

The Land of the South Slavs Family Life in the Former Yugoslavia

**Developed for Oregon FCE by
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Leader's Guide

Materials for Leaders

Leader's Guide and Bibliography
Answers for Puzzle Pieces of the Former Yugoslavia
Answer Sheet for Quiz
Readings 1 through 4

Materials for Participants

Puzzle Pieces of the Former Yugoslavia
Quiz
Recipes
Evaluation



To Prepare for the Lesson

After reading through all the lesson material, you may want to find out if there are any residents of your community that came to the U.S. from any of the Yugoslav republics, or have ancestors that came from that part of Europe. They can add much to the presentation. It's also a good idea to check in your local library for books on the Yugoslavian republics. Travel books often contain photos that give your participants a bit of the flavor of the area. If you are familiar with the Internet, you will find some interesting sites about this region. You can also prepare one of the recipes in the lesson for sampling by your participants.

Introduction

"Diverse" is a word that aptly describes the area of the world that was formerly known as Yugoslavia. This region, located in the western half of the Balkan peninsula, has a rich history that can be traced to ancient times. This lesson will

give just a glimpse of the lives of the women and families that call the republics and provinces of the former Yugoslavia home.

Activity 1: Puzzle Pieces of the Former Yugoslavia

Pass out the map handout and ask participants to match the names to the areas on the map. Then, using your answer sheet, review the correct names. Tell the group the following:

- Vojvodina and Kosovo are currently (October 1999) provinces of Serbia. Montenegro and Serbia are calling themselves the Federal Republic of Yugoslavia, a name that has not been recognized by other nations. There are movements in both Kosovo and Montenegro to become independent nations. Kosovo is currently under NATO and UN rule. The population of Serbia and Montenegro is about 11.2 million. Serbia's capital is Belgrade and Montenegro's is Podgorica.
- Macedonia's official name is the Former Yugoslav Republic of Macedonia. It is the poorest republic. Population is an estimated 2 million. Its capital is Skopje.
- Croatia is known locally as Republika Hrvatska. Its population is about 4.7 million. Its capital is Zagreb.
- Bosnia and Hercegovina is one country with two names. Hercegovina refers to the southern region. Slowly recovering from war, its population is 3.4 million. The capital is Sarajevo
- Slovenia's official name is Republika Slovenije. Its population is estimated at 2 million. Its capital is Ljubljana.

Activity 2: Quiz

Pass out the quiz to participants and have them select from the multiple choices. Then, using the leader's answer sheet, review the answers and provide the additional information. It is helpful to have a map of the region to refer to. The maps on the next page provide more detail about questions 8, 9, and 10. There is also a chart that shows the Cyrillic language.

А	а	А	а	П	п	П	п
Б	б	Ђ	ђ	Р	р	Р	р
В	в	В	в	С	с	С	с
Г	г	Г	г	Т	т	Т	т
Д	д	Д	д	У	у	У	у
Е	е	Е	е	Ф	ф	Ф	ф
Ё	ё	Е	е	Х	х	Х	х
Ж	ж	Ж	ж	Ц	ц	Ц	ц
З	з	З	з	Ч	ч	Ч	ч
И	и	И	и	Ш	ш	Ш	ш
Й	й	И	и	Щ	щ	Щ	щ
К	к	К	к	Ъ	ъ	Ъ	ъ
Л	л	Л	л	Ы	ы	Ы	ы
М	м	М	м	Ь	ь	Ь	ь
Н	н	Н	н	Э	э	Э	э
О	о	О	о	Ю	ю	Ю	ю
				Я	я	Я	я

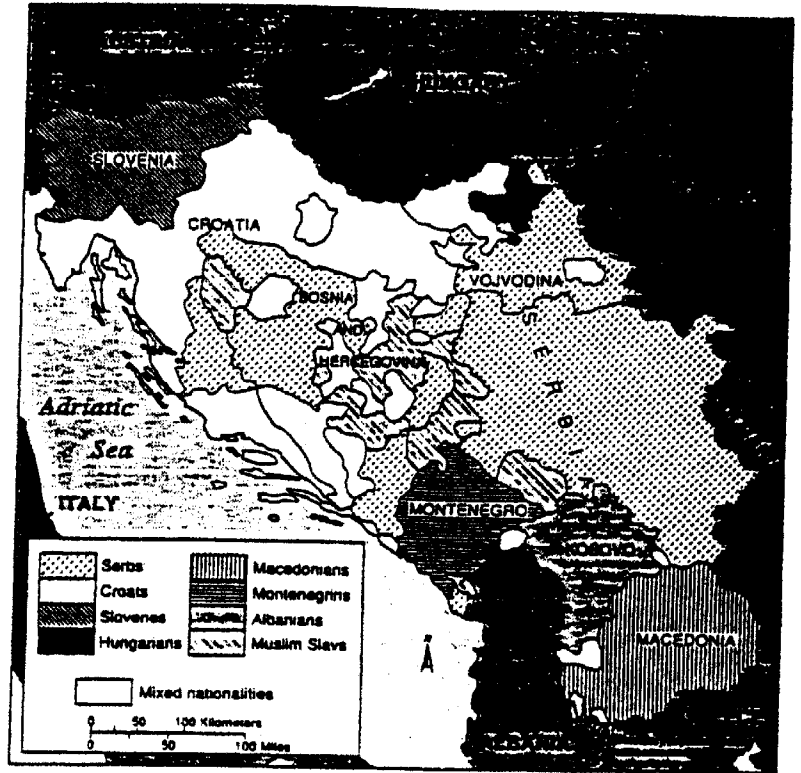


Figure 7. Ethnic Groups

Yugoslavia: A Country Study

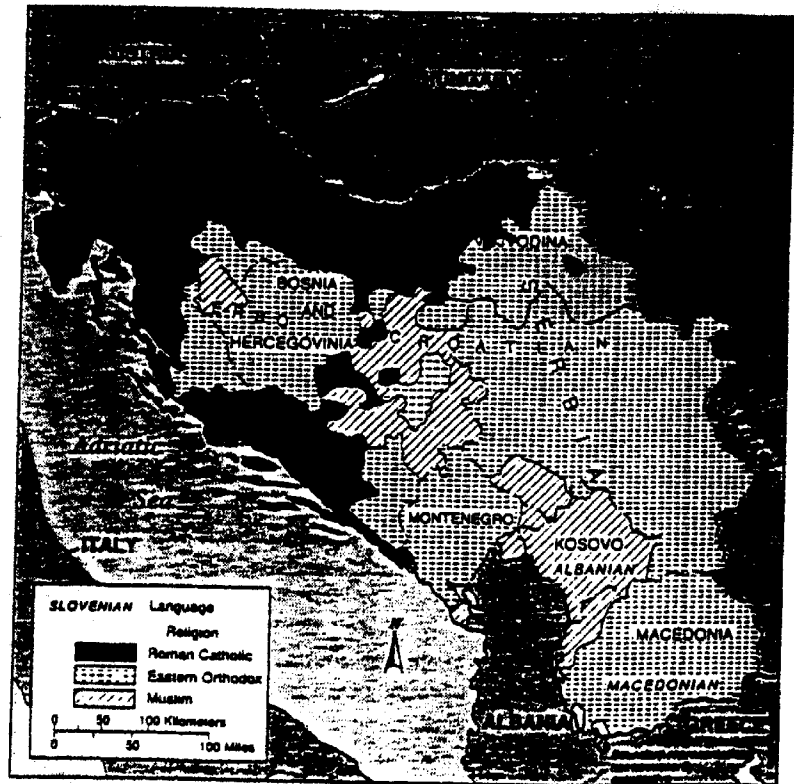


Figure 8. Principal Languages and Religions

<http://www.ia.net/~jcarroll/privet/script.html>

Your participants may want to learn to speak a little Serbo-Croatian. Here are some samples to try:

Yes	Da	Pronounced: dah
No	Ne	Pronounced: neh
Please	Molim	Pronounced: moleem
Good day	Dobar dan	Pronounced: dobar dahn

Activity 3: Readings

There are four readings taken from writers who have lived in or spent time in the former Yugoslavia in recent years. All give different perspectives of the lives of women and families. Reading 1 and 3 are in urban settings, while Readings 2 and 4 are rural. If time allows, have someone read each reading, and allow time for discussion after each.

Activity 4: Food Related Customs

Share with group as time allows:

The Food of Yugoslavia: The influences which have shaped the Yugoslav kitchen, when taken as a whole are unquestionably more numerous than those of any other country. What are the origins of this variety of diet and style of cooking? Just as we find many fields of life we find the imprint of an ancient past and all the many influences which have through the centuries been accumulated by varied and highly contrasted social and historical changes. Those vestiges of the past are most firmly rooted and preserved precisely in the kitchen. There is also a difference between everyday cooking and dishes intended for festive occasions. Festive foods are prepared with lavish ingredients and cost tends to be disregarded. Everyday cooking is matched to economic possibilities.

The natural conditions of the land are the first to influence the cuisine of Yugoslavia, rolling arable and forest regions, vast fertile plains and rugged mountains. There are times of the year when inside an hour one can pass from the gentle Adriatic climate to harsh winter and deep snow. Olives, figs and other southern fruit characterize the coast, where the principal harvest is from the sea, while the Pannonian plain offers rich animal livestock and grains. In some parts only fine wheat bread is known, others are by tradition still based on maize, rye, millet; in some olive oil is the basis of cooking, others use lard, and yet others mutton fat.

Geography play a part in the kitchen in another way. Yugoslavia shares frontiers with seven countries. This exposes it to very varied ethnic influences, and not always favorable ones. Many have played the conqueror since the 6th century, including Germans, Venetians, the French, Turkish, and Austro-Hungarians. For many centuries there have been wars and changes, bringing about a constant state of struggle. The former Yugoslavia is an area in a great crossroads of history between East and West.

With six republics, three languages, and four main religions, it goes without saying that this variety is reflected in the Yugoslav diet and cuisine. What is presented in the recipes is only a small portion of what you would expect to find in a Yugoslav kitchen.

Hospitality and Coffee: Yugoslavs enjoy having guests and visiting their friends. They feel free to drop in at a friend's house unexpectedly at any time of the day or evening. Hospitality has sometimes been abused and this has given rise to such sayings and "No guest is so welcome that he will not become a nuisance after three days in a friend's house". This does not mean, however, that a guest has to leave after three days if invited for a longer period.

If you drop in at your friends' for a short visit, you will receive a traditional offering which varies from republic to republic:

- In Slovenia it consists of stewed fruit or apple sauce;
- In Montenegro it's a glass of milk or some honey;
- In Bosnia-Herzegovina guests are offered Turkish coffee and a special oriental sweet *ratluk*, a kind of jelly, rectangular in shape, rolled in confectioners sugar, or else a guest may be offered a glass of cool lemonade or raspberry juice.
- In Serbia and Macedonia a guest is offered *rakija* (plum brandy) and Turkish coffee, and in many homes *slatko* and a glass of cold water are served before that. (*slatko*, a kind of preserve, is whole fruit cooked in a thick sugar syrup. It is made from all kinds of fruit and some flowers) It is served on a fairly large *trya* holding a dish containing teaspoons and glasses of cold water.

Turkish coffee is served in many homes all day long. Most Yugoslavs cannot bear to think of starting the day without a small cup of Turkish coffee. A spoonful of *slatko*, a glass of cold water and a small cup of Turkish coffee is an old custom and a very pleasant one. Very few Yugoslavs deny themselves this treat. There is a saying: *The village had sooner perish than its customs.*

Many a housewife roasts the coffee beans herself in special metal roasters. Small cylindrical coffee grinders, made of brass, often with ornamental designs, are used for grinding coffee. While she is waiting for the water to boil, the hostess grinds the coffee in front of her guests. However, many women with jobs outside the home have no time for all this work and they buy coffee which has already been roasted and ground. There are two ways of making coffee, the difference being slight, yet there are two names for it: Serbian coffee and Turkish coffee. They taste almost the same.

“Serbian” Coffee: The coffee is made in a special long-handled ^{copper} commer pot, with a lip but no lid. It is used exclusively for coffee making. It has kept its Turkish name of *dzezva*. For each serving allow 1 1/3 demitasse cups of water, 1 teaspoon of sugar, 1 1/2 teaspoons of finely ground coffee. Put the cold water with sugar in the *dzezva*. When the water boils, pour some of it off into a demitasse cup. Stir the coffee into the boiling water and let it come to a boil once more. Remove from heat, add the water from the cup, cover for 30 seconds. Pour into demitasse cups and serve at once, or bring the *dzezva* into the room and pour the coffee in front of the guests.

“Turkish” Coffee: Coffee made in this way is more popular in Bosnia than in other parts of the former Yugoslavia. The only difference from Serbian coffee is in the way of preparing it. Put coffee in a dry, pre-warmed *dzezva*. In another *dzezva* put the necessary amount of water. When the water boils, pour it over the coffee in the first *dzezva*. When the froth on the surface starts mounting, remove the *dzezva* from the heat. Pour the coffee in front of the guests. Sugar (lumps or granulated) is served separately. Some people put it into their coffee, and others like munching it. Coffee is served separately in a small *dzezva* in cafés and restaurants.

Continue the lesson with a review of the recipes and sampling.

Activity 5: Evaluation

Please ask all members to complete the evaluation form. Your help in gathering them and mailing them to the address on the form is much appreciated!

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The Land of the South Slavs

Reading 1

Slavenka Drakulic is a Croatian journalist and writer. The following is an excerpt from her book How We Survived Communism and Even Laughed. In the chapter "Forward to the Past" she has an argument with her daughter in 1985 over the scarcity and high price of toilet paper on rolls.

This was one more failed attempt to discipline my daughter, to make her understand that—however crazy it sounds—we were not rich enough to buy toilet rolls, but only the packs of Golub [coarse, brown folded sheets], which were a third of the price. It didn't help to tell her that she was lucky there is paper to buy at all and that they don't have it in Poland or the Soviet Union. She didn't consider this a good enough argument.

All she remembers in her life is toilet rolls and she didn't see any good reason why, after seventeen years, she should have to give up something she considered perfectly normal. Even before 1989, people knew that communism was going to fail; they just thought it was going to take a . . . long time. In fact, one of the indicators was toilet paper. So, when I saw Golub emerging again in the stores a couple of years ago, I thought, well, here we go, forward to the past.

When I received my monthly salary I would buy rolls. Later on in the month I would buy folded sheets for me and rolls for my daughter. After all, I was used to it and she wasn't and Golub was cheaper. But there was one thing I couldn't escape while buying it: remembrance.

I see myself as a child, sitting on a cold toilet, the walls painted with green oil paint. I am holding a rough piece of paper in my hand, smelling sauerkraut and beans (again!) from the kitchen, and looking at the top of my squeaky black Borovo rubber shoes, while one of the many tenants of our communal apartment is shouting outside the door: 'Hurry up, I know you're reading!' It was the poverty and deprivation I remember, at a time when poverty didn't look terrible only because everyone was equally poor – and it was considered just. But it was terrible for another reason, because we didn't even know that something better existed.

. . . It was only after I started going to school in the mid-fifties that I noticed that people kept newspapers in their toilets. At that time my mother would send me

shopping and I learned what every single child living under communism had to learn, that you can't find everything you need all of the time, and most likely you can't ever find anything. For girls, this basic knowledge was event more important, since their future family's life depended upon knowing how to find things in spite of shortages. In postwar Yugoslavia, toilet tissue was obviously not a very important product.

It was only in the late seventies that toilet rolls became a normal thing, together with regular washing of hands, brushing of teeth, and bathing –but not using a deodorant. In other words, our hygienic habits slowly but surely changed for the better, and one didn't die immediately upon entering a crowded street car – only a little later. . . But the good, luxurious times didn't last long. In the mid-eighties, shortages arrived, announcing the mortal illness of communism. There was no sugar, oil, electric power, coffee, toothpaste, detergent, fruits. Toilet paper? It wasn't gone, but rolls were so expensive they slowly gave way to Golub, and people began to feel as they had in the fifties, that they were lucky to have what they had – it could always be worse.

This was how the communists lost: when the first free elections came, in May 1990, the entire younger generation voted against Golub, against shortages, deprivation, double standards, and false promises. . . But democracy doesn't grant you toilet paper, rough or soft. It doesn't grant you any paper at all, at least in this part of the world. How am I to explain **that** to my daughter?



The Land of the South Slavs

Reading 2

Eva Sköld Westerlind is an anthropologist who spent a year living on a farm in a Croatian mountain village. Her book Carrying the Farm on Her Back (1989) is a portrait of women in a Yugoslav village, and how they manage the farm while the men work at factory jobs in far-off cities.

“A woman carries three corners of the farm and helps her husband hold the fourth,” is a saying often heard in Croatia. Women in Gorsko Selo have always done a large part of the agricultural work along with traditional housework, but today women do much more than their accustomed share. Because Kata’s husband was seriously injured and unable to work and her son is gone most of the year, Kata has to do men’s jobs, such as bringing hay to the cattle.

Kata often laments her lonely situation and blames her children: “Why did I care so much for my children when they were little? They don’t seem to care about me now. They leave me alone. They say they don’t have time to help me on the farm. But I can’t do everything myself.” Kata is referring not only to her eldest son Mijo, who is in Germany, but also to her younger son Juro, studying in Zagreb, and her daughter Anica, who studies and works in Samobor.

“My cow is my clock.” The soft mooing of a cow wakes Kata up every morning because her cattle live right below the room where she sleeps. Throughout the year, Kata begins and ends her day by milking her cows. After milking she takes her white enamel pail to the kitchen to strain the milk. Some milk she drinks fresh, while some she lets stand to sour in a pot. If she has more milk than she needs, she pours a liter into a glass bottle to sell to the teachers. When Kata gets enough sour milk, she heats the pot, strains out the curds, and then salts and kneads the new cheese into a ball, which is left to dry.

On her farmstead, Kata has a few sheds, several barns, and two houses. The newer house contains two rooms, one for entertaining guests, and the other a kitchen, where Kata cooks her meals on a wood-burning stove. In the kitchen, there is also a washing machine, which, Kata says, “does the work of one strong person”, even though she must carry the 120 liters of water needed to fill it. Kata sleeps in the older house, in which she bakes bread and cooks potatoes for her pigs on an open hearth.

There are still many old houses, like Kata's, in use in Gorsko Selo. Some of them have not changed since the beginning of the century. The entrance to the house, used as a kitchen, leads into the only room, where people eat, sleep, and do indoor chores. The smoke from the hearth in the hallway rises into an open attic where pork and sausages are smoked, before it disappears through the thatched roof, giving the impression from a distance that the roof is on fire.

Kata, like most villagers, often complains about the hard work and difficulties of village life. However, she considers herself lucky because her farm does not have many steep-sloped fields located far away from the farmstead like those in other Gorsko Selo hamlets.

Kata often says she is fortunate, in spite of being poor, to live where there is fresh, clean air and where she can grow her own food. She pities people who have to live in the crowded city "where the air is so thick you can't breathe it and where you have to buy everything, even potatoes."

That a woman complains about her life of hard work is normal to Gorsko Selo culture. Women as well as men feel their lives are difficult because they have to work physically hard for everything. A Gorsko Selo woman is valued primarily for her working capacity. "A strong woman is a good woman" villagers say. A woman should be healthy, robust and energetic. She should know how to do all kinds of work, both indoors and outdoors, and not complain when the job is hard.



Land of the South Slavs

Reading 3

Zlata Filipovic is a young girl who lived in Sarajevo, Bosnia-Herzegovina and kept a diary beginning in 1991, a few months before the barricades went up in the city and the shelling began, until late 1993, when at age 13, she and her family fled to safety in Paris. These excerpts are from Zlata's Diary, published in 1994.

Monday, September 2, 1991

Behind me – a long, hot summer and the happy days of summer holidays; ahead of me – a new school year. I'm starting fifth grade. I'm looking forward to seeing my friends at school, to being together again. I'm glad we'll be together again, and share all the worries and joys of going to school. Mirna, Bojana, Marijana, Ivana, Masa, Azra, Minela, Nadza – we're all together again.

Sunday, October 6, 1991

I'm watching the American Top 20 on MTV. I don't remember a thing, who's in what place. I feel great because I've just eaten a "Four Seasons" PIZZA with ham, cheese, ketchup, and mushrooms. It was yummy. Daddy bought it for me at Galija's (the pizzeria around the corner). Maybe that's why I didn't remember who took what place – I was too busy enjoying my pizza. I've finished studying . . . I deserve a good grade because I studied all weekend and didn't even go out to play with my friends in the park. The weather is nice and we usually play "monkey in the middle", talk and go for walks. Basically, we have fun.

Thursday, November 14, 1991

Daddy isn't going to the reserves anymore. Hooray!!! . . . Now we'll be able to go to Jahorina and Crmotina on weekends. But, gasoline has been a problem lately. Daddy often spends hours waiting in line for the gasoline, he goes outside of town to get it, and often comes home without getting the job done. War in Croatia, war in Dubrovnik, some reservists in Herzegovina. Mommy and Daddy keep watching the news on TV. They're worried, Mommy often cries looking at the terrible pictures on TV. They talk mostly politics with their friends. What is politics? I haven't got a clue. And I'm not really interested. I just finished watching *Midnight Caller* on TV.

Thursday, December 26, 1991

It'll be New Years Eve soon. The atmosphere seems different than before. Mommy, Daddy and our friends and family aren't planning a New Years Eve party this year. They don't talk about it much. Is it because of the war in Dubrovnik? Is it some kind of fear? I don't know or understand a thing. Mommy says we'll decorate the tree tomorrow.

Thursday, March 5, 1992

Oh, God! Things are heating up in Sarajevo. On Sunday (March 1), a small group of armed civilians (as they say on TV) killed a Serbian wedding guest and wounded the priest. On March 2 (Monday) the whole city was full of barricades. There were "1000" barricades. We didn't even have bread. At 6:00 people got fed up and went out into the streets. The procession set out from the cathedral. It went past the parliament building and made its way through the entire city. Several people were wounded at the Marshal Tito army barracks. People sang and cried "Bosnia, Bosnia", "Sarajevo, Sarajevo", "We'll live together" and "Come outside". Zdravko Grebo [a well-known newscaster] said on the radio that history was in the making.

At about 8:00 we heard the bell of a streetcar. The first streetcar had passed through town and life got back to normal. People poured out into the streets hoping that nothing like that would ever happen again. The next day everything was the same as before. Classes, music, school. . .but in the evening, the news came that 3,000 Chetniks [Serbian nationalists] were coming from Pale to attack Sarajevo. . .Melica [Zlata's aunt] said that new barricades had been put up in front of her house and that they wouldn't be sleeping at home tonight. On March 4 (Wednesday) the barricades were removed, the "kids" [a popular term for politicians] had come to some agreement. Great?!

Sunday, April 5, 1992

I'm trying to concentrate so I can do my homework (reading), but I simply can't. Something is going on in town. You can hear gunfire from the hills.

Monday, April 6, 1992

Yesterday, the people in front of the parliament tried peacefully to cross the Vrbanja bridge. But they were shot at. Who? How? Why? A girl, a medical student from Dubrovnik was KILLED. Her blood spilled onto the bridge. HORRIBLE, HORRIBLE, HORRIBLE! NO ONE AND NOTHING HERE IS NORMAL!

Maybe we'll go to the cellar. They've stopped shooting in our neighborhood. KNOCK! KNOCK! (I'm knocking on wood for good luck!) Whew, it was tough. Oh, God! They're shooting again!!!

Thursday, April 9, 1992

I'm not going to school. All the schools in Sarajevo are closed. There's danger hiding in these hills above Sarajevo. But I think things are slowly calming down. The heavy shelling and explosions have stopped. Mommy and Daddy aren't going to work. They're buying food in huge quantities. Just in case, I guess. God forbid! Still, it's very tense. Mommy is beside herself, Daddy tries to calm her down. Mommy has long conversations on the phone.

Monday, April 20, 1992

War is no joke, it seems. It destroys, burns, kills, separates, brings unhappiness. We went down in the cellar, the cold, revolting cellar. And ours isn't even that safe. . . I thought about leaving Sarajevo. . . but Daddy can't, so I've decided we should stay here together.

Monday, June 29, 1992

BOREDOM!! SHOOTING!! SHELLING!! PEOPLE BEING KILLED!! DESPAIR!! HUNGER!! MISERY!! FEAR!! That's my life! The life of an innocent eleven-year-old schoolgirl!! . . . a child without games, without friends, without the sun, without birds, without nature, without fruit, without chocolate or sweets. . . In short, a child without a childhood. A wartime child.

Thursday, November 19, 1992

Among my girlfriends, among our friends, in our family, there are Serbs and Croats and Muslims. It's a mixed group and I never knew who was a Serb, a Croat, or a Muslim. Now politics has started meddling around. . . it wants to separate them. . .

Sunday October 17, 1993

Yesterday our friends in the hills reminded us of their presence and that they are now in control. . . Oh God, why do they spoil everything? I am convinced now that it will never end. . . People worry about us, they think about us, but sub-humans want to destroy us. Why? I keep asking myself why? We haven't done anything. We're innocent. But helpless!

Zlata

The Land of the South Slavs

Reading 4

Tone Bringa, an anthropologist, lived among the Muslims of Bosnia in 1987-88. Her book Being Muslim the Bosnian Way describes the customs of the region.

In November 1988 my anthropological field research in the mainly Muslim community of a mixed Muslim/Catholic village in central Bosnia was drawing to an end. I had just been to visit some learned Muslims at a sufi sanctuary, and back in the village I was calling in on eighty-year-old Atif to report on who I had met and what they had taught me. I had seen the old man every day for more than a year now as I had been living in his house with his son, daughter-in-law, and their children. When I first arrived he had been skeptical of my presence. He, like many other villagers, had not wanted to accommodate me. They had worried about who I was, what I wanted, whether I would stir things up, whether or not as a foreigner they could trust me --- could I not be all sorts of things, including a spy? In addition, as I was a Christian, the women worried that they would have to cook me pork. The Catholics in the village were puzzled that I was staying with the Muslims: Did I not find them "backward", and how could I live without pork and wine? Surely, I thought their religion was better than the Muslims'?

In the village, a house inhabited by Catholics was easily distinguishable from one inhabited by Muslims by a marked difference in architecture. Muslim houses were square (as is the village mosque), while Catholic ones were rectangular, with the longest side facing out toward the village. The area immediately surrounding the house was cleared for access to neighboring houses, with a bench to sit on where people gathered to drink coffee and comment on village life. There were also toolsheds, stables, piles of wood left out to dry, and the characteristic egg-shaped haystack.

The extended family household is called the *zajedenica*. It typically consisted of a group of brothers, their parents, wives and children. In Dolina (the village), the older generation remembered the biggest *zajedenica* (a Catholic household) as having up to twenty-five members. The house was characteristically a large wooden building with open hearths, in which every nuclear family occupied its own room. (Houses are now being built smaller, with fewer generations) One house was inhabited by eighty-year-old Latif, his wife, and youngest son with his wife and two children. Latif and his wife lived in one room that served as a

combined kitchen, living room and bedroom, while his youngest son with his wife and two children lived in the other. They had separate finances, and produced, cooked, and ate their food separately. Since I was confused as to whether this constituted living in a *zajednica* or not, Fahra, the young daughter-in-law gave me the following explanation: "When we live in the same house but do not eat together, we are two families. But when we all eat together and give the old man money, then it would be *zajednica*."

Not surprisingly, it was often the young daughter-in-law who was pushing to break out of the two generation household, since they had no property rights or say in the running of the household or the management of its resources. Conflicts within households between a daughter-in-law and her mother-in-law were part of the drama of village life, and a frequent topic of conversation between women during coffee-visits and evening visits. If men joined in the discussion it would almost inevitably be to state that the bride was obliged to obey her mother-in-law. After the young wife has a child, (and by implication is fully a woman) she often feels that now she has more rights and will more readily stand up for herself.

Babine is the name both for the woman's forty days' "lying-in" period after childbirth, and for the gifts presented to her, usually sweets, or some material to be stitched into clothes for the child. Some also leave money underneath the baby's pillow. As soon as the forty days of confinement had passed, the new mother was expected to drop in on those neighbors, family, and friends who had visited her at *babine*. She was expected in turn to give presents to the households she visited.

The most common form of marriage during my stay in the village was marriage by elopement. When I use the term marriage by elopement it should be understood that I adopt the perspective of the bride, since it is always the girl who elopes or "steals away". Marriage by elopement has changed significantly over the last thirty years. To older women, particularly those who themselves eloped, much of the excitement and courage of the "old way" had disappeared.

Commenting on a neighbor's marriage, sixty-year-old Nasiha said critically: "They say she eloped, but half the village knew about it. They only pretended not to know to avoid having to spend money on the wedding feast." Real elopement had to fulfill two criteria: first, the marriage had to be a secret and known only to the girl and the young man who had agreed to get married, and second, the girl should have left her home through the window. Next morning the mother would find her

daughter's bed empty, and later in the afternoon male relatives of the bridegroom would come to visit the bride's parents *na mir* (for peace). The first time the daughter came to visit her mother after eloping through the window, she would ceremonially enter through the window, but leave by the door.

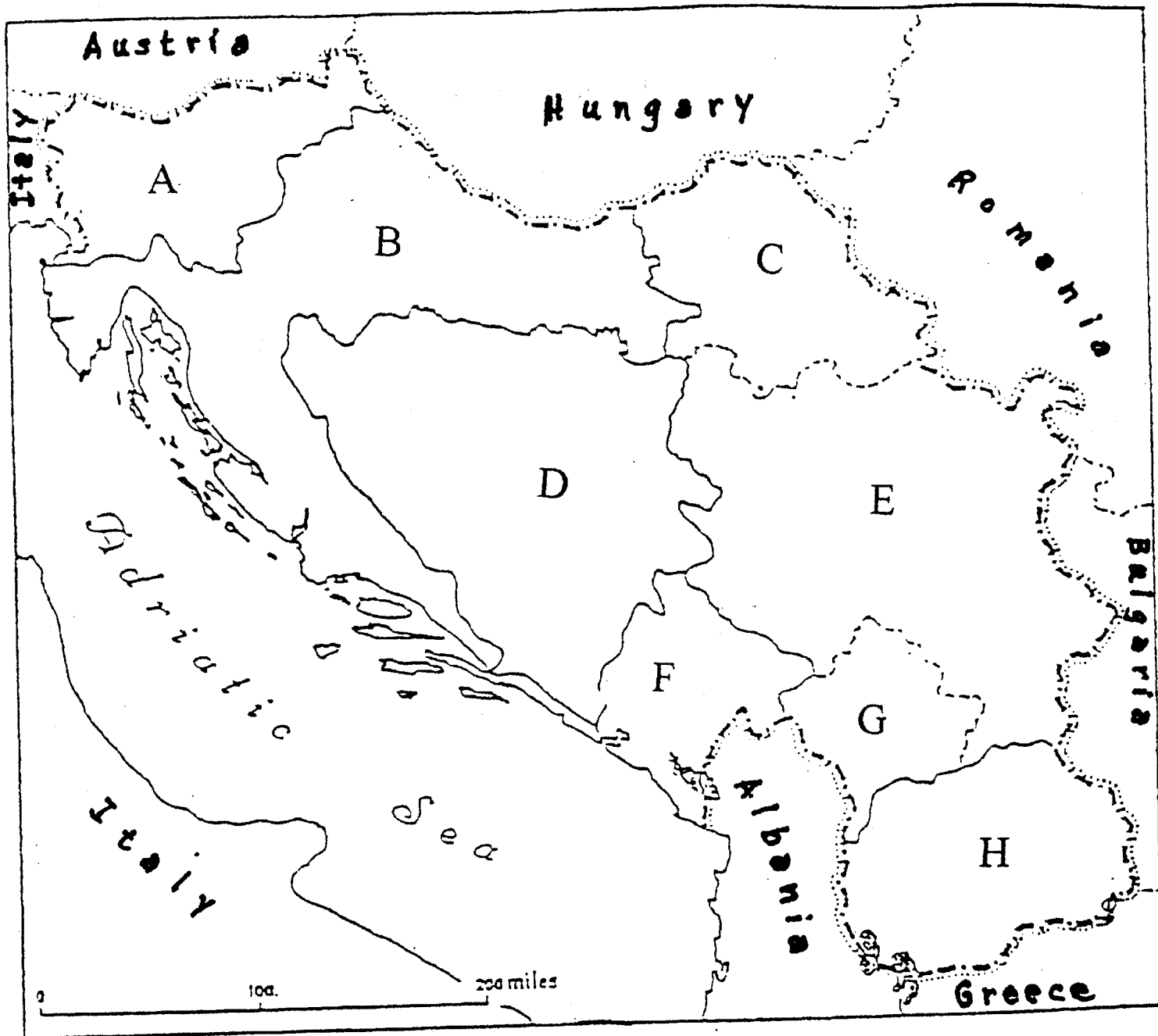
When the bride arrives on the doorstep of her husband's parents' house on her wedding day she will carry two items under her arms as she crosses the threshold into her new household: a loaf of bread (*pogaca*) under her right arm, and the Qur'an (*musaf*) under her left. Significantly, the two items are placed under her arms by her mother-in-law. These items are symbolic of a woman's primary roles as nurturer and embodiment of the household's moral and religious values as a future wife, mother, and new member of the household, and the expression of hope that she will fulfill them. The loaf of bread symbolizes fertility, and thus a woman's reproductive power. The Qur'an, (Islam's holy book) is a potent symbol of the Islamic heritage of the family and ensures its members' happiness and prosperity.



12. Invoking the names of God, revering the prophet (note the large rosary).

Photo from Being Muslim the Bosnian Way

Puzzle Pieces of the Former Yugoslavia



Map from *The Improbable Survivor: Yugoslavia and Its Problems 1918-1988*

_____ Macedonia

_____ Croatia

_____ Bosnia and Hercegovina

_____ Vojvodina

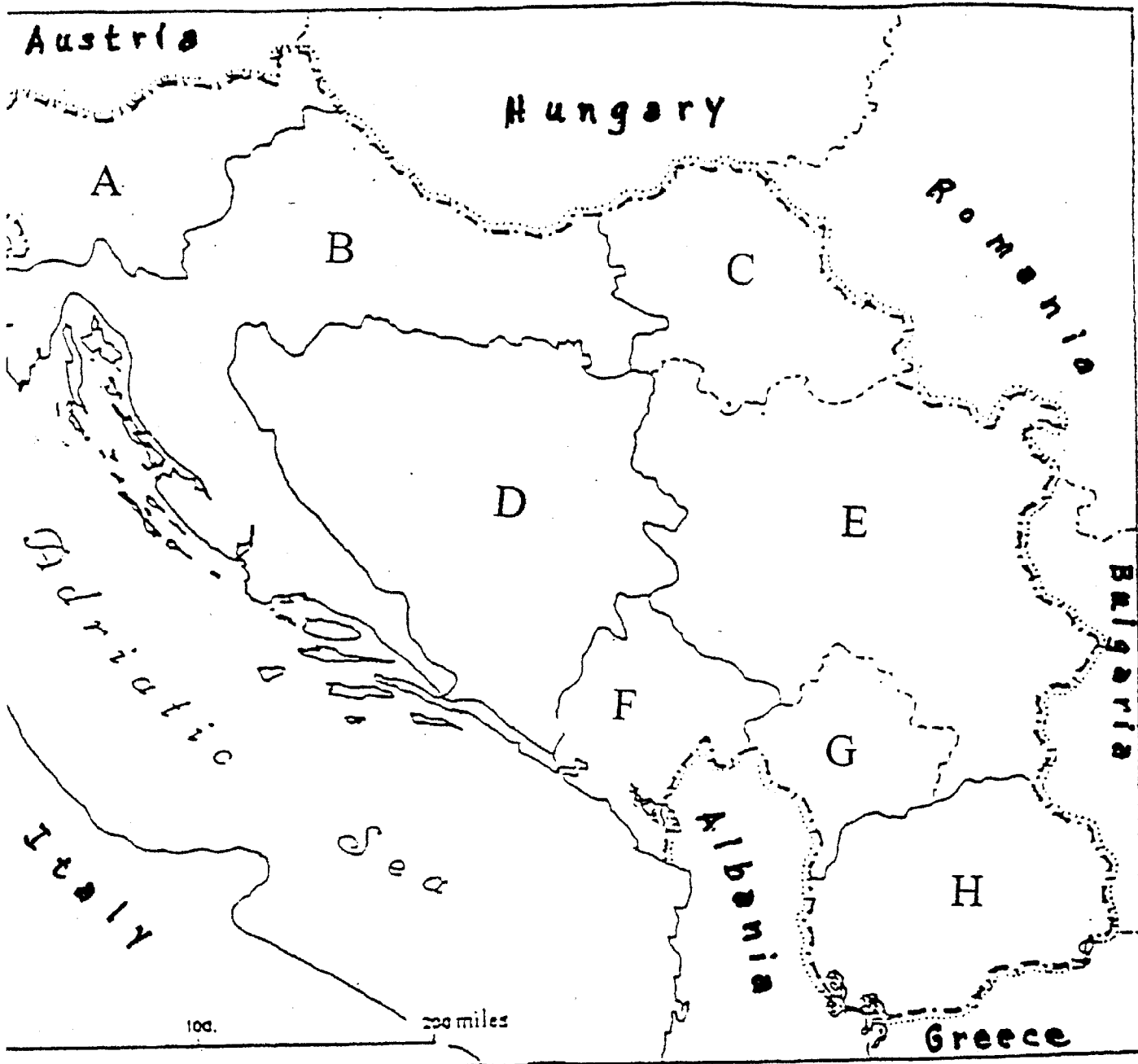
_____ Kosovo

_____ Montenegro

_____ Serbia

_____ Slovenia

Puzzle Pieces of the Former Yugoslavia



Map from *The Improbable Survivor: Yugoslavia and Its Problems 1918-1988*

Answers

H Macedonia

B Croatia

D Bosnia and Hercegovina

C Vojvodina

G Kosovo

F Montenegro

E Serbia

A Slovenia

The Land of the South Slavs

Quiz



1. The former Yugoslavia is close to the size of which U.S. state?
 - a. Texas
 - b. Oregon
 - c. Kentucky
 - d. Rhode Island

2. The size of the province of Kosovo is close to the size of which two Oregon counties?
 - a. Coos and Curry
 - b. Deschutes and Crook
 - c. Linn and Benton
 - d. Malheur and Harney

3. What percentage of the former Yugoslavia's land is mountainous?
 - a. 25%
 - b. 33%
 - c. 55%
 - d. 70%

4. How many islands in the Adriatic Sea are part of the former Yugoslavia?
 - a. 10
 - b. 137
 - c. 725
 - d. 246

5. Which people are most closely related to the people of the former Yugoslavia?
 - a. Russians
 - b. Czechs and Poles
 - c. Bulgarians
 - d. Albanians and Greeks

6. Yugoslavia was a part of which empire?
 - a. Austro-Hungarian Empire
 - b. Ottoman Empire
 - c. None of these
 - d. Both of these

7. How many alphabets are used in the former Yugoslavia?
 - a. one
 - b. two
 - c. three
 - d. four

8. Which are the most common languages spoken in the former Yugoslavia?
 - a. Albanian, Croatian, Hungarian, Greek
 - b. Serbian, Croatian, Slovenian, Macedonian
 - c. Romanian, Serbian, Macedonian, Italian
 - d. Slovenian, Czech, Albanian, Bulgarian

9. Which ethnic group makes up the highest percentage of the total population?
 - a. Muslim Slavs
 - b. Serbs
 - c. Montenegrins
 - d. Croats

10. What are the main religions in the former Yugoslavia?
 - a. Christian Orthodox, Islam, Roman Catholic
 - b. Roman Catholic, Lutheran, Mennonite
 - c. Islam, Buddhism, Christian Orthodox
 - d. Evangelical Christian, Christian Orthodox, Sikh



The Land of the South Slavs

Answer Sheet

1. The former Yugoslavia is close to the size of which U.S. state?

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b. Oregon

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c. Linn and Benton

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d. 70%, includes the Julian and Dinaric Alps, Carpathian and Balkan Mountains.

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c. 725, most are off the coast of Croatia in the resort region known as Dalmatia.

5. Which people are most closely related to the people of the former Yugoslavia?
- Russians
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 - Bulgarians
 - Albanians and Greeks

b. Czech and Poles. Slavic tribes moved into the area in the 5th and 6th centuries. They were farmers and livestock-raisers.

6. Yugoslavia was a part of which empire?
- Austro-Hungarian Empire
 - Ottoman Empire
 - None of these
 - Both of these

d. both of these. The area of the former Yugoslavia was divided between the two empires. Slovenia and Croatia were dominated by Austria and Hungary, and the Serbian region was dominated by Turkey.

7. How many alphabets are used in the former Yugoslavia?
- one
 - two
 - three
 - four

b. two. The Latin alphabet, which is the alphabet we use in English, is used on the western side, the Cyrillic alphabet, similar to that used in Russia, is more common on the eastern side, especially in Serbia and Montenegro.

8. Which are the most common languages spoken in the former Yugoslavia?

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- b. Serbian, Croatian, Slovenian, Macedonian
- c. Romanian, Serbian, Macedonian, Italian
- d. Slovenian, Czech, Albanian, Bulgarian

b. Serbian, Croatian, Slovenian and Macedonian are major languages. Other languages spoken include Albanian, Hungarian, Turkish, Bulgarian, Romanian, Italian Vlach, Czech, Slovak, Ruthenian and Romany, the language of the Gypsies.

9. Which ethnic group makes up the highest percentage of the total population?

- a. Muslim Slavs
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- d. Croats

b. Serbs constituted more than a third of the total population in 1981. They were followed by Croats (19.7%), Muslim Slavs (8.9%), Slovenes (7.8%), Albanians (7.7%), Macedonians (6.0%), Montenegrins (2.65), and Hungarians (1.9%).

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- d. Evangelical Christian, Christian Orthodox, Sikh

a. Christian Orthodox, also know as Eastern Orthodox dominates in Serbia, Montenegro and Macedonia. Many ethnic Albanians in Kosovo and some Bosnians and Croats are Muslims, but Croatia and Slovenia are predominantly Catholic. About 40 other religious groups are represented in the former Yugoslavia.

The Land of the South Slavs

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Land of the South Slavs

Recipes

Potato Dumplings (Gnocchi)

Serves 4 to 6

4 to 6 medium potatoes, cooked with skins on
 ¼ cup flour
 2 beaten eggs
 1 teaspoon salt
 1/8 teaspoon pepper and nutmeg
 3 tablespoons farina (Cream of Wheat or Wheat Hearts)

Cool potatoes enough to peel them. Put potatoes through a ricer into a large mixing bowl. (There will be about 3 ½ to 4 cups.) Add flour, beaten eggs, salt, pepper, nutmeg and farina. Mix with a fork until a soft dough forms. Place on a well-floured bread board and knead gently for 5 to 6 turns, adding flour as needed. Divide into 4 pieces. Roll each piece into a long rope about 1" in diameter. Cut into 1" pieces (16 to 18 pieces) and gently roll and place on a lightly floured pan or pastry cloth until all of them are made. In a large kettle, heat about 2 quarts water and 1 teaspoon salt to boiling. Drop dumplings into water and cook 5 to 10 minutes. (Reduce heat to med-high). Dumplings will rise to the surface while they're cooking. With a slotted spoon, remove to a shallow pan. Continue cooking until all the dumplings are cooked. Keep hot at low heat. These may be served plain, with butter and cheese or with a tomato-based sauce.

Butter-Crumb Mixture: Melt ½ cup butter with 2 Tablespoons seasoned bread crumbs. Stir and drizzle over dumplings. sprinkle with Parmesan Cheese.

Tomato Sauce: Sauté ½ finely chopped onion in 1-2 Tablespoons oil-butter mixture on medium heat. Add 2 cloves minced garlic and sauté a little longer...but do not burn. Add 1 15 ½ oz. stewed tomatoes or Italian-style seasoned tomatoes, 1 can cream of tomato soup, ½ teaspoon Italian herbs and salt and pepper to taste. Simmer 15 to 20 minutes.

(Note: Check the stewed tomatoes for large chunks or stem ends that need to be removed.) This sauce is excellent to use for cooking small chicken breasts. Bake in the oven, covered or cook-in-the-bag for 1 hour.

Cook's Note: In a hurry? Just use Instant Mashed Potatoes. Reconstitute 2 cups potato flakes or potato buds with 2 cups boiling water. Let stand a few minutes and stir with a fork. Continue as above.

Prepared by Vi (Klobas) Shepard, August 1997

Almond Squares

Serves 4

As with so much of what used to be Yugoslavia, the cooking is influenced by its proximity to the Middle East and Turkey, and the liking for a range of sweets, puddings and cakes in which nuts feature heavily is part of that legacy. This shortbread-like cake is a prime example of that, although it includes the rather New World ingredient of chocolate.

5 oz. ground almonds
4 oz. grated bitter chocolate (look for 65-70% chocolate solids)
1 egg
½ cup icing sugar
¾ cup plain flour
1 cube butter
20 peeled almonds

METHOD

Separate the egg and keep aside the yolk. Blend the almonds, chocolate, egg white, icing sugar, flour and butter together thoroughly. If it's too dry to cohere, add a tablespoon or two of milk.

Butter a baking dish about 12 inch square or 10 inch round and pack the dough into that, leveling the surface. Mark with a sharp knife into squares or segments, brush with beaten egg yolk and place 1 almond on each square or segment.

Bake in a moderate oven, 350 F for 35-40 minutes or until golden and crispy on the outside.

Allow to cool, remove from the tin and divide completely into the marked segments.

Cook's Note: Use the roll dough from this recipe for the Walnut Roll (Povitica).**Pecan Cinnamon Rolls**

Makes 24 Rolls

2 packages (2 Tablespoons) dry yeast
 ½ cup warm water
 1 teaspoon sugar
 1 package yellow cake mix (18 oz) – any brand
 3 cups all-purpose flour
 1 teaspoon salt
 2 cups warm water

dissolve yeast in warm water with teaspoon sugar. Combine cake mix, bread flour, salt and 2 cups warm water in mixing bowl with dough hook, if available. Mix at low speed until combined. Add yeast and continue mixing. Add 2 cups flour and stir in. Add more flour to make a very soft dough. Turn out onto a floured board and knead about 5 minutes. Place in a plastic bag and set in bowl. (Do not oil the dough...it will stick to plastic.) Let rise 45 minutes to 1 hour in warm place. Punch down. Divide dough into two portions. Roll out for cinnamon rolls. Spread with butter or margarine. Sprinkle with sugar and cinnamon. Roll up snugly, jelly-roll fashion, cutting roll into 12 equal pieces. Place in greased 9" x 13" pan which has pecan-brown sugar mixture. (See below.) Let rise about 45 minutes. **Bake at 300 degrees** for 30-40 minutes until golden brown. If browning too quickly, cover with foil after 20 minutes.

Pecan-Nut Mixture: Combine ½ cup butter, ½ cup brown sugar, 1 Tablespoon Karo syrup, and ½ cup chopped pecans. (May want to double this to have enough for two 9" x 13" pans.)

Walnut Filling for Povitica...Rolancha*...Vanocha

1 to 1 ½ pounds ground walnuts	2 cups milk, divided
1 cup sugar	½ to 1 cup honey
¼ cup butter (optional)	3 to 4 eggs, beaten
	2 teaspoons vanilla

Mix nuts, sugar, 1 cup milk, and honey in heavy kettle and bring to simmer over medium heat, stirring frequently to prevent sticking. Simmer 5 to 7 minutes. Add some walnut filling to beaten eggs and then return to kettle and stir in. Cook 5 minutes more. If mixture is too thick, add additional milk until it is the "desired" consistency. Cool to lukewarm. (Filling can be prepared a day ahead, refrigerated and then brought to room temperature.) Divide above dough into 3 pieces, one slightly larger for the tube pan. Roll dough to about ¼" thickness, stretching as needed to get it thin enough. Spread about ¼ of the walnut filling on dough. Roll up snugly and fit into well greased tube

pan or greased loaf pan. Repeat until all the dough is used. Slash top of dough with a sharp razor blade to let some steam escape while baking. Let rise about 45 minutes to 1 ¼ hour, covered lightly with plastic wrap. Prepare an egg wash of beaten egg and 1 tablespoon water. Gently put on bread dough with a soft brush or fingertips. Lower the oven rack a notch. Bake bread at **300 degrees** for 45 minutes to 1 hour, until brown and sounds hollow when tapped. Remove bread from the pan, gently, to a cooling rack. Let cool completely. Slice and enjoy!

Optional flavorings for the filling: Add 2 teaspoons grated lemon peel and 1 Tablespoon lemon juice. ¼ teaspoon cardamom may be added to the dough.

*I want to thank Martha (Rastovich) Blair for sharing this walnut filling recipe from the Home Cookin' Family Favorites, 1995)

Vi (Klobas) Shepard, August 1997

Cabbage Rolls (Sarma)

Makes 10 to 12

2 to 3 lbs. sauerkraut (available in refrigerated section of most stores)

1 4 lb. head of cabbage

1 ½ to 2 lbs. ground meat* (beef, pork and veal, if desired)

½ cup finely chopped onions, sautéed

1 cup cooked rice

1 teaspoon salt

¼ teaspoon pepper

2 eggs, beaten

2 Tablespoons seasoned bread crumbs

Rinse the sauerkraut and drain. Put in a kettle with fresh water. Bring to a boil and simmer about 1 hour. (This can be done ahead. Do not drain juice.) In a large kettle, put enough water to immerse whole head of cabbage. Bring water to boil and put in cabbage. Cook about 10 minutes or until it is tender enough so the leaves can be removed. As leaves are removed, place them on a towel to drain. If the leaves are very large, they can be divided to make two wrappers. Cut the thick vein out and it will wrap easier. Continue cooking until there are enough leaves. (This can be done a day ahead and placed in the refrigerator, covered.)

Combine meat mixture in a bowl with rice, sautéed onions and garlic, eggs and seasonings. Moisten hands in cold water and shape about ¼ to 1/3 cup amounts of meat into a slightly oval shape. Place on cabbage leaf and roll up. In a large skillet or

casserole dish, place a layer of cooked sauerkraut. Nest the cabbage rolls in sauerkraut. Cover with remaining sauerkraut and most of the juice. May want to add the extra juice during cooking. If available, place a couple of cloves of garlic in mixture for extra flavor. Cover pan and cook at 300 degrees for 1 ½ - 2 hours. Serve as a main dish, as is, or with a tomato sauce of your choice.

Cook's Note The above is a modified recipe. 1/3 cup raw rice may be used instead of the cooked rice. When this is done, wrap the cabbage leaves loosely to allow for expansion. More liquid may be needed during cooking as these should not dry out. My meat mixture consists of about 1 pound of lean ground beef and 12 ounces of ground commercial sausage. Also, the meat mixture can be prepared, shaped and frozen on a cookie sheet, and cook the sauerkraut ahead of time and refrigerate. On the day that the cabbage rolls are made, it will be much easier.

Prepared by Vi (Klobas) Shepard, August 1997



Kiln-type ovens, used both for baking and heating in Yugoslavia, are not so common as in "grandmother's day," but some are still used in conjunction with the more modern appliances. The chief baker is Goss. (Mrs.) Sefis Miljevic (photographed by a niece, Ann Simonich) in her kitchen at Ribnik, near Karlovac, Yugoslavia.