

Godine 1585, u Prijepolju je evidentirano 69 hrišćanskih domaćinstava. Bili su nastanjeni u devet, ranije navedenih mahala. Hercegovačkom namjesniku davali su na ime raznih, kanunom i šerijatom predviđenih obaveza iznos od 6.343 akče. Plaćali su ispendžu u iznosu od 1.600 akči, a na ime tržne takse i drugih sitnih taksi 1.393 akče.³⁵⁾ Osim toga plaćali su desetinu od proizvodnje žitarica, porez na vino, sitnu stoku i druga sitna davanja. Podaci ovog popisa evidentirali su samo prijepoljsko hrišćansko stanovništvo koje je plaćalo desetinu, dok drugo hrišćansko i muslimansko stanovništvo nije popisano, tako da se realnija slika njegova brojnog stanja na osnovu njega ne može steći.

Hatidža Čar — Drnda

FRAGMENTS DEALING WITH PRIJEPOLJE IN THE PAST

Summary

On the basis of the presented data, it can be said that Prijepolje with its surroundings were definitely included into the Ottoman Empire in 1465. Under the new historical circumstances, Prijepolje for a relatively long period retained its earlier urban physiognomy, its earlier structure of production as well as its confessional and social structure. By the end of the 16th century, Prijepolje gradually changed into an Islamic-Oriental provincial town, owing primarily to a certain Hadži-Abdulrahman, who probably a native, or a local functionary who built the first mosque at Prijepolje, which served as a nucleus of the first Moslem mahal, i.e. quarter, named after him. It was then that the settlement got the status of a provincial town, which made it possible for its Moslem population to change its legal status, being exempt from the principal tax paid by raya, the so-called resm-i chift. Regardless of the confessional commitment, the total population of Prijepolje as socially and legally differentiated depending not only of the position it occupied on the Ottoman social ladder, but also of the role it played in the economic structure.

³⁵⁾ Ankara, TD No 484, fotokopija kod ANU BiH br. 44, f. 239.