

ETNO-DEMOGRAPHIC CHARACTERISTICS OF TEMSKA VILLAGE¹

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ABSTRACT: *In this paper there are given basic ethnographic and demographic characteristics of Temska village inhabitants. This region was situated between serbian and bulgarian cultural etno-elements for many centuries. For that reason, many habits and etno-names are mixed and there are very different then classic serbian and bulgarian habits. Inhabitants of Temska say that on every celebration, especially on the biggest ones, they played dance „oro“ and that songs were heard to the highest peaks of Stara planina mountain. Today, those habits are rear. Young population are migrating to towns, songs were silenced until older inhabitants are looking forward for curious passers-by to speak with them a few words. In this paper was described interesting ways how local inhabitants engage in agriculture, folk architecture as well as folk costumes which is very specific. Every day and celebration habits are very different between this region and surrounding ones, although there are big difference bewtween villages in the same region. In this paper, the most characteristic culinary specialties were mentioned. However, it is imro-tant to mention basic demographic characteristics of this region, because from national, religious, educational and age structure, economic activity and migrations, we can try to establish a base for certain cultural elements of etnos who live here.*

Keywords: *ethnology, demography, Stara planina, Temska, Pirot municipality*

INTRODUCTION

Temska village is situated in Eastern Serbia, 15 km north of Pirot, in the slopes of Stara planina mountain. It align in the biggest settlements of Pirot municlality with 707 inhabitants (by census in 2011). Through village flows Temštica river, right tributary of Nišava river, which begins by merging of Toplodolska rover and river Visočica. Temska is situated in Temštica river valley. By northwest, thorught one part of the village flows Klajca river, right tributary of Temštica river. At the end of the village, left tributary of

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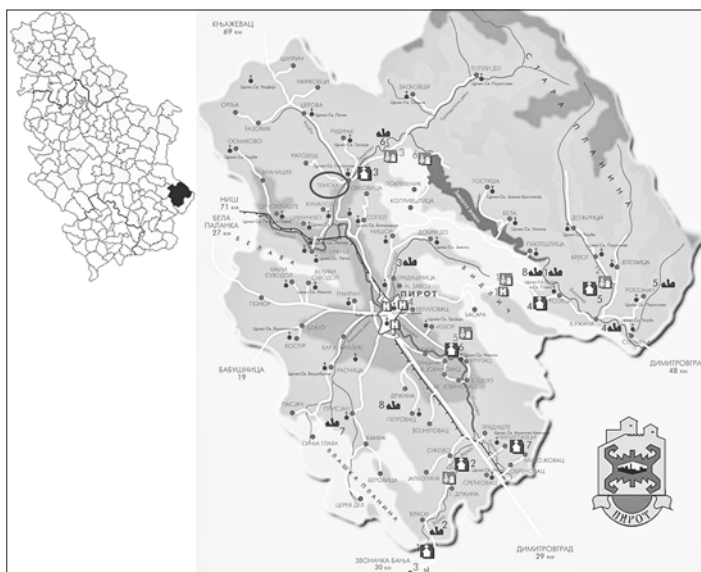


Figure 1. Geographical position of Temska village in Pirot Municipality

Temštica river is Gabrovnički stream. Surrounding villages are much smaller than Temska. Rudinje is located 2.8 km to the north, Ragodeš 3.8 km to the west and oreovica is located 2.5 km to the east. Geographical position is good because Temska is located in river valley surrounded with hills as Babin Zub, Temac hill and Kulište. Through village pass highway Pirot – Knjaževac and traffic is very intensive. Temska is not peripheral settlement due to close distance to Pirot. Village is 13.5 km far away from Babin Zub peak by air and 18 km from Midžor peak (Figure 1). Temska village is specific by its ethno-values knowing that their inhabitants by the end of XIX century until today get many bulgarian habits, so in village passers-by can notice variety of ethno-elements.

DECRESING OF POPULATION AS A MAIN DEMOGRAPHIC PROBLEM

Temska village has a problem with decreasing population i demographic ageing like a most of rural settlements in Eastern Serbia. The first official census in Kingdom SHS was in 1921. On this census Temska had 2445 inhabitants. According to the census from 1931. Temska had the largest number of inhabitants in it's history, 3745 inhabitants (Lescesen et al., 2013). The first census after II World War showed significant drop of population, 2244. This drop of population by 1501 person was caused by II World War and occupation of this region by Bulgaria. Through all those censuses number of inhabitants were in decreasing. In 2011. census, Temska had 719 inhabitants which is 1/5 population of the census in 1931. (Figure 2).

Figure 3. is showing increased number od households until 1971. census. After that number of households decreased to this day. In period after II World War to the pre-

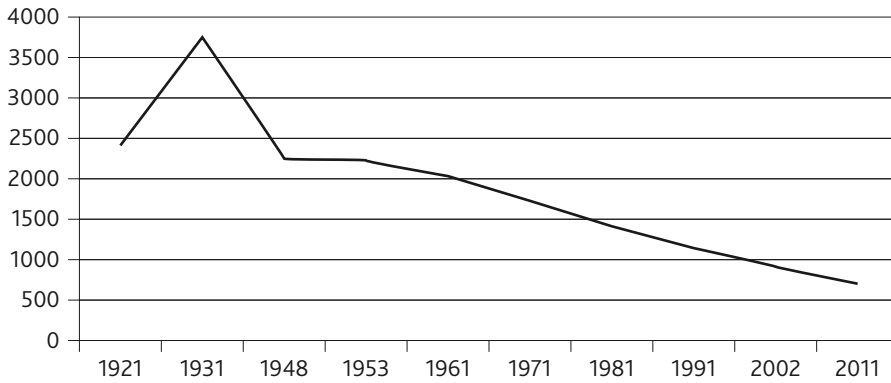


Figure 2. Changing of population in Temska village 1921-2011

Source: Lescesen et al., 2013.

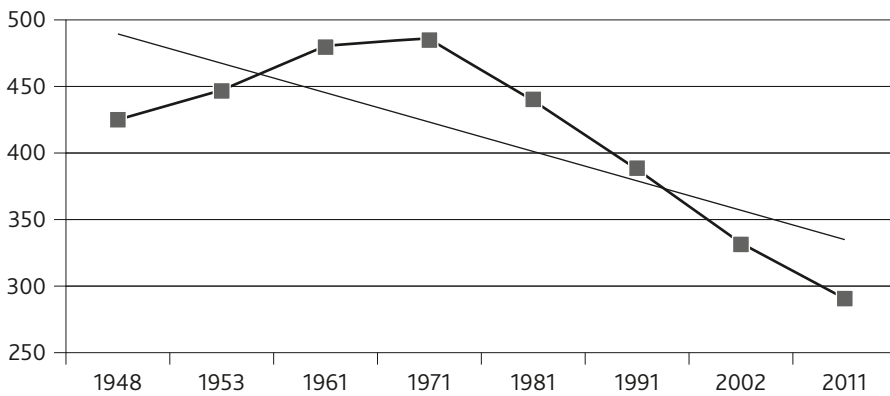


Figure 3. Changing of number of households in Temska in period 1948-2011

Source: Republic statistical bureau of Serbia, book 21.

sent day, Temska had the largest number of households in 1971. census, 485. According to the last census, Temska has 291 households. Decresing of number of households is linked with emigration from rural settlements to the Pirot and Nis because young population don't see perspective in life and work in villages in which stay older households.

Table 1. is showing that in Temska most households have two members, while there is the smallest number of households with five members. As most rural settlements of this region, in Temska there are significantly high percent of households with one member which is bigger then average in Serbia and Pirot. Review of rurality of settlement is showed through low average of memebers per household (2.46) comparing with average of Serbia (2.88) and Pirot Municipality (2.85).

Table 1. Comparative review of number of members per household for Serbia, Pirot Municipality and Temska village according to the census 2011.

Number of members per household	Serbia (%)	Pirot Municipality (%)	Temska (%)
1	22.3	20.6	31.6
2	25.7	28.2	32.0
3	19.2	18.9	15.1
4	18.3	18.8	11.0
5	7.9	7.6	3.1
6+	6.7	6.0	7.2
Average	2.88	2.85	2.46

Source: Republic Statistical Bureau of Serbia, book 21.

ECONOMIC ACTIVITY OF POPULATION AND TYPE OF INDUSTRIES REPRESENTED IN PIROT MUNICIPALITY

Table 2. is showing there is a larger number of inactive then active population. That shows that in villages stay pensioners and agronomic older population.

Table 2. Activity of population in Pirot Municipality by 2011. census

Activity		Number	
Active	Employed	17338	
	Inemployed	7004	
Inactive	Pensioners	33586	15761
	Students		11838
Sum		57928	

Source: Republic Statistical Bureau of Serbia, book 14.

Table 3. is showing that the largest number of inhabitants in Pirot Municipality are working in Manufacturing (36.3 %). Significant number of population are working in wholesale or retail trade (11 %) while in public administration and social insurance are working 8.7 %. The largest number of population from rural areas of Pirot municipality are engaged in agriculture.

Table 3. Division of the population of the Pirot Municipality by activities according to 2011. census

Type of activity	Number	%	Type of activity	Number	%
Agriculture, forestry and fishing	1454	8.4	Real estate activities	7	0.0
Mining and quarrying	25	0.1	Professional, scientific and technical activities	340	2.0
Manufacturing	6288	36.3	Administrative and support service activities	292	1.7
Electricity, gas, steam and air conditioning supply	251	1.4	Public administration and defence; compulsory social security	1507	8.7
Water supply, sewerage, waste management and remediation activities	301	1.7	Education	1031	5.9
Construction	767	4.4	Human health and social work activities	1131	6.5
Wholesale and retail trade and repair of motor vehicles and motorcycles	1901	11.0	Arts, entertainment and recreation	177	1.0
Transportation and storage	575	3.3	Other service activities	232	1.3
Accommodation and food service activities	408	2.4	Activities of households as employers of domestic personnel; undifferentiated goods and services - producing activities of households for own use	1	0.0
Information and communication	164	0.9	Activities of extraterritorial organisations and bodies	0	0.0
Financial and insurance activities	465	2.7	Unknown	21	0.1

Source: Republic Statistical Bureau of Serbia, book 15.

Yet, economic activity was not always be dominant in industrial sector, especially in rural areas. Economic activities were changing from decade to decade.

ECONOMIC ACTIVITY

Economy is the acquisition and production of livelihood. Economy is every form of activity directed at satisfying human needs, not only biological but also material (Barjaktarevic, 1977). Type of soil in Temstica river valley is fluvisol and regosol most created in alluvial river. Soil is not so fertile as in areas where predominantly is chernozem (Antonovic, 2008). In this region, population grown wheat, corn, hemp and grapes. Corn was grown in lower areas, in valley. Soil was plowing with oxen. Plow used to be wooden. Corn was seed after making grooves. Plantes were seed by hand. Harrow was wooden, too. Before digging with a hoe, people used to move grass. They called hoe as a "kopačka". They harvested corn by hand. After harvest "toluzina" tied down in bundle. That is still a custom in many villages in Serbia. Wheat was seed by hand from bag which was made from goat hair. Harvest was made by women who were called "žetvarke" (harvest women). Ussually, 15 women mowed wheat on one hectare (Stojakovic, 2010). After harvest, wheat was tied with ropes called "vrzacke" in ten bundles. After few days, wheat was tied in ten bundles called "kladnje" to dry. After that, bundles were moving and untie that horses trample them. Grain is carried in a windmill, while the straw was collected with wooden hayfork. The windmill was wooden implement which was used to cleaning grain. Grain was keeping in one type of wooden hutch called "presek". A portion of the grain was carried in water mill where they were receiving flour. Trash was used by natural way. In this region, people seeded hemp, too.

In this region also were seeded rye and oats although they were less frequent then corn and wheat. Types of fruit were grown: plums, apples and the most grapes. In past, in this region were a lots of vineyards, especially in hills. The day when people pick grapes is called "grozdober". After grapes were picked, vine was made. A portion of grapes was collected in baskets called "koše" and keep over winter. In this region was nurtured beekeeping which was kept until today. Fishing was poorly developed. Fishing net was called "srkme".

In cattle breeding, people mostly breded sheeps, goats and cows. Stables were made by combination of mud, stones and woods, to cattle be warmer. Cattle stay in "pojate" in hills. "Pojate" is cattle farm in hills, far away from houses, which structure and shape was very variable (Cvijić, 1987). Most of the time of the year in that type of building stay shepards which were keeping cattle. Beside that building people kept hay and other animal food. In building called "plevlja" was keeping straw and "šaške". In barn was kept corn and wheat. In Pirot Municipality until XIX century there were a lots of crafts: potters, farriers, carpenters, tailors, cobblers, etc (Barišić, 2010).

TRADITIONAL ARCHITECTURE, FURNITURE, EQUIPMENTS AND UTENSILS

In past, house had only one room. All the events were related to that room in which fire was burning and in which people were entering from outside (Cvijić, 1987). In vilage of Temska and other rural settlements of this region is characteristic type of house

called “kovanice”. A base of the house was wooden, mostly oak, sticked by mud and straw. The roof was made of flagstones which can be seen even nowadays on some houses. Later, the roof was made of tiles called “ćeramide”. House was made in double system of light and elastic timber filled with braided fence called “čatma”. Houses were covered with heavy flagstones (Rodić, 2010).

Except habitats and houses, for living are necessary things for everyday life. These are primarily furniture, different equipments and utensils (Ivkov, 2002). The center of oppidian and rural family life of the oldest inhabitants of Pirot was marked by main room (iža) and common table, as symbols of community of life origin and existence (Stojančević, 1978). In the middle of the main room was hearthstone which was used for cooking. Above hearthstone on the beams of the house were hanged meet for drying.

The furniture was deficient, in purpose for basic needs. People were sleeping on wooden bed (bed of poplar, oak and fir). On beds, there were pallet which was used as a mattress. The pallet was made when woven woolen covers filled with straw. There were covers filled with rye called „ragože“. Woven woolen covers called „crge“ were used for making pillows. The oldest people are saying that is the warmest thing for covering for sleeping at winter. In Temska people used to weave rugs for different purposes. The originality of Pirot's rugs is based as on specific technology as on quality of the material (wool, color). For textile is used quality raw white wool. The surface of rug was split on „field“ and „sheet“. Patterns and motifs are geometrical. In later times as patterns occurred leaf, flower, branch, cookbook, comb etc. Gemotrical motifs and ornaments are always prevalent, even when on rugs are stylized human figures like hunter, girls with falcons (Panajotović, 2007). Table and chairs were also wooden. Chairs were short, so called „tronošci“. In some villages chairs were called „stoličke“ (Rodić, 2010). Table was also short and long. Clothes were kepted in caskets. People used lamps called „s'vitelj“. People cooked in earthenwares called „grnci“ which were standing above hearthstone, some kind of todays kettle. People ate from earthenwares which In Temska were called „panice“. Other type of vessel which was used for eating called “djuvec” and it is still present in some households. “Djuvec” was clay vessel which was covered with mottles. As today, people used forks called “vilica”. The fork was wooden. It also used wooden spoon called “ložica”. Bread was dragged with a rolling pin called “rastaljke”. It was baked in clay oven called “vurnja”. Bread is also baked in “crepnja” which was made from mixed clay with goat hair and wheat. From that mixed mixture it was formed oval bowl and when it dried, it was prepared to put bread or johnnycake in it. Over bread, people put “vršnjak”, tin thing in which they put embers.

Flour was kepted in sacks called “nćve”. There were interesting material called “bućkalo” in which people made butterfat. For that reason in Pirot region making butterfat was called “churn”. Wooden vessel which was used for catching milk during milking cows is called “vedro”. Cabbage was kepted in wooden vessel called “kace”. After picking grapes, grapes were putting in baskets called “koše”. The stove which was fired up in the winter called “djumbe” was made from tin. Water was brought from well in vessel called “stovna” or nog and it was made from clay. Wine was drunk from wooden cup called “bundžula”, and schnapps from “ibrik”. To bring food in field, it was used vessel called “rukotka”.

ETHNIC AND RELIGIOUS STRUCTURE OF PIROT MUNICIPALITY AND AGE STRUCTURE OF TEMSKA VILLAGE

Before we say something about habits of local inhabitants, it is necessary to determine their ethnic and religious affiliation to afford complete connection between ethnoses and religion and habits from old times. Traditions are in most cases connected with religion and church.

Table 4. Ethnic structure in Pirot Municipality according to 2011 census

Nationality	Number	Nationality	Number	Nationality	Number
Serbs	53232	Macedonians	67	Slovenians	3
Albanians	19	Muslims	9	Ukrainians	4
Bulgarians	549	Germans	5	Croats	42
Bunjevci	1	Roma people	2576	Montenegrins	25
Vlach	1	Romanians	1	Other	25
Goranci	80	Russians	9	Did not declare	971
Yugoslavs	47	Ruthenians	3	Regional affiliation	3
Hungarians	10	Slovaks	3	Unknown	242

Source: Republic Statistical Bureau of Serbia, book 4.

If you look at Table 4 you can see that dominant population are Serbs (92%). Of national minorities Roma people is significant (4.4%). Although this region was during last century was several times exposed to bulgarianisation of population, according to 2011 census only 1% of population of Pirot Municipality declared to bulgarian ethnic community. What interested is that 1.7% of population did not declared, so for this people we can maybe say to came from mixed serbian - bulgarian marriages.

Table 5. Religious structure in Pirot Municipality according to 2011 census

Religion	%	Religion	%
Orthodox	94.60	Eastern religions	0.01
Catholic	0.15	Other religions	0.01
Protestant	0.02	Agnostics	0.01
Other Christian	0.02	Atheists	0.44
Islam	0.03	Did not declare	2.88
Unknown	0.55		

Source: Republic Statistical Bureau of Serbia, book 4.

If we look at Table 5 we can see that dominant religion is Orthodox with 94.6 %. That is 2.6 % then people who declared as Serbs, and it is assumed that bulgarian people belong to this religious structure as a part of roma population. Almost 0.5 % population declared as atheists, while almost 3% did not declared.

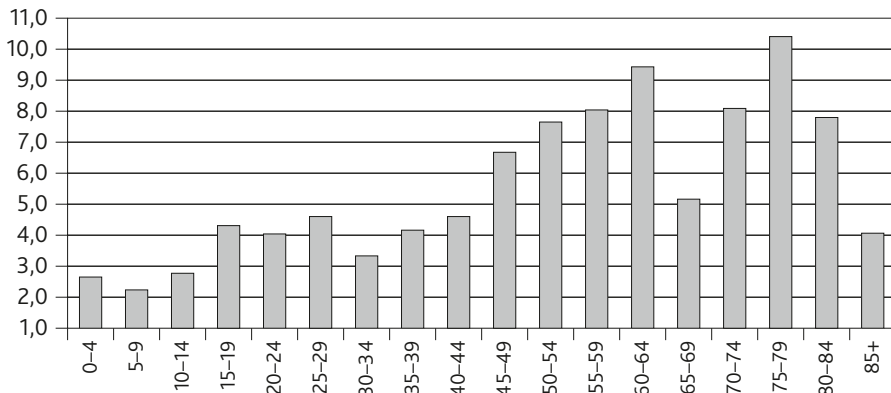


Figure 4. Age structure in Temska village according to 2011 census

Source: Republic Statistical Bureau of Serbia, book 2.

If we look at Figure 4 it is recognized that the largest percentage of population is in age structure 75 – 79 (10.4 %). After that is population in age category 60 -64 (9.5 %). It is very sad the fact that 45 % of population in Temska village is over 60. The smallest part have age category 5 -9 (2.2 %), then 0 – 4 (2.6 %). Also, it is obvious that young people under 20 participate with just 12 % in total population.

In Table 6 we can see differences between percentage of certain age categories in Serbia, Pirot region, Pirot Municipality and Temska. Percentage of population who belongs to age category 75 – 79 is twice as high in Temska village then in rest three cases. An even more prominent situation is with age categories 80 -84 and over 85 in which percentage of population in Temska is three times higher than in other three cases. It is already mentioned that population over 60 is 45 % of total population in Temska which is higher average then in Serbia (24.8 %), Pirot region (30.5 %) and Pirot Municipality (28.1 %). The percentage of adults in Temska is almost 90 %, while in other three cases dose not exceed 85 %. Also, the large adversity is that mean age in Temska is 10 years higher then in other three examples.

Table 6. Comparative review of age structure in Serbia, Pirot region, Pirot Municipality and Temska village

Age category	Serbia (%)	Pirot region (%)	Pirot Municipality (%)	Temska (%)
0-4	4.6	3.6	3.8	2.6
5-9	4.9	4.1	4.2	2.2
10-14	4.8	4.4	4.6	2.8
15-19	5.6	5.2	5.5	4.3
20-24	6.1	5.7	5.9	4.0
25-29	6.7	5.8	6.1	4.6
30-34	6.9	5.7	6.0	3.3
35-39	6.9	6.2	6.5	4.2
40-44	6.5	6.4	6.7	4.6
45-49	6.7	6.9	7.1	6.7
50-54	7.2	7.4	7.5	7.6
55-59	8.3	8.3	8.2	8.1
60-64	7.4	8.0	8.0	9.5
65-69	4.7	5.6	5.4	5.1
70-74	4.9	6.1	5.5	8.1
75-79	4.2	5.7	4.9	10.4
80-84	2.5	3.3	2.9	7.8
85+	1.1	1.8	1.4	4.0
Adults	82.4	84.8	84.1	89.8
Average (years)	42.2	45.4	44.2	53.2

Source: Republic Statistical Bureau of Serbia, book 2.

MIGRATIONS IN PIROT MUNICIPALITY

The authenticity of folk customs of some region depends also from a number of different customs which bring migrants. Large number of immigrants in some region can change or exchange habits. Because of it's geographical position Pirot Municipality was famous by large number of migrants. Rural population were mostly migrating in Pirot, while population of that town migrated in one of the larger towns nearby, Niš, Leksovac, etc.

Table 7. Migration periods in Pirot Municipality

Period of migration	Number of migrants	Percentage of migrants
Before 1980	14012	58.3
1981 – 1985	1956	8.1
1986 – 1990	1685	7.0
1991 – 1995	1482	6.2
1996 – 2000	1215	5.1
2001 – 2005	1148	4.8
After 2006	1637	6.8
Unknown period	916	3.8
Total	24051	100.0

Source: Republic Statistical Bureau of Serbia, book 9.

As we can see in Table 7, the largest number of migrants in Pirot Municipality was connected with period before 1981 census. During 80s there were more migrations (15.1 %) then in 90s (11.3 %). A slightly higher number of migrants was observed in last 10 years. It is assumed that reason for that are migrations of young population in rural areas to urban.

Table 8. Migration places in Pirot Municipality

Migration place	Number of migrants	Percentage of migrants
From Serbia	22618	94.0
From other settlements*	14452	60.1
From other Municipality*	4236	17.6
From other region*	3930	16.3
From other countries	1430	5.9
Bosnia and Herzegovina**	250	1.0
FYR Macedonia**	287	1.2
Slovenia**	47	0.2
Croatia**	333	1.4
Montenegro**	65	0.3
Other countries**	448	1.9
Unknown	3	0.0
Total	24051	100.0

* belong to column: From Serbia; * belong to column: From other countries

Source: Republic Statistical Bureau of Serbia, book 9.

As you can see in Table 8, the largest number of migrants in Pirot Municipality came from Serbia or went to places in the same country. The largest number of migrants migrated between settlements in Pirot Municipality (60.1), while 17.6 % of migrants came

from other municipalities of Pirot region (Babušnica, Bela Palanka and Dimitrovgrad). As regards of migrants from or to other countries, the largest number of them were migrated to Bosnia and Herzegovina, FYR Macedonia and Croatia or came from them. During 90s and civil wars, we can assume that it was the reason because the largest number of migrants in Pirot Municipality migrated from that countries in that period.

NATIONAL COSTUME

Typical clothing, along with decorating and jewelry is called costume. It represents everything what people wear to protect themselves and beautify (Barjaktarević, 1977). In Temska village costume belongs to so-called šopska costume (Velkova, 2010).

In Temska, male costume is simpler than female. Men wore woolen trousers. The upper garment was a white shirt. The shirt is tailored from linen which was woven of hemp. Parts are: front and rear "canvas" (front and rear part of shirt), canvas' inserts on side of shirt ("bočnici"), about neckline "jaka" and sleeves (Velkova, 2010). Over the shirt they wore a waistcoat. Besides the already mentioned woolen trousers, they wore trousers called breveneci. Breveneci were stitched of white cloth. During winter villagers wore "kožuv" of white and black sheep hair. Men wore belt which was dappled of several colors. Belt was called "tkanica" in Temska, as in many rural regions in Serbia. On their heads they wore hats of lambskin. Hats were later replaced with hats called šajkače. As with the women's costumes, on feet they wore woolen socks and footwear of pig's hair.

Basic clothing items of female clothing consist of shirt made by tunics, cloth, blue, collar, fur, webbing aprons and shoes of raw skin. For covering head, it is characteristic hat kaica and white scarf zabratka. Sukno was sleeveless dress and represents characteristic part of clothing by whom šopska costume stands out in regards to costumes in other parts of Serbia. It is made of black domestic rolled cloth, sleeveless and long below the knee (Velkova, 2010). If we look female costumes, it is recognized by long bodice called "zbnu" which wore girls and older women. It was made of striped cloth "aladža" and turkish silk which was imported from East. Zbnu is open sleeveless dress filled with cotton. Lining is made of white cotton linen. It was borne over long white shirt (Velkova, 2010). Female shirt is used to be decorated with lace. Sometimes, shirt was made from hemp linen. Over zbnu it is gird narrow thin belt called "tkanica" (Velkova, 2010). Over shirt they wore apron called "prestilka". Women wore on their head scarf called "šamija". In upper part, it is bent. Scarf was tied under chin sometimes on the neck (Panajotović, 2007). Šamije were made in different colors, they were sometimes decorated with small garnish called "laskavice" (Velkova, 2010). Girls who had origin from wealthy families wore vest called "litak". It was decorated with cords on chest (Velkova, 2010). Women wore peasant shoe of pig's hair. Children's costumes were not so different than costumes of adult. When child was so young, it wore dress whether it is male or female. Babies were put in diapers called "postilci".

EDUCATIONAL ATTAINMENT IN PIROT MUNICIPALITY

If we look Table 9, we can see that in rural settlements of Pirot municipality is larger percent of population without educational attainment, with incomplete or complete primary education. In other educational categories, rural settlements of Pirot municipality lag for three other examples.

Table 9. Comparative educational structure of Serbia, Pirot region, Pirot Municipality and rural settlements of Pirot Municipality

Educational attainment	Serbia (%)	Pirot region (%)	Pirot Municipality (%)	Rural settlements (%)*
Without educational attainment	2.7	2.7	2.0	3.6
Incomplete primary education	11.0	15.9	14.1	25.2
Primary education	20.8	24.5	22.7	27.5
Secondary education	48.9	44.1	46.7	38.1
High education	5.7	5.7	6.1	3.0
Higher education	10.6	7.0	8.3	2.4
Unknown	0.4	0.2	0.2	0.2
Total	100.0	100.0	100.0	100.0

* rural settlements in pirot Municipality

Source: Republic Statistical Bureau of Serbia, book 3.

CUSTOMS

Customs are rules which in time force upon life chances to some group of people. Customs, as a kind of prescribed actions and behavior, are parts of spiritual culture. They are kinds of live archive, live evidents of efforts, development and the rise of the people. All customs can be split in three groups: social, economic and religious, although they are sometimes mixing and interlacing (Barjaktarević, 1977).

Habits are taking important part in life of people of Temska. Habits are becoming rare as new generations come. However, oledr population are telling stories about as it once was and try to keep tradition. Village's slava in Temska is Thorny Petka or Martyr Paraskeva. It is celebrating on August 8. This celebration is gathering all people in Temska. As custom goes, people make lunch, cake, wine and cooked wheat. People of Temska are celebrating three days: day before, slava's day and day after slava. The most common slavas are Saint Nicholas and Saint Michael. Ascension Day is a second holiday in importance in the village and it is long tradition going lithium through the village. Characteristic custom is that lithium was made of aromatic tree. That tree was considered saint and people believed that it keep village from natural disasters. It is forbidden

to pick or eat fruits from it, to cut or torn branches from it. People believed it is forbidden to sleep under that tree because then the soul wanders and can be under influence of unnatural creatures. Some people believe that if the tree is cut, from it will flows blood (Panajotović, 2007).

St. George's customs

St. George is celebrating in Temska, too. At May 6 in sunrise young people go to field and pick flowers „zdravac“. When pick enough flowers, they weave four wreaths. The first wreath is weaved to ornament sheep, second for lamb and third for vessel. The last wreath is put on tree that had no fruit, too (Panajotović, 2007).

The fourth wreath is the largest and sheeps are going through it. Then people are going to hayloft. They are carrying food. The first sheep that goes through wreath has benn milked through cake with a hole and from this milk people make cheese.

For Lazarus' Saturday characteristic custom that young girls go from home to home tasselled with little flower wreaths and sing songs for health while hosts are giving them candies and small presents. If in house baby was born, little girls sing different songs.

Traditions around the Christmas

For Christmas Eve, people are making meatless dinner. They are knead cake that is called God's cake. After that, they knead cake called Bačva which represent symbol of the wine. It is custom that they are made cakes that represent symbols of houses, fields, meadows, gardens etc. People make pumpkin and cabbage pies. The pie is carried out and overflowed with wine. On Christmas Eve, masked children called maškare are coming and sing songs and hosts give them candies and walnuts. On this day people bring straw in a house and put it in the centre of the dining room where they had dinnera and slept on it waiting for Christmas morning.

Almost every village in Pirot region had crosses in fileds that replace churhces. When somebody went beside it, he must crossed oneself and took his hat off. Beside crosses people had some church services and cut slava cakes (Panajotović, 2007).

Traditions around weddings

Traditions around weedings are represented by preparations, actions and customs that are made before wedding, wedding celebration and happenings and customs after (Vlafovic, 1978).

Wedding celebration in Temska used to last for three days. It is custom that bride is picked by groom's parents or grandparents. Wedding is performing on Sundays. God-father and groom try to pick bride with widespread custom redeeming the bride. After wedding bride and groom go to groom's house where they are welcomed by mother-in-law with butterfat and honey. It is custom that bride coat window and door in four directions. After that she takes sieve with wheat, candies and sugar. She is tossing that on four sides of the world and throw the sieve over the house. Groom shoots an apple from

gun. On Mondays, they go on the well with music. Bride prays on the well under towel to her father and mother-in-law to show her respect. When they arrive from well, they are welcomed by bride's nuptials with lunch and music.

Choosing of a life partner was not a choice of young people. It happened that future newlyweds see each other after their families agree about every detail (Panajotović, 2007).

Customs around death

When somebody dies, lunch is made for the repose of the soul. Until funeral, during night people sit around hutch to keep decedent. According to belief, cat can not jump over decedent if he does not „return“. On funeral people don't weep. Beside the dead there are placed mirror, comb, cup, plate, spoon because people believe in afterlife. After 40 days people go to cemetery again, bring bread, wheat and light a candle.

Customs around funeral are based by animist concept that in a moment of death man "leaves out the soul" and believing in afterlife. Soul as men's double is separating from the body and continues to „live“ in other world. People believe that different signs can predict someone's death. People specially believe in vampires. They believe that soul can be seen in shape of animal or insect. There is example that people respect flies that are in a room where is a dead man.

Customs around Baptism

Baptism of the child is made to 40 days after birth. It is custom that no one beside the family can not visit or see the baby before it is baptised.

The lapot custom

The custom of killing elders is known by Eskimos, American Indians, in Oceania, in some black tribes of Africa... Stories tell that this custom was spread by slavic nations and in East Serbia was called lapot. It was made on solemnly with presense of people from village and nearby. Stories tell that there were killing all people above 50. They put bread on dying man's head and killed him by hit to a head over bread with an axe with words: „I am not killing, bread does“. People in Temska say that once elders in that village were killed so they threw them off a cliff.

CULINARY DELIGHTS IN TEMSKA

Basic products in Temska were milk and cheese. From this products people still make delicious meals in this region. The famous food is „belmuž“. In boiled milk it adds young cheese that melts. After that is adds cornflour. In Temska people are making special type of cream called „vurda“. Another characteristic food for this region is „janija“. It is made when meat is cooked in which it adds garlic and onion. When it is done, it adds spic-

es and maybe fish. In this region is very popular making of dried pepper with meat as a cabbage rolls with greapvine's leaf. Pure specialities are pies with cheese called „banice“.

CONCLUSION

In the paper were showed demographic characteristics which had influence on presence of some ethnographic characteristics of Temska. Older population is dominating and it still keeps customs and folklore heritage. Migrations of young people have a negative impact on age structure so there is a risk of oblivion of authentic customs for this region.

Ethnographic characteristics of Temska are mostly alike ones in villages nearby. Relief and climate had influence in type of houses building materials. Another one important influence is showed in national costumes of people of Temska, which was not different during seasons. In Temska, people cultivated hemp and breded sheeps, goats and cows, so their cloths was made of wool and skin. Also, house equipment was made of this materials. Different customs of population have roots from paganism. Animals have special place in this customs For some customs, some animals were holy and they were respected. Plants also have special role during celebrations, births, weddings and funerals.

Unfortunately, only few of customs are preserved considering that youngs are migrating to towns, so a pair of national costumes can be seen on elder people or in Museum „Ponišavlje“ in Pirot. Natural beauties, suitable conditions for cattle breeding, revival of traditional crafts and organising of different ethnological happenings should attract youngs to return and in that way contribute to development and preserving the culture and tradition of this region.

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