned down in March 2004 in the presence of KFOR troops.

PRIZREN – CHURCH OF ST GEORGE. The church dedicated to St. George is also known as “Raunovic Church” according to the surname of its founder. It is assumed that it was built between the fourteenth and sixteenth centuries. The church is a single-nave building. Her murals were created in the second half of the sixteenth century. Frescoes and icons have been restored and preserved 1995. After the arrival of KFOR the church was used as a warehouse. In March 2004, the church was set on fire from the inside, which caused severe damages.

PRIZREN – COMPLEX OF POTKALJAJA, PANTELIA AND POTOK MAHALA. It was built during the first half of the nineteenth century. A large number of buildings in this complex was destroyed from 1999 to 2000. Serbian population was expelled in 1999 and in March 2004 a large number of houses were burnt in the presence of KFOR troops.

PRIZREN – EDIFICE OF THEOLOGICAL SEMINARY “ST CYRIL AND METHODIUS”. Built in 1872, as an endowment of Sima Andrejevic Igumnov, a well-known merchant and benefactor from Prizren. In September 1999, after the
arrival of the UN Mission, the chapel adjacent to the Seminary was destroyed, and in March 2004 the whole complex was set on fire and devastated.

**PRIZREN – CATHEDRAL OF ST GEORGE.** The Orthodox church dedicated to St. George was built and furnished from 1856 to 1887. In March 2004, the church was burned and destroyed in the presence of KFOR troops.

**PRIZREN – CHURCH OF DOCTORS COSMAS AND DAMIAN.** The church was built in the late nineteenth century on the foundations of an older church. Priest’s house in the yard was set on fire in 1999, and in March 2004, and the church was burned.

**PRIZREN – CHURCH OF ST PANTHELEIMON.** It was built in 1937 on the foundations of the church from the fourteenth century. It is located in the slum Pantelija.
Around the church people is gathering on the Feast of Saint. The church was burned in the presence of the UN Mission and KFOR in March 2004.

**PRIZREN – EDIFICE OF THE EPISCOPATE.** It was built around 1960. In March 2004, the building was set on fire, vandalized and completely destroyed despite the fact that it was housing the headquarters of the German KFOR since 1999.

**ZIVINJANE – CHURCH OF ST CYRIACA.** It was built in 1936. In the church are not preserved wall paintings nor icons. It keeps the Genealogical tree in village Živinjane which is significant for all families that once lived in the village. The church is surrounded by old Serbian cemetery. Residents of the village have been expelled, and in March 2004 the church was mined and destroyed.

**SRBICA – MONASTERY OF DEVIC.** The monastery of Devic, with its church dedicated to the Presentation of the Holy Virgin in the Tempe is situated about 5 km to the south of Srbica. Its present appearance is the result of numerous destruction and rebuilding's during its five centuries long history. It is believed the monastery was found by despot Djuradj Brankovic around 1434. The monastery was famous for the cult of the holy hermit Joanikije of Devic, born in the 15th century, and the activities of its scriptorium during the 16th and 17th centuries. In the war operations in 1999, the monastery was ravaged. The slab covering the coffin of St Joanikije was broken, while the icons were desecrated. In March 2004, it was burnt down in the presence of KFOR soldiers.

**STIMLJE – CHURCH OF ST ARCHANGEL MICHEL.** It was built between 1920 and 1922 on the foundations of old buildings. It is dedicated to the killed Serbian warriors in WWI. The church was thoroughly renovated in 1977. Was desecrated and vandalized after September 1999, after the arrival of KFOR, and in March 2004 it was devastated.

**SOFTOVIC – CHURCH OF THE NATIVITY OF THE HOLY VIRGIN.** It was built between the two world wars. The church was set on fire and vandalized after the arrival of KFOR. In March 2004 the church and the Orthodox cemetery were destroyed.

**TALINOVAC – CHURCH OF THE HOLY APOSTLES PETER AND PAUL.** The church was domolished and set on fire in 1999, after the arrival KFOR. The cemetery surrounding it destroyed on the same occasion. The church was set on fire again in March 2004.

**UROSEVAC – CHURCH OF HOLY KING UROS.** The church was built in 1926-1933 and designed by Josif Marinkovic. The iconostasis and wall paintings are from that period. The church keeps a collection of icons of the nineteenth century. In March 2004, the church was torched in the presence of KFOR troops.
Srbica – Devic Monastery before the damaging

Srbica – Devic Monastery after damaging
NEKODIM – CHURCH OF ST ELIAS. It was built in 1975. The church was set on fire in early July 1999, after the arrival of KFOR. It was destroyed in March 2004 after the withdrawal of KFOR soldiers who had been guarding the church.

VUCITRN – CHURCH OF ST ELIAS. It was built in 1834 on the site of the old church. The wall paintings are from 1871 and are the work of Blaze Damjanovic from Debar. The church and parish house were demolished and set on fire in June 1999. The church was burned down in March 2004 in the presence of KFOR troops.

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