

IF STONES COULD SPEAK
КАД БИ КАМЕН ПРОГОВОРИО
Destruction, Preservation and
Memory the case in Kosovo and Metohija

by

Mia Milanovic
Миа Милановић

A thesis
presented to the University of Waterloo
in fulfillment of the
thesis requirement for the degree of
Master of Architecture

Waterloo, Ontario, Canada, 2020
© Mia Milanovic 2020

AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions as accepted by my examiners. I understand that my thesis may be made electronically available to the public.

ABSTRACT

According to the International Center for Transitional Justice¹, 145 known churches and monasteries in the autonomous province of Kosovo and Metohija(KosMet)* were partially or completely damaged after the Kumanovo Agreement (an accord that concluded the war in the region on June 9th, 1999) was signed. As most of the sites still remain in ruins and a lack of proper documentation on them has been done or made public, how can the collective memory of their architectural, historical, and cultural importance be restored before it fades away? When researching on this topic the number “155” (some were attacked, restored and attacked again, thus resulting in a larger number than the above stated one) is repeated in news and in literary works. However, only 30 by name are available to the general public and even less when searched for in English. “If Stones Could Speak” would bring to light the missing and suppressed documentation. Through a curated exhibition of the suppressed documentation in the form of text, photographs, drawings, videos, carefully designed digital models, and audio tour this thesis will attempt to restore the collective memory. By communicating with archeologists, architects, monastic figures, and locals of the region, the needed research for the exhibition has been obtained regarding the suppressed documentation as well as first hand perspectives in order to curate a proper exhibition. There are four churches/monasteries belonging to the Serbian Orthodox Church in KosMet already under the protection of UNESCO², this thesis and exhibition would show that the ones fading from memories deserve the same respect and recognition. The hope is that this thesis can start a dialogue on what peace should really look like for this region.

*also known as the partially recognized Republic of Kosovo

1 “The International Center for Transitional Justice has locations in UN headquarters and works for justice in countries that have endured massive human rights abuses under repression and conflict.” “About the International Center for Transitional Justice,” International Center for Transitional Justice, April 04, 2019, <https://www.ictj.org/about>

2 The four are: Monastery of Visoki Dečani built in 1327, Monastery Gračanica built in 1321, The Patriarchate of Peć Monastery built in the 13th century and the Church of Our Lady of Ljeviš in the City of Prizren built in 1306

AWKNOWLEDGEMENTS

There were many points during this thesis that I began to feel like a stone myself and stuck with no proper voice. Sometimes stuck with too many ideas, the wrong ideas, too many emotions or overwhelmed by it all to keep the story flowing. The following humans helped me get back on track, listened to me and inspired me in ways they might not even know, for all of that, Thank you!

Robert Jan van Pelt for his support, guidance and friendship since the moment I brought up this topic, before I even began the Master's program, to this day.

David Correa for always encouraging to push my ideas further and in directions I didn't think were possible.

Nebojša Gadžić and Svetlana Hadžić for providing me with information that I could not have come across on my own.

Goran Ćirić and Tracey Eve Winton for their constructive criticism and getting the best out of me.

My parents Miodrag and Mirjana Milanović, my sister Minja Milanović, Dušan Ćalić, Slobodan Matović, Sarah Obtinalla, Aleksandra Trifunović, and Marija Radenović, for helping me in their own special ways whenever it was necessary.

A special thank you to Archimandrites Luka Babić from Monastery Karno, Srebrenica, Bosnia and Herzegovina, Ilarion Lupulović from Monastery Draganać, Gnjilane, Kosovo and Metohija, Serbia, Mihailo Biković from Monastery Jovanja, Valjevo, Serbia and Lazar Stojković from Monastery Zagradje, Šćepan Polje, Montenegro, for their continuous support, faith and sources of information.

Bishops Atanasije Jevtić, Teodosije Šibalić of Raška-Prizen diocese, and Mitrofan Kodić of Canada diocese for their blessing and all that they have personally done for the region of Kosovo and Metohija over the years.

TABLE OF CONTENTS

1. Abstract v
2. List of Figures xi
3. Timeline of Events xiv
4. Introduction: Brief history of Kosmet, landscape, culture, conflict 1
 - a. Map Model 8
 - b. The List 13
5. Reconstruction (of Memory): 21
 - a. Augmented Reality Model 24
 - b. Augmented Reality Short Film 27
6. Stone Stories (Magic Realism) 33
 - a. Paradox (St. George Suva Reka) 34
 - b. Respect (Peć Patriarchy and Dečani) 40
 - c. Beauty (Mušutište and Gračanica) 48
 - e. Confusion (Podujevo and Prizren) 54
 - d. Grief (Cemetery Kosovska Mitrovica and Djakovica) 62
7. The Cornerstone 71
8. Collections of Letters 73
9. The Exhibition 83
 - a. Plans, zones, layout 84
 - b. Pieces 88
 - c. Audio tour 95
10. Conclusion 103
11. Bibliography 105
12. Appendix 108
13. Glossary 110

LIST OF FIGURES

1. Location of Kosovo and Metohija (by author)	IV
2. Timeline of Events (by author)	6
3. Ethnographic Map of Balkans (Jovan Cvijić, 1918)	8
4. Landscape Map (by author)	13
5. Drsnik Desecration in 2015 (Sava Janjić, 2015)	15
6. Landscape Model (by author - both model and photos)	16-20
7. Fragments of KosMet (Sarah Obtinalla, 2020)	28
8. Augmented Reality (illustrations by author, photos by Atanasije Jevtić)	30-32
9. Augmented Reality Short Film (by author)	33-36
10. Paradox (by author)	40
11. Illusion Cube (Maurits Cornelis Escher, 1958)	43
12. Fresco Destruction- Bogorodica Ljeviška (by author)	44
13. St. George church in Rečani after destruction (The church of St. George in Rečani, 2018)	45
14. Respect (by author)	46
15. Peć Patriarchy Plan (Zaduzbine Kosova i Metohije, 2016)	49
16. Outline of Nemanjić Dynasty fresco in Peć (by author)	51
17. Peć Map (Google Maps)	52
18. Beauty (by author)	54
19. Mušutište 1980 (Spomenici Kulture u Srbiji)	57
20. Simonida Fresco Gračanica (Tourism Organization of Gracanica)	59
21. Confusion (by author)	60
22. Fallen Cross (Kosovo.net)	63
23. Church of St. Elijah in Podujevo after destruction 2004 (Kosovo.net)	65
24. Church of St. Elijah in Podujevo after reconstruction 2015 (Novi Standard)	65
25. Sinan Pasha Mosque in Prizren (Database of Cultural Heritage of Kosovo)	66
26. Archangels Monastery near Prizren-2018 (Djordje Lakusic, Youtube)	66
27. Grief (by author)	68
28. Peacekeeping Soldier taking photos after 2004 riots (Geostrategy.rs)	71
29. Serbian Cemetery in Kosovska Mitrovica (Srbija Danas, 2018)	74
30. Serbian Cemetery in KosMet (Đorđe Jevtić, 2015)	74
31. KosMet Municipalities (by author)	76
32. Exhibition plans, size and zones (by author)	88-89
33. Exhibition layout and captions (by author)	90-91
34. Exhibition pieces (by author)	92-98
35. Entrance view (by author)	100

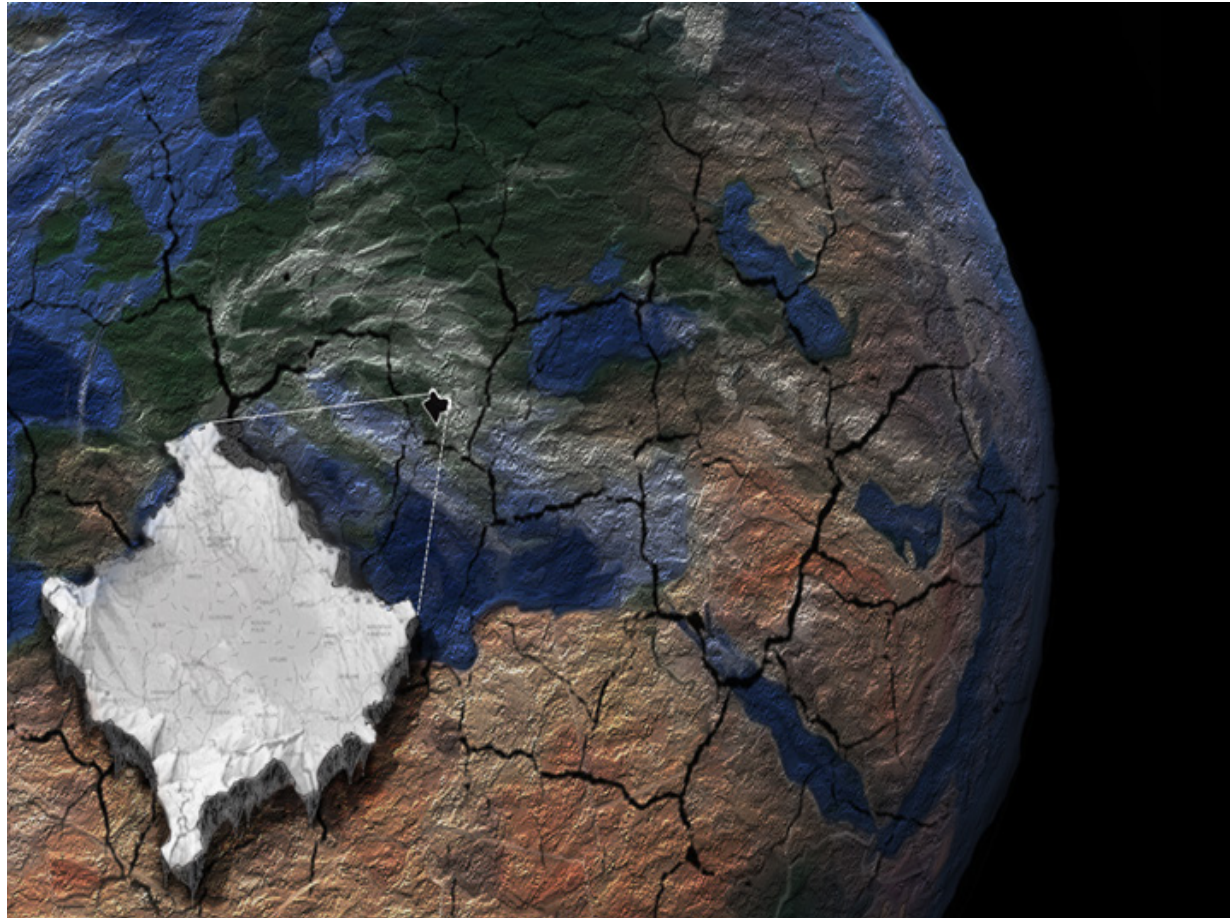


Fig. 1 Location of Kosovo and Metohija

10 000km² of the earth's surface deep with history

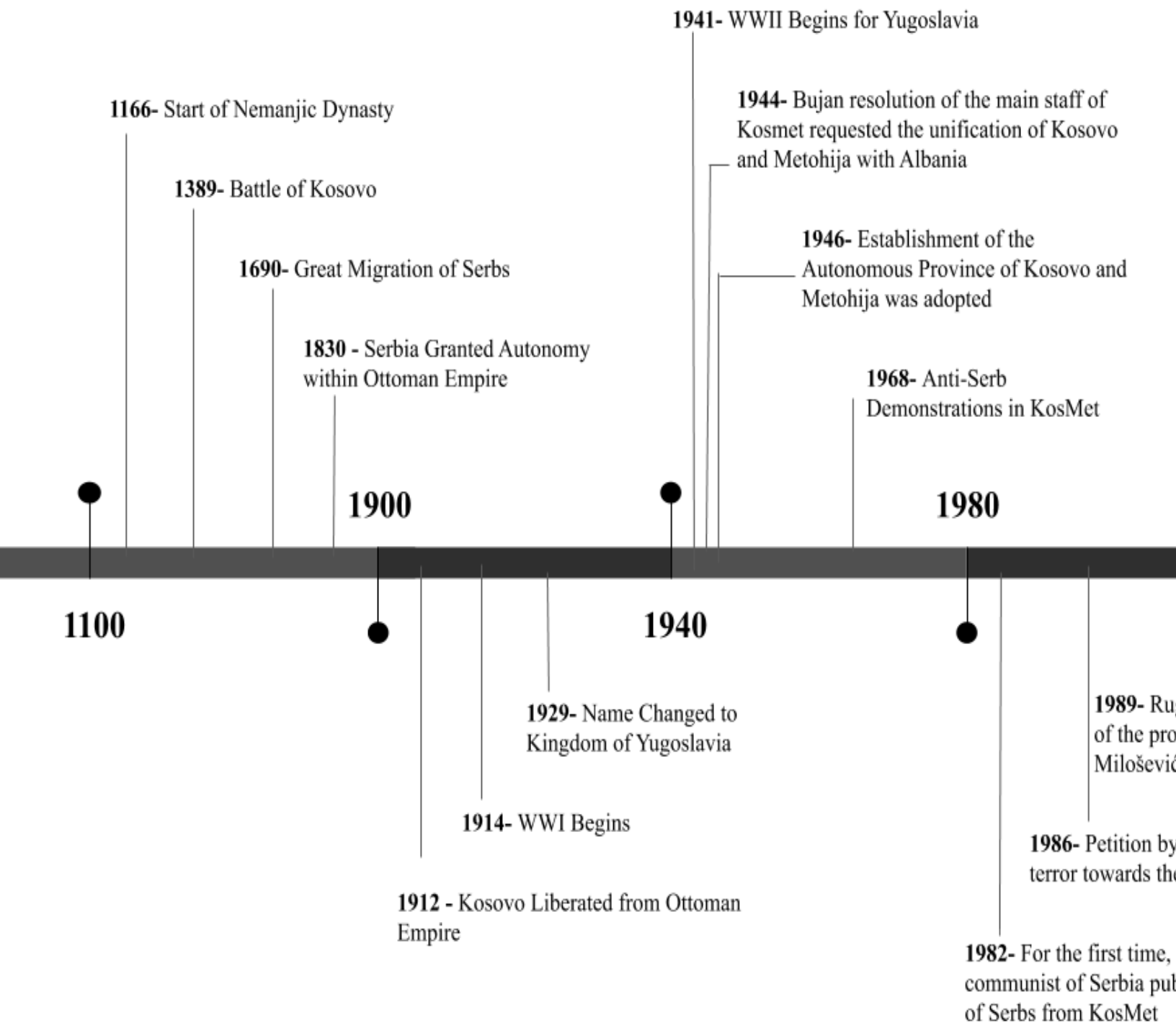
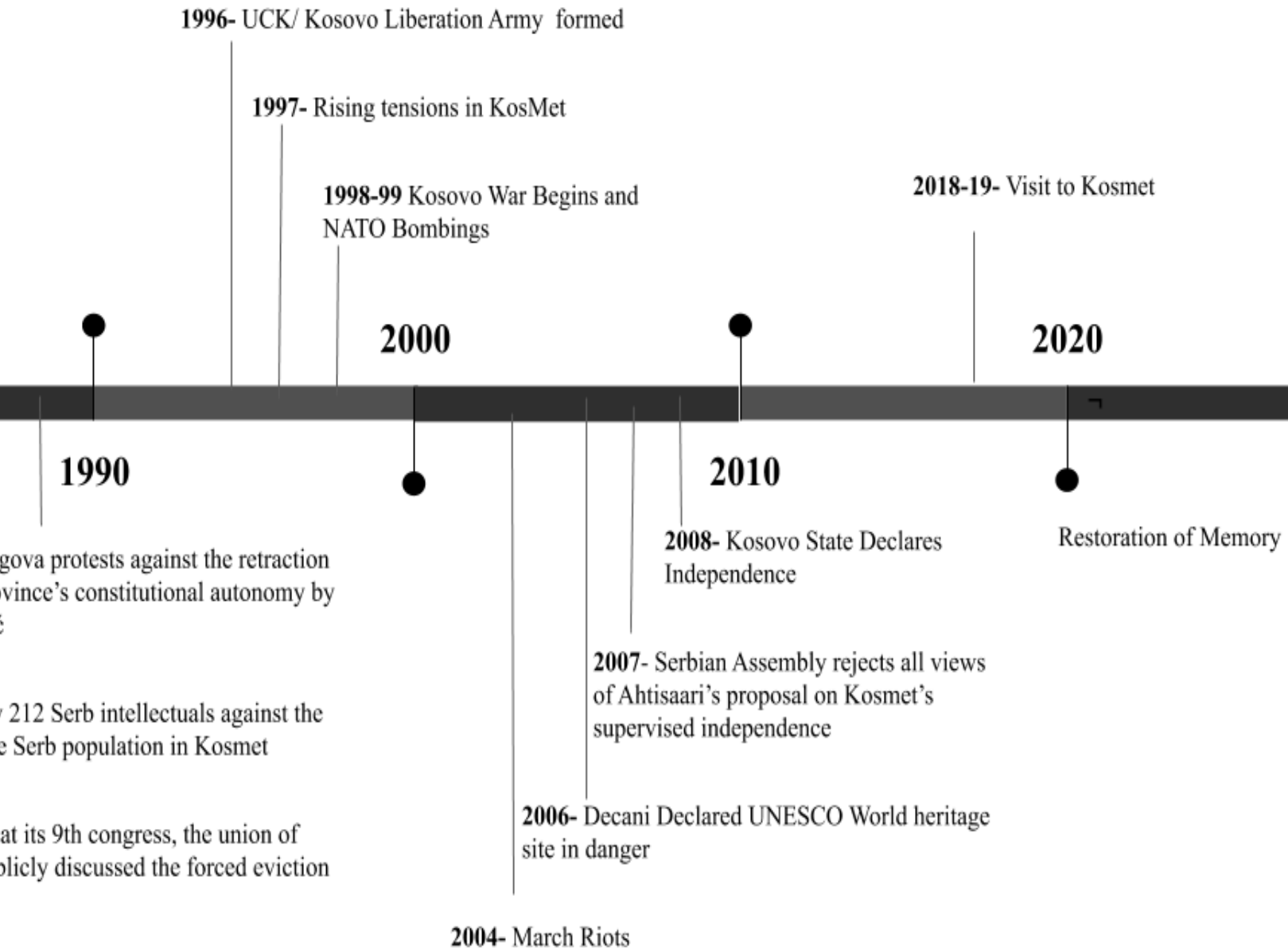


Fig 2. Timeline of Events



1100

1900

1940

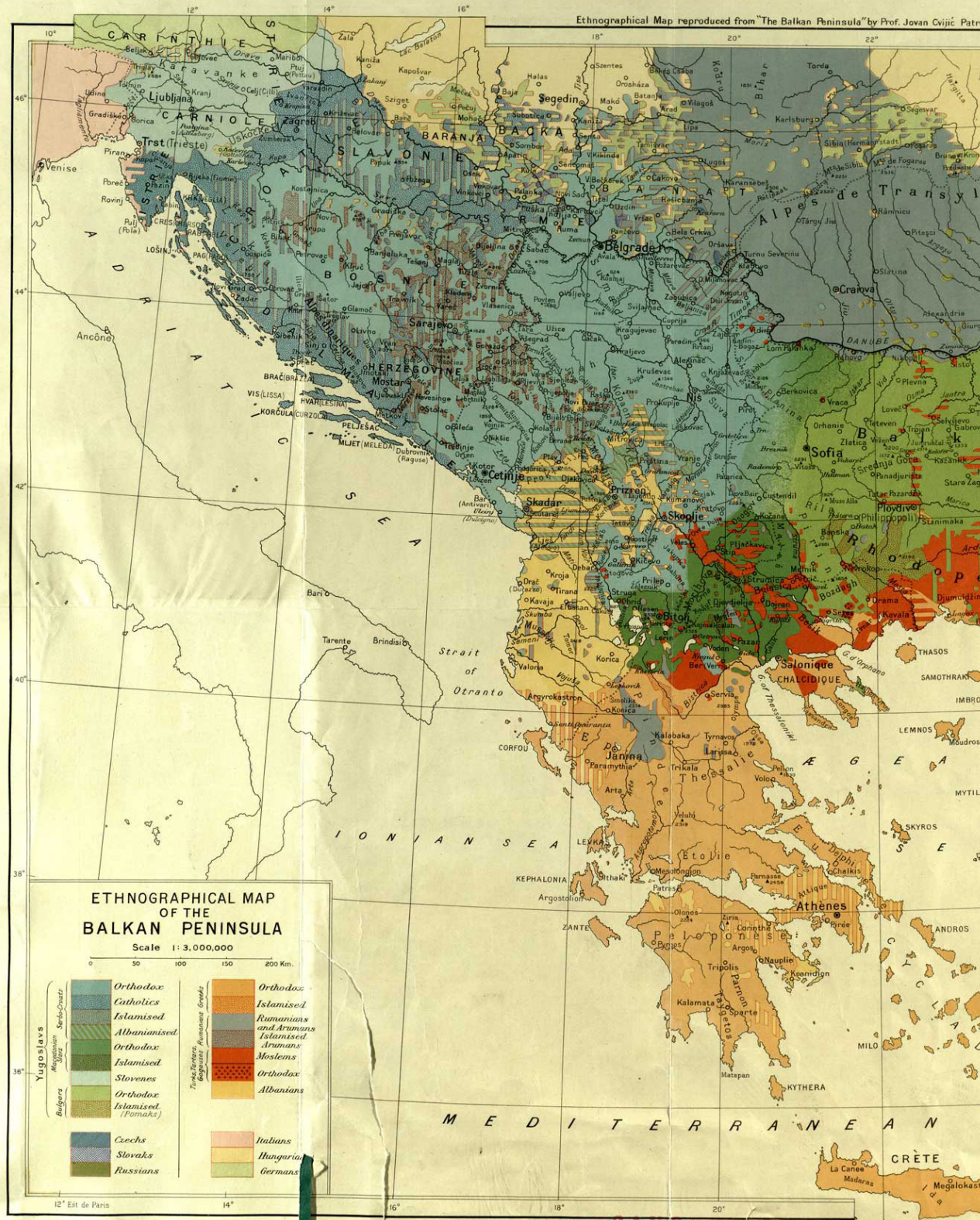
1980

1990

2000

2010

2020



00855660

(1):8(76)

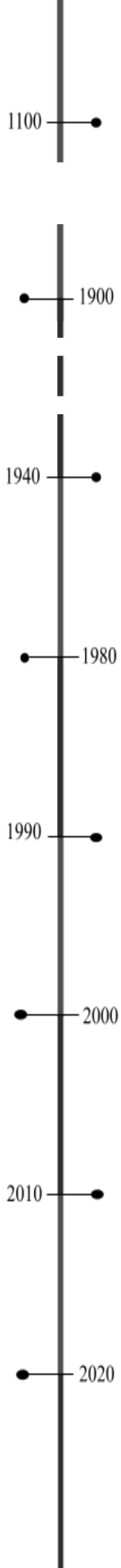
RE (NRLG) DEPT

DO NOT RETURN



Fig. 3 Ethnographic map of Balkans ¹

1 This map is currently in held in the British Library. This same map was used in the Treaty of Versailles.
 Alexander J. Kent (2019) A Picture and an Argument: Mapping for Peace with a Cartography of Hope, *The Cartographic Journal*, 56:4, 275-279, DOI: 10.1080/00087041.2019.1694804



INTRODUCTION

The Serbian Autonomous Province of Kosovo and Metohija, or the self-proclaimed Republic of Kosovo, is a partially recognized state and disputed territory in Southeastern Europe.¹ 97 out of 193 United Nations members have recognized Kosovo as independent state.² For the purposes of this thesis the region will be referred to as its commonly known short form KosMet.

This region of 10,000 sq. kilometers³ is so rich with history that the book “Kosovo a Short History” by Noel Malcom is 400 pages long. Therefore, this introduction just barely covers the surface in order for you, the reader, to get a feel for events that led up to this thesis.

KosMet has been influenced by the presence of different civilizations and religions as evidenced by the structures, remains of building foundations and memories of which some have survived to this day. These structures and memories are not just a representation of the Serbian Heritage and the Serbian medieval state, rather a part of world heritage. The Serbian Orthodox churches and monasteries in KosMet help us understand the history of the Serbian people, but also play a role in comprehending the connections between the East and West. The architecture of the monasteries and the communities that evolved within and around them bring these connections to light.

The region of KosMet to the Serbs is what Jerusalem is to the Jews, the holy land. KosMet was the heartland of the Serbian medieval kingdom and arguably still is. The region, the monasteries within it and events that occurred there play a key role in the Serbian collective memory and historical consciousness. To understand what is happening today we cannot divorce the present from the past.⁴ For 500 years the Ottomans were reigning in the region until it was liberated in 1912. The map on the previous page (Fig.3) shows the ethnographic state of the Balkans in 1920, even then a 100 years ago KosMet stood out as region with tension. As you can see on the map the region has mixed ethnicities and to the north are predominately the Serbs while to the south are the Albanians and Macedonians.

1 Engjellushe Morina, Brussels “First Agreement”, publication, Policy Briefs Kosovo, Konrad-Adenauer-Stiftung (Kosovo: KAS, 2014), p 3-4.

2 “Countries That Recognize Kosovo 2020,” World Population Review, accessed June 09, 2020, <https://worldpopulationreview.com/country-rankings/countries-that-recognize-kosovo>

3 For comparison KosMet is roughly the size of two Prince Edward Island’s (5,686.03 km²) or roughly half the size of Lake Ontario (18,960 km²)

4 Scott Taylor, Inat: Images of Serbia & the Kosovo Conflict (Ottawa, Ontario: Esprit De Corps Books, 2000), p 10-15.



The architecture of KosMet dates back to the Middle Ages. Even with centuries of changing power and conflicts in KosMet, the Serbian Orthodox legacy is present as hundreds of monasteries and churches dating back to the 13th and 14th centuries still stand. Pieces of Byzantine architecture that are rarely seen anywhere else. The construction of the monasteries and churches in the region was founded by members of the Serbian Royal Nemanjić dynasty, the most important dynasty of Serbia in the Middle Ages and arguably to this day.¹ King Milutin Nemanjić who reigned from 1282-1321, founded a church in the region for each year that he reigned, which was 40 years. One of these 40 churches is the Monastery of Gračanica. This monastery was completed in King Milutin's final years of reigning and still stands to this day. Centuries of withstanding both natural and human attacks the monastery of Gračanica is a UNESCO world heritage site since 2006, however, it is a world heritage site in danger and throughout this thesis you will begin to understand why.

It is said that part of the reason the Nemanjić's chose that specific region is due to the rich geography. (refer to Fig. 4) KosMet is surrounded by mountains, on the north the mountain of Kopaonik, the west by the mountains of Prokletije, the south by Šar Mountain and the east is the most flat. These mountains would protect their dynasty, the people and buildings from enemies that might come their way. Besides the mountains, KosMet was a strategic choice due to its vicinity to sea ports, neighboring countries and various climates. During the time of the Nemanjić's and many years to come KosMet was the cradle of the Serbian State.

In the late 13th century the Ottoman Empire began to take over the Byzantine Empire and spread towards Europe. In the year 1389 on June 28th the battle of Kosovo took place in Kosovo Polje (Kosovo Field). The Serbian Tzar Lazar lost his life during the battle as did many other noble Serbs, many of which are considered saints today. Although the Serbs lost the battle to the Ottomans, June 28th is a day that is still widely celebrated. It signifies the meaning of sacrificing your life for something greater than the worldly kingdom, rather the eternal kingdom in the heavens. It is believed that Miloš Obilić, a knight in the Battle of Kosovo said the following words before being killed "Srbi znaju za nešto skuplje od glave" roughly translating to "The Serbs know of something more expensive than a head". The memory of what took place on June 28th, 1389, also known as Vidovdan (St. Vitus Day) is a key factor in rebuilding the memory of churches and monasteries destroyed in the region. The Serbian state may have disappeared on that day but it was the churches and monasteries with their survival that ensured that the independent nation's existence was not forgotten throughout the near 500 years of Ottoman rule.



1 Noel Malcolm, Kosovo: A Short History (London: Macmillan, 1998), p 112.

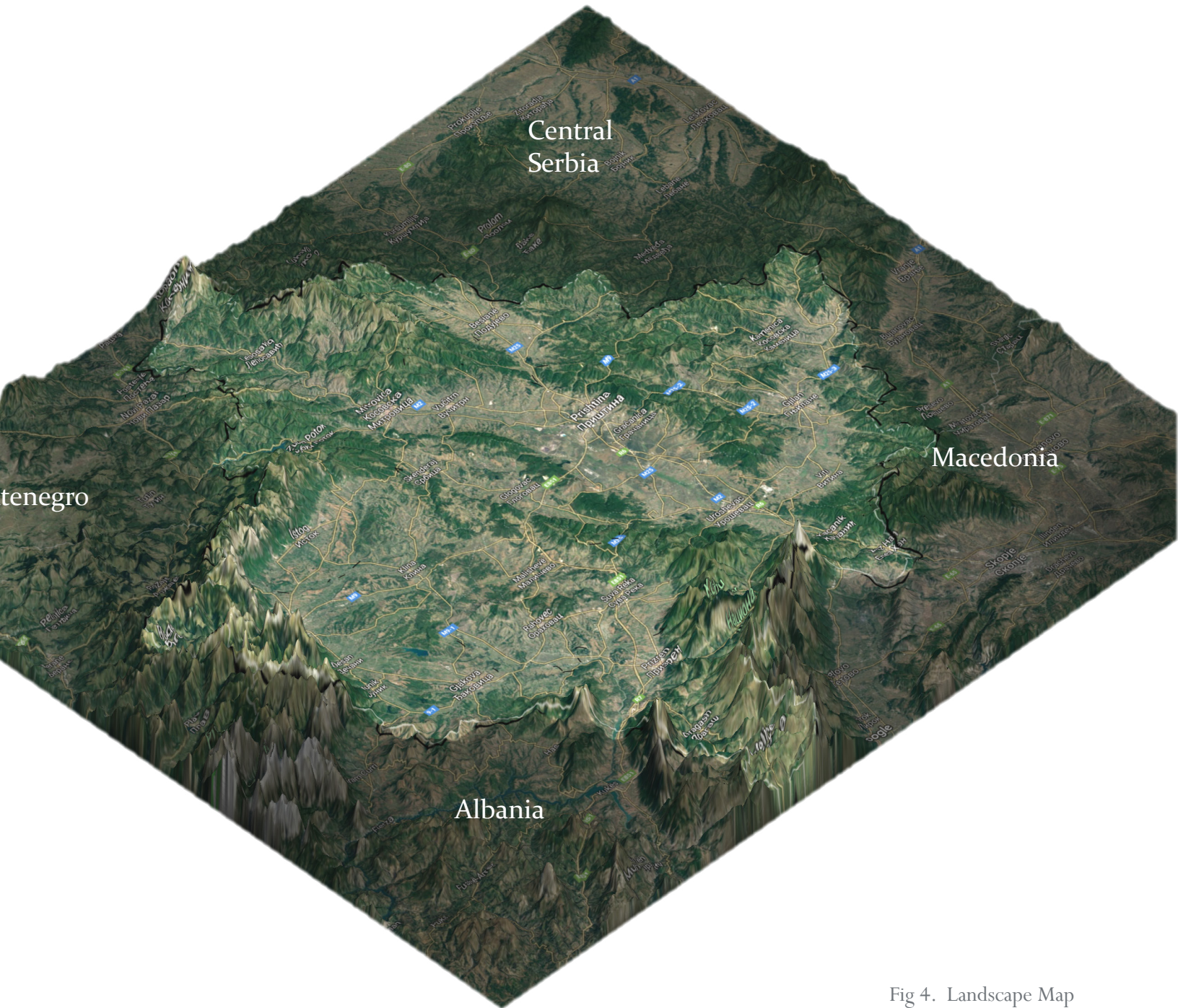
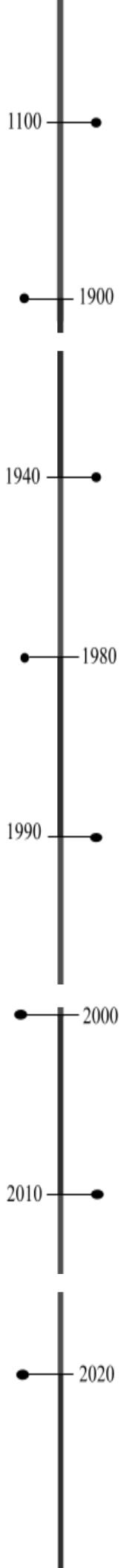


Fig 4. Landscape Map



Even though the Kosovo Battle was lost it slowed down the Ottoman Empire and the Ottomans were stopped by the Serbs North of KosMet from spreading to the rest of Europe. During the time of occupation the Christians had minimal rights, despite hardships they refused to convert and kept the memory of their religion and ancestors alive. It wasn't until 1912 that KosMet was liberated from the Ottomans.

Fast-forwarding 600 years from the Battle of Kosovo to 1989, Rugova, the Albanian ethnic leader at the time in KosMet, initiated a policy of protest against the withdrawal of the province's autonomy which Milošević, the president of the Serbian republic at the time, had requested. Milošević had opposed to the fact that Muslim Albanians were in demographic control of an area held sacred to the Serbs. (KosMet being the seat of the Serbian Orthodox Church since 1346¹). Tensions amplified between the Serbs and Albanians in the region and the international community refused to address the issue. The Kosovo Liberation Army (KLA/UÇK) developed in 1996, and its random attacks on Serbian police, politicians, and civilians steadily escalated over the next two years. By 1998, the KLA's actions were that of a major armed uprising. Serbian special police and Yugoslav armed forces tried to restate control over the region. In 1998, the KosMet was officially in the state of what is now referred to as the Kosovo War. The United Nations (UN) Security Council judged this unwarranted use of weapons and enforced an arms embargo, but the violence continued.

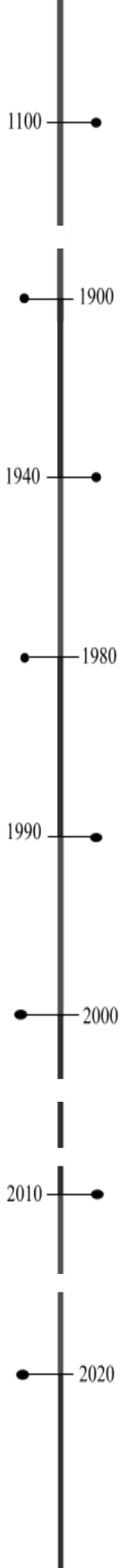
The violence reached a peak on March 24th, 1999, when NATO began illegal airstrikes supposedly against Serbian military targets. However, the attacks were not limited to Serbian military targets nor to the region of KosMet. The NATO bombing campaign lasted 78 days and expanded all over the Serbian Republic even to the capital of Belgrade. Throughout the country there was heavy damage to the Serbian infrastructure and civilians.² The bombings also were not exclusive towards the Serbians and had destroyed 16th century mosque near Djakovica, and nearly 100 Albanian refugees by the town of Koriša as well as other devastations.

Both of those attacks were initially blamed on the Serbian forces until NATO admitted the mistakes after. On June 10th, 1999 NATO and Yugoslavia signed the Kumanovo peace accord outlining troop withdrawal and return of refugees. UN peacekeeping forces were deployed in KosMet.

1 Čanak-Medić, Milka; Todić, Branislav (2017). *The Monastery of the Patriarchate of Peć*. Novi Sad: Platoneum, Beseda.
2 The Editors of Encyclopaedia Britannica, "Kosovo Conflict," *Encyclopædia Britannica*, May 20, 2020, <https://www.britannica.com/event/Kosovo-conflict>



Fig 5. Drsnik Desecration in 2015



Peace was declared but attacks on the Serbs continued by the KLA and Albanian extremists. The attacks escalated on March 17th, 2004 where within 72 hours numerous lives, homes, churches, monasteries, monastic estates, and cemeteries were severely damaged, desecrated or destroyed. The March riots caused some alarm but the violence and vandalism continue to this day. On the previous page is an image (Fig. 5) from 2015 showing UÇK (KLA) graffiti engravings on a Serbian Medieval Church of St. Paraskeva in the town of Drsnik which was built in 1560 and has been designated a cultural monument of exceptional importance.¹

In 2004, UNESCO recognized the Visoki Dečani monastery as World Heritage Site for its outstanding universal value. The monastery is a one of a kind example of “Palaeologan Renaissance” Architecture as Branislav Pantelić stated in his study called “The Architecture of Dečani and the Role of the Archbishop Danilo II”.² That the monastery of Dečani represents the last phase of the Western, Gothic, and Byzantine-Romanesque architecture. The church contains both Byzantine paintings and Romanesque sculptures. Serbian King Stefan Dečanski founded the monastery in 1327 and the main architect was the Italian Franciscan friar Vito of Kotor, and his style is reflected on the exterior of the church.³ The interior contains traditional Orthodox frescoes from the time. Currently the monastery is guarded by Italian KFOR soldiers outside of the estate walls, while orthodox monks reside within the wall.

Two years after the recognition of Visoki Dečani, the site of patrimony was extended as a serial nomination, to include three other religious monuments: Patriarchate of Peć, Our Lady of Ljeviš Cathedral in the City of Prizren and Gračanica monastery under the name of Medieval Monuments in Kosovo.⁴

1 Raspeto Kosovo: Unistene I Oskrnavljene Svetinje (18), 2004, accessed 2020, <http://www.rastko.rs/kosovo/raspeto/crkve/cr18.html>

2 Bratislav Pantelić, *The Architecture of Dečani and the Role of Archbishop Danilo II* (Wiesbaden: Reichert, 2002), p 257-258.

3 Judah, Tim (2000). *The Serbs: History, Myth and the Destruction of Yugoslavia* (2nd ed.). New Haven, Connecticut: Yale University Press. ISBN 978-0-300-08507-5.p 23.

4 “Medieval Monuments in Kosovo,” UNESCO World Heritage, 2004, <https://whc.unesco.org/>

In 2006, the properties were inscribed on the List of world Heritage in Danger due to difficulties in their management and conservation stemming from the region's political instability.¹ Yet, somehow 2 years later, the same ethnic group causing the danger get recognized as being independent by many countries.

In 2008 the region of KosMet unilaterally proclaimed independence as the Republic of Kosovo. It is important to note that the second half of the province's name, Metohija, was erased from the newly recognized region. The name Metohija derives from the Greek word μετόχια, meaning "monastic estates" – a reference to the large number of villages and estates in the region that were owned by the Serbian Orthodox Church and Mount Athos.^{2,3} There are 145 known monastic estates that have come under attack after the Kosovo War which this thesis will outline.

1 "World Heritage Committee Puts Medieval Monuments in Kosovo on Danger List and Extends Site in Andorra, Ending This Year's Inscriptions," UNESCO World Heritage, July 13, 2006, <https://whc.unesco.org/en/news/268>)

2 Paulin Kola, *The Search for Greater Albania* (London: C. Hurst, 2003), p 47.

3 Mount Athos is home to 20 monasteries under the direct jurisdiction of the Ecumenical Patriarch of Constantinople .and is an important center for Eastern Orthodox Monasticism. Serbs call it "Sveta Gora" meaning the Holy Mountain.

1100

1900

1940

1980

1990

2000

2010

2020



Fig 6a. Landscape Model with pins of damaged church/monastery locations

a. Map Model

A landscape model showing the geography of the land in the area as well as pin points of all the destroyed churches after the Kumanovo Agreement.

Surrounding the landscape model will be a list of the names of the monastic estates damaged/destroyed in each of the 23 municipalities after the signed peace agreement in June of 1999. The lists will be formatted in the same way with the exception of Prizren municipality being twice the size as the others as it has the most damage.



Fig 6b. Landscape Model

Scale 1:50 000

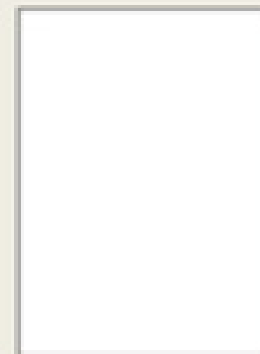
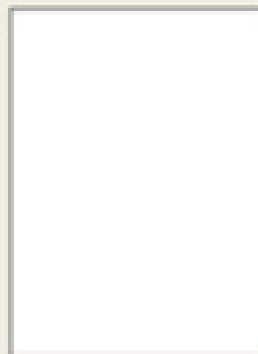
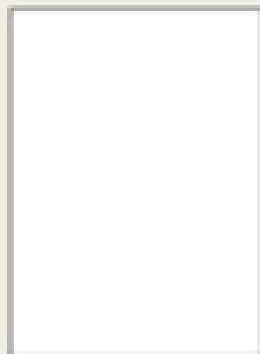
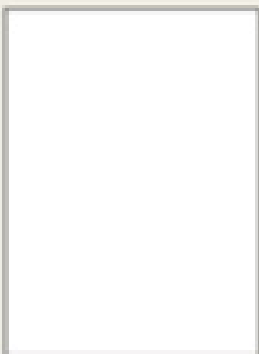
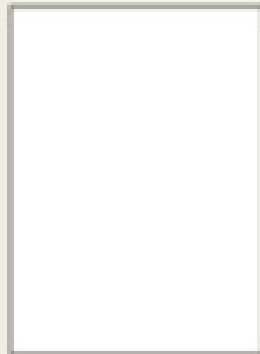
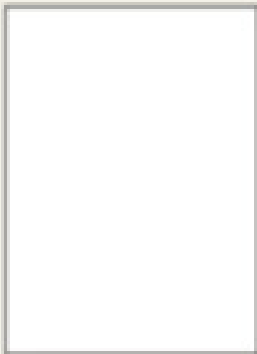
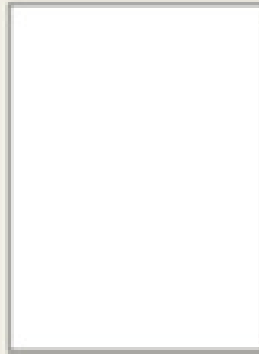
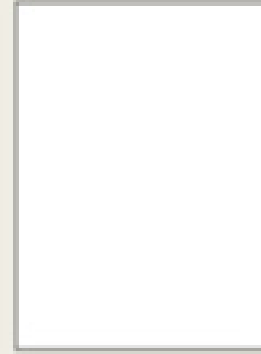
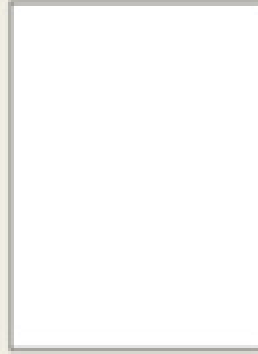
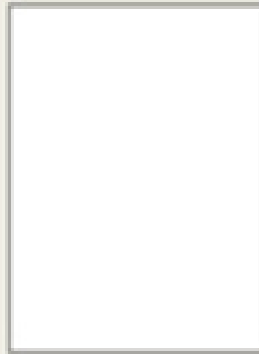
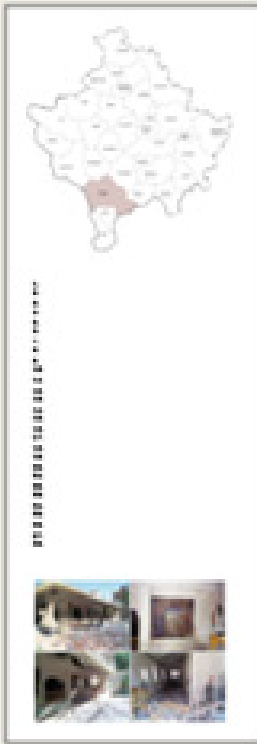




Fig 6c. Landscape Model Layout



1. Church of the Holy Apostles Peter and Paul, Suva Reka, built 1938
2. Church of the Virgin Hodegetria, Mušutište, built 1315
3. Church of the Holy Trinity, Mušutište, built before 1465
4. Church of the Holy Saviour, Mušutište, built in 1465
5. Church of St. Paraskeva, Mušutište, built 1973
6. Church of Archangel Michael, Mušutište, built in the 19th century
7. Church of St. Nicholas, Popovljane, built in 1626
8. Church of the Holy Saviour, Dvorane, built in the 19th century
9. Church of St. George, Rečane, built in the 14th century
10. Church of the Theotokos, Built in the 15th century

Fig 6d. Landscape Model Detail

THE LIST

Municipality of Suva Reka

1. Church of the Holy Apostles Peter and Paul, Suva Reka, built in 1938
2. Church of the Mother of God Hodegetria, Mušutište, built in 1315
3. Church of the Holy Trinity, Mušutište, built before 1465
4. Church of the Holy Saviour, Mušutište, built in 1465
5. Church of St. Paraskeva, Mušutište, built in 1973
6. Church of Archangel Michael, Mušutište, built in the 19th century
7. Church of St. Nicholas, Popovljane, built in 1626
8. Church of the Holy Saviour, Dvorani, built in the 19th century
9. Church of St. George, Rečane, built in the 14th century
10. Church of the Theotokos, built in 15th century, Suva Reka

Municipality of Prizren

1. Monastery with church dedicated to St. Mark, built in 14th century, Koriša,
2. Church of the Holy Virgin, built in 17th century, Koriša,
3. Church of St. Cosmas and Damian, restored in 1991 and a residence (19th century), Novake
4. Old Konak, built in 19th century, Novake
5. Church of St. Nicholas with a collection of icons, built 16th century (1867), Ljubižda
6. Church of St. Petka, built in 16th Century (restored 1979), Ljubižda
7. Church of St. Elijah, built in 16th Century (restored 1979), Ljubižda
8. The Church of St. Basil the Great with a collection of icons from the 18th and 19th centuries, built in 1863, Srbica
9. Church of St. Nicholas built in 14th century and restored in 19th century, Rajkova
10. Church of St. Elijah, built in 1866, Lokvice
11. Church dedicated to St. John, built in 14th century, Živinjane
12. Church dedicated to Saint Nedelya, built in 14th century (restored in 20th century), Živinjane
13. Church of the Assumption of the Blessed Virgin Mary, village Dojnice, (Skorobište)
14. Church dedicated to St. Cosmas and Damian, built in 19th century, Potkaljaja
15. Church dedicated to St. Nicholas, built in 19th century, Sredska
16. Church of St. Nicholas, built in 16th century, Mušnikovo
17. The Cathedral of the Mother of God of Ljeviš, built in 14th century, Prizren
18. Church of St. Nicholas, endowment of Dragoslav Tutić, built in 14th century, Prizren
19. Monastery of the Holy Archangels, built in 14th century, near Prizren

20. Church of the Presentation of the Blessed Virgin Mary, built in 14th century, Prizren
21. The Theology Building, St. Cyril and Methodius, built in 19th century, Prizren
22. Church of St. George, built in 16th century, Prizren
23. Church of the Holy Saviour, built in 1330, Prizren
24. Church of Saints Cosmas and Damian, built in 14th century (restored in 20th century), Prizren
25. The church dedicated to St. Panteleimon, built in 14th century (restored in 20th century), Prizren
26. Episcopal - Bishop's Palace, built in 20th century, Prizren
27. The Cathedral Church dedicated to St. George built in 19th century, Prizren
28. Church of Saint Nedelya, Ljubizda

Municipality of Vitina

1. Monastery with a church dedicated to Holy Archangels Michael and Gavril built in 14th century, Binač,
2. Church of St. Petka, built in 1973, Binač
3. Church dedicated to St. Virgin Mary, built in 1996, Podgorce
4. Church of St. Trinity, built in 20th Century, Grmovo
5. Church of St. Trinity, built 1980, Žitinje, Vitina
6. Church dedicated to St. Nikola, built in 15th century, Grnčar
7. Church of St. Petka. Vitina

Municipality of Srbica

1. Devič Monastery with a church dedicated to the Presentation of the Blessed Virgin Mary, built in 15th century, Lauša
2. Church of St. George, XIV - XVI century, Rudnik

Municipality of Uroševac

1. Monastery St. Uros with the church dedicated to the Assumption of the Blessed Virgin Mary, 14th century, Gornje Nerodimlje
2. Monastery and church dedicated to St. Archangels, built in 14th century, (restored in 1700), Gornje Nerodimlje
3. Church dedicated to St. Nicholas, built in 14th century, renovated in 1983, Donje Nerodimlje
4. Church dedicated to St. Stefan, built in 14th century, Donje Nerodimlje
5. The cathedral church dedicated to St. King Uroš with collection of icons, built 1929 – 1933
6. Church of St. Petka, built in 1995, Zaskok
7. Church of St. Nicholas, built in 1984, Gatnje
8. Church of the Mother of God, built in 1925, Gornje Nerodimlje
9. Church of St. Elijah, built in 1975, Nekodim

10. Church of St. Apostles Peter and Paul, built in 20th century, Talinovac
11. Church of St. Trinity, erected in 1965 , Babljak
12. Church of the Nativity of the Blessed Virgin Mary, built in 1930 , Softović
13. Church dedicated to St. Trinity, Serbian Babuš
14. Chapel on the Serbian Cemetery in town, built in 20th century, Urosevac

Municipality of Klina

1. Dolac Monastery with a church dedicated to the Presentation of the Virgin, built in 14th century, Dolac
2. Church of St. Nicholas, built in 16th century, Sićevo
3. Monastery Dobra Voda with the Church of St. Peter and Paul, rebuilt in the 16th century, Dobra Voda
4. Church dedicated to St. Nicholas built in 15th century (restored in 17th century), Čabići
5. Church dedicated to Saints Cosmas and Damian, built in 16th century, Pograđe
6. Church dedicated to St. Petka, built in 16th century, Drsnik
7. Church of St. Nicholas, built in 14th century and bell tower from 19th century, Kijevo
8. Church of the St. Apostol and evangelist Mark, built in 14th century (restored in 20th century), Klina
9. Church of St. Jeremiah, built in 1920, Grebnik
10. Church dedicated to St. Nicholas, built in 15th century (restored in 17th century), Čabići

Municipality of Lipljan

1. The church dedicated to St. Nicholas, built in 16th century, Slovinje,
2. The Church of the Presentation of the Blessed Virgin Mary , built in 14th century , Lipljan
3. The church dedicated to St. Flor u and Lavr built in 20th century, Lipljan

Municipality of Peć

1. Church dedicated to St. Trinity, built in 1992, Petrič
2. Church dedicated to the Blessed Virgin Mary, built in 16th - 18th centuries, Belo Polje
3. Church dedicated to St. Virgin Mary, built in 1985, Naklo
4. Church dedicated to the Conception of St. John the Baptist, built in 1998, Pećka Banja
5. Church dedicated to St. George (St. Demetrius), built in 16th century (restored in 1937), Siga
6. Church of the Presentation of the Blessed Virgin with a tombstone from the 14th century, (restored in 1980), Veliko Krusevo
7. Church of St. The Apostle Luke, built in 1912, Vitomirica

8. Church dedicated to St. Petka, built in 1912, Peć
9. Hermitage caves on the shores of Peć Bistrica, built in 13th-14th centuries, Peć
10. Church of the Presentation of the Mother of God, built in 16th - 19th centuries, Belo Polje
11. The church dedicated to St. John the Forerunner, 1982, Peć

Municipality of Vučitrin.

1. Church dedicated to St. Elijah, built in 1834, Vučitrin
2. Church dedicated to St. John the Baptist (Sv. Lazar) , built in 14th century (restored in 1932 .) Samodreža
3. Church dedicated to St. Trinity, built in 1997, Velika Reka
4. Church dedicated to St. Nicholas, Banjska
5. The church dedicated to St. Petka, built in 16th Century (restored 1986), Gojbulja

Municipality of Kosovska Kamenica

1. Church dedicated to St. Apostles, Petrovac
2. The church dedicated to St. Nicholas, built in 1862 , Kosovska Kamenica
3. The church dedicated to St. Panteleimon, built in 20th Century, Donja Slapašnica

Municipality of Istok

1. Church of All Serbian Saints, built in 1997, Đurakovac
2. Church dedicated to St. Archangel Gabriel, Osojane
3. Church of St. Prince Lazar, built in 1969, Koš
4. Church of St. Nicholas, built in 14th – 16th centuries, Đurakovac
5. Church of St. Lazar (St. George) with old cemetery, 14th-16th centuries, Belica
6. Church of St. Apostles Peter and Paul, built in 1929, Istok
7. The church dedicated to St. Basil of Ostrog, built in 1939. Ljubovo
8. Remains of a church dedicated to an unknown saint, built in 14th century, Istok
9. Church of St. Nicholas, Osojane
10. Church of the Mother of God, Djurakovac

Municipality of Djakovica

1. Church dedicated to St. Elijah, built in 14th century (restored in 1930 .), Bistražin
2. Church of St. Elijah, built in 1994 , Smać
3. Church of St. Prince Lazar, built in 1994 , Piskote
4. Cathedral church dedicated to St. Trinity, built in 1999, Djakovica
5. Church dedicated to the Assumption of the Virgin, built in 16th, Djakovica

Municipality of Gnjilane

1. Church of St. Petka, built in 1920. Dobrčane
2. Church of St. Elijah, built in 1931, Žegra
3. Church of St. Elijah, built in 1933, Cernica
4. Church, Gornji Livoč, Gnjilane
5. St. Nicholas with icon collection, built in 1861, Gnjilane

Municipality of Orahovac

1. Monastery with the Church of the St. Cosmas and Damian, built in 14th and 16th centuries, Zočište
2. Church of the Assumption of the Virgin, built in 14th, Zočište
3. Church dedicated to St. Savor, built in 1925, Opteruša
4. Church dedicated to St. Sunday, 14th century, Brnjača
5. Church dedicated to St. Nicholas, erected in 1934, Opteruša

Municipality of Priština

1. Christ the Savior Cathedral, built in 1998, Priština
2. Church of St. Elijah, built in 1937, Pomazatin
3. Gazimestan Memorial Complex, built in 1953, Priština
4. Monastery of St. George, built in the 16th Century. Priština
5. The church dedicated to St. Nicholas built in 1830, Priština
6. Church of the Exaltation of the Holy Cross, Panadjurište mahala
7. Ruins of St. Marks church, 14th century, Novo Brdo

Municipality of Kačanik.

1. Church of St. Elijah, built in 1929, Kačanik
2. The church dedicated to an unknown saint, built in 14th century, Pustenik

Municipality of Dečani

1. Church of St. Trinity, built in 1935, Donji Ratiš
2. Hermitage Belajska near Dečanska Bistrica with the church dedicated to the Blessed Mother of God, built in 14th century, Belaja
3. The hermitage of King Stefan Dečanski - the Holy King above the monastery Dečani, Dečani

Municipality of Podujevo:

1. Church of St. Elijah, built in 1929, Podujevo
2. Church of St. Apostles Peter and Paul, built in 1282 - 1321 (restored 1925), Gornja Pakaštica
3. Church in Gornji Zakut, 14th century (restored 1990), Podujevo
4. Church dedicated to St. Archangel Michael, built in 15th century, Rakitnica
5. Church of St. Andrew the Apostle (First-Called), built in 1930, Podujevo

Municipality of Kosovska Mitrovica:

1. The church dedicated to St. Sava built in 19th, Kosovska Mitrovica
2. Chapel in Serbian Cemetery, built in 1939, Kosovska Mitrovica

Municipality of Štimlje

1. Church of St. Michael the Archangel, built in 1922 , Štimlje
2. Church of St. Nicholas, built in 1926 , Štimlje

Municipality of Kosovo Polje

1. The church dedicated to St. Nicholas, built in 1940, Kosovo Polje
2. Church St. Catherine, 19th century, Bresje, Kosovo Polje

Municipality of Obilić.

1. The church dedicated to St. Archangel Michael, 20th Century, Obilić
2. Church of the Nativity of the Virgin, 20th century, Obilić,

Municipality of Mališevo

1. Church of St. Nicholas, Kijevo
2. Church of St. Nicholas, Mlečane

Total is 145 (known at the moment, there is presumed to be more but it is still unsafe to go and visit some sites and the number continues to grow)

1100
1900
1940
1980
1990
2000
2010
2020

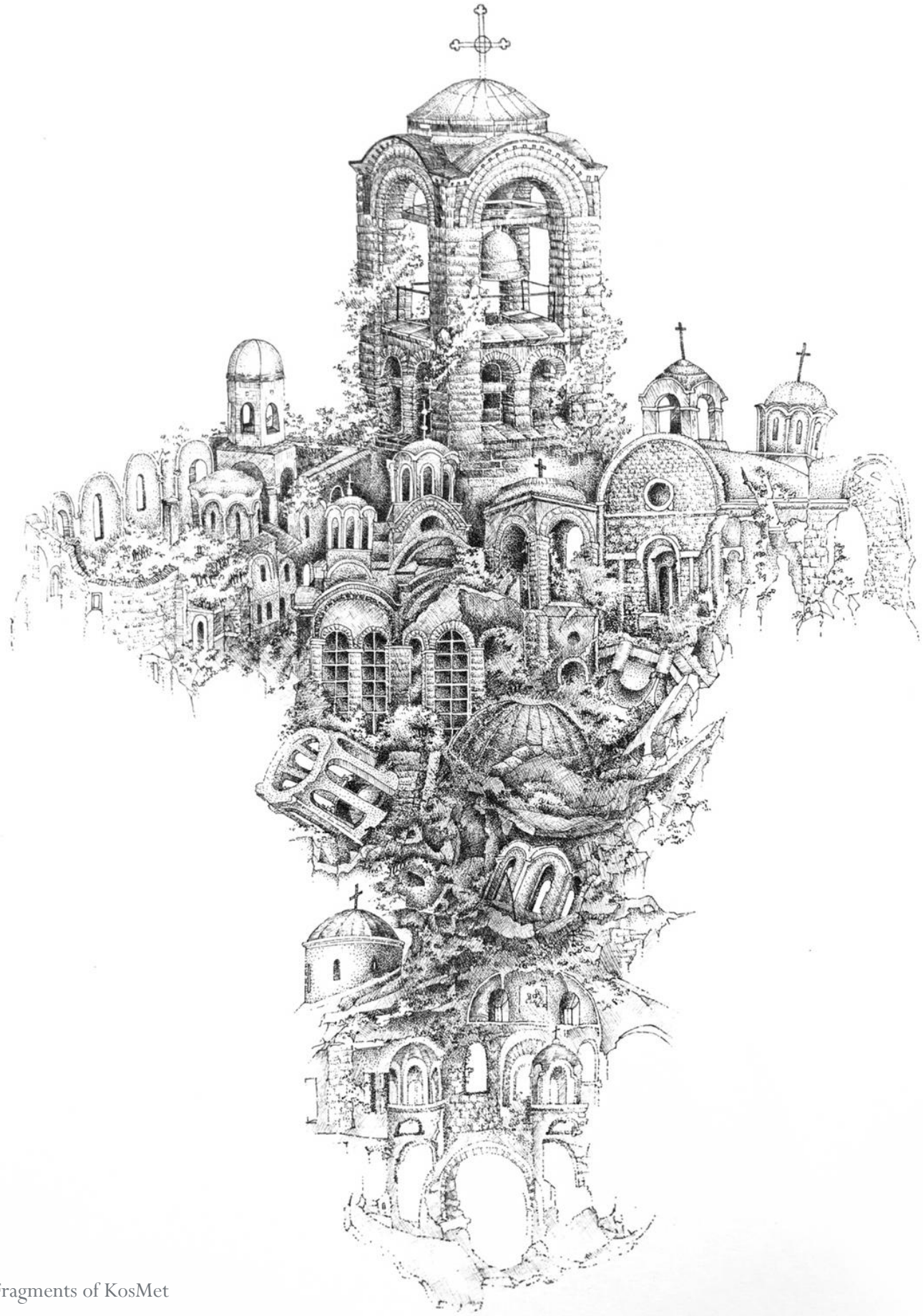


Fig 7. Fragments of KosMet

RECONSTRUCTION (OF MEMORY)

Japanese writer Murakami said “Our memory is made up of our individual memories and our collective memories. The two are intimately linked. And history is our collective memory. If our collective memory is taken from us - is rewritten - we lose the ability to sustain our true selves.”¹

Thus, in order to know ourselves we need access to a collective memory, one that is true to our heritage and roots. Architecture can be used as a medium to preserve and rebuild this memory.

Mentioning preservation of the memory implies that it is either decaying, or destroyed. Since destruction is discussed I want to make it clear that this isn't a political thesis or about changing borders. Architecture simply has the ability to preserve the memory of the social, economic and political situations at the time.

As the musician with a few notes and lyrics can bring you back in to a specific time so can the architect with stones and walls, whether they are in their original place, misplaced or broken.

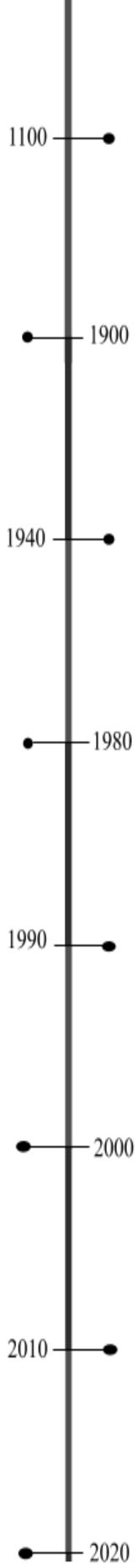
A building from the moment it is built, to the moment it is destroyed, abandoned or preserved keeps memories deep inside. To the everyday person these memories might not be clear but even in the state of destruction, the foundations in most cases stay intact and hints to the social, economic and political situations are uncovered. Which is precisely why architecture is an exceptional medium to preserve such memories.

The type of building, size, location and material speak to who built it, when, and why, while at the same time both asking and answering the questions to who protected and preserved it for centuries and who destroyed and rebuilt or abandoned it.

This thesis focuses on the memories preserved within the walls, foundations and ruins of the Serbian Orthodox Church in Kosovo and Metohija and not the political situations that may have led to certain memories. It is a case of reversing the process of how we look at architecture and memories, looking at the building to show social, economic and political situations at the time, rather than what those situations reflect on the building.

You might ask why not simply restore the churches and the memory will restore along with them? In an ideal world we could restore the churches and the homes of those displaced from the nearby communities. However, an attempt to restore a church physically in KosMet today would be difficult and dangerous. Even if you manage to gather up finances and the best builders/protection you still run the risk of them being destroyed again. Thus, we must restore the memory first, so that everyone understands the importance.

1 Haruki Murakami, 1Q84 (New York: Vintage International, 2013), p 257.



However, if the churches and monasteries were to be reconstructed one day a special style would need to be adopted in order to preserve all of memories. This is a thesis based in KosMet and focusing on the Serbian Orthodox Church but that does not mean we cannot adopt parts of other cultures to reconstruct the architecture and memory. To help you understand the reconstruction of memory you read a quote by a Japanese author. Now, to understand a what style of architectural reconstruction would best suit these churches and monasteries would be by adopting the ideas behind the Japanese art of Kintsugi.

Kintsugi is the 400 year old Japanese art of putting broken pottery pieces back together with gold — built on the idea that in embracing flaws and imperfections, you can create an even stronger, more beautiful piece of art.¹ Imagine this art on an architectural level. The broken walls and stones would not hide the destruction they have been through, rather highlight it. Instead of simple reconstructing the churches exactly as they were we add another layer of history and memory (or stories) for future visitors. We should not hide the fact that these churches were once destroyed especially since the time of destruction lasts this long. The highlighted “scars” would not show the churches as broken but rather how strong they are and what they and the communities around them overcame.

When looking from an architectural perspective we must also realize that applying kintsugi principles onto buildings, especially those completely destroyed, is not as simple as piecing back together pottery. Not only because of the scale difference but because of the fact that some, or in many cases most, pieces of the church may not be reclaimed, thus needing a complete reconstruction. Now comes the question of showing that layer/story as well. Keeping the principle of highlighting scars, the architect would have to find a way to highlight the missing/ unsalvageable parts. This could be achieved by using glass or a distinctively different material/colour in the place of where the missing pieces were. Depending on the degree of destruction and amount of salvaged parts the focus of highlights may shift from broken pieces to what’s left of the original pieces. But before we get too deep into an architectural reconstruction design we must let the broken pieces speak their stories and reconstruct the memory.

1 Tiffany Ayuda, “How the Japanese Art of Kintsugi Can Help You Deal with Stressful Situations,” NBCNews.com, April 28, 2018, accessed September 5, 2020, <https://www.nbcnews.com/better/health/how-japanese-art-technique-kintsugi-can-help-you-be-more-ncna866471>)

1100
 1900
 1940
 1980
 1990
 2000
 2010
 2020

AUGMENTED REALITY

A virtual model showing the church (specifically Bogorodice Odigitrije in Mušutište) in a disappearing perspective. When walking around the model the viewer just sees floating stones or particles as shown below. From some angles it begins to resemble the outline of a church, while only being a clear representation from one specific point of view. The objective of this model is to show how there are many perspectives to stories and that the destroyed churches and entire communities around them are fading from the collective memory, and currently only exist in memory. Or in this model.



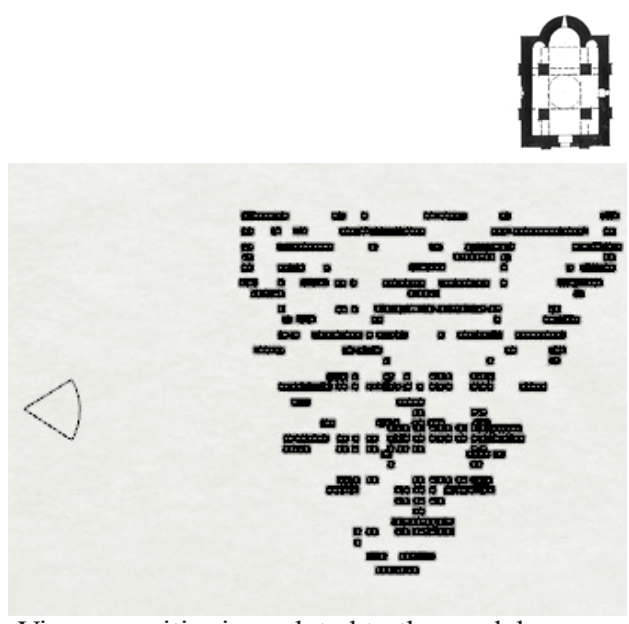
After destruction



Before destruction

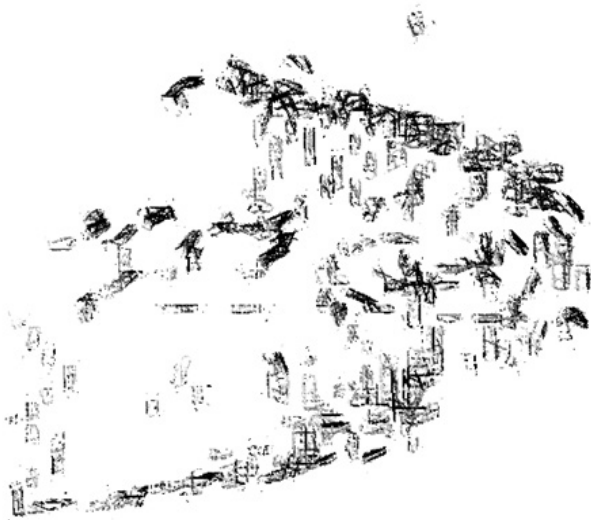


What the viewer sees

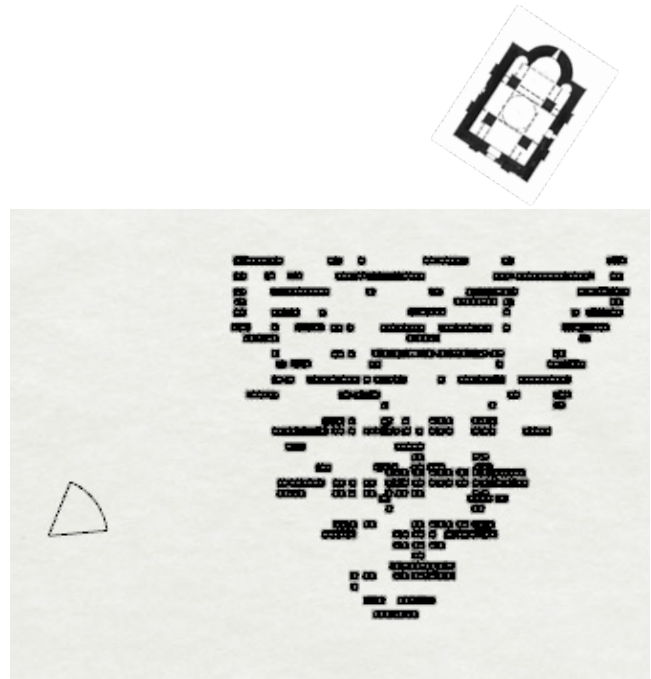


Viewer positioning related to the model

Fig 8a. Perspective Model



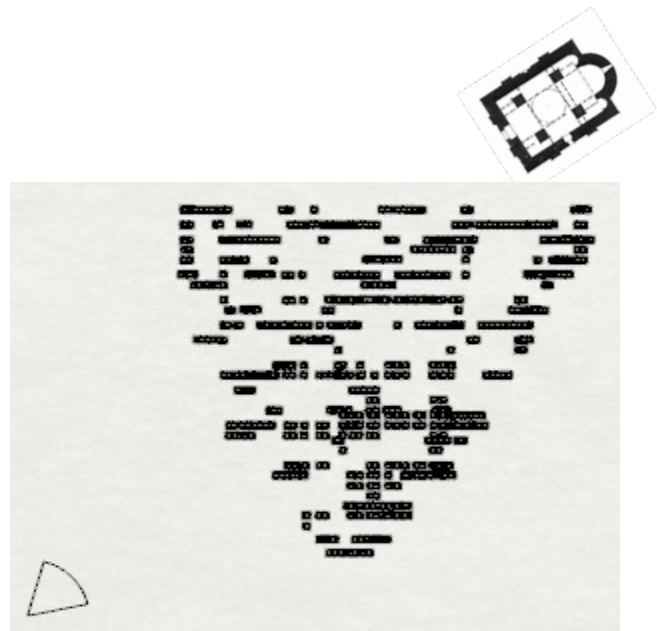
What the viewer sees



Viewer positioning related to the model

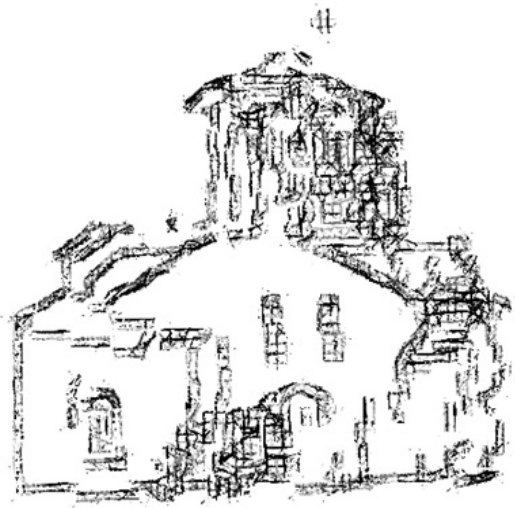


What the viewer sees



Viewer positioning related to the model

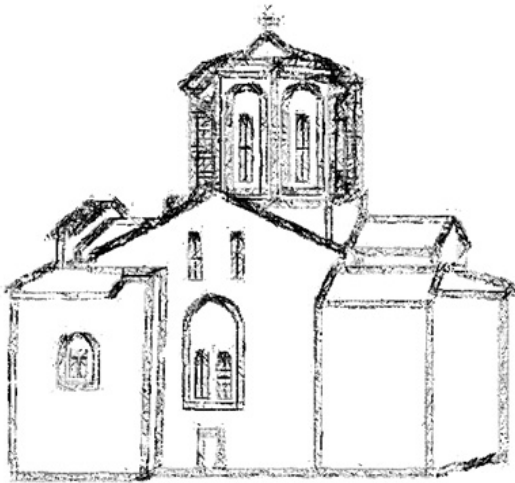
Fig 8b. Perspective Model



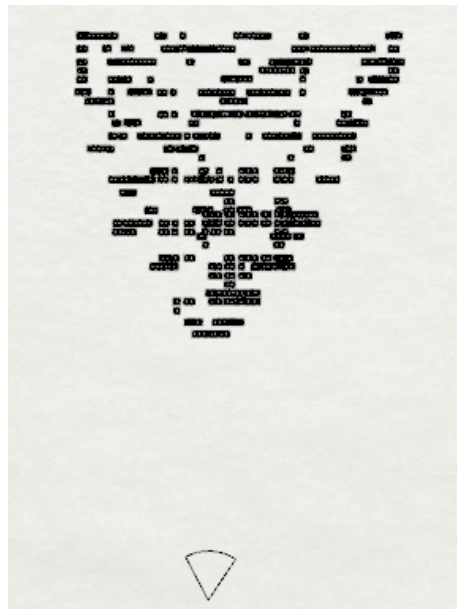
What the viewer sees



Viewer positioning related to the model



What the viewer sees



Viewer positioning related to the model

Fig 8c. Perspective Model

AUGMENTED REALITY SHORT FILM

The short film was made to help readers understand the augmented reality model in a space as well as its impact and the emotions/confusion one might come across when experiencing it during the exhibition. The model's floating stones represent all the voices of the stone stories. The model contains silent stories in the exhibition that the viewer can imagine on their own, while in the film the viewer has children from Metohija as "narrators" or the voices of the stones with clips of "peaceful" times around them. At the end of the film and exhibition the viewer should understand that the floating stones are an outline of a church that no longer exists in reality. The film is 4:08 minutes long.



Intro shots of KosMet landscape and churches

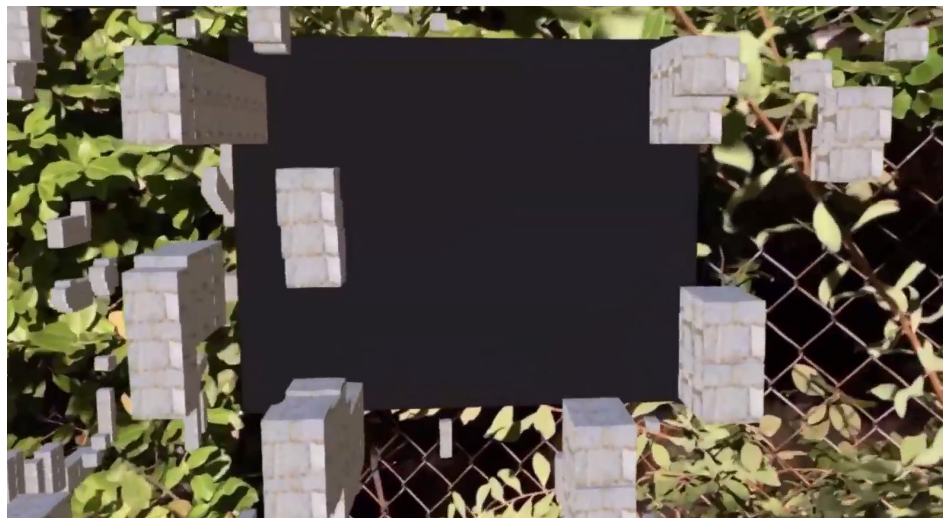


First view of Augmented Reality model, zooming in on a black story space

Fig 9a. Augmented Reality Short Film



Story 1: child from Velika Hoča (Metohija) with videos of “peace”

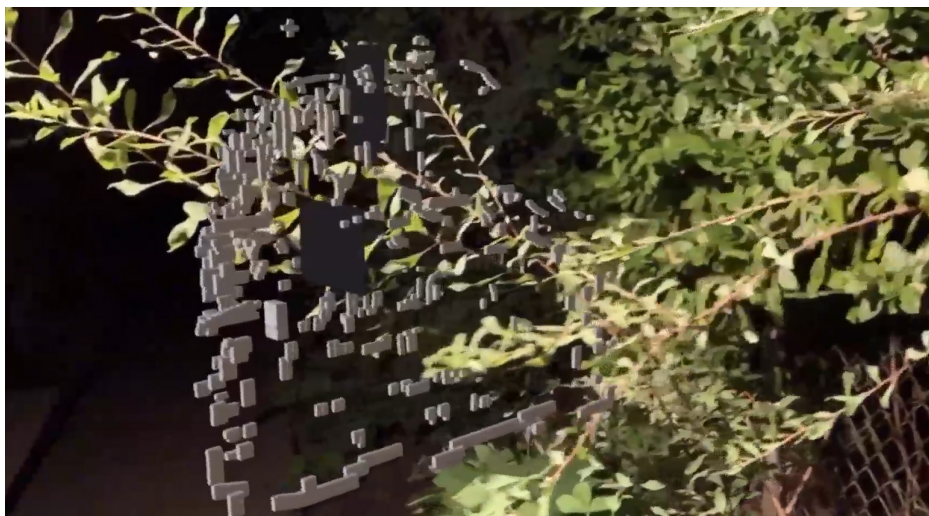


Second Story Space

Fig 9b. Augmented Reality Short Film



Story 6 of total 7



Model/Stones from behind perspective

Fig 9c. Augmented Reality Short Film



After all the stories, walking away from the model as it fades and begins to form church outline



Clear church outline at the end

Fig 9d. Augmented Reality Short Film

1100
1900
1940
1980
1990
2000
2010
2020

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke 19:39-40

“У дану када су се сви уплашили и заћутали дјеца су проговорила и поздравила Онога који долази у име Господње. Јеврејима је сметало што и дјеца говоре па су тражили од Христа и од апостола да ућуткају дјецу. А онда је Христос рекао: “Ако дјеца заћуте, и камење ће проговорити”.

STONE STORIES

These stories are from the perspective of stones. They tell the stories of the souls of the buildings and communities that have lived by them over centuries. It is important to remember that the stones have no ethnicity, political views or violence within them. They are innocent and neutral characters. Their entire life relies on both humans and Mother Nature, they are placed by humans and made a part of something but can just as easily be removed from their place by man-made or natural disasters.

The stories told from the stone are a collage of collected true stories that represent the collective memory living on in KosMet. Each of them were or still are part of a church/monastery that was damaged or completely destroyed. Some of them belong(ed) to the dome or cupola which in itself is a contains much symbolism. In Byzantine architecture the typical church style of the dome on cube is structurally and biblically impressive. The cubic shape represented the renewed Earth while the circular shape of the dome represented the unending movement of God. With brining the two shapes together the Byzantine church embodied the joining of heaven and Earth.¹ Some of the stone belong(ed) to other parts and they will explain to you their own significance.

“While difficult to quarry and transport, stone is durable, abundant, comes in many colours, and can receive a radiant polished finish. Because biblical symbolism calls the members of the Church “living stones,” a building made of many stone pieces bears a close allegorical relationship with this otherwise invisible spiritual reality. When you visit a church, notice how architects and stoneworkers have transformed the blocks, once mute outcroppings in the side of a hill, into articulate makers of belief.”²

The following are five stone stories, each stone has a specific name that they personify and share their perspective with you. The stones have been silent characters for centuries that are now trusting you with their voice. Try to understand their point of view, sometimes it may be difficult, but keep in mind that some parts may have been lost in translation from stone to human.

1 Denis R. McNamara and Denis R. McNamara, *How to Read Churches: A Crash Course in Ecclesiastical Architecture* (New York: Rizzoli, 2011), p 33.

2 *Ibid.*, p 60.

paradox/

defintion

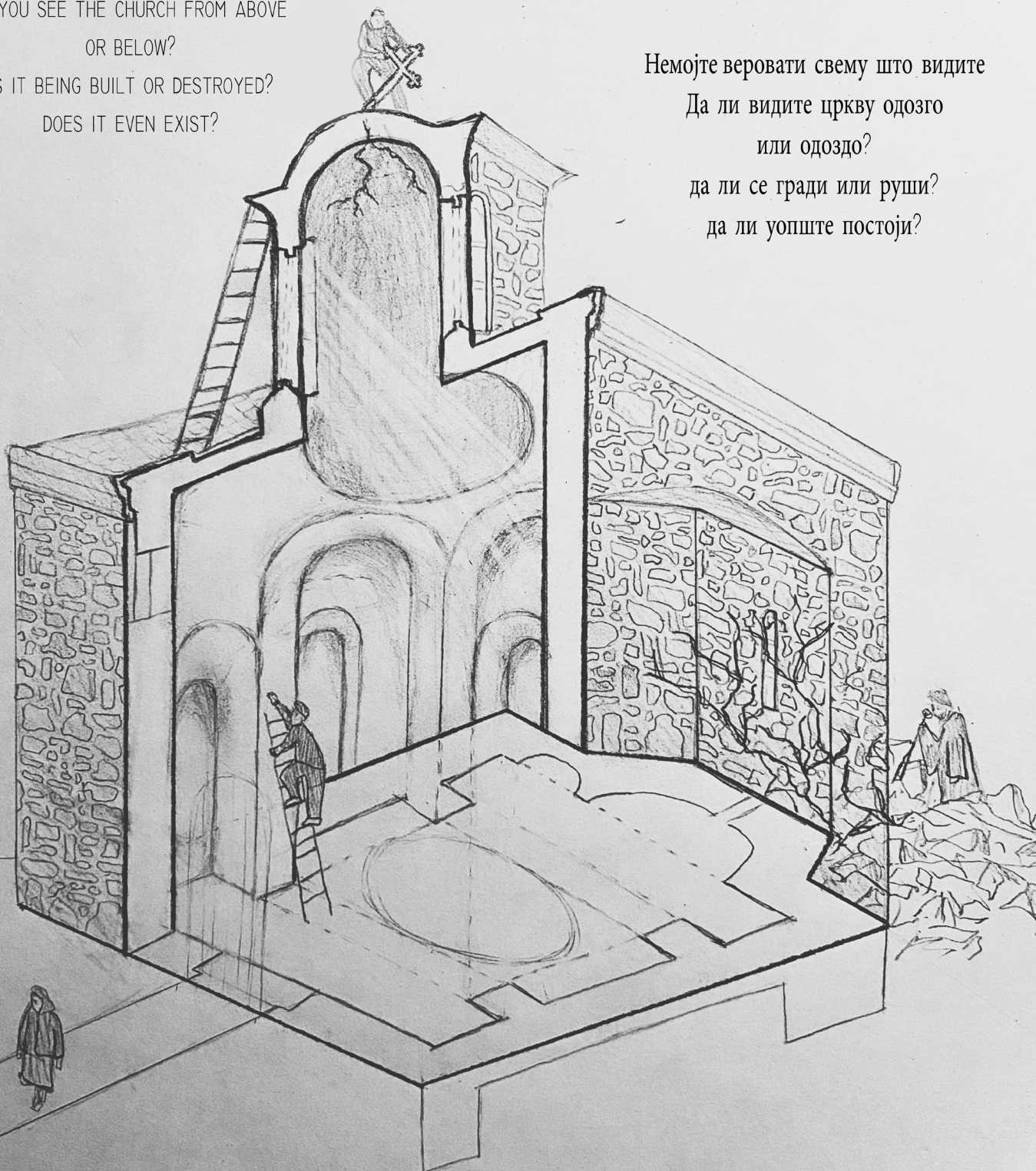
a seemingly absurd
or self-contradictory
statement or proposition
that when investigated or
explained may prove to
be well founded or true.

Fig 10. Paradox

QUESTION EVERYTHING THAT YOU SEE
DO YOU SEE THE CHURCH FROM ABOVE
OR BELOW?

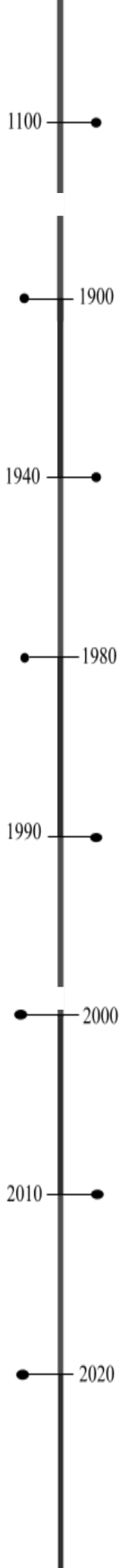
IS IT BEING BUILT OR DESTROYED?
DOES IT EVEN EXIST?

Немојте веровати свему што видите
Да ли видите цркву одозго
или одоздо?
да ли се гради или руши?
да ли уопште постоји?



﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ﴾

O besimtarë! Bëhuni zbatues të palëkundur të drejtësisë, duke dëshmuar në emër të Zotit, çoftë edhe kundër jush ose kundër prindërve dhe të afërmve tuaj!



I am a stone in the Village of Rečani, within the Municipality of Suva Reka. Well, actually, to be honest, once upon a time I was. The small church built by an unknown Vojvoda in the 14th century and dedicated to St. George was destroyed in late 1999, and that is when my high position up in the cupola ceased to exist. Now I live in this illusion (Fig. 11) and in the stories of many others - my name is Paradox. I would like to teach you how to focus and step out of your reality for a few minutes and enter mine. Let me start by saying that contradictions are not something to shy away from or doubt, rather, in them is where the magic of truth lies.

To prepare you to enter into my world I would ask you to imagine you're holding a postcard in your hand, on one side of which is written, "The statement on the other side of this card is true." We'll call that statement A. Turn the card over, and the opposite side reads, "The statement on the other side of this card is false" (statement B). Trying to assign any truth to either statement A or B, however, leads to a paradox: if A is true then B must be as well, but for B to be true, A has to be false. Oppositely, if A is false then B must be false too, which must ultimately make A true.¹

If you haven't already re-read that I suggest that you don't, just accept that the statements can be both false and true at the same time.

How you feel after trying to wrap your head around this exercise is how I feel every day, and how this illusion I live in will most likely make you feel as well. Let me tell you a little secret though, as a stone that has been watching over your reality for centuries, paradox exists deeply within your human nature. I've overheard it in your conversations and actions. In fact, once you try to understand my world, you will realize that you didn't understand yours in the first place. But enough about your reality, let's get back to mine.

There are two ways to read this image, one, by focusing on the building of the church and its perspective or two, the perspective of the people in and around it. My stone nature focuses on where I used to reside within the walls. And that is when I realize that I am still within these walls as they represent the present and the past, but most importantly the future as well. In fact, the image shows you where I am now and where I used to be.

1 Spencer Mortensen, *The Liar's Paradox*, 1, accessed July 17, 2020, <https://spencermortensen.com/articles/paradox/>

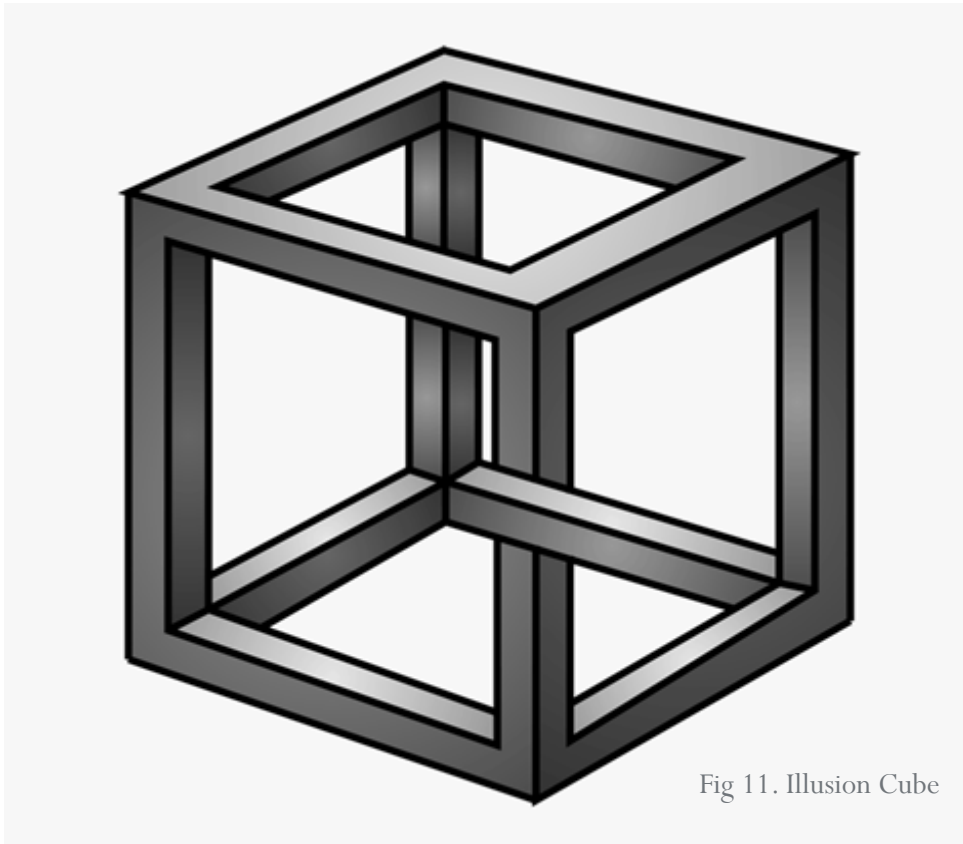


Fig 11. Illusion Cube

I ask you to enter into the world of magic realism with me, if you do not embrace it fully you will simply stay in a state of confusion. Don't get me wrong, confusion exists here as well and you will read it's story as well, but you cannot let it stop you from seeing the full picture. Find a way to accept the fact that seeing both the interior and exterior of the church at the same time is utterly normal. You and I control this paradox.

Can you tell me if you see the church from above or from below? Let me try and help you see both. On the floorplan of the church, focus on the corner in the middle of the page. Is it the point closest to you or furthest away? The correct answer is both and do not let that trouble you. In your world such a moment would not exist, but I promise it is easy to get used to once you learn where to place your focus. And do your best not to overthink your moments of focus. Is the entrance to the church behind the woman or to the right of the man on the ladder? As you have probably realized by now, the entrance is in both places.

1100
1900
1940
1980
1990
2000
2010
2020



Fig 12. Fresco Destruction - Bogorodica Ljeviška

Now let's place some focus on the people. Read the characters from left to right. The woman has her back turned towards the church. If you look closely at her she may be an orthodox nun, or perhaps a Muslim woman. The next character you see is a man on a ladder. Traditionally, Serbian Orthodox churches have frescoes painted all over the interior. Both during the Ottoman Empire and to this day frescoes tend to be desecrated. This man on the ladder may be gouging out parts of the saints on the frescoes to make them unrecognizable. Next, is the man on the top of the church cupola. By the cracks we see we can assume that he is taking off the cross. Lastly, we focus on the priest to the right, which is amongst ruins. The church at his perspective seems to be endlessly crumbling and eventually probably completely destroyed, as the Rečani church was.

But, as you now must be starting to realize, there's always at least two truths to a reality. Now try reading the image from right to left. The priest is no longer among ruins, rather he is witnessing that which was ruined piece itself back together. A resurrection in a sort of way. Now it is up to you to decide if the stones truly are being lifted at this point or if it is a memory of them.



Fig 13. St. George church in Rečani after destruction

As we continue to read the image, the man on the top of the church is now lifting the cross back up, the man on the ladder may even be painting/repainting the frescoes. And the woman we started off with is on a path that extends out of even paradoxical bounds. She is a witness to something much more than we could have imagined, and her story both belongs within the church and mosque as her path enters the realm of the quote from the Quran: “O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves.”

I believe now that I have led you far along on a thought provoking path that you can handle the rest of the image yourself. I hope that you know now not to simply believe what seems obvious but to look for alternative perspectives and try to find a truth for yourself. Do not trust everyone, not even your own eyes sometimes, not even me. Look at the pictures and stories you come across as both a whole and as many individual moments. And always remember, as Socrates would say, “I know that I know nothing”.

Yours never and always,
Paradox

respect/

definition

1. a feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements.

2. due regard for the feelings, wishes, rights, or traditions of others.



Fig 14. Respect





If I could cry I would have shed a tear today. It seems that as I get older I am losing my tolerance and becoming more emotional. Over the centuries I have encountered hate, anger, deceit, violence and all of their relatives, but I still stood strong and forgave them all. No matter the scenario I would find some reason to still have a due regard towards everyone.

Today, I overheard some visitors talking about the difficulties they had locating me. This fact alone is nothing new, I am aware that many maps and the so called GPS devices are faulty in their directions lately. Every year we seem to have less visitors, I'm not sure if it's due to a lack of knowledge, general disinterest or fear. After all, I am located in a region that is still in an ongoing conflict, to be honest I don't remember a time that there wasn't a tension in the air around me, but it has been more civil in the past.

20 years ago the last main conflict apparently ended and peace keepers moved in, to protect everyone, especially the minority and at risk places and people like myself. They call the peacekeepers KFOR soldiers.

The visitors today made it to Peć, the town nearest to me and didn't know where to go from there. They did not want to make the tension greater and offend the locals simply by their language and presence and decided it would be best to ask a neutral KFOR soldier for directions. When asked how to get to the Peć Patriarchy the soldier looked confused, thinking that he didn't know my location by that name. So, the visitor asked him how to get to the Serbian Church. To which the soldier laughed and said "that doesn't exist here."

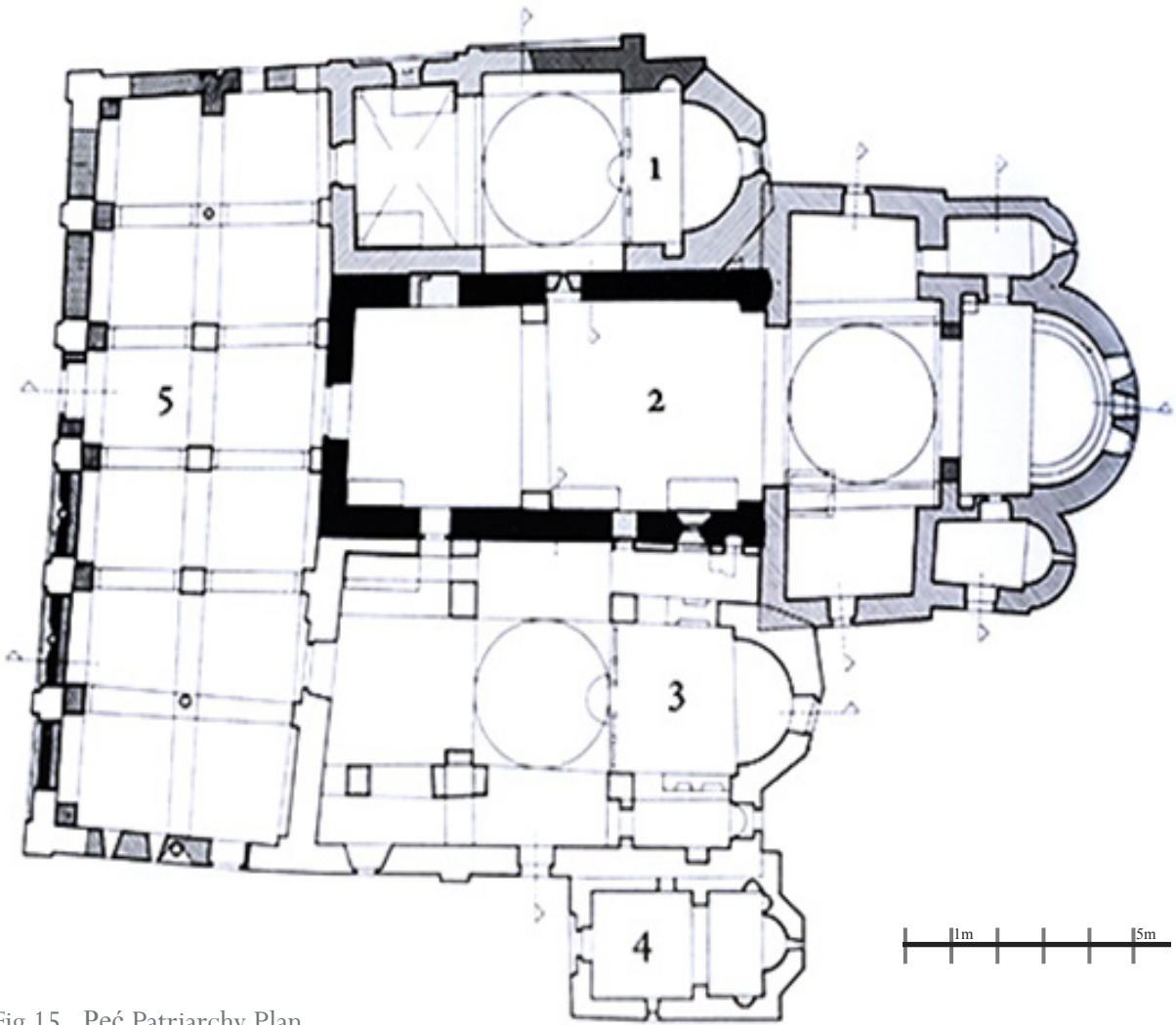
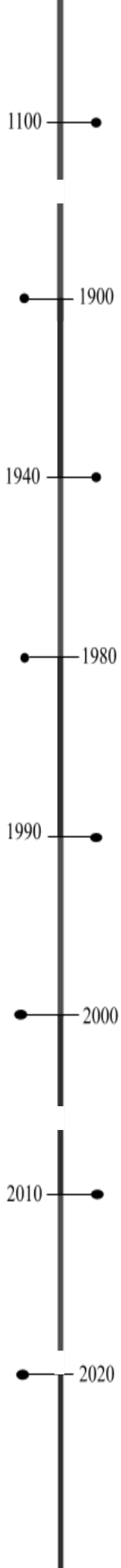


Fig 15. Peć Patriarchy Plan



What doesn't exist? I have been here since the 13th century, I am part of a World Heritage Site, I have been touched by Saints, Kings, Ottomans, Serbs, Albanians, monks, nuns, and tourists who all witnessed that this monastery does exist. I watched the Šam Dud tree in the garden be planted 750 years ago in the monastery yard and now the "peacekeeper" who is there to protect where I am denies my very existence. Does he even know what peace and protection mean? Just because they don't call the region Kosovo and Metohija anymore doesn't mean that the monastic estates of Metohija don't exist.

Hearing "that doesn't exist" made me want to shed a tear. The Peć Patriarchy did exist, but perhaps I didn't. My name is Respect and when I overheard that I felt that I should have just been called naïve for the past centuries.

I now realized why the prioress and nuns refused to leave the monastery in 2004 when attacks were happening.¹ The KFOR soldiers begged all the monastics to evacuate for their own safety and that they would protect the building. I would have respected their warnings and advice, which was their duty after all. But even with centuries of watching over people I still had to learn that sometimes I respected people's duty more than they did themselves. Being a human was much more complicated than a stone.

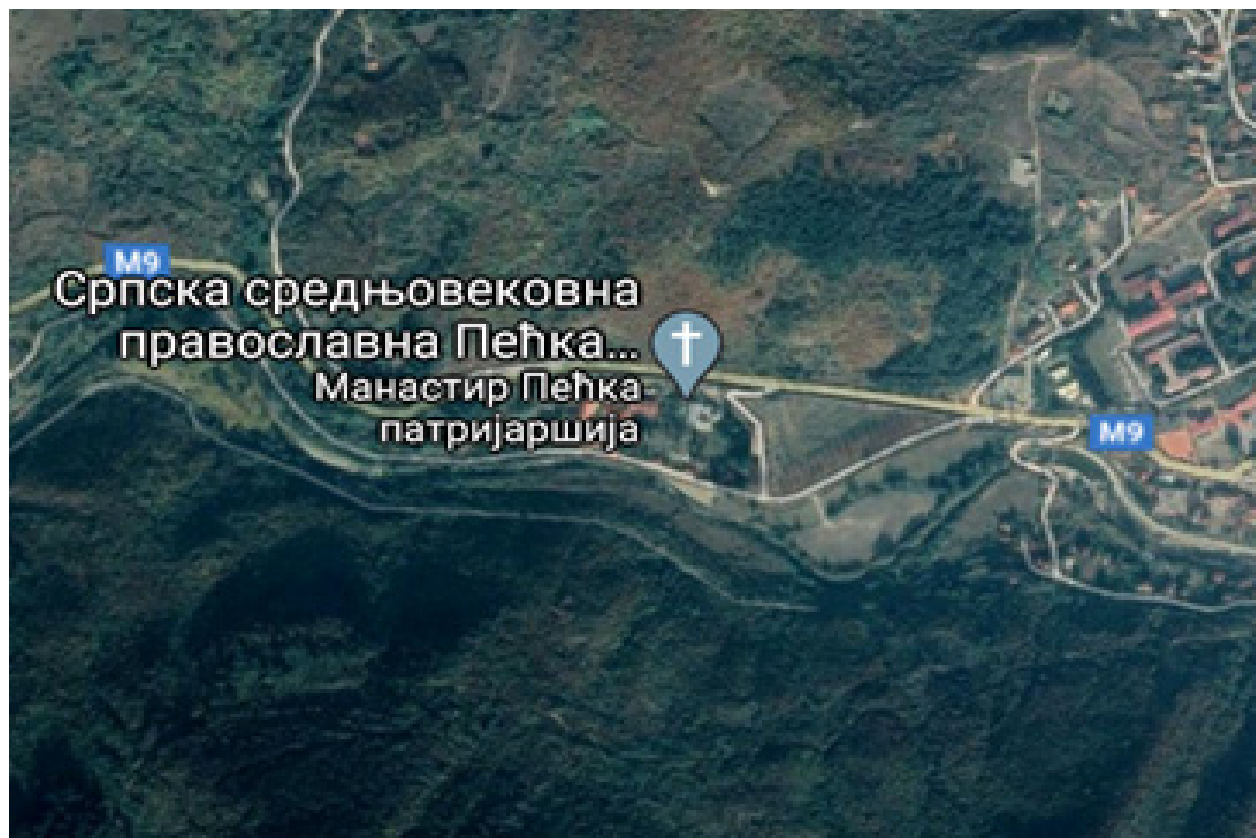
1 Film (Serbia: Aleksandrija, 2015), accessed January 30, 2020, <https://www.imdb.com/video/vi409449241>



Fig 16. Outline of Nemanjić Dynasty Fresco in Pec

1100
1900
1940
1980
1990
2000
2010
2020

After feeling so disrespected and irrelevant I tuned back into listening to the visitors to find out how they actually found their way. It turns out they asked a local woman from Peć that was walking by. She barely spoke English but knew exactly where I was and tried her best to explain the way. When she realized that they spoke Serbian and weren't English tourists she explained the directions again and even asked to get into the car to show them the way since she said it was complicated. Even though the car was full they made space for her. She was a local Muslim Albanian, born and raised in Peć. In the short ride she showed them the way and said she wished to go with them but had to get back to work. She had visited before and asked if they were also planning to go to Dečani which she loved as well. Once she led them to the road that goes straight towards me they let her out to go back to work and drove on in shock. The person they least expected to not only help out of courtesy but even reject their language showed a true respect towards them and the monastic estates in the region.



I would have truly become a naïve bitter stone if I had not heard this part of the story as well. In the same day I lost and regained my own meaning. It reminded me of times where all the humans respected each other despite differences. Father Justin, the prior from Dečani, told me about having the honor to see an Albanian bride on her wedding day a few decades ago. She was marrying the son of the monastery protector. Before the peacekeepers and the last war it was local Albanian families that protected the Serbian monasteries, and it was an honor to be a protector. In the Muslim Albanian tradition no one could see the bride on the wedding day, but the wedding party drove to the monastery and she stepped out of the car and asked for Father Justin's blessing. Knowing that this was such a privilege he gifted her with a golden coin which was highly regarded among the Albanians. I wonder if the woman in Peć today from the visitor's story is the same one as that bride, and if respect does still live among neighbors.

Honourably yours,
Respect

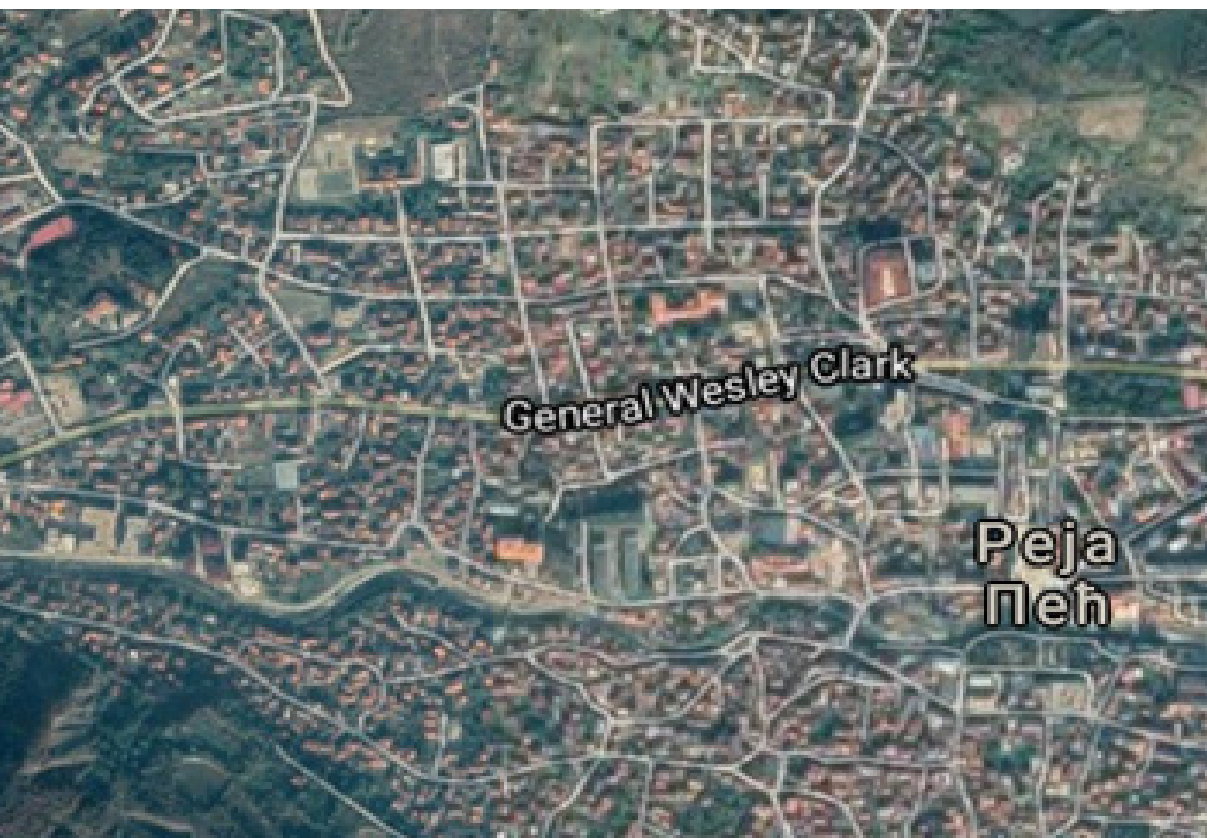


Fig 17. Peć Map

beauty/

definition

1. a combination of qualities, such as shape, color, or form, that pleases the aesthetic senses, especially the sight. "I was struck by her beauty"



Fig 18. Beauty





Today was a great day. I am officially being protected! The church I am part of has formally been granted status of a cultural monument of exceptional importance. I am hoping that this recognition could bring even more visitors.

It may be in vain but I wish for everyone to come and admire me. I'm not a simple stone, I am an epigraph and I get more authentic with age. I've been here since the year 1315, and every day the sun shines on me I recite my inscription

“ The Divine and All-Holy Temple of the Most Reverend Our Lady Odigitria was founded and built from the foundations, in the days of the high king Milutin through the labors and care of the great nobleman Dragoslav with Jelena his wife and Stanisa, their son, and Anna, their daughter, in the year 7823 5”

The inscription I hold at the entrance of the church was considered one of the oldest and most accomplished Serbian epigraphic texts of its kind. I also love that I have spent my life in a Vardar Byzantine style church. My sister and I, before being carved into stones, used to dream of becoming byzantine church dwellers.

Our dream came true, I ended here in Mušutište in the Church of Our Lady of Odigitria and she is dwelling in Gračanica. Sometimes I wish we could be side by side... but we ought to spread the beauty across this whole region as King Milutin wanted.

The above you just read I wrote 30 years ago in my stone diary. Since September of 1999, I lay on the ground. A few people have come to visit and move me around to make a clear path for themselves. They do not look at me the way they used to, my inscription is still beautiful... just in the wrong place. I am hopeful to return to my rightful place again one day, but for now I focus my thoughts on the centuries of my alluring life. And on the stories that my sister passes on to me.

I am feeling a bit nostalgic at the moment and would like to share some details from the past with you.



Fig 19. Mušutište 1980



I was placed on the western side of the church above the entrance. This was the ideal position in a church for me, as I could watch over all the beautiful faces that walked into and out of the church. I could see their emotions before and after a service, or how they felt coming to a wedding or a funeral, even the faces of those that looked at me with anger. Now, I barely see any faces at all... The faces of anger had been a pattern in the past and those times could last for 100s of years sometimes but there would always be some kind faces along the way. No matter the emotion on the face, I was fascinated by humans and hoped that the fascination was mutual.

Being an epigraph has many blessings because this way I could always truly look into the eyes of the humans. Especially when they came by and looked up to read me or tried to, as some couldn't read or understand my language.

The eyes are my favourite part of the human. They tell the truth within even when the rest of the body is sending mixed signals. The eyes are the truest and therefore the most beautiful part of the human that is visible, and to quote my favourite author, Dostoyevsky, "Beauty will save the world".

I had a dream of saving the world before, turns out that other saying about beauty is true as well, 'that beauty is pain'. The pain was stronger than me before, but over the last few decades I have slowly been regaining my strength.

My sister on the other hand is still standing strong. She is in Gračanica as part of the interior stones and the support for a fresco where the eyes were gouged out years ago. The humans tell mixed stories as to why that happened to her, some say it was a Serb that took the eyes to have good luck, while others say it was an Albanian or Turk that did so out of hate. My sister knows the true story of course but never shared it with me. As devastating as it was to lose her eyes, a piece of history was saved on her with that act, and now people are even more drawn to her lack of eyes than when she had them. She now has the chance to tell them more stories, and through stories we can save the world, or share a little wisdom at least.

Stunning as always,
Beauty



Fig 20. Simonida Fresco Gračanica

confusion/

definition:

1. lack of understanding; uncertainty.
2. the state of being bewildered or unclear in one's mind about something.



Fig 21. Confusion





I want to start this letter by asking you a question. However, I doubt I will ever get an answer from you, so I'm not sure as to what the point is. Perhaps, if you answer the question I write for yourself you will get a better understanding of the position that I am in. Oh well, I should probably introduce myself first, my name is Confusion and to be completely honest I'm not sure where to start. But anyway here's the question: have you ever felt like you might not belong, but don't know where you do belong? Some days I feel like my presence makes people happy, while other days I see that it angers them. Sigh...

I am standing tall again today but I am not sure what my purpose is anymore. I am the stone that holds the cross on top of the church dedicated to St. Elijah in Podujevo. I was first placed in 1929. Back then it was clear to me that I held the cross up high and provided a roof for the cupola. I trained all my young life to be able to handle the stress and tension of carrying a cross on my shoulders. You humans use that as a metaphor when life is difficult, for me that has always been the most rewarding and simplest part of my stone life. The burden may get heavy at times, especially during storms, but that same burden somehow gives me strength to continue my work.

Let me give you a little, or maybe not so little, history lesson. Back in the 1930s I would have visitors at least every Sunday. August 2nd was always my favourite day of the year, the feast day of St. Elijah. The entire town and people from neighbouring municipalities would come to celebrate together and I had the perfect view of it all. Especially the processions around the church. In 1941, during the Second World War, the dome I sit on was destroyed. Ironically and thankfully before I fell along with the dome I had a view to see other buildings falling apart... so when my time came at least I knew I wasn't the only one. I learned that destruction is a normality of war and to not take it personally. However, slowly but surely, after the war the Serbian residents in Podujevo were determined to reconstruct my place and the place of my other fallen friends. Thus, the reconstruction of the church was complete finally in 1971.

I was back where "I belonged" but ever since 1971 my confusion grew more. I was up in my rightful place again but there were less and less visitors to the church. People left KosMet during the war and were moving to central Serbia and if they wanted to come back to KosMet again they could not... Josip Broz Tito (the communist leader at the time) would not allow them to return. The happy Sunday faces I had become accustomed to seeing were now scared. Nowadays, more and more faces would walk by and stare at the cross I carry with anger. Tensions rose in the area and a Kosovo war began officially in 1998. I was mentally prepared to fall down once more, after all that is what happened in the last war. However, June 10th 1999 came along and concluded the war and I was still holding up the cross.

KFOR soldiers came, placed barb wire to guard the building and took turns taking patrol shifts. Again, my confusion grew, why am I being protected now that the war is over? Shortly after I found out that wasn't the end of trouble. Later that year (1999) the church was set on fire in what appeared to "be a well-planned action, conducted by criminal elements" after KFOR patrols changed shifts¹. The barb wire that guarded the building was cut and the door was forced open. It made no sense, peace was declared, I had or have protection and peace keepers, but despite all that I suffered another attack and inhaled so much smoke deep into my stone pores.

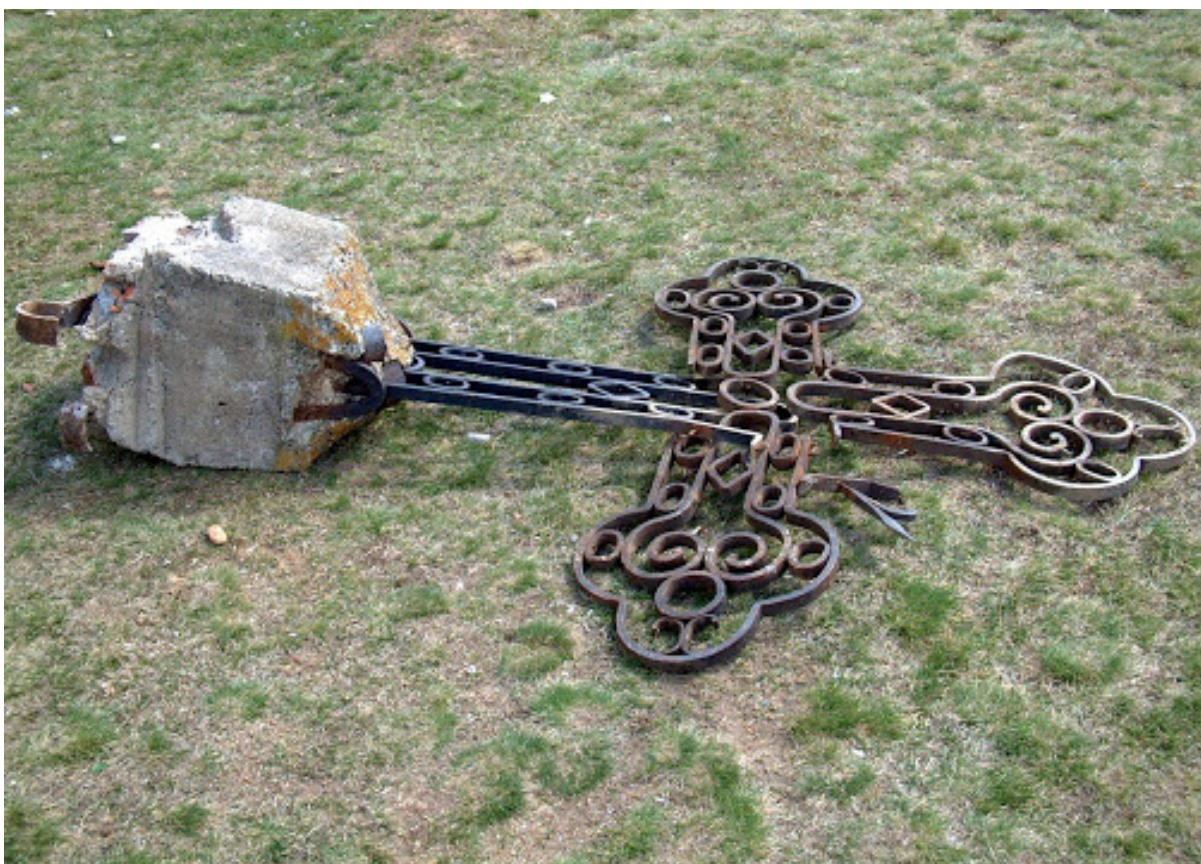


Fig 22. Fallen Cross

¹ Ole Irgens, NATO & Kosovo: KFOR Press Update - 1999, <https://www.nato.int/kosovo/press/1999/k991109a.htm>

1100
1900
1940
1980
1990
2000
2010
2020

I could have been grateful because much more quickly this time I was restored again. But then again much more quickly I was attacked once more. The church was destroyed on March 18th 2004, during another period of Kosovo unrest. According to Czech KFOR Captain, Jindrich Plescher, the church was attacked by a mob of 500 Albanians. Czech media confirmed that Czech soldiers had to leave the church compound that was destroyed along with the cemetery. The Albanians set a large fire in the middle of the church which severely burned it. Plescher stated that the Albanian attackers had dug up coffins from the nearby Serbian cemetery, and scattered the bones of the dead¹. The Reconstruction Implementation Commission, an EU funded project managed by the European Commission Liaison Office implemented by the Council of Europe, in order to promote the Rehabilitation of Cultural Heritage in Kosovo, noted: Looted and burnt down. Apse blown up with explosives. Floors, internal surfaces and joinery damaged. Roof cover partially removed. Boundary wall demolished². By now you are well aware that I have witnessed war and violence but I had never had someone climb onto me and rip the cross that I carry right off like that while a crowd cheered him on. My heart, my soul, my purpose on the ground just like that... I wanted to fall as well.

As if all of that wasn't enough, on May 12th 2006, the church was attacked once again by Kosovo Albanians. ³After partial reconstruction, led by the Council of Europe fund, the main doors of the church were breached, and all of the windows on the church were broken again. How much more could this sacred building take...?

In 2010, I was finally reconstructed fully again. "Alleluia!" you would think, right? But I'm not sure if there is a point anymore... No one comes to visit. Or when they do they get attacked or arrested... KFOR soldiers are there guarding an empty vessel, or perhaps I guess I'm not empty, I'm filled with stories. But sadly, it seems I had more attention when I was being torn down. So I don't know if I should be on the ground or at the top of the church anymore... Sometimes I think my stones just need to be relocated like what happened to stones in churches in the Monastery of the Holy Archangels complex. Let me tell you about what happened to them.

1 Munk, Eva (25 March 2004). "Czechs hold line in Kosovo". The Prague Post. Archived from the original on 1 February 2013.

2 Preliminary Technical Assessment Report on the Orthodox Monuments and Serb Ensembles in Kosovo, report no. AT04 171 Rev, Education and Culture (Council of Europe, 2005), p 51.

3 "Church of St. Elijah in Podujevo Vandalized Again," ERPKIM Archive | Kosovo, May 11, 2006, accessed April 6, 2020



Fig 23. Church of St. Elijah in Podujevo after destruction - 2004



Fig 24. Church of St. Elijah in Podujevo after reconstruction - 2015

1100

1900

1940

1980

1990

2000

2010

2020



Fig 25. Sinan Pasha Mosque in Prizren



Fig 26. Children dancing folklore around the ruins/foundations of Archangels Monastery near Prizren - 2018

Some 120 km south west from me in the outskirts of Prizren around the year 1350 the Serbian Emperor Stefan Dušan founded the monastery of the Holy Archangels. The monastery was looted and destroyed after the Ottomans arrived in 1455, and in 1615 it was razed to the ground and its material was used for the construction of the Sinan Pasha Mosque in Prizren¹. The mosque is protected since it was constructed and is cherished to this day. So many people visit its stones as a part of a mosque, even though they have crosses engraved in them. So I wonder, perhaps I too should be relocated and hold up a crescent instead of a cross. Maybe I would have more visitors that way...

Or maybe I don't even miss the amount of visitors that come but instead I miss visitors that appreciate the job I do every day and look up to me. Or maybe I'm asking for too much, after all I am just a stone. Shouldn't I be happy that after all these years I'm still part of a building and wasn't replaced by a different stronger stone?

To be completely honest I don't know what I want anymore. As you can read, I am infinitely confused after all these years. The more I think about everything that has happened to me and my other stone friends in KosMet the more confused I get. Should I just stop thinking altogether? But what else can a lonely stone do all day long? I guess there is one thing I am sure of though...it would be nice to see the celebration of St.Elijah and a procession around the church at least one more time.

Utterly confused,
Confusion

1 Milinković, Mihailo (1996). New archeological excavation of St. Archangel complex near Prizren. Гласник Српског Археолошког друштва 11 (in Serbian). Belgrade: 208–224. Archived from the original on 2011-10-07.

grief/

definition

a cause of such suffering,
a deep sorrow.



Fig 27. Grief





Have you ever had a bad break up? Lost a job? Found out that you or someone close to you has a terminal illness? Had a loved one die? I'm sure that at least one of these has happened to you. And I apologize if my questions bring back bad memories or even all the suffering all over again.

I know what it feels like. The hurt is deep and everything is out of your control. I am sure that you know in such moments that sometimes it helps if you just talk it out. I do not wish to burden you, but it would be nice if you could be there and listen. I don't expect you to be able to change anything about my life but perhaps by venting out my sorrows you will help me get through all the stages of grief.

My whole life is simply an endless cycle of grief stages. Again, I find myself in the first stage, denial. Often I feel it was all a bad dream and the riots in March of 2004 didn't happen.

The stones I was beside my whole life were scattered somewhere all over the church property. Since the riot on March 17th, 2004, I have not seen them. I haven't even seen the people I used to share stories with. I used to see sunrises when I was in the church, I was part of the altar facing east. After the fall I have only seen a small view of sunsets. They are beautiful as well but they mark the start of another cold night, rather than a full day of shining rays. I used to pretend that sunsets were sunrises until I could not fool myself anymore and grew angry. The second stage of grief, anger. I was angry at the sun, I was angry at the Serbs for not protecting me and running away, I was angry at the Albanians for attacking me. I was angry at my stone neighbours from before for not holding on strong enough, so that we could at least have fallen together and have each other on the ground.

Eventually, the anger was draining and got out of control. I was vulnerable and helpless. I started to look for ways to regain control and to feel like I could affect the outcome of an event. The third stage of grief, bargaining, "if" became my favourite and most hated word. What if humans got along and the riots never happened? What if humans left us stones out of their problems? What if I could speak to the passing animals and they could move me to see the sunrise once again? What if I spoke up before all of this happened? If only I could have said goodbye before that day...



Fig 28. Peacekeeping soldier taking photos after 2004 riots in KosMet



I prayed for all the pain to go away, but even my prayers started sounding more like bargains. As if God was someone I could bargain with... When even God couldn't hear me, or did, but didn't respond I lost the little energy I had to bargain and became depressed.

The fourth stage of grief also known as depression was the longest stage for me. All of the true emotions that I was distracting myself from surfaced out. Simply put, I was sad and I was suffering. Sometimes I even wished that I had been completely destroyed in the attack. Depression is hard to explain, it consumes you, exhausts you, makes you want to give up entirely.

From the beginning, I knew that there was nothing I could do in the whole situation, and that drove me through all the stages of grief and even to the last, acceptance. It was time to accept that I was part of ruin now and there was something beautiful in that as well. Acceptance didn't replace the pain, the pain is always there, but it let me focus on other things. I may have lost a lot but in this new ruin situation, I made some new stone friends that before I never would have had the chance to talk to. We have suffered together and that bond is stronger than any bond that I have ever had.

I want to share with you an excerpt from a lecture I heard before the 2004 riots that only fully makes sense to me now.

““Suffered together”, I said, for shared suffering unites more than does joy. In fact, periods of mourning are worth more to national memory than triumphs because they impose duties and require a common effort. A nation is therefore a great solidarity constituted by the feeling of sacrifices made and those that one is still disposed to make.”¹

1 Ernest Renan, *What Is a Nation?* 1882 Translated by Ethan Rundell, proceedings of *What Is a Nation?*, Sorbonne, Paris (Presses-Pocket, 1992), p 10.

When you think about this region of Kosovo and Metohija, the day that is most celebrated here by the Serbs is Vidovdan, June 28th. This marks the day that the Serbs lost a battle in Kosovo Polje to the Ottomans in 1389. The Tzar at the time, Lazar, lost his life during the battle. As a nation, the Serbs appeared to have lost that day, however, the day is celebrated still. It is by enduring all the stages of grief that they have given hope and strength to many generations of humans and stones. They taught the nation that perhaps we can lose a battle or be attacked but we can still win by staying true to ourselves and meeting again in the afterlife. And even though my stone life is much longer than any human life, I do believe that the afterlife is eternal and that my suffering and life as part of a ruin will seem like a second in comparison and live on as a memory and great lesson.

As I mentioned at the start, I find myself again in denial. The other day I heard that it wasn't just stones of buildings that have been under attack in the region. I learned to accept attacks on homes and churches as when you hurt us you can force/scare away the living humans that you do not get along with. There are many better ways to solve differences in my opinion, but I have come to accept these are ways that some humans think are best. However, apparently attacks are also aimed at gravestones... How can someone have that much hate for someone that is already dead? How can a grave possibly be a threat to someone? I know the human-kind can be quite violent and maybe I am naive but I cannot wrap my head around someone being that disrespectful. I've seen photos of the remains of graveyards and I chose to believe that they are photoshopped, as I hear humans are capable of that now as well. But if it is true I hope they can all still rest in peace in the afterlife.

Suffering together,
Grief



Fig 29. Serbian Cemetery in Kosovska Mitrovica



Fig 30. Serbian Cemetery in KosMet

4 As you come to him, the living Stone—rejected by humans but chosen by God and precious to him— 5 you also, like living stones, are being built into a spiritual house[a] to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. 6 For in Scripture it says:

*“See, I lay a stone in Zion,
a chosen and precious cornerstone,
and the one who trusts in him
will never be put to shame.”*

7 Now to you who believe, this stone is precious. But to those who do not believe,

*“The stone the builders rejected
has become the cornerstone,”*

8 and,

*“A stone that causes people to stumble
and a rock that makes them fall.”*

They stumble because they disobey the message—which is also what they were destined for.

1 Peter 2: 4-7

THE CORNERSTONE

- 1: a stone forming a part of a corner or angle in a wall
specifically : such a stone laid at a formal ceremony
2: a basic element : foundation¹

Architecturally the cornerstone is quite significant as it is the first stone that is laid in construction of masonry foundation. In the type of construction of the many churches and monasteries in KosMet, this stone is the reference point for all the other stones laid after it. Without this stone the churches would never have stood or had the chance to carry/tell the stone stories that you just read.

Those of you that see, hear and understand the stone stories have yourself become or always have been 'living stones'. As the cornerstone from the bible quote on the previous page was rejected, the stones from the stone stories were as well. Perhaps not in the same initial manner, but eventually they were. But for those of you that can truly see that they are still precious, you can see that they are the cornerstones of the historical and cultural importance in the region of KosMet.

For those that have rejected or attacked the stones or have difficulty understanding them they will become your fall. A failure to understand the significance of the stones leads to more violence and falls in humanity. Falls such as the continued destruction of churches and monasteries in KosMet. Falls that lead to the belief that destruction is a normal in a state of "peace".

For those that do believe in the cornerstone(s) and hear them, it isn't enough to simply believe in them or read their stories, if you simply believe and do nothing you will eventually reject the stones yourself.

Voice the stone stories, learn more about them, and do not let them become your stumbling blocks over and over again. Even if you have fallen you can get back up. This isn't just the case biblically or in churches of the region of KosMet, but in all buildings and 'living stones' that you encounter. Trust in yourself, trust in the cornerstone, and keep the 'living stones' alive.

¹ "Cornerstone," Merriam-Webster, accessed September 5, 2020, <https://www.merriam-webster.com/dictionary/cornerstone>)



Fig 31. KosMet Municipalities

COLLECTION OF LETTERS - HUMAN STORIES

If by chance the stone stories did not resonate with you the following 4 stories/letters are from humans. They are cries for help that were missed, ignored or simply sent to the wrong people. These letters are from times before the 1998-99 Kosovo War, but they feel as if they are during that time or even now. Change the names to people living in the region and today's date and the letters are still probably true. On Fig. 31 you can see where the letters were written from, not just one municipality but all over KosMet.

The letters have been sourced from the book *Zadužbine Kosova i Metohije*.¹

¹ Teodosije 1963- Šibalić, Irinej, and Milan Miletić, *Zadužbine Kosova I Metohije: Istorijsko, Duhovno I Kulturno Nasleđe Srpskog Naroda* (Prizren: Eparhija Raško-Prizrenska I Kosovo-Metohijska, 2016), 750,789,678,940)

Letter #1 Serbian

Жалба Сељака Печке Нахије (Приштина, 16/29 маја 1905)

Господине Министре Председниче,

Од сељака Пећске нахије добио сам писмо, које ми је част послати Вам у препису:

„Зулум је код нас од вајкада, али је сада у последње време достигао највећи врхунац. До сад смо и да нам се није хтело морали трпети а сада не може више поднети, него – или, или! Пuteви су нам свуда затворени и свака је шума пуна зликоваца. За сад нас спасења нема, ако ми и даље ћутећи гледамо како нас једног по једног отпращају с овог света.

”Арнаути су били позвани од стране њихових поглавица и решили су да нико не сме да заштити Србина, а у сваком селу поставили комите од 2-12 људи, да где год нађу Србина ма кога било смакну са овог света.

”Деврији нашој (у истоку) наређено је, да не сме никуда излазити, сем онога места где је.

”Колики је сада настао зулум види се из тога да у року од месец дана нестало је само у овом нашем крају 6 српских живота. Ево већ три пута како насрћу на Славка Питулића и Јаку Грковића из Коврага, само зато им не остају дужни, него им одмах враћају зуб за зуб. Сада, пошто нису могли ништа да им учине, да их отправе с овог света и видећи како се јуначки држе, спремају се под командом некаквог зликовца Капита да ударе на ове две српске куће. Ако им Бог помогне, као они што мисле, да све, а нарочито ове две куће сравне са земљом. Зато смо сада принуђени замолити, да ако је икако могуће дати нам одбрану а поменути кућама, ако им се пре не изда, коначно пропадају.

”Дознали смо да је Пећска општина учинила протест што су неки добили одбрану, говорећи ”да постаје већа буна”. Ми сада апелујемо на Пећску општину, да нам у мирно доба одбрана ништа не потребује, него нам треба баш у оваквом приликама. Одбрана нам је сада нужна како насушни хлеб, или сад или никад.

Letter #1 English

Complaint from the Villagers of the Peć Municipality (Priština, 16/29 May 1905)

Mr. Prime Minister,

I received a letter from the peasants of the Peć municipality, which I am honoured to send to you in a transcript: “Oppression has been with us for a long time, but lately it has reached its greatest peak. Until now, even if we did not want to, we had to suffer. However, now, we cannot take it anymore! Our roads are closed everywhere and each forest is filled with villains. There is no salvation for us now if we continue to watch them escort us one by one from this world.” “The Arnauts were summoned by their chiefs who decided that no one should protect the Serbs, in each village they set up units of 2-12 military personnel, so that wherever they found a Serb, they could be executed from this world at any time”

“Our Devrija (in the east) was ordered not to go out anywhere, to stay only where she is. Just how much oppression has occurred now can be seen from the fact that within a month, 6 Serbian lives have been taken only within this community. For the third time now, they have attacked Slavko Pitulic and Jaka Grkovic from Kovrag, only because they do not remain indebted to them, but immediately return their tooth for a tooth. Now, since they couldn't do anything to them, to escort them out of this world and seeing how heroically Slavko and Jaka are holding on, the enemies are preparing to strike at these two Serbian houses under the command of some villain name Kapit. If God helps them, like those who think, to level everything, especially these two houses, to the ground. That is why we are forced to ask, that if it is at all possible to provide us defense for the mentioned houses, for if they are not protected, they will inevitably fall apart.”

“We found out that the municipality of Peć protested that some people get protection, saying that “it is becoming a bigger revolt””. We now appeal to the municipality of Peć that in times of peace, the defense is not needed, but that we do need it in such dire circumstances. It is now as necessary as ever.”

Letter #2 Serbian

1100

Исељавање Срба са Косова (Призрен 27. маја/9. јуна 1906)

Високопречасни Архимандрите,

1900

Од трећег дана Ускрса ове год. кад су Арнаути убили два сина Петка Дедића, народ је у великој узрујаности и хоће да се из Ораховца отсели. 30 кућа је већ спремно да на пут крене. Данас сам са још 6 ораховчана био код Г. Тухолке да и њега овоме извештимо и за савет питамо. Он нам казао, да оvd. суду дамо арзовал, и о овој раселености извештимо, али Ораховчани то несме учинити из разлога, што би без сумње суд томе стао на пут, и што би у томе био извешћен и ораховачки мудур, који је такођер зликовац и крвопија српски, па би га то озлоједило и већма би сиротињу рају кињио. О свему овоме казано је и Г. Тухолки који је после наредио да је са Г. Протом оvd. мутесарифа о овоме исељавању извештим.

1940

И ако је било веома незгодно да то ја учиним, пошто се налазим једнако у зликовачким рукама, који ми и онако прете убиством, али сам ипак ово морао учинити, да би само ма у колико помогао мојим несрећним парохијанима. Мутерациф је одговорио, да сељаке од исељавања зауставим, обећавши уз то, да ће кроз 7-8 дана овде доћи Шемси паша, да стање у коме се српски народ налази поправи.

1980

Овде би се могло поставити питање: Зашто српски народ хоће да се расели? Узрок је тај што још од прошле године Хочке афере 40 и више породица је затворено, па од своје куће несме никако изаћи. Ливаде су им непокошене, њиве непосејане, виногради неокопан (своје земљиште нити смеју сами обрађивати нити пак други) а зараде ни од куде. Они јадници не сме ни у цркву, јер чим се помогне од куће порезник их отера у суд и тражи порезу, па како може да тај народ опстане.

1990

Кад ове јаднике и Арнаути и саме власти убијају материјално и раде на њихово истребљење, онда им ништа друго не остаје, него или да се селе или оружје у руци па да мило за драга браћа, ну ради опстанка њему је потребна извесна новчана помоћ и оружје, да би се могао одбранити, кад га други нападне.

2000

У име грађана Ораховца молите се Господине Ректоре да о овоме извештите надлежне.

2010

2020

Letter #2 English

Emigration of Serbs from Kosovo (Prizren, May 27/June 9, 1906)

Reverend Archimandrite,

Since the third day of Easter this year, when the Arnauts killed Petko Dedić's two sons, the people were very upset and wanted to move out of Orahovac. 30 households are already preparing to leave the village. Today, I was with 6 other people from Orahovac, we went to visit Mr. Tuholke to inform him about our decision and ask for his advice. He told us by law that we should give the court a legal document and inform them about our emigration, but in reality the citizens of Orahovac must not do that for the reason that the court would undoubtedly stand in their way, and that the mayor of Orahovac would be informed, who is also a villain and blood thirsty for Serbs. This news would make him angry and he would torment the poor even more.

Mr. Tuholki was also told about all this, who later ordered that I with Mr. Protom should inform the ruler of region about this emigration.

Even it was very inconvenient for me to do that, since I am also in the hands of villains, who are threatening to kill me anyway, but I still had to do this, just to help my unfortunate parishioners. Mutesarif (the ruler of the region) replied that I should stop the peasants from emigrating, promising, in addition, that Shemsi Pasha would come here in 7-8 days, and that the situation in which the Serbian people are would improve.

The question here could be: Why do the Serbian people want to leave their homes? The reason is that since last year's Hocka affair, 40 or more families have been closed inside the homes, so they can't leave their houses in any way. Their meadows are unmown, their fields are not sown, their vineyards are not dug up (they are not allowed to cultivate their own land), and they can't earn any money. Those poor people are not allowed to go to church either, because as soon as they are out from home, the taxman drives them to court and asks for taxes, so how can that people survive.

When these poor people being killed materially, both by Arnauts and the authorities themselves, both are working on their extermination, then they have no other choice but to move out or take weapons in the hands and protect themselves, but in order to survive they need some financial help and weapons, so that they can defend themselves when others attack them.

On behalf of the citizens of Orahovac, please, Mr. Rector inform competent people about this!

Letter #3 Serbian

Бр. 196, 12. Маја 1959

Стање у манастирима незнатно побољшано. Дечанима је по закону остављено 30 хектара земље: 15 хектара код манастира, но тако да су усред остављеног земљишта (код манастира) рођаку једног вишег функционера додељена 2 хектара воћњака, а других 15 хектара додељено је далеко од манастира, у страни, земља коју нико неће да узме у обраду, а манастир је обрађивати не може. Епархиски управни одбор се сагласио да се манастир тих 15 хектара одрекне, јер она само подиже пореску стопу на осталу земљу. До данас власти нису ту ствар окончале, те је манастир у дугу порезом од 1954. године, кад му је та земља враћена из расформиране Земљорадничке задруге-

Током 1958. године одиграле су се одиграла да веома мучна догађаја. У Девићу, наиме, Шиптари су одвели девојчицу од 12 година, Српкињу, која је ту (у манастиру) гајено од своје друге године, и захтевала од ње да се уда или за момчића Шиптара од 12 година, или за човека од 34 године, који је већ иначе имао једну жену. Успело се са муком да милиција дете одузме и пребаци у Београд у Дом малолетника. У манастир се није могла вратити због опасности, од отмице и освете. Манастир Девић је из рушевина обновљен, али није ограђен. Мора се сад настати свим силама да се огради зидом.

Постоји још једна невоља, чије последице могу бити катастрофалне за нас у овим крајевима. То је стално иселјавање нашег живља. Кад сам зимус био у Девићу, дођоше домаћини последње три куће из најближег села, Лудовића, нудећи манастиру да купи њихову земљу, иначе ће продати Шиптарима. У турско време, пре Првог светског рата, било их је у том селу 17 кућа и толико Шиптарских. После рата (онога) иселиле су се неколике куће. После овога рата остало их је још 6. Сад се селе последње три. Тако је и у другим крајевима. У Витомирици код Пећи, која је насељена после 1 светског рата, није било ниједне шиптарске куће. Сад их има 100. У Добруши пре рата ни једне, сада 160 (шиптарских) итд.

Прошле године десио се један случај грубог кршења основних права верујућих гарантованих законом. У селу Сувом Лукавцу код Пећи, кажњени су са по 15 дана затвора два лица (Димитрија и Драгутин Шундић, из Ђураковца) која су, између више њих, присуствовала на рушевинама црквице богослужењу са опходом, не кроз село него око рушевина. Њихову жалбу Веће за прекршаје у Приштини одбило је са мотивацијом да рушевине цркве нису просторије које верске заједнице, у духу чл. 13 Закона о верским заједницама, могу одредити за вршење верских обреда. Иако је казна извршена, жалио сам се Обласном одбору на такав став према нама Србима. "Не можемо да верујемо да је законодавац у поменутом члану ишао на то да се само нама православним (Србима) онемогући богослужење, јер су ма, због нашег става према слободи рушени храмови како у турско време, тако и у последња два рата, што није било са храмовима осталих двеју вера, те се они имају где Богу молити. Ако нам се то ипак уписује у кривицу, онда је требало казнити и свештеника, па и мене као представника више црквене власти која наређује да се богослужење врши на рушевинама цркава од Усташа и Турака уништених.

Друга општа потешкоћа је притисак, преко школа и других организација, на савест деце и одраслих због којих су Срби овог краја заплашени и своја верска осећања не смеју да испољавају.

Letter #3 English

Report from Bishop Pavle of Raško-Prizren Diocese

Number 196, May 12, 1959

The situation in the monasteries has slightly improved. By law, the Decani monastery was left with 30 hectares of land: 15 hectares near the monastery, but in the middle of the land (near the monastery) a relative of a senior official was given 2 hectares of orchards, and another 15 hectares were given further away from the monastery, these other 15 hectares the monastery cannot cultivate nor does anyone want to cultivate/process this land. The diocesan board of directors has agreed that the monastery should give up the 15 hectares of unused land as it only raises the tax rate on the rest of the land. To this day, the authorities have not finished this matter, so the monastery has been in debt since 1954, when the land was returned to it from the disbanded Agricultural Cooperative.

During 1958, two very painful events took place. In Dević, namely, the Albanians took a 12-year-old girl, a Serbian girl who was raised there in the monastery since she was two, and demanded that she marry either a 12-year-old Albanian boy or a 34-year-old man who already had one wife. The police managed to take the child away with great difficulty and transfer her to a foster home in Belgrade (capital of Serbia). The girl could not return to the monastery due to the possibility of danger, kidnapping, and revenge. The Dević monastery was rebuilt from the ruins, but it is not fenced. We must make every effort to fence the monastery with a wall.

There is another problem to be addressed, the consequences of which can be catastrophic for us in these areas. It is the constant eviction of our people. When I was in Dević monastery in the winter, the residents of the last three Serbian houses from the nearest village called Ludovići, came by, offering the monastery to buy their land, otherwise they would sell it to the Albanians. During Turkish occupation, before the First World War (WW1), there were 17 Serbian houses in that village and just as many Albanian. After WW1, several houses moved out. After this latest war (World War 2), there were only 6 left. Now the last three Serbian houses are planning on moving. It is the same situation in other parts of Kosovo. In Vitomirica, near Peć, which was inhabited after World War 1, there was not a single Albanian house. Now there are 100 of them. In Dobruša before the war, none, now there are 160 Albanians. And so on.

Last year, there was one case of a big violation of the basic rights of believers guaranteed by law. In the village of Suvo Lukavac near Peć, two people (Dimitrija and Dragutin Šundic from Djurakovac) were sentenced to 15 days in prison each, who, among several of them, attended a church service with a procession, not through the village but around the ruins. Their appeal was rejected by the Misdemeanor Council in Pristina on the grounds that the ruins of the church were not premises provided by religious communities, in the spirit of Article 13 of the Law on Religious Communities, may determine the performance of religious rites. Although the sentence was carried out, I complained to the Regional Board about such an attitude towards us Serbs. "We cannot believe that the legislator in the mentioned article went so far as to prevent only us Orthodox (Serbs) from worshipping, because, due to our attitude towards freedom, our temples were destroyed during the Turkish occupation and in the last two wars. The temples of the other two faiths (Muslim and Catholic) were not destroyed, so they have a place to pray to God. If that is still our fault, then the priest should have been punished, as well as me as a representative of the higher church authority, which orders that worship be performed on the ruins of churches destroyed by the Ustashas (Croatian fascists/ultra-nationalists) and the Turks.

Another general difficulty is the pressure, through schools and other organizations, on the conscience of children and adults, because of which the Serbs of this area are intimidated and must not express their religious feelings.

Letter #4 Serbian

Нова, Тежа Искушења, 1968. г. Дечани

Ваша Светости,

Част ми је да Вашу Светлост известим о немилим појавама на Космету од стране Шиптара према Србима, и то:

Имаће већ две године дана од како Срби на Космету осећају, да на жалост парола о "Братству и Јединству" није кренула са полазне тачке од њеног постојања, и то не кривицом Срба, већ Шиптара који ево опет показују своју искомску мржњу према Србину. Налазимо се у тежој ситуацији него ли за време окупације, Аустрије и Турске. Онда смо имали бар некако право, а сада као да је све отишло у неповрат. Појава насиља. Крађе у сред бела дана, вређана у претњи свакодневна је појава.

Ви ћете свакако и од других чути шта се све ради на Космету са Србима, јер се све одиграва муњевитом брзином, и Бог зна, неће ли требати ускоро још један Арсеније Чарнојевић на Космету?

Мени је циљ да Вам јавим шта се догађа у околини манастира Дечана. Већ знате покушаје Дечанаца да одузму манастирску шуму на "рекла-казала", и можда ће им то успети, а безакоња се врше на све стране.

Ево вам неколико података:

Пре месец дана Шиптари из Дечана тешко су претукли шумара Миливоја Лакићевића, само зато што је против неких поднео пријаве о крађи шуме.

У исто време један Шиптар-кондуктер избо је ножем на 7 места и тешко ранио једног Србина-шофера, само зато што није хтео да вози препун аутобус по заповести Шиптара.

Недавно је у Лабљанима на Косову у српском селу прослављен јубилеј о Скендер-бегу. Један Србин упитао је зашто се то прославља у српском селу, па и он лежи у агонији у приштинској болници.

Пре недељу дана Шиптар из Ратиша (дечанска парохија) истерао је из куће и са имања Станицу Пешић. Жали се свемогућим властима овде и све је без успеха.

Породицама из Дечана: Зарији Павловићу, Стевановић Мирку, Милораду Јоксимовићу, Никчевић Благоги, Милораду Ђашићу, Павлу Ђашићу и породици из Дреноца Абрамовићима одузеше самовољно земљу и шуму. Тако ови људи немају коме да се жале, нити пак каква жалба помаже.

Обраћам се Вама, нашем српском оцу, да Ви нешто помогнете Вашим ауторитетом код власти у Београду. Ово су Вам изворне вести 100%, за које лично могу да одговарам.

Ако Ваша жеља буде ја ћу Вас и будуће о свему известити да бар имате податке о нашем незавидном стању на Космету.

Опростите што сам Вас узнемирио оваквим вестима за Пасху, али сам морао то да учиним.

Настојатељ Високи Дечана иг(уман) Макарије

New Hardships, 1968, Decani

Your Holiness,

It is my honor to report to Your Holiness regarding unfortunate events in Kosovo and Metohija by the Albanians toward the Serbs as follows:

It has been two years already that Serbs in Kosovo and Metohija have the feeling that unfortunately the slogan about "Brotherhood and Unity" has not moved from the starting point of its inception, and not by the fault of the Serbs but of the Albanians who are again demonstrating their primordial hatred toward the Serb. We are in a more difficult situation that during the occupation, Austrian and Turkish. Then we had at least some rights, while now it is as if we have lost everything. The appearance of violence, thefts in the middle of the day, insults and threats are an everyday occurrence.

You will certainly hear what all is being done in Kosovo and Metohija with the Serbs from others, too because everything is happening with lightning speed, and God only knows if we will not soon need another Arsenije Crnojevic for the Serbs in Kosovo and Metohija!

My goal is to inform you of what is happening in the vicinity of Decani Monastery. You already know of attempts by the locals of Decani to take away the monastery forest on the basis of hearsay, and they may yet succeed because illegal acts are being carried out on all sides.

Here are several facts for your information:

A month ago Albanians from Decani seriously beat up forester Milivoj Lakicevic just because he had filed complaints against some of them for the stealing of timber. At the same time an Albanian conductor stabbed a Serb bus driver seven times and seriously wounded him just because he would not drive an overloaded bus as the Albanians ordered him to do.

Recently in Labljani in Kosovo the anniversary of Skenderbeg was celebrated in a Serb village. A Serb man asked why it was being celebrated in a Serb village and as a result he is laying in agony in Pristina hospital.

A week ago an Albanian from Ratis (parish of Decani) chased Stanica Pesic (a Serb woman) from her house and property. She has appealed to all possible authorities here without success.

The following families from Decani had their land and forests usurped: Zarije Pavlovic, Mirko Stevanovic, Milorad Joksimovic, Blagota Nikcevic, Milorad Djasic, Pavle Djasic, and the Abramovic family from Drenovac. These people have no one to whom they can appeal and if they did, such an appeal would not help.

I am appealing to you, our Serbian father, to help us by using your authority with the government in Belgrade. This news is 100% from original sources and I personally can vouch for its accuracy.

If that is your wish, I will continue to inform you in the future about everything so that at least you have facts about our unenviable situation in Kosovo and Metohija.

Please forgive me for disturbing you with this type of news for Pascha but I had to do this,

said Fr. Makarije in the conclusion of his letter.



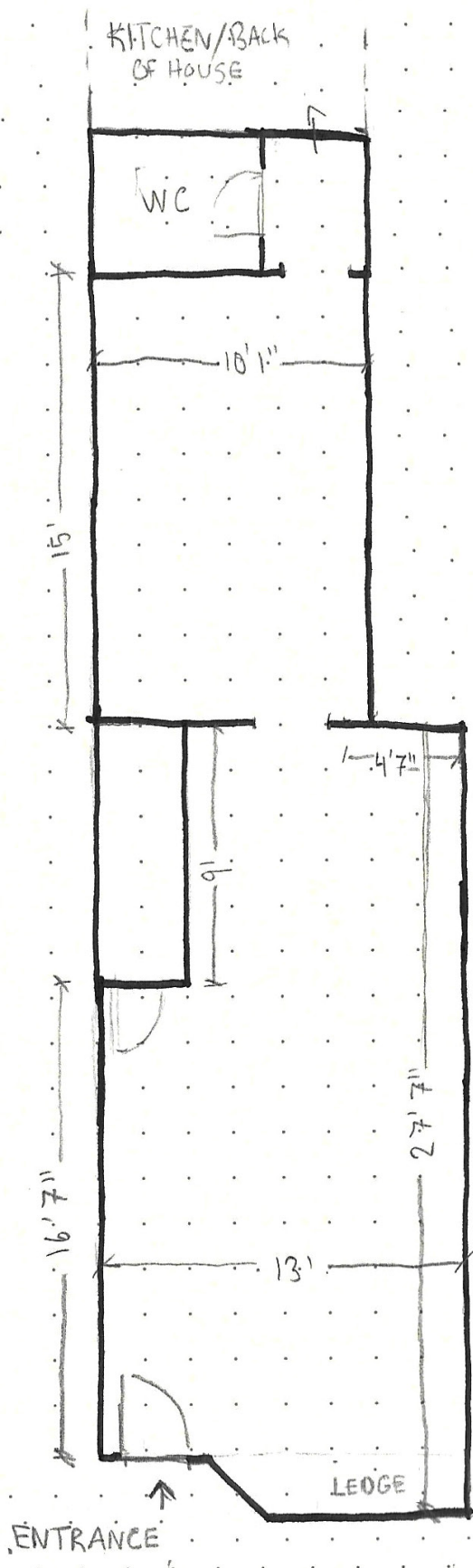
THE EXHIBITION

The exhibition will consist of several models, drawings, media and texts, depicting different issues, potential solutions and historical facts that will attempt to reconstruct the collective memory of that which was destroyed or suppressed.

Location: Serbian Heritage Academy in Toronto.

Date: postponed due to covid-19

The rules: The exhibition will be set up in a way for the audience to move through a timeline of before the destruction, during, after (current) and the final part being the future. The future is an interactive model or piece that can be ignored or utilized to reconstruct the collective memory of what was felt, learned or remembered during the exhibition. While walking through the timeline the audience will always be at a crossroads of two conflicting perspectives: that of the destroyers or destroyed. Which will consist of perspectives not of that directly linked to ethnicities but rather individual stories and experiences.



LOCATION

↳ SERBIAN HERITAGE
ACADEMY OF CANADA
TORONTO, ON

SIZE

↳ 470 sq. FT.

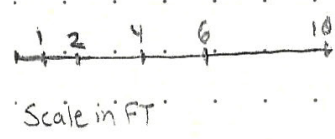
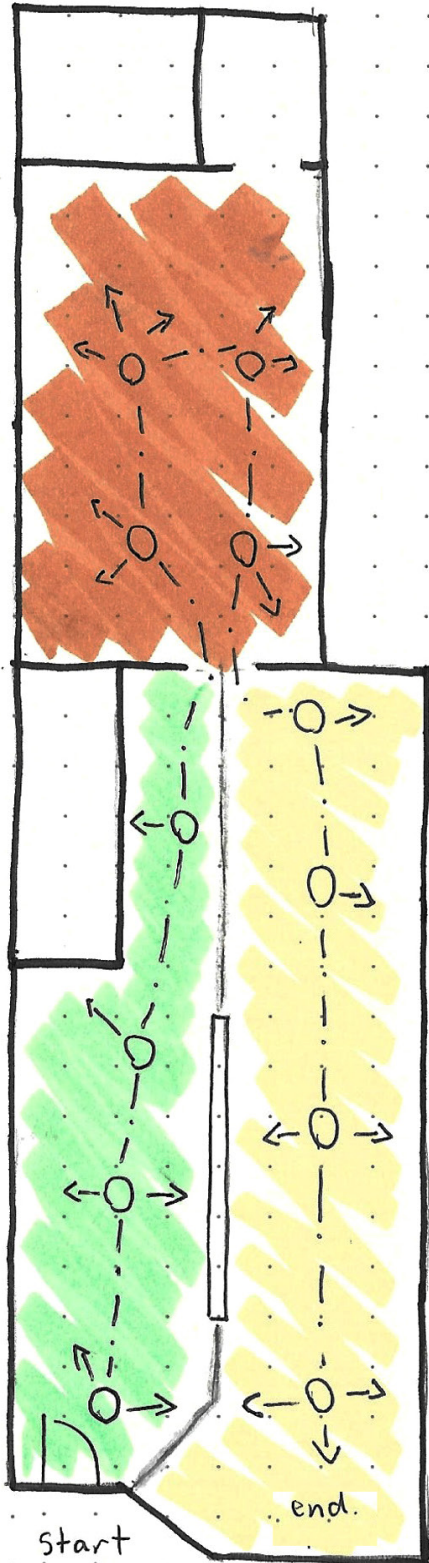


Fig. 32. Exhibition plans, size and zones.

THE ZONES/RULES



■ HISTORY (INTRODUCTION)
TO LANDSCAPE, PEOPLE, CHURCHES

■ HATE (DESTRUCTION)

■ HOPE (RECONSTRUCTION OF MEMORY)

⊕ FOCUS POINTS (FOR AUDIENCE & LIGHTING)

--- PATH *GENERAL BIM LIGHTING WITH FOCUS POINTS

SOUND/EXPERIENCE

IN THE START AND END OF THE PATH THERE WILL BE SILENCE SO THE AUDIENCE CAN FOCUS ON THE PEOPLE AROUND THEM. IN THE HATE ZONE THERE WILL BE UNCOMFORTABLE SOUNDS OF DESTRUCTION.

HISTORY & HOPE ZONES WILL BE PAINTED WHITE WHILE HATE WILL BE BLACK.

4B + 2B

negative projection + quote

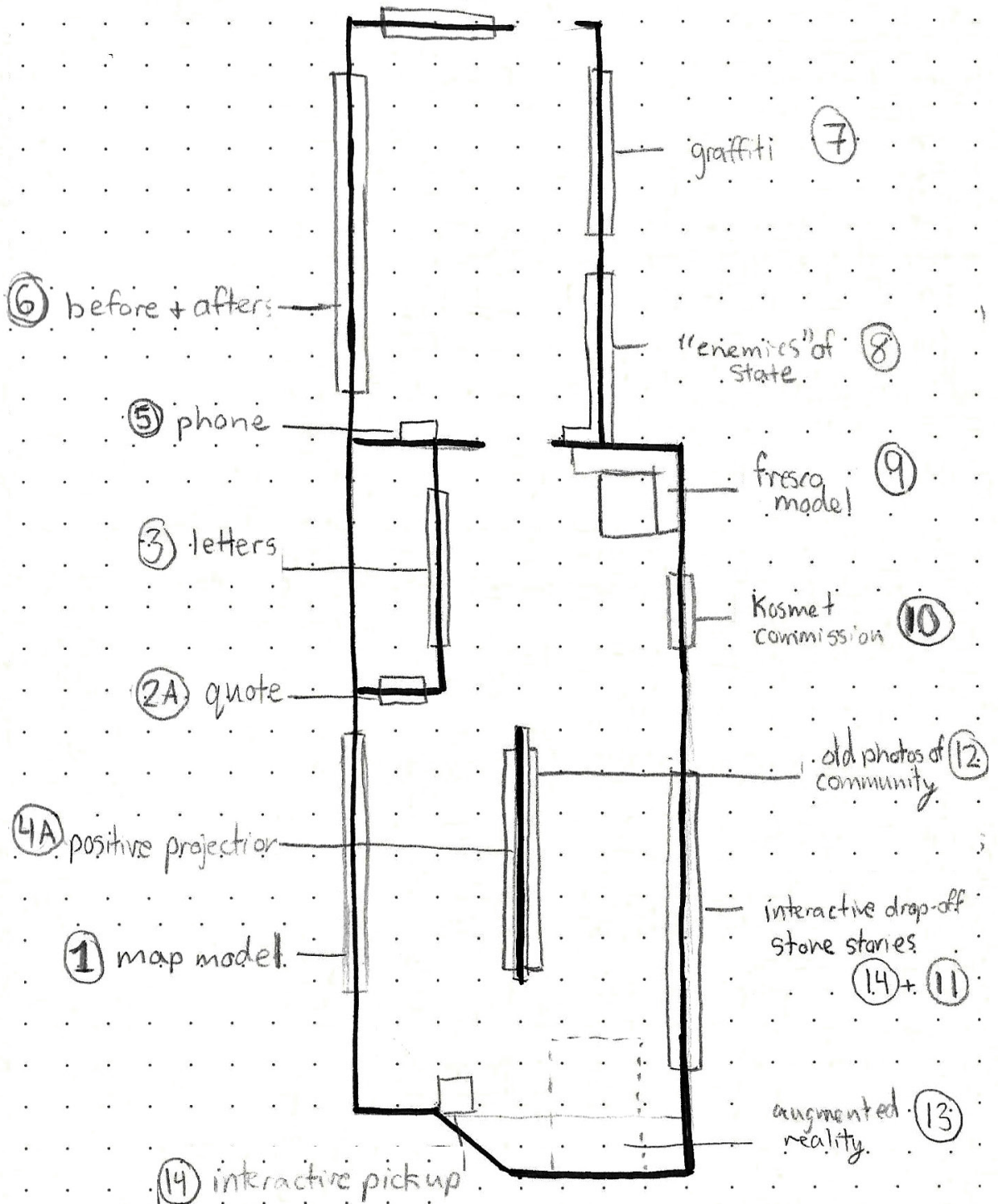
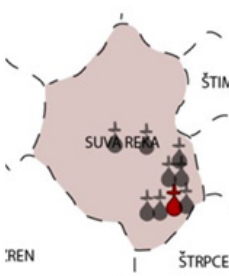


Fig. 33. Exhibition layout and captions

CAPTION STANDARDS



Church of the Virgin Hodegetria
 14th century
 Mušutište, Suva reka

Црква Богородице Одигитије

- It was first mentioned in a Serbian charter dating back to 1315. And again in a charter of Emperor Stefan Uroš IV Dušan, dating to 1348
- SK 1414 monument of exceptional importance declared in 1990
- The church twice suffered an attack by KLA (Kosovo Liberation Army)
- The first was in June 1999, when it was vandalized, desecrated, looted and burned. Then again, the same year the church was dynamited and demolished.

Description
Maximum 80 words
24pt

Location/ century
2 lines at 30pt
Using Serbian
Names for locations

Serbian Cyrillic
Church name
60pt grey

English name of
Church/Monastery
60pt

Location in Municipality

beauty
November 2000

ЛЕПОТА

- Definition: a combination of qualities, such as shape, color, or form, that pleases the aesthetic senses, especially the sight. "I was struck by her beauty"
- Beauty is within the eye of the beholder
- Stand from the right perspective and you might be able to see her

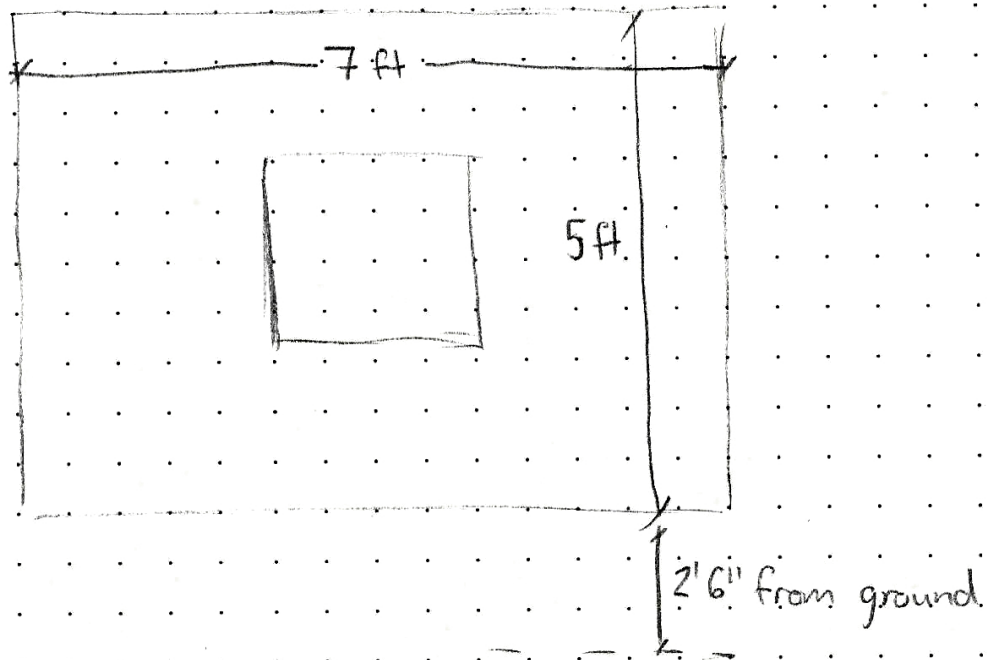
Description
Maximum 50 words
24pt

English name of
diary entry stone
60pt Black

Serbian Cyrillic
Diary entry stone
60pt grey

Entry Date
1 line at 30pt

① Map Model. (refer to page — in thesis)



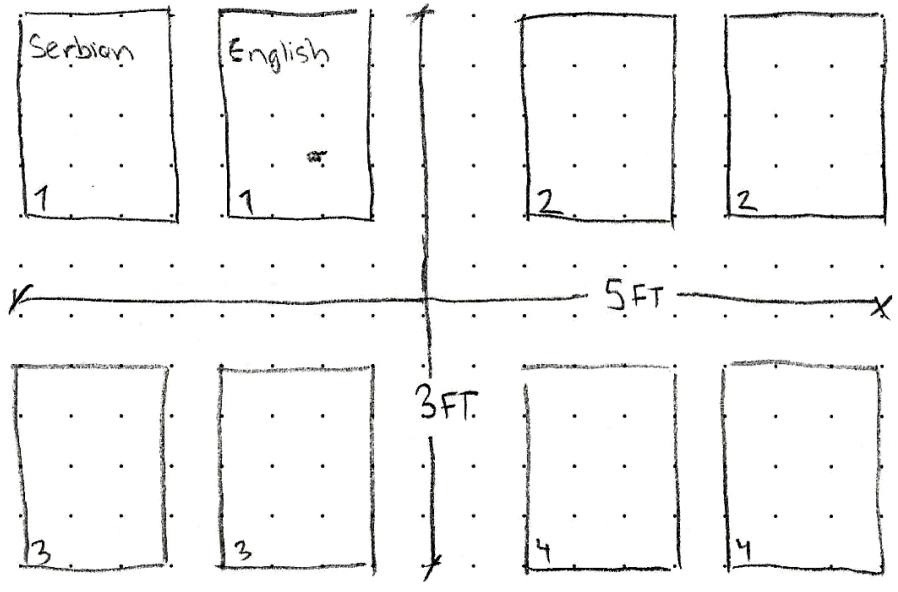
② Vinyl Quotes

A. "Our memory is made up of our individual memories and collective memories. The two are intimately linked. And history is our collective memory, if our collective memory is taken from us — is rewritten — we lose the ability to sustain our true selves."
~ Murakami

B. "УМИРАЊЕ ЖИВИХ, УМИРАЊЕ МРТВИХ, УМИРАЊЕ ТРАГОВА"
"death of the living, death of the dead, death of traces"
~ Woman from Glogovac

Fig. 34a. Exhibition pieces

③ Letters



④ Projections

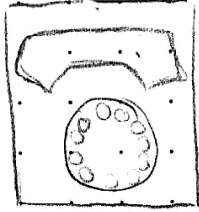
A. Positive

B. Negative



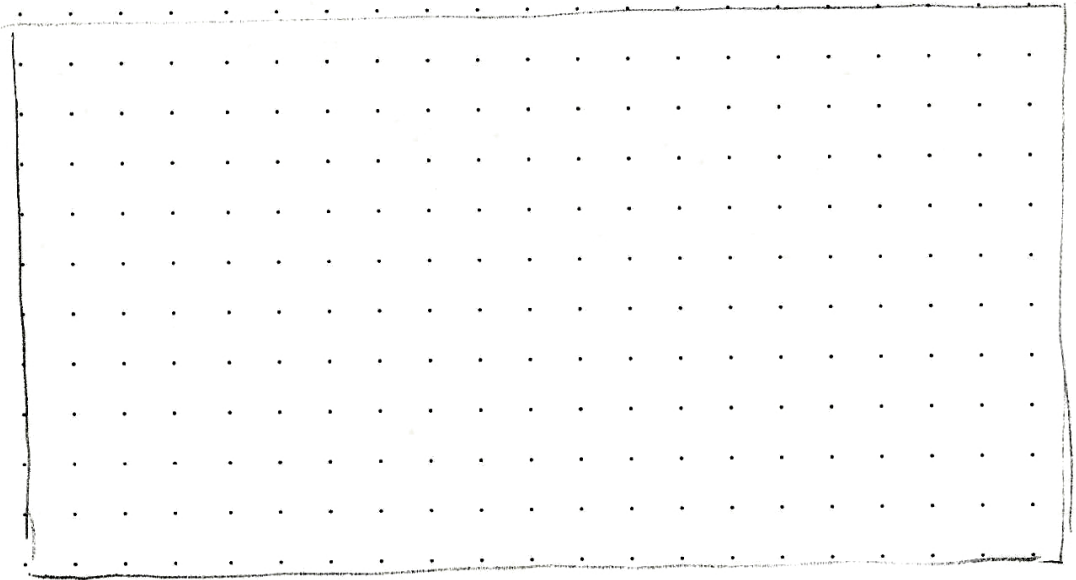
as spaced on wall, no fixed size.

⑤ Phone



A phone with caption "missed/ignored cries for help". At one point the phone will ring during the exhibition, and if someone is so inclined to pick it up, they will hear recordings from the past.

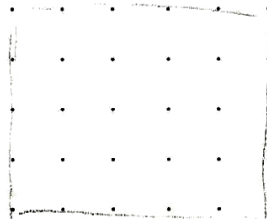
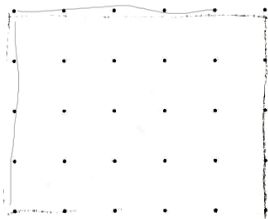
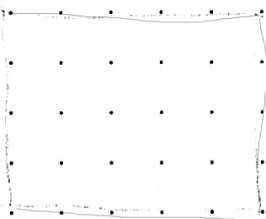
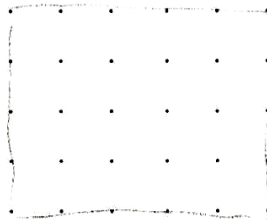
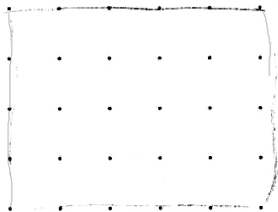
⑥ Before + After



- About 10 important before + after destruction photos of churches and cemeteries.
- Also a GPS screen shot of proposed routes and actual routes.

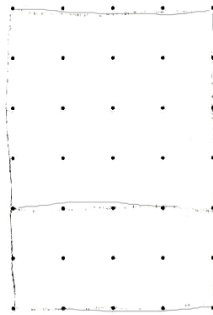
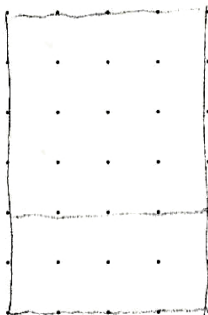
Fig. 34b. Exhibition pieces

⑦ Graffiti



six photos of graffiti on churches, homes, frescos.

⑧ "Enemies" of State.



three declared enemies of the state of Kosovo

"persona non grata" with their bio's below.

Arno Gujon - french humanitarian.

Boris Malagurski - Serbian/Canadian filmmaker.

Peter Handke. - Nobel prize winning author.

And the fourth will be a mirror with the bio.

YOU

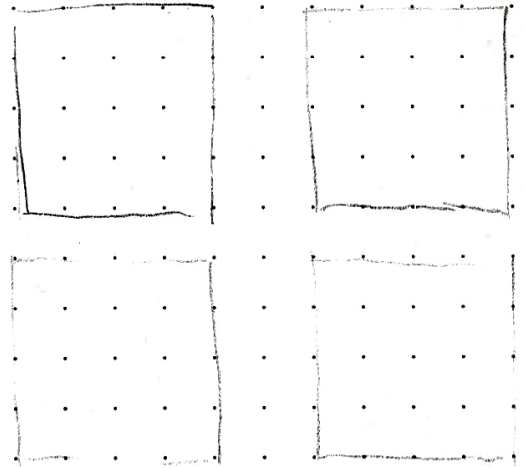
- for being a witness to the hate room.

⑨ Fresco Model

← 2 ft →



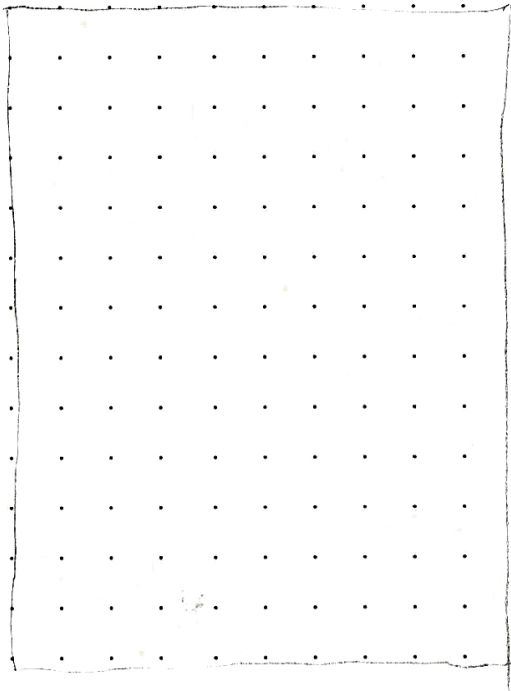
3 ft



drawings and photos

model. 1:20. St. George Church, Režani.

⑩ KosMet Commission



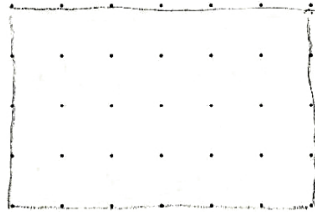
Piece done by Sarah Obtinalla

The burden and resurrection of the cross.

Destruction and reconstruction of churches

Fig. 34c. Exhibition pieces

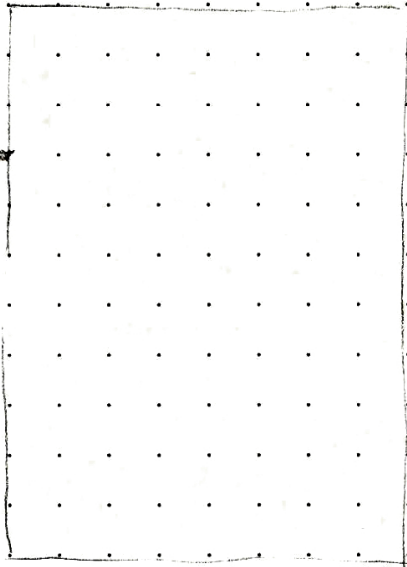
⑪ Stone Stories



BEAUTY



14



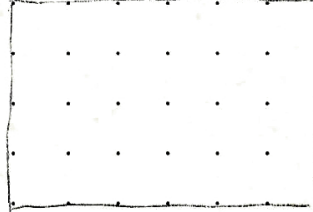
CONFUSION



RESPECT



PARADOX



GRIEF



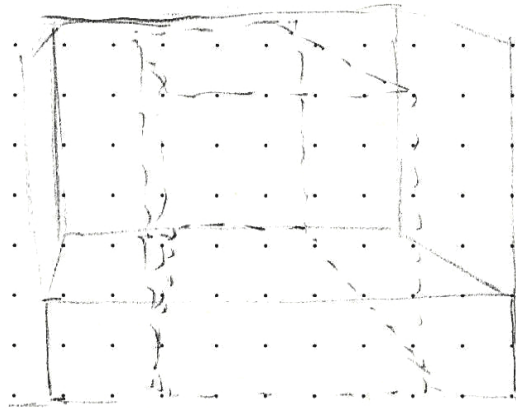
⑫ Old Community Photos



four large photographs (from Dečani Archives)

- mixed ethnicity gatherings
- large church gatherings

⑬ Augmented Reality (page —)

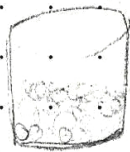


The empty ledge provides a space for the virtual model to "sit".

enough space for the audience to walk around and investigate the model.

Also visible from the entrance, so that audience can see others looking at what appears to be nothing.

⑭ Interactive pick-up and drop-off



When people walk into the exhibition they will pick-up a "stone". At the end they can place the stone into one of the five stone story holders. Dropping off the stone into the state of stone they most resonate with by the end.

AUDIO TOUR

Audio tour: On each person's personal phone due to covid-19 reasons. The stops are all placed 6ft apart to be safe and abide by social distancing restrictions.

The tour is told from the perspective of the 5 stones from the stone stories. Five different narrators, the stones will not introduce themselves by name, however there will be a clear different tone between narrations.

Paradox- male voice, deep and confident

Respect- female voice, older, soft and sophisticated

Beauty- female voice, joyful and mysterious

Confusion- children's voice- light and occasional stutter

Grief- male voice, slow, tired, and quiet

Stop 1: Welcome (told by Paradox)

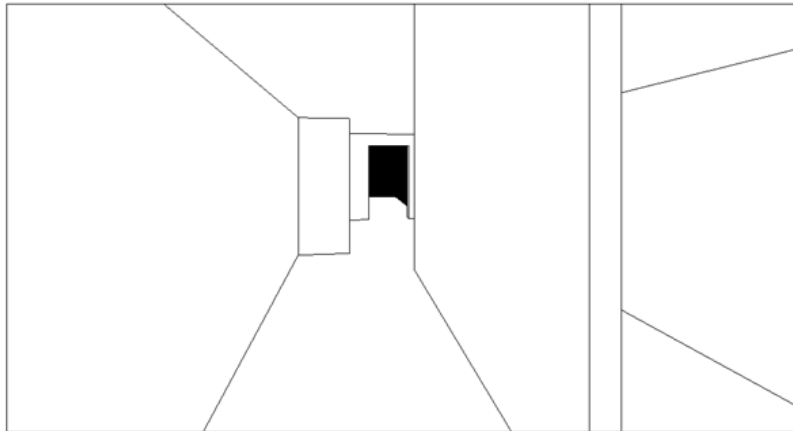


Fig. 35. Entrance view

Music: Gora Vasilisa

Welcome, you have probably never had a stone speak to you before, but we couldn't stay silent any longer... it's been centuries of silence from our perspective.

We simply wish to share our stories with you. For a complete experience of the exhibition please keep an open mind and remember to question your own existing beliefs and biases throughout.

We also ask you to kindly pick up a stone from the box to the right of the door you entered through. Bring this stone with you on your journey and try to see the world from our perspective. At stop 14 place the stone to join the one of us that you feel you resonate with the most by the end of your experience. Please respect social distancing at all stops, understand that some people ahead of you may take longer to absorb all that is around them. Once you are ready and those around you are as well you may proceed to the next stop. The next stop is in front of you on the wall to the left.

Stop 2: Map Model (told by Paradox)

The landscape in the centre of this wall is our home. Kosovo and Metohija are some 10 000sq km of the earth's surface and are located in the Balkans. Take a close look at how the region is surrounded by mountains. Throughout the exhibition you will learn about the history of this region, and if we were to get into more than just a brief overview your phone battery would die. In short it is a history filled with battles of all kinds.

Around the landscape map in front of you, you see 145 of our damaged or fully destroyed homes since the end of the Kosovo war that was declared on June 10th, 1999. Honestly there's more damage than shown, and that isn't the fault of the humans curating this exhibition, they simply cannot know all that we know... at least not yet.

We know that is important to you to know about what happened to your human kind in the region and it is to us as well, if it wasn't for you we would have never been building stones. Thus, you will hear stories from your own kind through the exhibition as well.

Feel free to take a closer look at all the municipalities individually before proceeding to stop three which is behind your back.

Stop 3: Positive Projection (told by beauty)

If a picture says a thousand words, than a video says an infinite amount. What you are looking at is a documentary from 1981 of some of our church homes in Kosovo and Metohija. Take a look at the specific style of architecture, and fascinating frescos that survived for centuries. I wish humans now would have the patience and will to create such buildings as the humans did centuries before.

Don't get too attached and grow a wish to visit one of these churches, you will understand why, later on in your journey of this exhibition.

When you are ready turn to your left and proceed to the next stop located on the closed door.

Stop 4: Memory Quote (told by respect)

What can I say... the words speak for themselves, I will play some music while you contemplate their impact.

Music.. Pause...

I am going to assume that you care about us since you are here and listening. How can we be our selves when even probably have no memory or thought about us? Did you forget about the stone you picked up at the beginning? Please take care of it and proceed to the next stop which is located on the wall just around the corner

Stop 5: Letters (told by grief)

There's not much I can say here, this is all written from you fellow human kind. We can certainly vouch that what they have written is true. Pay attention to the dates they were written on.

How would you reply if someone wrote that to you today? The letters you just read are a preparation for what you will see in the next stops. When you are ready proceed to the dark room ahead.

Stop 6: Phone (told by paradox)

How do you decide ... (phone rings)... whether to answer a call. Is by how busy you are in the moment, who it is that is calling you? If you anticipate good news or bad? What if it is from an unknown number? How often do you hang up when you hear an unwanted voice? How do you feel when your call goes unanswered? Or when you miss a call?

How many times we wished we could scream for help or even warn you of terrors to come. We were blessed with many things in life but a loud voice was not one of them. Sadly, even humans with voices were not heard on time.

(Phone rings again)

It is time for you to answer this call by going to the next stop and seeing what may have been prevented if someone was listening before you.

Stop 7: Before and After (told by confusion)

I don't even know what to tell you at this point. Each of you will develop different feelings when looking at these photographs. Just as the humans visiting reacted differently before, during and after the damage was caused.

I just want you to know that us, stones are not good at Photoshop and only show reality. You humans are complicated beings and even though I have been around for centuries the only thing I can say for certain by watching more and more of you is that I understand your actions less and less.

And once you've had enough of the photos turn to the back wall and look at the next stop

Stop 8: Negative Projection and Second Quote (told by grief)

Look above the projection first. This quote is from one of your human kind.

When we are destroyed you are as well and vice versa. And so is the memory of either of us.

Watch the video... let yourself feel what I feel now and have felt most of my life. I know that you humans have the saying "forgive and forget". But as a being quite a bit older and dare I say wiser than you, don't let yourself forget, even if it is as bad as what you are seeing right now. We need to keep the memory of that alive as well so that it is never repeated again.

Once you've had enough of this stimuli proceed to the next stop which is on the wall to the right for some more.

Stop 9: Graffiti (told by confusion)

Have you ever felt helpless? You know exactly what is wrong but there is nothing you can do about it?

Imagine waking up with a tattoo on your forehead of something that is your worst nightmare... And the hassle of what it would take to get it removed. For you it would be a hassle, but for me I don't even have that option unless someone comes to help... or I could pray for years of rain to wash it all off.

The next stop is actually about you humans, proceed to your right when you are ready.

Stop 10: “Enemies” of the State (told by paradox)

So here’s the thing... I thought after all this time I finally figured you humans out and have seen it all. Turns out you’ve surprised me yet again. I apologize if you feel offended when I generalize humans that have nothing to do with you personally. But at the end of the day that is what you are down to your core. A human. Just as I may be a stone in nature, a stone in a church, a stone for a grave or a stone on a ring, I am still a stone.

And as a stone... I do not understand the logic behind many human decisions.

By the way if you didn’t know some humans call the landscape of our home the Autonomous Province of Kosovo and Metohija while others call it the independent State of Kosovo.

Look at the biographies of the declared Enemies of the independent state of Kosovo. And try to explain to me how these people are dangerous. The fourth enemy is behind a curtain, once you have contemplated the dangers of the other three, open the curtain and maybe you can understand how I feel.

Once you are ready proceed back to the white room and look at the stop right around the corner on the left. You’ve seen the worst of it for today, proceed with hope in your heart.

Stop 11: Fresco Model (told by beauty)

You probably know by now that the model you are looking at shows a church that no longer exists. Even so I want you to see and remember the creation and not just the destruction that humans have done.

Let your eyes feast and when ready proceed to the next stop to your right.

Stop 12: KosMet Commission (told by respect)

I won’t influence your opinion or perspective at this stop. The meaning behind it is the one that you feel right now.

Just trust your feeling...

Once you’ve looked at the details of the drawing and it as a whole composition proceed to the next stop which is to the right behind you.

Stop 13: Old community photos (told by grief)

As most memories are bittersweet I thought after experiencing some of the bitter I thought we could end off on a sweeter note. In front of you now are moments when the same humans that have tensions amongst themselves now used to gather together in peace and harmony.

And moments when humans did marvelous things to protect us stones. I hope to see more moments like this in Kosovo and Metohija again one day. If you feel ready to learn our names, of those who have lead you thus far in the exhibition turn around and proceed to the next stop directly behind you.

Stop 14: Stone Stories (told by paradox)

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Luke 19:39-40

The multitudes have not heard us but you have. Each of us has a name just like you do, it is about time we introduced ourselves. Take your time, get to know us and see how we are reflected both within you and the central image.

Which stone spoke to you the loudest?

Help us rebuild the collective memory of our kind and yours in this sacred region of the earth.

(It is a deliberate choice not to remind people to place the stone they picked up at the beginning. This way the decision is completely natural, not forced and also provides the option of them taking the stone home with them, by choice or forgetfulness.)

Once you ready to part with us, we offer you one last stop for now that is to your right.

Stop 15: Augmented Reality (told by a confusion)

We hope we didn't overwhelm you and for a parting piece we will no longer speak but let your eyes guide you with us in mind. Follow the instructions on your phone to see the something of the nothing you think this stop is.

You have a voice, use it to share our stories when we cannot.

The collective memory is a group effort and its reconstruction is only possible when we wish to engage in it.

Farewell for now, be kind to the stones and humans around you but don't stay silent.

CONCLUSION

- 1.the end or finish of an event or process.
- 2.a judgment or decision reached by reasoning.

The above definition might be relevant to this edition of *If Stones Could Speak* but these stories are far from finished, they have just reached the end of the beginning.

The five stone stories you read, as well as the exhibition script, represent thousands of stories in KosMet which should all get a voice one day. As you research more into KosMet and the churches both fallen and standing, and the communities around them, the more you realize how little you truly know. I spent many years, even before I started this thesis, researching the topic of destruction and memory in Kosovo and Metohija and I believe that I have a lifetime left to fully comprehend the situation. So, I suggest that you refer back to the Paradox story, it concludes this topic best, but if you want to hear from me as well, feel free to read on.

Perhaps because I grew up in Canada I have a naïve outlook that different races and religions can live together in the true definition of peace. I have learned to understand that definitions change depending on where and who you are. People will be raised in a single perspective from a young age and many times never look beyond that. This is precisely what creates tensions and destruction. No one is born with a hate towards other people or objects, it is something that is taught and we need to start learning from architecture that has been there for centuries and simply from individuals.

If the collective memory of all of these century stored stone stories is restored perhaps people will come to realize the importance of the churches in KosMet and the need to have them restored as well. Perhaps I am too hopeful and spent too much time with stones over the last year that I forgot how flawed we humans are. It is very difficult to have a human realize something that is opposite of that which they grew up with or what the media is telling them, especially when they aren't even listening.

Telling stories from the perspective of stones/architecture can relieve some tensions that may exist when otherwise told by humans. Thus, the hope of the stone stories is to be able to speak about injustice openly without placing focus on “who” is right or wrong but simply the acts that have taken place. By placing focus in the stories on how the stones are surrounded by or part of architecture we can learn to respect the past and hopefully learn from past mistakes.

At the same time as I researched the region of KosMet I began to realize how this same situation is probably happening all over the world. Politics and media will continually cloud/censor our judgements of what is happening or has happened in the world, but it is through deep research, carefully picked sources and an unbiased mind that we can start getting a true picture.

“If Stones Could Speak” may not change the destruction that is continually happening but it has started a conversation that will hopefully impact individuals one by one.

There is a lyric from Beogradski Sindikat’s song, Dogodine u Prizrenu, that says “zidamo kule a zaboravljamo temelj” “we are building towers but forgetting about our foundations (roots)”. As someone that hopes to be an architect one day, I hope to build new towers but also, maybe even more importantly, restore the memory of the ones that have gotten us to where we are today.

Bibliography

- “19222264.” Нови Стандард. 2015. <https://www.standard.rs/2018/08/05/zapad-faktor-nesta-bilnosti-na-balkanu/attachment/19222264/>.
- Carruthers, Mary J. *The Book of Memory: A Study of Memory in Medieval Culture*. Cambridge: Cambridge University Press, 2017.
- Centre, UNESCO World Heritage. “Medieval Monuments in Kosovo.” UNESCO World Heritage Centre. Accessed September 18, 2019. <https://whc.unesco.org/en/list/724/>.
- “Church of St. Elijah in Podujevo Vandalized Again.” ERPKIM Archive | Kosovo. May 11, 2006. Accessed April 10, 2020. https://web.archive.org/web/20100129185525/http://www.kosovo.net/news/archive/2006/May_12/1.html.
- Cvijić, Jovan. “Ethnographical Map Reproduced from The Balkan Peninsula by Jovan Cvijić.” Digital image. British Library Collection Items. 1918. <https://www.bl.uk/collection-items/ethnographical-map-balkan-peninsular>.
- “Dictionary by Merriam-Webster: America’s Most-trusted Online Dictionary.” Merriam-Webster. Accessed February 2020. <https://www.merriam-webster.com/>.
- Folíc, Ljubisa. *Crucified Kosovo: Destroyed and Desecrated Serbian Orthodox Churches in Kosovo and Metohia: (June-October 1999) = Raspeto Kosovo: Uništene I Oskrnavljene Srpske Pravoslavne Crkve Na Kosovu I Metohiji: (jun-oktobar 1999)*. Beograd: Glas Kosova I Metohije, 1999.
- Gohari, M. J. *The Quran*. Oxford: Quran Institute, 2007.
- Gracanice, TO. “Манастир Грачаница.” TO Gračanice. <https://togracanica.org/?strana=82>.
- Herscher, Andrew. *Violence Taking Place: The Architecture of the Kosovo Conflict*. Stanford, CA: Stanford University Press, 2010.
- Hoddinott, R. F. *Early Byzantine Churches in Macedonia and Southern Serbia: A Study of the Origins and the Initial Development of East Christian Art*. Macmillan;St. Martins P, 1963.
- Huyssen, Andreas. *Present Pasts: Urban Palimpsests and the Politics of Memory*. Stanford, CA: Stanford Univ. Press, 2009.
- Jevtić, Atanasije. *Od Kosova Do Jadovna*. Beograd: Glas Crkve, 1987.
- Jovanović, Zoran M., Nevena Radošević, and Branislav Cvetković. *Serbian Heritage in Kosovo and Metohia: Between Actual and Imposed History*. Kosovska Mitrovica: Faculty of Philosophy of the University in Priština, 2015.

- Judah, Tim. *War and Revenge*. Place of Publication Not Identified: Yale University Press, 2000.
- Irgens, Ole. *NATO & Kosovo: KFOR Press Update - 1999*. Accessed December 29, 2019. <https://www.nato.int/kosovo/press/1999/k991109a.htm>.
- MacDonald, William L. *Early Christian and Byzantine Architecture*. London: Studio Vista, 1968.
- Marković, Marijana, Bojana Stevanović, and Miljana Protić. *Crkva Svetog Đorđa U Rečani ma: Crteži I Fotografski Snimci Arhitekture I Živopisa*. Beograd: Srpska Akademija Nauka I Umetnosti, 2018.
- “Martovski Pogrom Srba Na Kosmetu - Povodi I Posledice - Kosovo I Metohija, Politika I Društvo.” *Ceopom Istina*. March 17, 2015. <http://www.ceopom-istina.rs/kosovo-i-metohija/martovski-pogrom-srba-na-kosmetu-povodi-i-posleditse/?lang=lat>.
- Matero, Frank, and Jeanne Marie Teutonico. *Managing Change: Sustainable Approaches to the Conservation of the Built Environment: 4th Annual US/ICOMOS International Symposium Organized by US/ICOMOS, Program in Historic Preservation of the University of Pennsylvania, and the Getty Conservation Institute, Philadelphia, Pennsylvania, April 2001*. Los Angeles: Getty Conservation Institute, 2004.
- McNamara, Denis R. *How to Read Churches: A Crash Course in Ecclesiastical Architecture*. New York: Rizzoli, 2011.
- Mortensen, Spencer. *The Liar’s Paradox*. Accessed July 17, 2020. <https://spencermortensen.com/articles/paradox/>.
- Murakami, Haruki. *1Q84*. New York: Vintage, 2012.
- Olsen, Bjørnar, and Þóra Pétursdóttir. *Ruin Memories: Materialities, Aesthetics and the Archaeology of the Recent past*. London: Routledge, 2014.
- Pantelić, Bratislav. *The Architecture of Dečani and the Role of Archbishop Danilo II*. Wiesbaden: Reichert, 2002.
- “Podujevo.” *Kosovo Net*. 2004. http://www.kosovo.net/pogrom_march/podujevo1/page_01.htm.
- Preliminary Technical Assessment Report on the Orthodox Monuments and Serb Ensembles in Kosovo*. Report no. AT04 171 Rev. Education and Culture. Council of Europe, 2005. 51.
- Renan, Ernest. “Page 10.” In *What Is a Nation? 1882* Translated by Ethan Rundell. *Proceedings of What Is a Nation?*, Sorbonne, Paris. Presses-Pocket, 1992.
- Rush, Laurie. *Archaeology, Cultural Property, and the Military*. Woodbridge: Boydell Press, 2012.

- Shkapich, Kim, and Susan De Menil. *Sanctuary: The Spirit In/of Architecture*. Houston, TX: Byzantine Fresco Foundation, 2004. "Sinan Pasha Mosque." Dtk.rks. https://dtk.rks.gov.net/tkk_objekti_en.aspx?id=1268.
- Smith, Laurajane. *Uses of Heritage*. London: Routledge, 2006.
- Tanjug, and Foto: Profimedia/ilustracija. "Da Se Ne Zaboravi: Ovako Je Izgledao MARTOVSKI POGROM (FOTO) (VIDEO)." *Srbija Danas*. March 17, 2018. <https://www.srbijadanas.com/vesti/info/da-se-ne-zaboravi-ovako-je-izgledao-martovski-pogrom-foto-video-2018-03-17>.
- Taylor, Scott. *Inat: Images of Serbia & the Kosovo Conflict*. Ottawa, Ontario: Esprit De Corps Books, 2000.
- The Editors of Encyclopaedia Britannica. "Kosovo Conflict." *Encyclopædia Britannica*. May 20, 2020. <https://www.britannica.com/event/Kosovo-conflict>.
- The Holy Bible: King James Version. Peabody, MA: Hendrickson Publishers, 2014.
- Tyler, Norman, Ilene R. Tyler, and Ted Ligibel. *Historic Preservation: An Introduction to Its History, Principles, and Practice*. New York: W.W. Norton & Company, 2018.
- User, Super. "APPLAUSE TO GERMAN KFOR." *Geostrategy*. October 25, 2018. <https://geostrategy.rs/en/security-and-defense/338-applause-to-german-kfor>.
- Ward, Colin. *Vandalism*, Edited by Colin Ward. London: Architectural Press, 1973.
- Šibalić, Teodosije 1963-, Irinej, and Milan Miletić. *Zadužbine Kosova I Metohije: Istorijsko, Duhovno I Kulturno Nasleđe Srpskog Naroda*. Prizren: Eparhija Raško-Prizrenska I Kosovo-Metohijska, 2016.
- Videos:
- Beograski Sindikat, and Grupa Trag. "TRAG & BEOGRADSKI SINDIKAT - DOGODINE U PRIZRENU (Official Video)." Youtube. October 6, 2018. <https://www.youtube.com/watch?v=cDWt0TICUT0>.
- Tvhappysrbia. "Happy Tv Moja Srbija 2013." YouTube. <https://www.youtube.com/user/tvhappysrbia>.
- Film. *Serbia: Aleksandrija*, 2015. Accessed January 30, 2020. <https://www.imdb.com/video/vi409449241>.
- Chicago Manual of Style 17th edition (full note) formatting.

APPENDIX

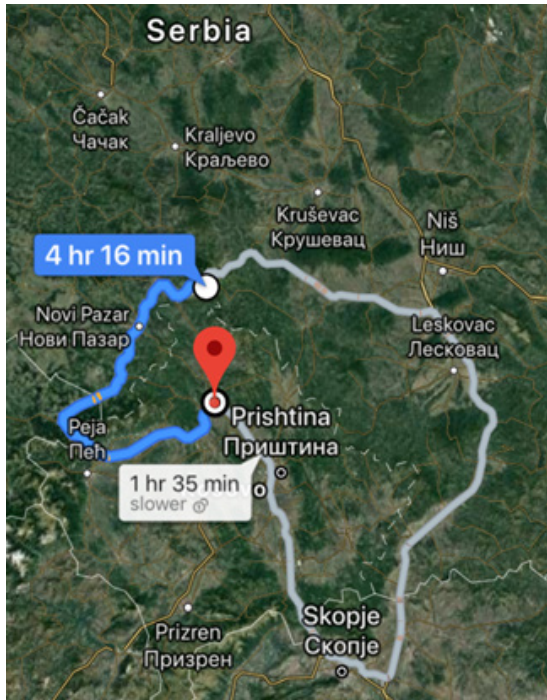
When I was three I would tell my parents “ah the questions I would ask you, but I know you don’t know the answers”. This statement did not stop me from asking 100s of questions a day regardless. The story behind this thesis begins at the age of three, in 1999. I am on my father’s shoulders in front of a Radio Station in Etobicoke that was against the NATO Bombing in Serbia. From his shoulders I am saying as loud as I possibly can “Kosovo je Srbija (Kosovo is Serbia)”. Days after I would ask my parents “are we going to Kosovo today?” In my three year old mind the location of the protest was Kosovo itself. Thinking back on this I found it silly that I thought that, however, now, after raising 100s of questions on the topic of Kosovo and Metohija as an adult, I have realised that “Kosovo” is not simply a location on this planet, and a very valuable location, rather it is also present within us when we stand up for it. Our (Serbian) dynasty, our roots were laid down in Kosovo and Metohija and we are the breathing, moving branches should blossom and stand tall today, and not wither away.



Then, in 2008 I found myself in Queen’s Park, on my own two feet this time holding a sign “Kosovo is Serbia”. Fastforward all the way to 2016, when I was living in Visegrad and working for Emir Kusturica. It was an architectural co-op but naturally, when working for a filmmaker you watch many films and one that stuck out was “vi idite, ja necu (You leave, I’ll Stay)”. Story based on the book “The Chronicles of the New Kosovo Crucifixion” by Metropolitan Amfilohije of Montenegro that reveals the untold truth about Kosovo-Metohija suffering of the Serbian people, its religious and cultural heritage through history.

Well, do humans get along? Obviously not during war, but what about during peace? The Kosovo War ended June 10th, 1999, UN Resolution 1244, “peace” was declared. Yet, when I finally took my first steps (truly steps since I hitchhiked) through Kosovo, in March of 2018 and again in August of 2019 this time with a car it didn’t feel what in my opinion “peace” feels like. Why might that be? Simply put, a war was still happening, and the three year old in me needed to protest, ask questions, find answers and this time share it with the world. (Through this thesis)

After that movie, Kosovo and Metohija evoked much more than simply the statement of “Kosovo je Srbija” that I repeated for many years. Questions started arising again, the statement stayed true, but why did I need to say it, wasn’t it obvious? Wasn’t the world more peaceful now? Was I just naïve to believe people cared about others? I ended that co-op with a quote and a photo “happiness is working for an absolute genius (Kusturica) and realizing that if falcons and dogs can get along then hopefully humans will one day”



According to the MirriamWebster Dictionary

Peace:

1. freedom from disturbance; tranquility.
2. a state or period in which there is no war or a war has ended.

War:

1. a state of armed conflict between different nations or states or different groups within a nation or state.

Read those definitions again, really take them in. Now look at the image. In March 2018 when I looked up directions from Kopaonik to Kosovska Mitrovica on Google Maps. The shortest route offered was over 4hours. This did not feel like “freedom from disturbance at all” and the “armed” part of the conflict was not weapons, rather misguidance and attacks on time and memory. I looked at the map again and refused to believe I needed to use that much of my day in just travel. It just didn’t make sense, but nowadays common sense is not that common. So, I asked around and found out that there was a local bus that could take me over the “border” in Jarinjje and from there I was only an hour away from Kosovska Mitrovica. The all-knowing google, refused to acknowledge that someone can enter the Kosovo Lands from Serbia, but why? Was google paid off? Uninformed? Or a strong weapon in this silent war?

“What’s the worst thing I’ve stolen? Probably little pieces of other people’s lives. Where I’ve either wasted their time or hurt them in some way. That’s the worst thing you can steal, the time of other people. You just can’t get that back.”

- Chester Bennington

The war didn’t end in 1999. It just moved to different platforms, in terms of gps directions, border taxes, skewing education, erasing memory and more.

GLOSSARY

stone/stōn/

1. hard solid non-metallic mineral matter of which rock is made, especially as a building material. “the houses are built of stone”
2. a piece of stone shaped for a purpose, especially one of commemoration, ceremony, or demarcation. “a memorial stone”¹

memory/ˈmem(ə)rē/

1. the power or process of reproducing or recalling what has been learned and retained especially through associative mechanisms “began to lose his memory as he grew older”
2. the store of things learned and retained from an organism’s activity or experience as evidenced by modification of structure or behavior or by recall and recognition “has a good memory for faces”²

kosovo /kôsovo/

1. Serbian neuter possessive adjective of kos (κοσ) “blackbird”, an elipsis for Kosovo Polje, ‘blackbird field’, the name of a plain situated in the eastern half of today’s Kosovo and the site of the 1389 Battle of Kosovo Field³

metohija /metôxija/

1. The name Metohija derives from the Greek word μετόχια (metóchia; singular μετόχιον, metóchion), meaning “monastic estates” – a reference to the large number of villages and estates in the region that were owned by the Serbian Orthodox monasteries and Mount Athos during the Middle Ages.⁴

1 “Stone,” Merriam-Webster, accessed April 5, 2020, <https://www.merriam-webster.com/dictionary/stone>)

2 “Memory,” Merriam-Webster, accessed September 5, 2020, <https://www.merriam-webster.com/dictionary/memory>)

3 John B. Allcock, Antonia Young, and John R. Lampe, “Kosovo,” Encyclopædia Britannica (Encyclopædia Britannica, inc., March 26, 2020), <https://www.britannica.com/place/Kosovo>)

4 Paulin Kola, *The Search for Greater Albania* (London: C. Hurst, 2003), p.47.