

PRIZREN HISTORIC AREA CONSERVATION AND DEVELOPMENT PLAN

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INTRODUCTION

Cultural heritage is living evidence of the past shaping the future. There are two fundamental issues being discussed throughout the world: the documentation of unique cultural heritage and conservation changing towards an understanding of revitalization. The latter issue brings the issue of regaining the economic value of cultural assets with the determination of spatial interventions required for use and re-use while considering the socio-economic and political relationships. These specific issues bring forth the question of documentation and an integrated conservation and development planning approach to provide continuity in heritage. Our study integrates documentation, conservation and integrated development planning to the historic city of Prizren, Kosovo.

Kosovo Territory has an important cultural heritage reserve representative of many centuries, and the city of Prizren (the second-largest populated city and first cultural centre of Kosovo) is surely the most culturally abundant area. Kosovo has been inhabited since prehistoric times and has a very rich cultural and archaeological heritage dating back to the Neolithic Period (6th millennium B.C.). There are outstanding architectural monuments from the Middle Ages; 14th-century churches and monasteries; 16th and 17th-century mosques and hamams; Kullas (Albanian tower houses) and konaks from the 18th and 19th centuries; and several historic bridges that are only in the beginning stages of formal protection (UNESCO 2003).

The cultural heritage of Prizren reflects a remarkable history of the territory. The city has always been a cross-road of cultures and different ethnic groups. Throughout the past ?? centuries Albanians, Bosnians, Serbs, Turks, Gorans, Roma-Ashkali-and Egyptian communities have been living in Prize together. There are numerous significant monumental buildings inherited from those civilizations, especially from the Ottoman era, when the city gained importance as a prosperous trade city owing to its strategic position. During the 16th-19th centuries, Prizren became one of the larger cities of the Ottomans' Vilayet of Kosovo.

Today the city is symbolized by the minarets, the turbes (mausoleums), the fountains, the Turkish Bath, one or two storey-low houses and winging streets similar with the Anatolian Historic Cities inherited from Ottoman Empire. The red-tiled roofs, traditional houses in the old city, and terrace buildings with enclosed courtyards are other main characteristics of the urban townscape. The houses are very homogeneous. They are made of woods and stone and are one or two-stories high. In the city of Prizren, Turkish is still spoken as an official language, along with the other two official languages - Albanian and Serbian.

Unfortunately, much of this valuable cultural heritage was destroyed during the recent conflict and its immediate aftermath. The destruction of architecture in the former Yugoslavia has thus far been regarded as a cultural phenomenon either irrelevant to ethnic or nationalist antagonisms on a cultural level. Ethnicity and nationality are themselves corroborated or even partly constituted through architecture in its guises as a territorial marker, cultural patrimony, or historic monumentⁱ (Herscher, 2000).

The preservation of this multi-cultural fabric for future generations is both a national and global responsibility. Thus, there have been many international initiatives to preserve cultural heritage in Kosovo. International Council of Museums (ICOM) had an operation meeting for the rehabilitation of the National Museum of Kosovo in Prishtina in November 1999. The International Council on Archives (ICA) tried to update historic archives of Kosovo in December 1999. Other initiatives concerning cultural heritage in Prizren are the International Council of Monuments and Sites (ICOMOS) and the International Federation of Library Associations and Institutions (IFLA) (Varlamoff, 2002).

EUROPA NOSTRA, the pan European Federation of Cultural Heritage NGOs, has shown a consistent interest in the protection of the endangered cultural heritage in Kosovo. It has adopted two relevant Resolutions, in May 1999 and June 2005, and has launched an Appeal to the international community, in April 2004. Within the collaboration with the European Commission – Council of Europe Joint Programme, Europa Nostra Forum and Preparatory Meetings have been still attained. The last meetings were in Normandy and Paris, France to discuss operational issues about the Integrated Rehabilitation Project Plan, Survey of the Architectural and Archeological Heritage (ISPP/SAAH) in November 2006 (Europa Nostra, 2005).

ⁱ By the destruction in the war period, 207 of 609 mosques in total number sustained damage or were destroyed. Other architectural targets are Islamic religious schools and libraries, more than 500 kullas (traditional stone mansions, often associated with prominent Albanian families), and historic bazaars. Destruction of historic architecture has significance in that it signifies the attempt to target not just the properties of inhabitants of Kosovo's Albanian population, but that entire population as a culturally defined entity (Herscher and Riedlmayer, 2000).

Assignment between Prizren Municipality and Cultural Heritage without Borders/Sweden (CHwB) cultural program has been in progress from 2003. In May 2006 the municipality and CHwB signed a “Memorandum of Understanding for Implementation of Rehabilitation Programme for the Historic Zone of Prizren”, including principles and implementation for the protection and development of the historic zone (Figure 1)ⁱⁱ.

“Prizren Historic Area Conservation and Development Plan” is one of the first concrete steps towards the planning of protection for this historic zone. This paper is mainly based on the research and evaluation of the documentation of this plan that is apprehended as one of the first initiatives in Kosovo municipalities on drafting a Conservation Plan of a Historic Zoneⁱⁱⁱ.



Figure 1: Borders of Prizren Historic Site

ⁱⁱ Within this program, the Municipal Assembly of Prizren and Nixha Partners composed Prizren Urban Local Plan (PRIZRENI, Zonat Nën Mbrojtje, Monumentet Kulturore, Prizreni Plani Lokal / Gjeneral / Urbanistik, 2003-2013) in 2003. Then Politecnico di Torino prepared Pilot Preservation and Development Plan for the Historical Area (PPDP PRIZREN) and Draft Prizren Preservation Guidelines for the Historical Area.

ⁱⁱⁱ The Prizren Historic Area Conservation and Development Plan was finalized by the team from Istanbul Technical University, Turkey (Gülersoy, et al. 2006). The study was prepared by the staff members of Urban and Regional Planning Department of the Faculty of Architecture, at ITU, Prof. Dr. Nuran Zeren Gülersoy, Dr. Engin Eyüboğlu, T.Kerem Koramaz, Pınar Abacılar, and the Chairperson of the Restoration Division of the Faculty of Architecture at ITU, Prof. Dr. Zeynep Ahunbay, as a consultant. Shend Kabachi was involved in the project as local urban planner. Work commenced in May 2006 and was finalized in December 2006.

Evaluation of Prizren's historic environment and developing conservation policies within the planning process need outstanding planning and urban design studies in an integrated approach of conservation with a comprehensive documentary. Thus, Prizren Historic Area Conservation and Development Plan are aimed to formulate determinants that maintain the appropriate and contemporary development of the site while preserving its historical, architectural and functional values; and to improve detailed development plans beyond these decisions (Figure 2,3).

The goals and objectives of the Prizren Historic Area Conservation and Development Plan are expounded for the modern urbanization, transportation, townscape and landscaping imperatives of the planning site while taking into account the prospects for conservation and development. Within this purpose, main objectives can be defined as improving functional qualifications, gaining optimal communications, achieving social and cultural integration, creating a positive environment for both architectural and urban quality, optimum health and comfort conditions, gaining optimum cost and economic support through the planning decision both flexible and applicable.

This paper contains a brief account of the Prizren historic site and its history and the goals and objectives of the conservation and development activity. The paper also includes the area analysis as related to transportation pattern, land use and building use of ground and upper floors, building conditions, story heights, construction materials, land ownership, building occupancy, building compatibility with the physical structure of the area, and listed lots and buildings. In addition to the physical analysis of the buildings and their surroundings, the study also comprises social studies aimed at displaying the demographic, social, and cultural aspects of the residents of the listed and non-listed buildings.



Figure 2: General View of Prizren Historic Area



Figure 3: Historic View of Prizren (Krasniqi, 2002)

BRIEF DEFINITION OF PRIZREN

Kosovo is a small and landlocked territory in the centre of the Balkan Peninsula. It has an area of 10,877 square kilometres and borders Macedonia (FYROM), Albania, Serbia and Montenegro. Based on Resolution of the UN Security Council no. 1244 of 12/6/1999, Kosovo is a territory administered by the United Nation Interim Civil Administration (Figure 4). The capital of Kosovo is Prishtina. It is divided into 7 Sectors and 30 administrative units (municipalities). The Municipality of Prizren is located in southern Kosovo (Figure 5). It consists of an area of 640 square kilometres (63,871.68 ha); this makes up 5.94% of the total territory in Kosovo (Prizren Municipality, UN).



Figure 4: Location of Kosovo



Figure 5: Prizren and its surrounding

PRIZREN IN HISTORY

The Prizren settlement has been inhabited since prehistoric times, with archaeological remains from the Neolithic period. The cultural heritage of Prizren represents an “extraordinary concentration of cultural monuments from prehistoric to modern times [and] attests to historic continuity of life in Kosovo and the artistic creativity of its inhabitants” (UNESCO 2003).

Prizren, known in ancient history as Theranda, was developed on a trade route through the Balkans. During the Byzantine Period, the city was called Prisdriana. By the 11th century, Slavic rebellion arose, but then the Byzantines ruled the city again just one century later. In the 8th Century, the city was taken by the kingdom of Stefan Prvovencani. During that time, as a capital city protected by two sturdy fortresses, it was a city of free trade and centre of art and culture (Figure 6 and 7). At the end of the 14th Century, the city began to decline because of political conflicts. Becoming the seat of the Serbian Orthodox Christian Prizren Episcopate, throughout the 14th century, Prizren had the Imperial Court and was the political centre of the Tsardom (Krasniqi, 2002).

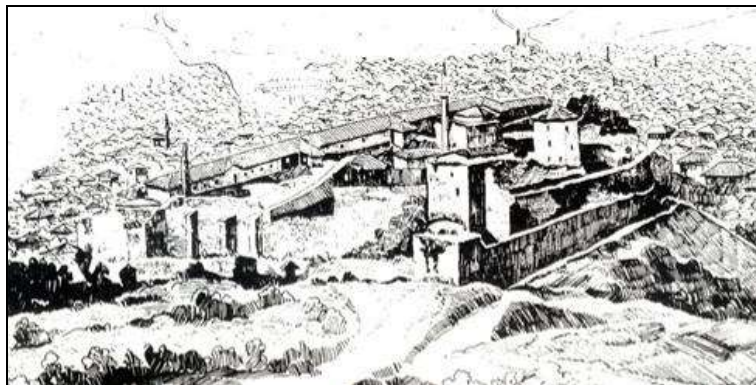


Figure 6: Kalaja in the Beginning of the 20th Century, (Municipality of Prizren, UN, 2002)



Figure 7: Kalaja, 2002, (Municipality of Prizren, UN, 2002)

In 1455, Prizren came under Ottoman Empire rule and flourished again. In the 14th Century remarkable Ottoman monuments were constructed, such as Gazi Mehmet Pasa Mosque, Gazi Mehmet Pasa Turkish Bath, and the Sinan Pasa Mosque (Cultural Heritage in Prizren – Monumental Buildings from Ottoman Era). In that period, Prizren became a part of the Ottoman Empire's province of Rumelia. It was a prosperous trade city, benefiting from its position on the north-south and east-west trade routes across the Ottoman Empire. Prizren became one of the larger cities of the Ottomans' Vilayet of Kosovo. The City was taken by the end of the 17th century by Austrian and collaborating Serbian armed forces, but the Ottomans subsequently restored control (Rexha, 2004).



Figure 8: Gazi Mehmet Pasha Bath and its surroundings at the Beginning of the 20th Century (Municipality of Prizren, UN, 2002)



Figure 9: Gazi Mehmet Pasha Bath and It's Surrounding, 2006

Prizren as a cultural and intellectual centre of Ottoman Kosovo was dominated by its Muslim population, who comprised over 70% of its population in 1857. The city became the largest Albanian cultural centre and the coordination political and cultural Capital of the Kosovar Albanians (Municipal Profile; OSCE, 2006).

In the 20th century, the city experienced an intense period of rapid change, especially within its commercial areas (Figure 10, 12). By the end of 1918, the Kingdom of Serbs, Croats and Slovenes was formed - with Prizren a part of its historical territorial entity of Serbia (Krasniqi, 2002). Prizren and its surrounding were badly affected by the Kosovo War of 1998-1999. At the end of the War in June 1999, most of the Albanian population returned to Prizren.



Figure 10: Urban Silhouette of Prizren at the Beginning of the 20th Century (Municipality of Prizren, UN, 2002)



Figure 11: Urban Silhouette of Prizren, 2006

Today the city of Prizren has a historic centre that is formed as a traditional Ottoman settlement with both its monumental and civil architecture. There are many monumental buildings, such as mosques, a bath, tombs, and fountains. Examples of civil architecture have the characteristics of traditional masonry and timber houses in vernacular, citizen, and neoclassical types of architecture (Figure 11, 13).



Figure 12: Urban Silhouette of Prizren at the Beginning of the 20th Century (Municipality of Prizren, UN, 2002)



Figure 13: Urban Silhouette of Prizren, 2006

DEMOGRAPHIC AND SOCIO-ECONOMIC STRUCTURE OF PRIZREN

Prizren City has a population of around 165,000 (mostly Albanians). It is the administrative capital of the Municipality of Prizren, which has an estimated population of about 221,000 inhabitants, both in town and in 76 villages which are a part of the municipality (Prizren Municipality, UN). Prizren Municipality has approximately 90% Albanians and ethnic minority groups of Bosniacs, Turks, Romas and Serbs. Although Kosovo Bosniacs are the leading minority group in terms of numbers, the Kosovo Turkish community is socially prominent and influential. In town, Turkish is also widely spoken among Kosovo Albanians. (Municipal Profile; OSCE, 2006).

Private enterprise in the municipality is based on agriculture, trade, construction and food processing. Private businesses face difficulties securing capital investment from local and foreign entities. General economic downturn contributes directly to the growing rate of unemployment and poverty, making the financial/economic viability in the region more tenuous. There are 21,499 inhabitants presently employed in the Municipality of Prizren. Of these, 12,371 persons are employed in the private sector, 4341 persons are employed in the social sector, and 4,787 persons are employed in the public sector. The majority of inhabitants work in the industrial sector (41%), wholesale and retail trade (24.6%), services (20%) and construction (13.4 %) (Ministry of Public Services, 2005).

Many restaurants, private retail stores, and service-related businesses operate out of small shops. Prizren appears to be teeming with economic prosperity. However, appearances are deceiving, as the reduced international presence and repatriation of refugees are expected to further strain the local economy. Market saturation, high unemployment, and a reduction of financial remittances from abroad are ominous economic indicators (Development Agenda, 2002).

CULTURAL HERITAGE IN PRIZREN

Kosovo has a prosperous architectural and archaeological heritage, with both movable and immovable sites and buildings dating from the Neolithic period onwards, with evidence from Pre-historic ages, Roman Antiquity and Early and Late Medieval periods. As in the rest of Kosovo, in Prizren, the cultural heritage can be classified into three groups: Byzantine/Orthodox, Islamic Monuments, and vernacular architecture – such as traditional sites, urban historic centres and markets, etc. (Figure 12) (Europa Nostra Forum 2006).

Islam had such a significant influence on the development of Albanian culture that Albanian cultural and literary production expressed itself exclusively in Turkish, Arabic, and Persian in the first centuries under Ottoman rule (Bieber, 2000) (Figure 14).



Figure 14: Postage Stamp from Ottoman Times (Krasniqi, 2002)

Ottomans included Kosovo into their administrative system, in which newly acquired territory was organized in vilayets. The Prizren Vilayet was created in 1868 and became the most Albanian-dominant of the Kosovo vilayets. However, there was an attempt by the Prizren elite to influence the conference of Berlin Treaty (1878) that recognized the complete independence of the principalities of Romania, Serbia and Montenegro and the autonomy of Bulgaria, though the latter remained under formal Ottoman Legacy. Thus, the “League of Prizren” was founded in 1878, based around feudal leaders throughout Kosovo (Blumi, 2003). Even though the League of Prizren did not achieve anything concrete, it brought together the Albanians - both Muslims and Christians - in a period of deterioration of Muslim and Christian relations which included fights between the Christian Austrian Empire and the Muslim Ottoman Empire (Anderson, 2002).



Figure 15: League Museum Complex

Most historians interpret the attempts by local rulers to establish autonomy or independence of their territories from Ottoman rule during the late eighteenth century as forerunners of the Albanian national movement. Nearly a century later, a separate identity among the Albanian Muslims, which would lead to the League of Prizren helped to establish their autonomy (Bieber, 2000). In the centre of the town, on the bank of river Bistrica, the League of Prizren was organized as a museum that was an assembly of representatives of all Albanian inhabited regions (Figure 15). Today the complex archives many of the documents relating to the League of Prizren.

MONUMENTAL ARCHITECTURE IN PRIZREN HISTORIC AREA FROM OTTOMAN ERA

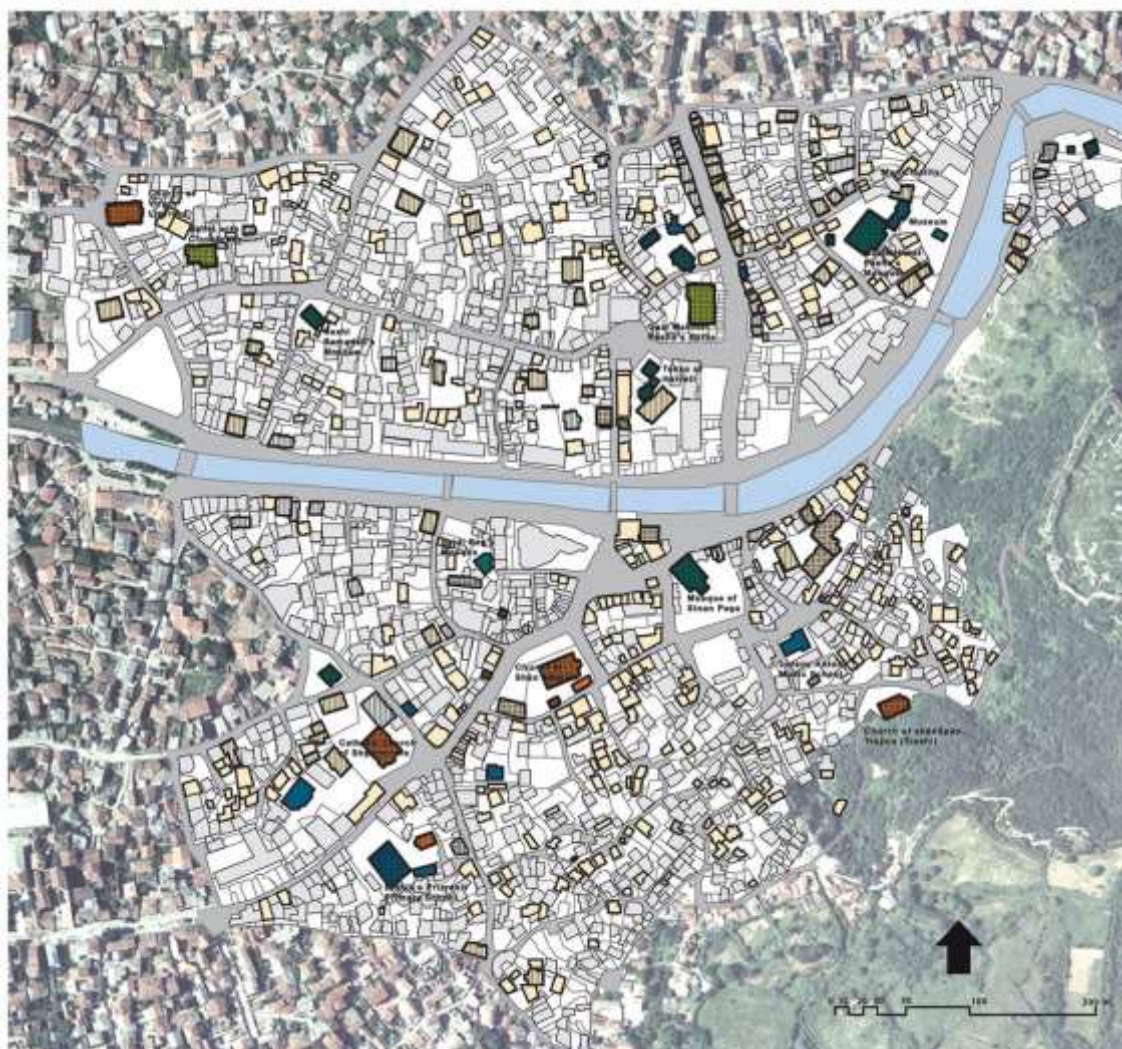


Figure 16: Map of Monumental Buildings in Prizren Historic Zone

Sinan Pasha Mosque

Sinan Pasha's mosque, according to inscriptions, was built in 1615. Its architecture demonstrates strength, compactness, gracefulness, and elegance. Regarding the type of architecture, it represents a rarity in Islamic art. Thanks to its position, beauty, massive properties and the graceful minaret, it dominates over the surrounding part of the town (Figure 17 -18).



Figure 17: Sinan Pasha Mosque

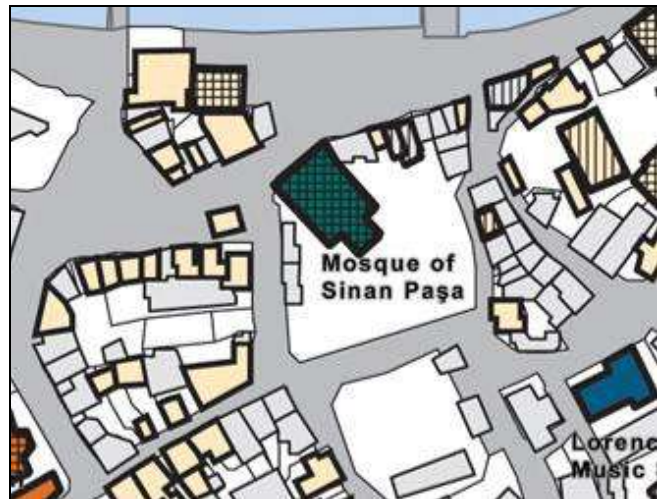


Figure 18: Map of Sinan Pasha Mosque and its surrounding

The enormous dome is fitted harmoniously into the square mass of the building. The mosque stands on a high level overlooking the main street in the historic city. It became, with its huge dome and elegant minaret, one of the dominant architectural features of Prizren. The interior of the mosque is decorated with geometrical designs, still life, and draperies, while the other parts of the walls are painted in strong light colours. A medrese once belonged to it. The mosque has a square plan (about 14 meters x 14 meters) covered by a dome with a projecting mihrab area (4.1 meters x 4.5 meters) covered by a half dome. The dome is resting on the walls. The wall thickness is 1.65 meters (Figure 19). The mosque still preserves its original stone flooring and interior decoration, as well as the podium and the carpentry work. However, these are in need of restoration (Rexha, 2004).

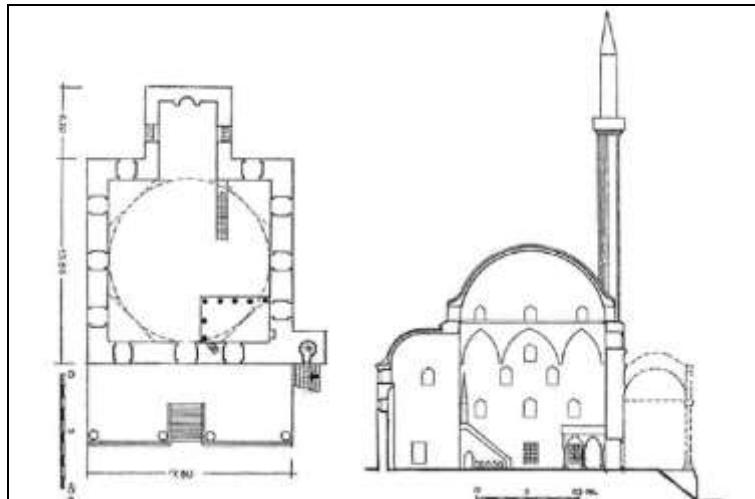


Figure 19: Plan and Section of Sinan Pasha Mosque (Ibrahimgil and Konuk, 2006)

Gazi Mehmet Pasha's Mosque

Gazi Mehmet Pasha's Mosque is the oldest monument of Islamic art in Prizren. The inscription above the entrance states it was built in 1561. This mosque has a square base and numerous windows, while the main veneration niche (mihrab) and the pulpit (member) are made of marble (Figure 20-21). A hexagonal mausoleum (medresa) has been built in the courtyard of the mosque, which Mehmet Pasha earmarked as his grave (İbrahimgil, and Konuk, 2006)



Figure 20: Gazi Mehmet Pasha's Mosque

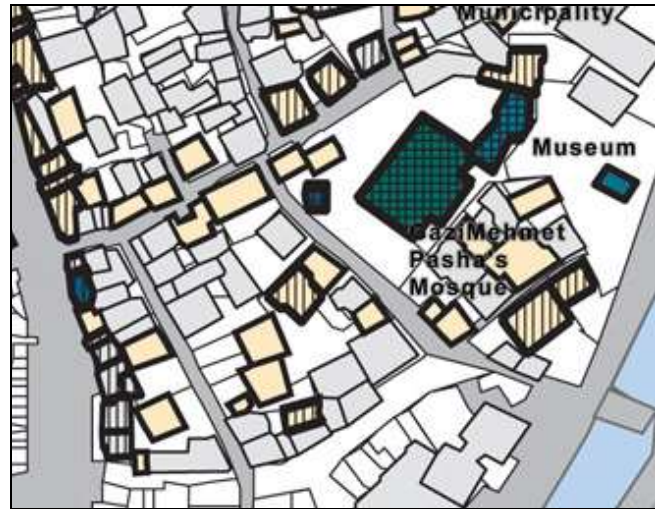


Figure 21: Map of Gazi Mehmet Pasha's Mosque and its surrounding

Gazi Mehmet Pasha's Madrasa

It is known that madrasa is built in the 16th century but collapsed in the 17th century. In 1795 it was re-built again. With madrasa, there is also a house for the head of the madrasa (Figure 23). Today complex of Gazi Mehmet Pasha's Madrasa is being used as a museum which was a former building of "League of Prizren" (İbrahimgil, and Konuk, 2006) (Figure 22).



Figure 22: Gazi Mehmet Pasha's Madrasa



Figure 23: Prizren Museum (house for the head of the madrasa)

Gazi Mehmet Pasha's Bath

The Hammam of Prizren is an early Ottoman-era monument in which oriental and local traditions combine. The bath was founded by Gazi Mehmet Pasha, the Sanjak Bey of Iskenderiye/Shkoder, (circa 1573-4 A.D.), together with the distinguished architectural ensemble. The building complex that the bath settles in includes a large domed mosque that later became the Bayrakli mosque, a high school (medrese), a primary school (maktab), a library and a mausoleum (türbe) for the founder (İbrahimgil, and Konuk, 2006) (Figure 24-25).



Figure 24: Gazi Mehmet Pasha's Bath

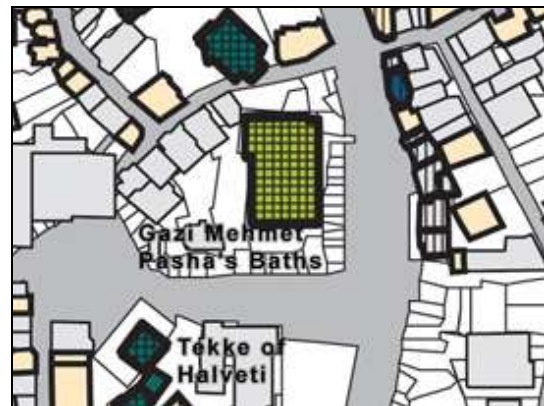


Figure 25: Map of Gazi Mehmet Pasha's Bath and its Surrounding

The building is a double bath: One half for men and the other one for women, separated with a special entrance for each. Each half has the same internal spaces: An area for taking off clothes, warm area, and a heated area with different small washing rooms. The heated area has vaults and small domes covered by lead sheets, while the undressing area has domes covered by tiles. The building is constructed from rubble stones and hydraulic lime (Rexha, 2004). The internal wall surfaces are plastered. Today the building is a museum.

Emin Pasha Mosque

Emin Pasha Mosque, which is built in 1831-32, settles in a complex that contains religious building and educational buildings, madrasa (Figure 26-27). Madrasa and mosque face into the same courtyard that has two fountains and a sadirvan (Figure 28). Square-cubic plan schemed mosque has an octagonal rooted dome. Decoration and especially the altar of the mosque has rich ornamentation that represents picturesque views of the mosque, bridge and fort (İbrahimgil, and Konuk, 2006).



Figure 26: Emin Pasha Mosque

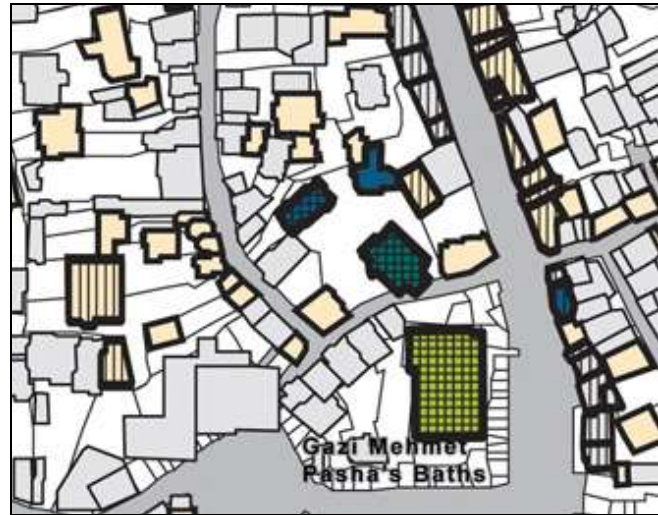


Figure 27: Map of Emin Pasha Mosque and its surrounding



Figure 28: Emin Pasha's Madrasa

Hacı Ramadan Mosque

It is not known when Hacı Ramadan Mosque is built, but according to date written in the sign on front façade, it is built before 1874 (Figure 29-30). It is an important monument from Ottoman period. After the renovation in 1995, another hall was attached to the main hall that has square-cubic plan scheme (İbrahimgil, and Konuk, 2006).



Figure 29: Hacı Ramadan Mosque

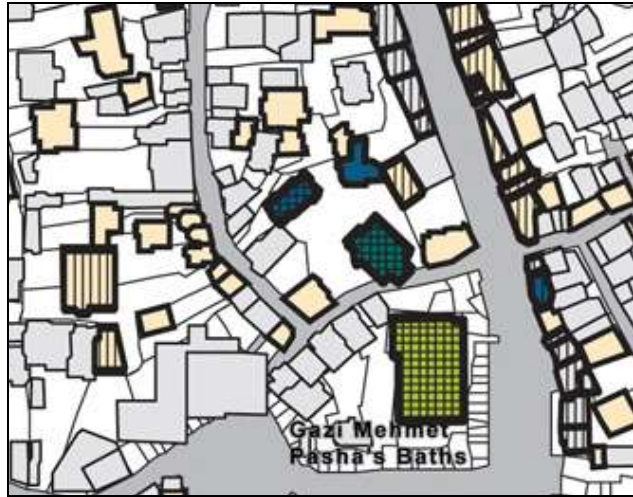


Figure 30: Map of Hacı Ramadan Mosque and its surrounding

The Fort Prizren

The Fort is constructed on a natural rock and controls the pass between Kosovo and Albania. It has been used as a military stronghold since the earliest times. Remains of a Neolithic settlement and Illyrian ceramics and weapons have been discovered in the vicinity (Krasniqi, 2002) (Figure 31).

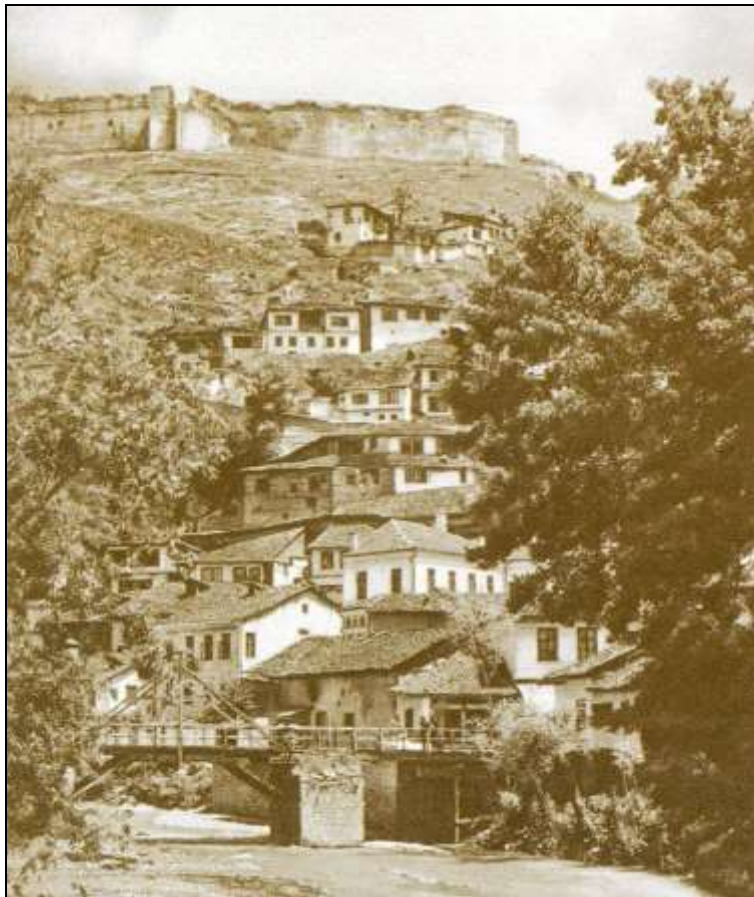


Figure 31: Fort of Prizren, 1930 (Krasniqi, 2002)

During the Roman era, the original Illyrian town of Theranda was developed as a garrison centred around a fortress on the site. During the Ottoman Empire, it was used continuously. During the reign of Mehmet Pasha (1809-36), a clock tower was constructed in the Fort, and in 1828 the mosque was reconstructed. It had probably first been built in the second half of the 15th Century, after the Ottomans' conquest of Prizren in 1455. After the Serbian army took Prizren in 1912, the citadel and all the buildings there were blown up (Rexha, 2004).

OTHER MONUMENTAL BUILDINGS IN PRIZREN HISTORIC AREA

Church of Virgin Ljeviska

The church of Bogorodica Ljeviska is one of the most famous churches to have survived in the entire region, and one of the finest examples of Late Byzantine architecture anywhere. Commissioned by the Serbian King Milutin, the church was built in 1306-7 (Figure 32). The five-domed church was incorporated into the remains of a three-aisled 11th Century Byzantine basilica (itself partially remodelled in the 13th Century). Although the physical environment of the church was changed in the subsequent centuries, small-scale private buildings surrounded the structure until recently (Krasniqi, 2002).

Cathedral Church of Xhen Xhorxhi (St. George, Prizren)

St. George Cathedral is situated in the old urban centre of Prizren, within the zone called "Šadirvan", traditionally inhabited by a Serbian population (Figure 33). The large Serbian-Orthodox cathedral of Prizren was built and decorated between 1856 and 1887. Its construction alongside major Islamic Mosques and a Catholic Cathedral (all within a few blocks of each other) bespeaks an ethnic and religious mix that characterized Prizren continuously since the Middle Ages. The church is a large building combining features of a basilica with a cross-in-square scheme. The complex also includes the residential building and offices associated with the seat of the Eparchy of Raska-Prizren (Rexha, 2004).

Church of ShenSpas Trojica

The Church of ShenSpas Trojica dominates the northern part of Prizren - Podkaljaja, which traditionally has been inhabited by Serbs. The Church complex consists of two major architectural parts. The older church was built around 1330 as an atrophied Greek cross with a dome and a narthex (Krasniqi, 2002) (Figure 34).



Figure 32: Church of Virgin Ljeviska



Figure 33: Church of Xhen Xhorxhi



Figure 34: Church of ShenSpas Trojica

CIVIL ARCHITECTURE AND TRADITIONAL URBAN PATTERN OF PRIZREN HISTORIC AREA

The minarets, the turbes (mausoleums), the fountains, the Turkish bath, one or two-story low houses, winging streets and red-tiled roofs are the main urban and architectural characteristics of Prizren (Figure 35). In the urban pattern, the historic commercial area of Shadervan is separated from the residential areas (Figure 36).



Figure 35: Traditional Housing Unit



Figure 36: Historical Commercial Area – Shadervan

Traditional houses in the old city are made of wood and stone. They are terraced one or two-story buildings with enclosed courtyards. The Turkish style houses usually have a ground floor, and one story and are often built symmetrically. The ground floor usually contains the kitchen and a few rooms. The houses are coated with whitewashed or coloured with natural blue or ochre pigments. Inside of the houses there is little or no furniture. They usually contain built-in cupboards and shelves which are made of wooden panelling. The main rooms have a hammam or Turkish bath.

Concerning consistency with their traditional architectural character and the urban fabric of local materials, building height, facade fullness ratio and other similar physical characters of all buildings in the area are occasionally preserved. But there is a danger of new construction trends and new additions to the building structure as interventions and rebuilding implementations.

In the Prizren Conservation and Development Plan, the analytical evaluation is carried out with re-making analysis. A physical survey is completed both in the building block and individual building level. The urban fabric is analyzed with a survey of individual buildings and spaces within the boundaries of the Prizren Historic Area (Figure 37-38).



Figure 37: Silhouette from Prizren Historic Area



Figure 38: General View from Traditional Market Zone of Prizren Historic Area

SURVEY OF INDIVIDUAL BUILDINGS AND SPACES

The urban fabric is analyzed with a survey of individual buildings and spaces - such as the use of land and buildings, condition of the building, story height, building construction material, occupancy of buildings, harmony with the architectural character of the area, and traditional urban pattern (Figure 39). Cultural assets and structure will be considered with the status of a listed building in listed lots and monumental buildings.



Legend

-  Listed Monumental Building
-  Listed Civil Building
-  Built
-  Unbuilt Areas

Figure 39: Map of Built and Unbuilt Areas

Transportation Pattern of Prizren Historic Area

A transportation analysis includes vehicle networks, vehicle restricted areas, pedestrian networks, and parking places. Both vehicular and pedestrian roads are examined within their usage capacity, flow continuity, and road width (Figure 40).

There is dense traffic flows north of the planning area. However, the southern area's transportation circulation has less accessibility because of high topographic slope and narrow road width. Another important problem of Prizren's transportation system is a lack of car parking areas. Within the deficiencies in road width and open (unbuilt) areas, it is hard to arrange the organization of car parking areas. There is no mass transportation system presently.

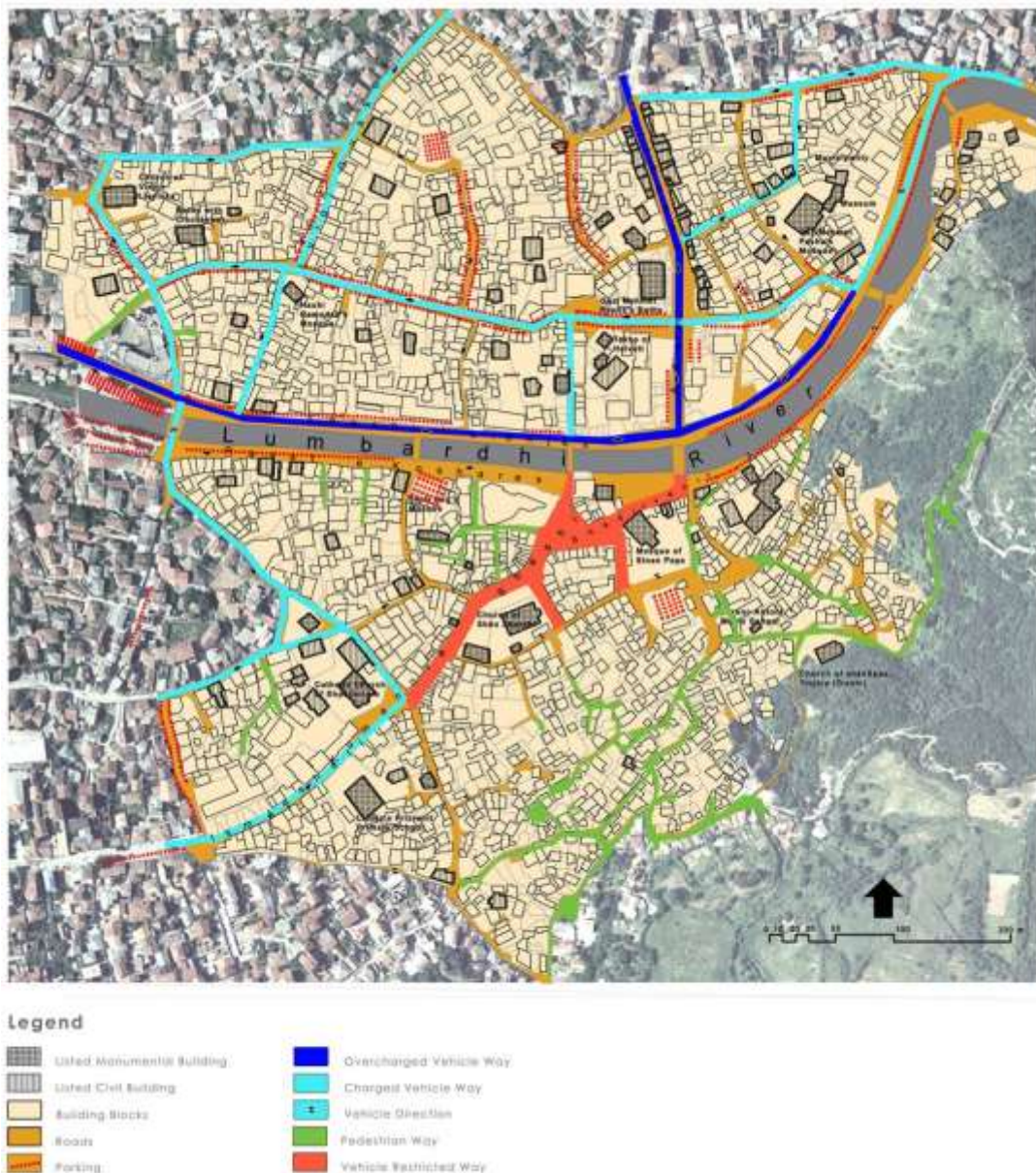


Figure 40: Map of Transportation Pattern of Prizren Historic Area

Land and Building Uses

According to the Use of Land and Building Survey Study, structures in the planning area are generally housing units (ground floor 42.8%, upper floor 67.4%). There are 24 (3%) religious facilities (mosque, church, tombs, etc.). Health service facilities include a hospital. Ground floor usage of commercial retail and service units is 14.30%, while upper floor usage is only 2% (Figure 43-44).

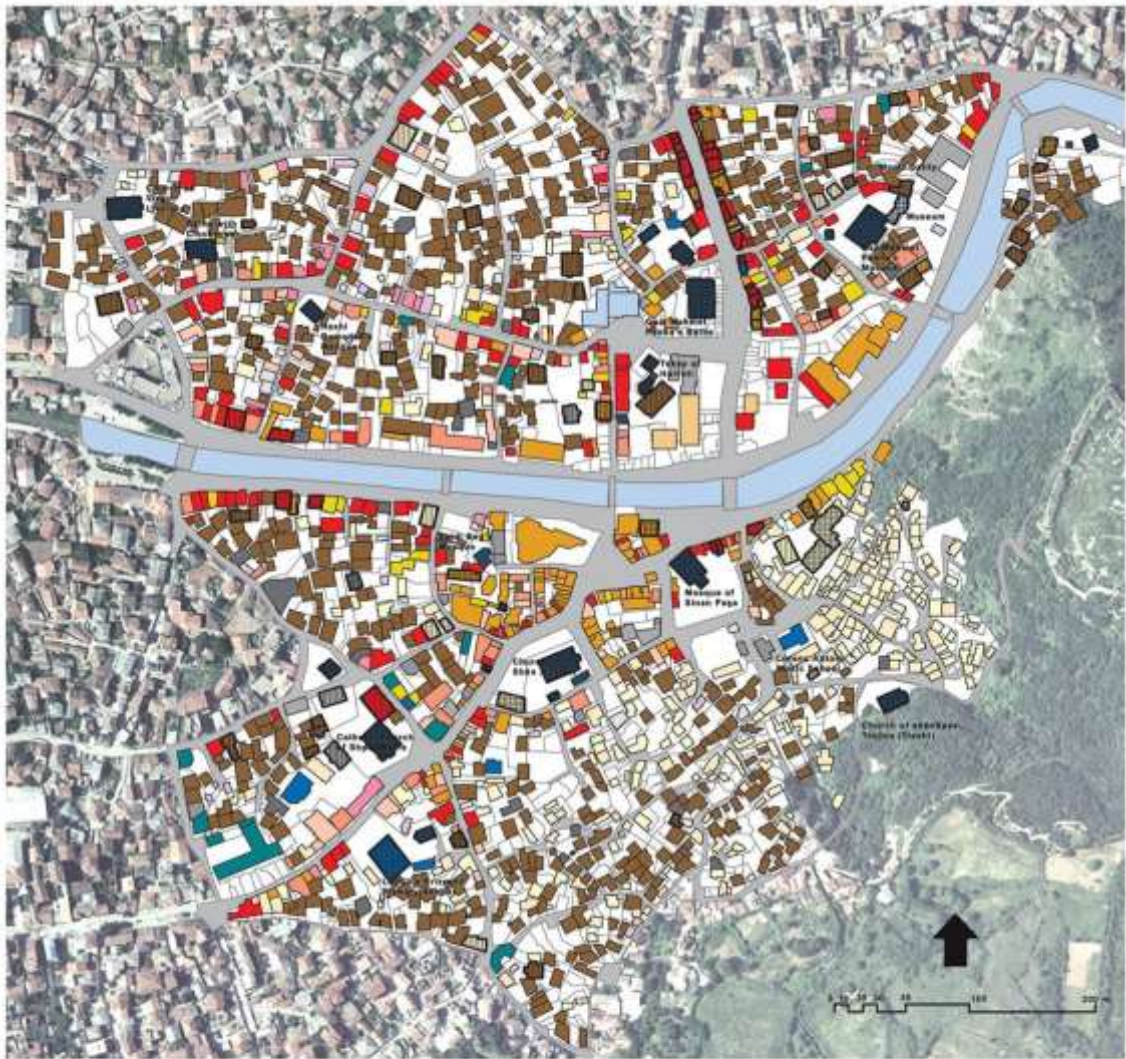
According to area survey results, residential use is the dominant land use in the area. (Figure 41) Commercial-retail services and cultural, touristic services are the second most prevalent function (Figure 42). Sinan Pasha Mosque and the traditional market zone is the centre zone of the Prizren Historic Zone. This area has high commercial and cultural potential with outstanding monumental buildings, such as Sinan Pasha Mosque, St. George Cathedral, etc. The Mosque and Bath of Gazi Mehmet Pasha are other important monumental buildings. They have physical and functional conditions of their environs and are significant with commercial uses in the neoclassical type of architecture.



Figure 41: Commercial uses in traditional market zone



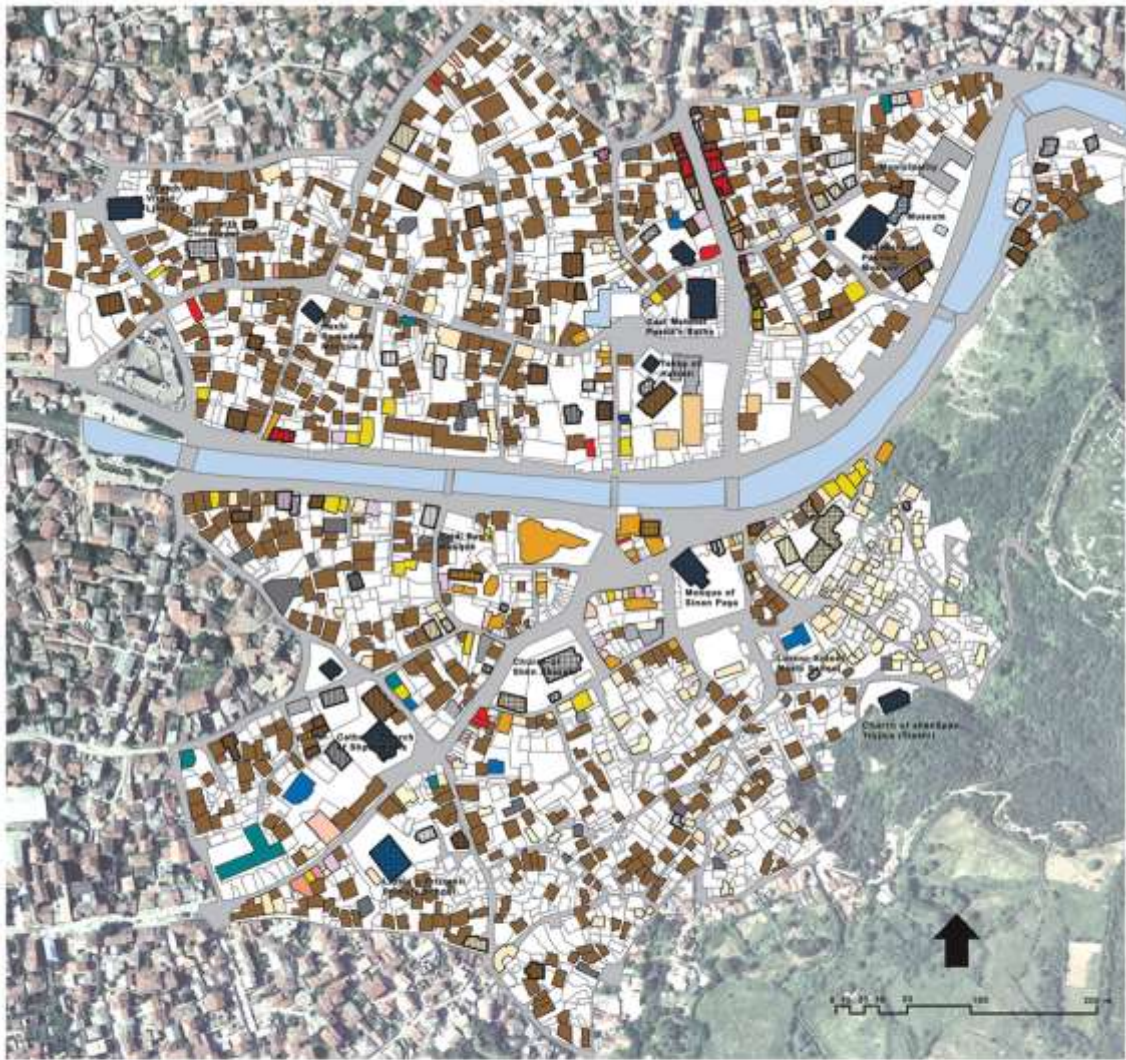
Figure 42: Housing uses in Prizren Historic Area



Legend

 Listed Monumental Building	 Cultural Touristic Service	 Public Facility	 Office - Bank
 Listed Civil Building	 Hotel	 Cultural Facility	 Warehouse
 Housing	 Unoccupied Housing	 Educational Facility	 Manufacturing Building
 Commercial - Retail	 Unoccupied Commercial	 Religious Facility	 New Construction
 Commercial - Service	 Run	 Health Facility	 Car Parking

Figure 43: Map of Land and Building Use – Ground Floor



Legend

 Listed Monumental Building	 Cultural Touristic Service	 Public Facility	 Office - bank
 Listed Civil Building	 Hotel	 Cultural Facility	 Warehouse
 Housing	 Unoccupied Housing	 Educational Facility	 Manufactural Building
 Commercial - Retail	 Unoccupied Commercial	 Religious Facility	 New Construction
 Commercial - Service	 Ruin	 Health Facility	

Figure 44: Map of Land and Building Use – Upper Floor

Buildings Conditions

The physical usability of structures is evaluated for building condition. Of the 1600 buildings inspected, 354 (22.13%) are found to be in very good condition; 463 (28.94%) in good condition; 451 (28.19%) average; 152 (9.50%) in bad condition; and 180 (11.25%) in ruins (Figure 47).

The majority of the concrete structures that were constructed more recently and that form an affront to the traditional style of the area are in good condition (Figure 45). Most of the buildings in the bad or ruined state are mainly located in the Nan-Kalaja zone and south part of Prizren Historic Area (Figure 46). There are monumental buildings that need urgent restoration (such as Sinan Pasha Mosque, Church of Shen Xhorxhi, etc.). A large percentage of civil architecture, which are characteristic of the conservation area, have damaged or collapsed windows, bay windows or balconies. The deterioration in these types of structures is caused by lack of maintenance and restoration in floors above the ground or close to the roof.



Figure 45: Building in good condition



Figure 46: Building in bad condition

Building Story Heights

In the story height analysis in the historic area, a large percentage of the buildings were observed to have one to two stories. The number of one-story buildings is 547 (34.19%); two-story buildings 733 (45.81%); three-story buildings 271 (16.94%); four-story buildings 42 (2.63%); five-story buildings 6 (0.38%); and six-story buildings only 1 (Figure 50).

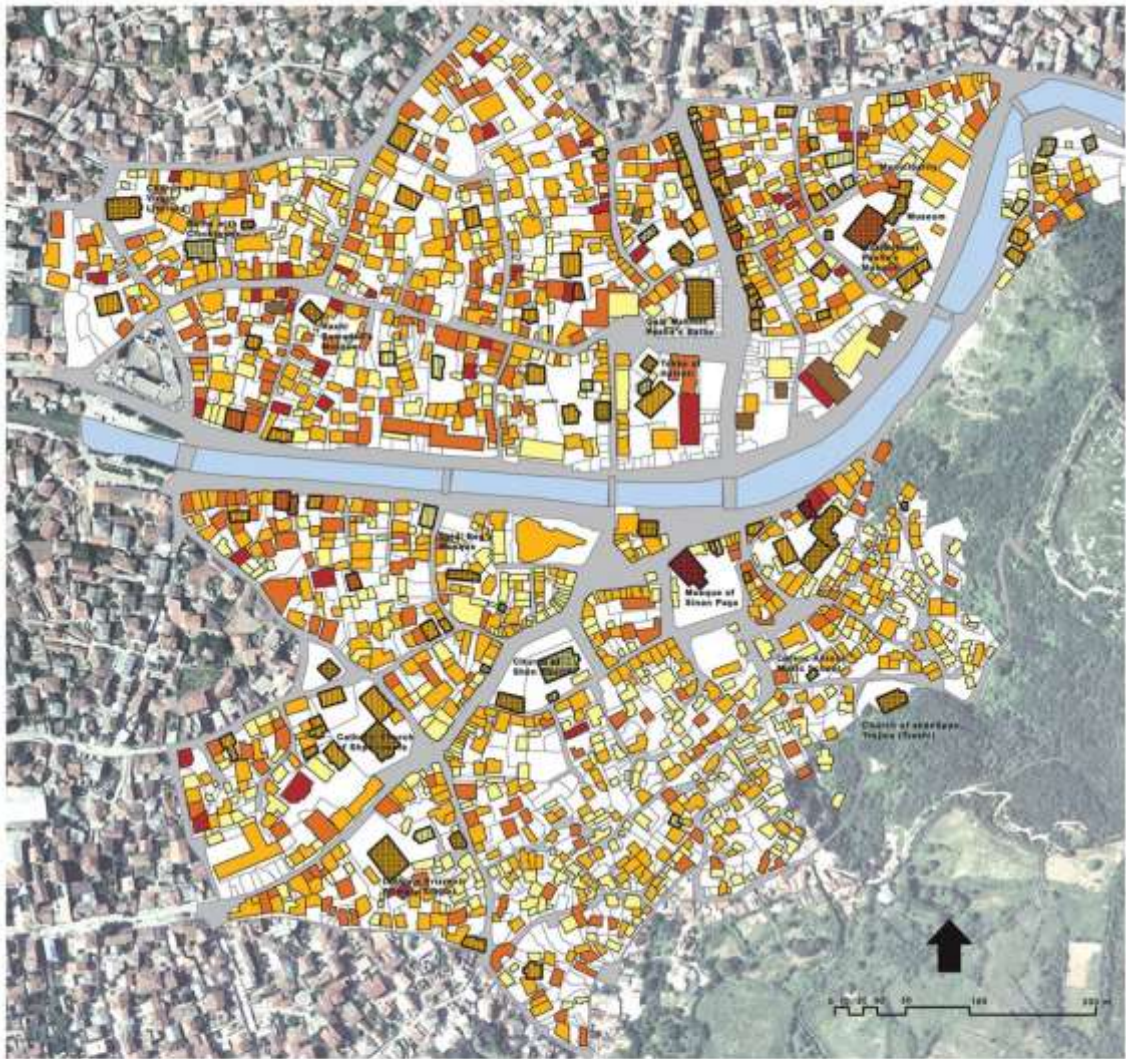
New construction trends encourage increases in building height and ambiguous interventions to the traditional urban pattern. Conversely, listed buildings are generally one to two stories high (Figure 48). Close to the river near the Mosque of Gazi Mehmet Pasha, there are high building blocks that are disharmonious with the traditional townscape (Figure 49).



Figure 48: Traditional buildings in two-story heights



Figure 49: High building blocks



Legend

- | | |
|--|--|
|  1 story |  Listed Monumental Building |
|  2 story |  Listed Civil Building |
|  3 story | |
|  4 story | |
|  >3 story | |

Figure 50: Map of Building story heights

Building Construction Materials

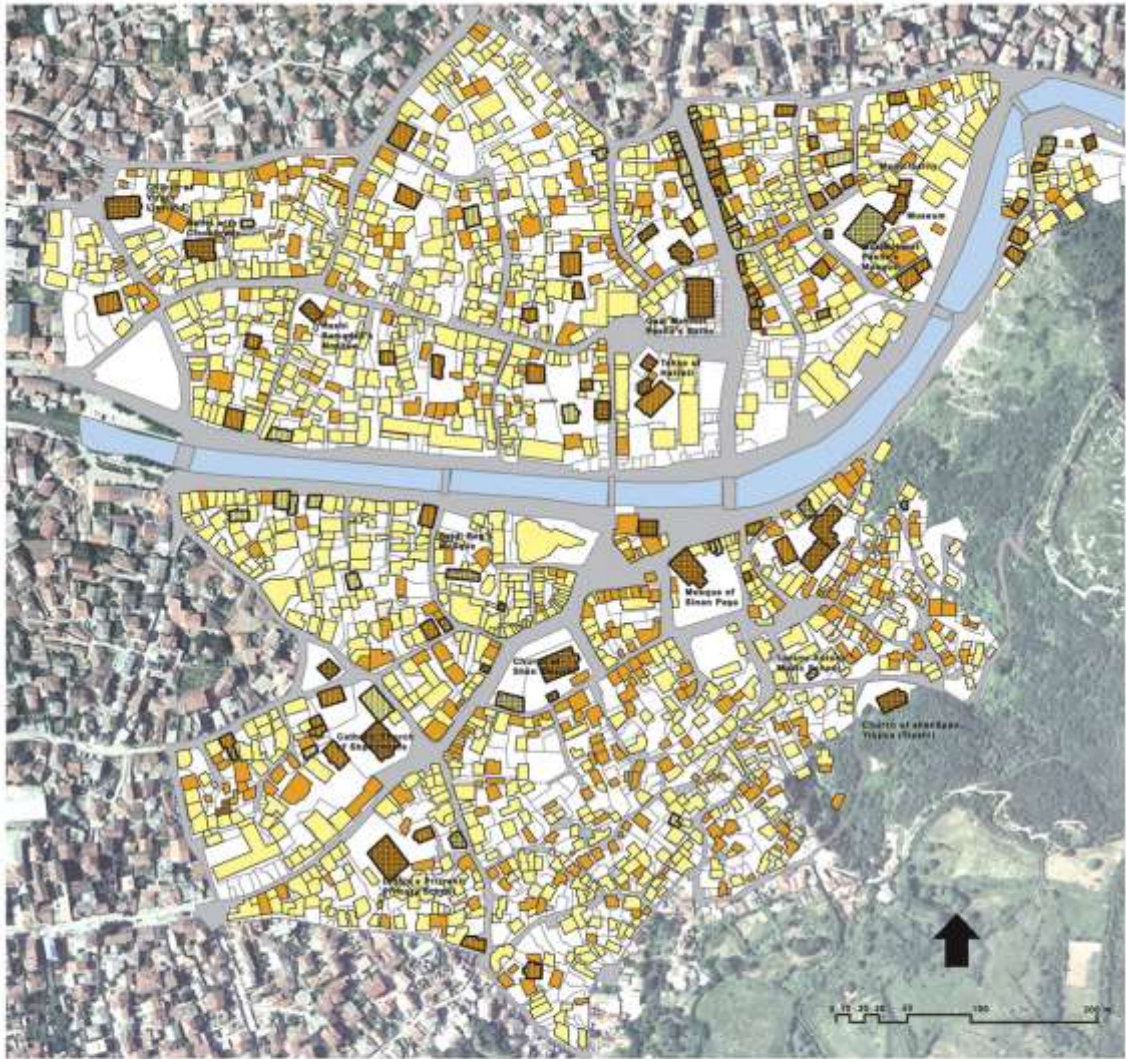
The analysis of building construction materials indicates that most of the structures in the historic area are concrete (Figure 53). The traditional houses are mostly built as masonry buildings. Of the 1600 buildings surveyed in the planning area, 1064 (66.50%) are concrete, and 484 (30.25%) are masonry (Figure 51-52). There are numerous traditional masonry housing and commercial buildings which are in harmony with the authentic architectural characteristics. The houses are coated with white washed or coloured with natural blue or ochre pigments.



Figure 51: Building in Concrete



Figure 52: Building in masonry



Legend

- Concrete
- Masonry
- Timber
- Listed Monumental Building
- Listed Civil Building

Figure 53: Map of Building construction material

Building Occupancy

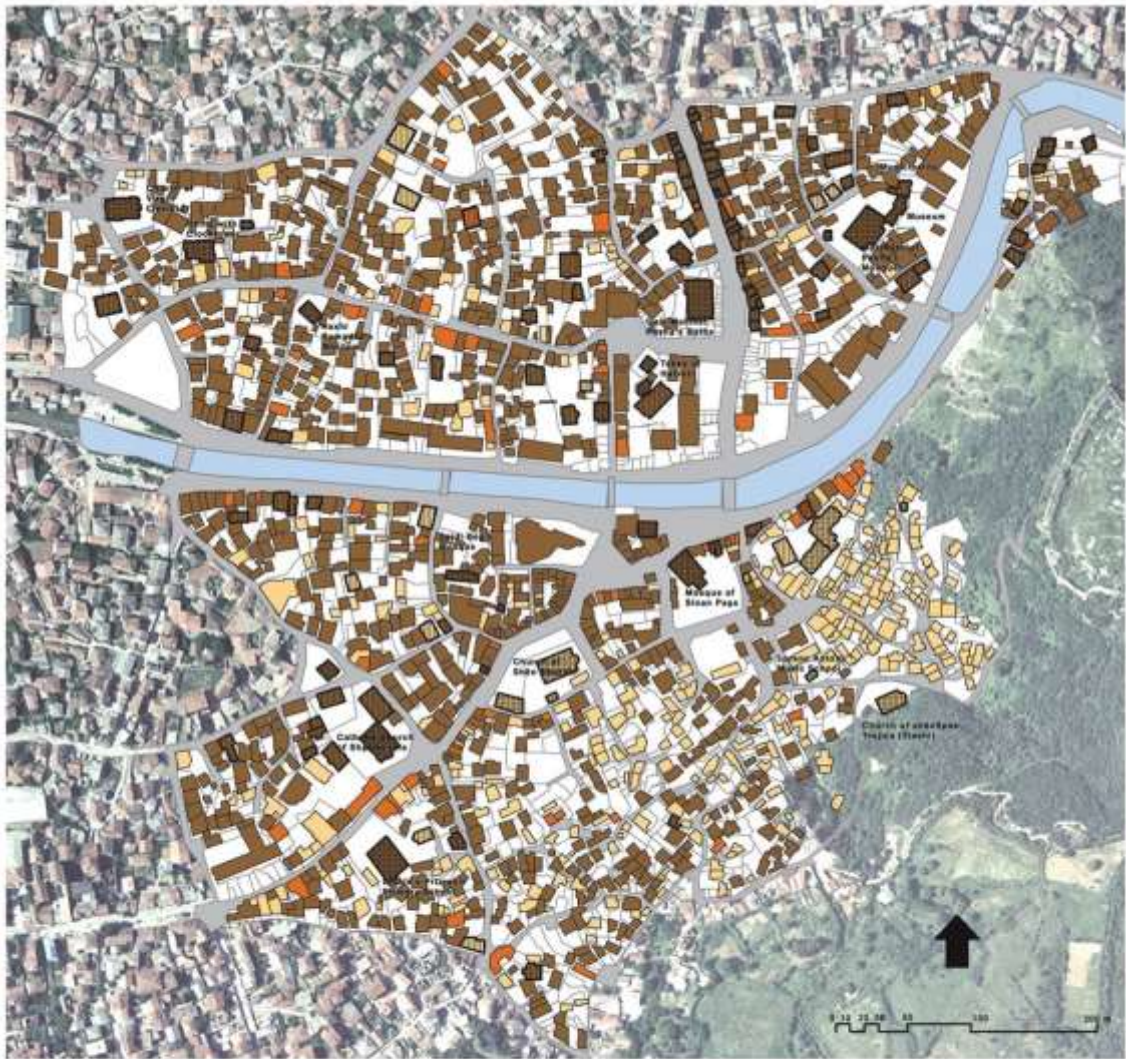
According to the occupancy of a building a survey, 73.25% are in use, 3.81% is partly in use, and 22.94% is empty (Figure 56). The buildings of the traditional market zone and the housing areas are mostly occupied (Figure 54). In the traditional market zone, there are some examples of partly occupied buildings that are used only on the ground floors as cultural, touristic services and commercial retail (Figure 55). Most of the empty buildings in the area are in such bad condition as to be fixed for any purpose.



Figure 54: Occupied building



Figure 55: Unoccupied building



Legend

- | | |
|---|--|
|  Occupied |  Listed Monumental Building |
|  Partly Occupied |  Listed Civil Building |
|  Non-Occupied | |

Figure 56: Map of Building occupancy

Harmony with the Architectural Character of the Area

Construction materials, building height, facade fullness ratio and other similar physical characters of all buildings in the area are evaluated concerning their consistency with their traditional architectural character and the urban fabric of the area, while ignoring their functional appropriateness. Of the 1600 buildings surveyed in the planning area, 1045 (65.3%) are in harmony (Figure 57) and 502 (31.4%) are in disharmony (Figure 58) with the architectural character of the area (Figure 59).

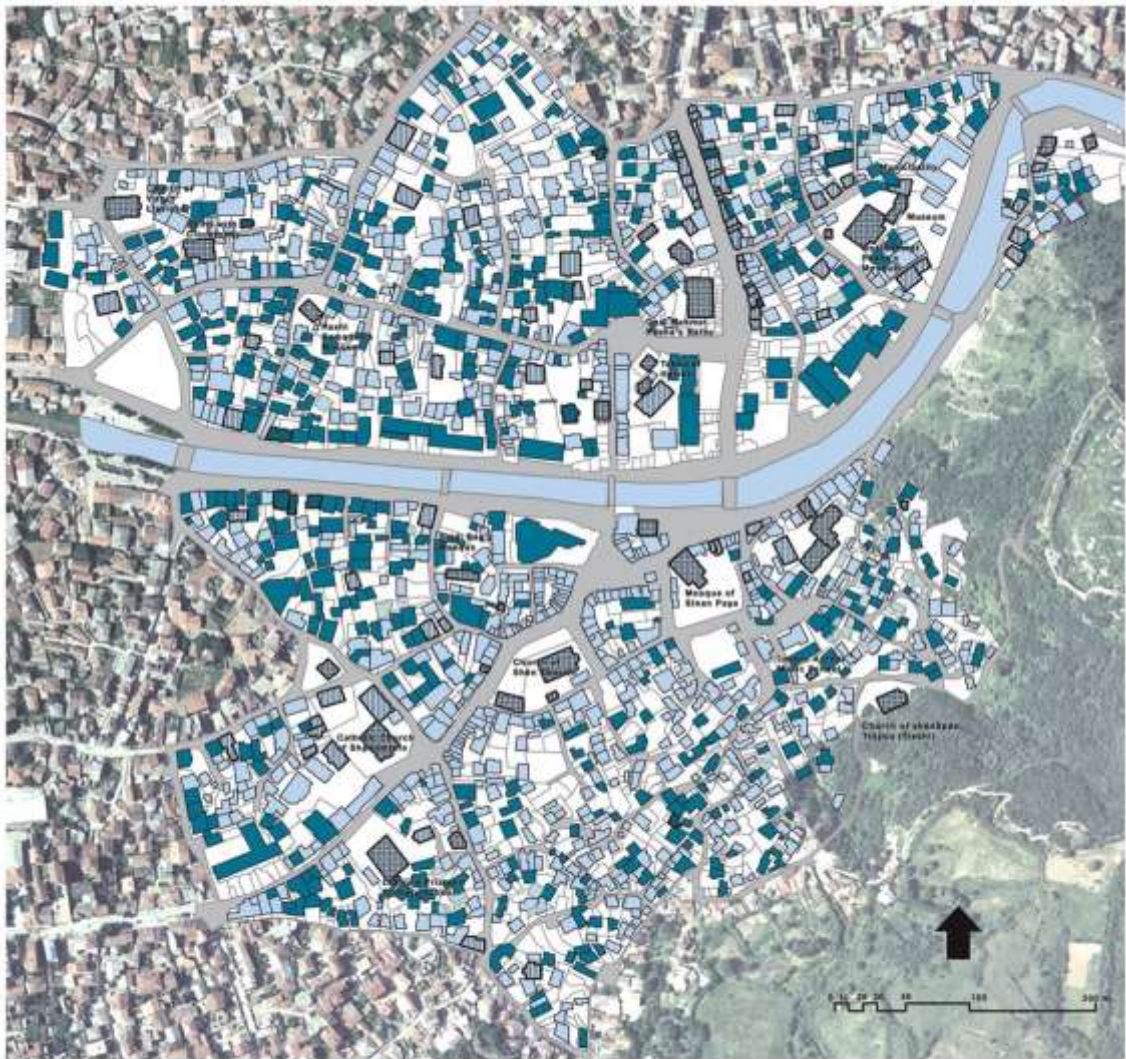
Traditional buildings that should be preserved as civil architecture have the danger of being lost within the rationale of interventions and rebuilding implementations. There are many new buildings in concrete, particularly in the western and the northern part of the site. The most common intervention to the buildings of civil architecture is the construction of new additions in the private lot. For the traditional commercial building, units have changed from the original uses.



Figure 57: Building in harmony



Figure 58: Building in disharmony



Legend

- | | |
|---|--|
|  Building in Harmony |  Listed Monumental Building |
|  Building Disharmony |  Listed Civil Building |

Figure 59: Map of Harmony with the Architectural Character of the Area

SOCIAL SURVEY AND ANALYSIS

For the social survey, the analytical evaluation is specifically determined with demographic structure, user–building / physical environment relationship, social communication interaction levels, and opinions about urban conservation in the planning area.

Ninety-eight questionnaires were prepared with listed and non-listed buildings^{iv}. Family size, age, place of birth, education, occupation, income, and vehicle ownership is evaluated in the demographic structure survey.

Ownership of the property, period of residence, location of the previous residence, desire to move to a different residence, desired location to move to, types of residence preferred, house satisfaction, desire for house improvement, and intervention preference (if the sufficient funds were available) are asked in the building–user relationship survey.

As a measure of social communication levels, respondents are asked if they have other relatives living in Prizren. Other subjects evaluated in this respect include interactive and cordial relationships with neighbours, common places for neighbourhood gatherings, and desire to participate in neighbourhood beautification efforts with neighbours and with an organization.

To evaluate the users' opinions about urban conservation the following topics were also explored in the survey: understanding the meaning of conservation area, user perception of urban conservation, awareness about conservation development plans, user opinion regarding the conservation of listed property, and user perception regarding the replacement of the listed house with a modern and multi-story building.



Figure 60: Social life in Prizren Historic Zone

^{iv} For the social survey 98 interviews were conducted by local urban planner, Shend Kabashi, who lives and works in Prizren. Analytical evaluation has been done within the creation of a database to investigate each respondent's answers.

Demographic Structure

The social structure analysis shows that most of the families in Prizren historic area have more than one child. After the results of the questionnaires, the percentage of families of 5-6 persons and the families of 3-4 persons are the most dominant ones in the total. Most of the mothers living in Prizren have never changed their living area. There are a few reasons for this situation. First, the fact that people don't have enough economic power to change their living area. Second, most of the people are satisfied with the environment they currently live in. According to the questionnaire, the highest population group (31%) are unemployed fathers. This high level of unemployment is one of the most remarkable and significant findings of the survey.

Building-User Relationship

63% of the people who were interviewed own their own houses. The people who own houses are also the people who live in the same place for a long time. Most of the people get their houses from their parents as heritage.

The survey question regarding the period of living in the same house shows that more than half of the families have lived in the same place for over 30 years. An investigation into the location of the previous residence shows that most of the families used to live in the same district. Additionally, 67% of the residents of the houses do not consider moving to a different house. Most of the people don't have enough economic power to change the place they live in. Some people are satisfied with the houses they have, and some people don't consider moving because of living in their own houses.



Figure 61: Social life in Prizren Historic Zone

Social Communication-Interaction Levels

People were asked whether they have other relatives in Prizren or not: 38% of the people have relatives living within a close distance, 59% do not. Eighty-nine per cent of people surveyed indicated that there are not proper gathering places for the residents.

Evaluation of Physical Environment

Main complaints about the insufficient facilities focus on lack of defined parking areas, playgrounds for children, spaces for pedestrians, cultural facilities, open bazaars and a city park. Inhabitants stress out that historic centre should be developed with touristic and cultural facilities, especially the activities of art and crafts (jewellery and filigree). The people living in the listed houses and almost all the people living in non-listed houses are not satisfied with the services the municipality offers. Considering the total results, 98% of the people polled declared they are not satisfied with the municipality.

Users' Opinions about Urban Conservation

Ninety-six per cent of the families surveyed answered that the conservation of Prizren's cultural and architectural heritage is important. This is an important indicator of the consciousness of the people regarding cultural heritage. All the people that completed the survey think that the replacement of the listed houses with modern and multi-story buildings would damage the historic environment.

The general idea of the people is to evaluate the historic features of the area thanks to some organizations in Prizren. Most of the people declared that they imagine a place with touristic facilities and think that the listed houses should be restored and used as hotels, restaurants and some other related facilities. People need an environment with more space for the pedestrians and Prizren should be developed considering its cultural and touristic potentials.



Figure 62: Social life in Prizren Historic Zone

EVALUATION – PLANNING AND CONSERVATION DECISIONS

Prizren is an important historical settlement in Kosovo that has an urban fabric very worthy of preservation. It has monumental and civil architectural remains that are important from historic, aesthetic, and architectural perspectives. Thus, a legislation and management system related to cultural heritage is overviewed to apply comprehensive implementation of conservation. Planning decisions are determined within the framework of that responsibility defined, as well in the planning and conservation strategies.

The data gathered from this area is evaluated according to the goals and objectives of the project and planning strategies are developed out of this set of information. The conservation site is divided into eight zones according to a survey and its main characteristics (Figure 63). Main criteria for the proposals are held within four headlines: functional, physical, historic (cultural), and transportation. The conclusions drawn from the research were described in both written and graphic form. Additionally, the urban design guidelines detailed characteristics and proposals on structure, façade, streetscape, and townscape within the planning zones.

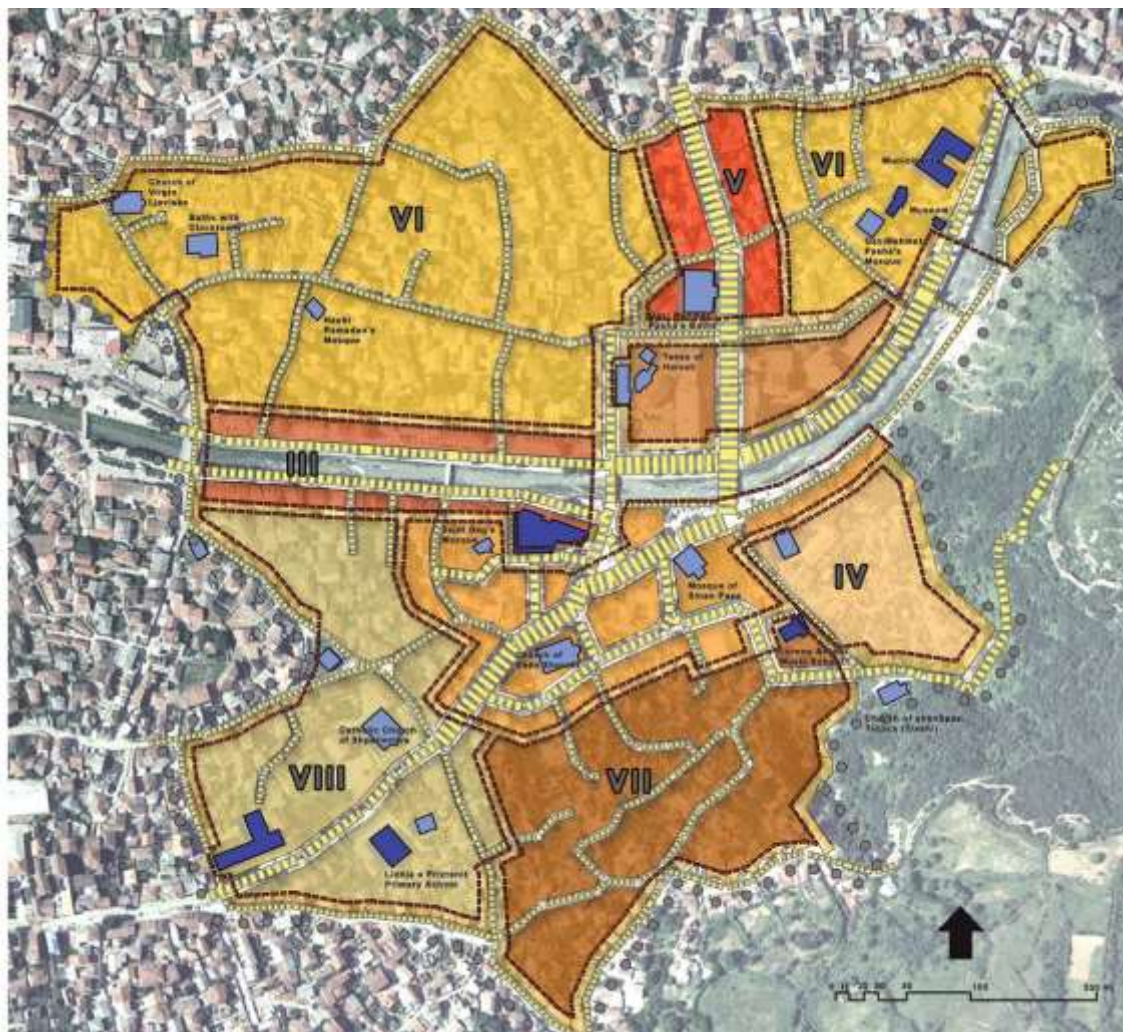


Figure 63: Map of evaluation survey and analysis based on subzones

Legislation and Management System Related to Cultural Heritage in Prizren

The Cultural Heritage Division of the Ministry of Culture, Youth and Sport is responsible for the management of the cultural heritage. Together with local institutes at Pristina, Prizren, Gjakove, and Peja, the Institute for the Protection of Monuments of Kosovo regulates the rules for interventions and restorations for built heritage. These institutes are charged with general tasks regarding the protection and restoration of historic buildings and authorization of urban development within historic areas. The same structure, together with the Museum of Kosovo, is occupied for the archaeological heritage, although this is currently under review. All of these institutes are funded from central government by the help of international support.

There is also an organizational implication for the involvement of the Ministry of Environment and Spatial Planning by the law of Law on Spatial Planning. Within the Europa Nostra Forum and Preparatory Meetings (10-14 November 2006, Normandy, France) similar collaborations with other ministries, such as Education and Tourism, are pursued.

With the efforts of the conservation of cultural heritage in Prizren, there have been several examples of cooperation with international organizations. In addition to the Council of Europe and Cultural Heritage without Borders, the Turkish Government, The University of Ankara, and KFOR have also been involved in inventory and documentation projects, with detailed technical consideration, especially for buildings from the Ottoman period (Europa Nostra Forum and Preparatory Meetings, 2006).

According to registration carried out up to 1999, there are 426 fully protected architectural monuments in Kosovo, in addition to 28 examples of monumental architecture and 76 examples of civil architecture in Prizren (Koçbashliu, and others 2006). The UNMIK cancelled all laws enacted between 1989 and 1999 because of an absence of full community involvement during that period. Accordingly, the legislation on monuments reverted to the law of 1977, thus removing the Law on Cultural Property of 1994. The law of 1977 is outdated and does not correspond with the best European practice. A new law is currently being drafted with advice from the Council of Europe. There has been a tendency in earlier drafts to elaborate in inappropriate detail, rather than following the more pragmatic model of creating a relatively simple law with secondary legislation and advisory notes to enable fully understood and workable implementation (Europa Nostra Forum and Preparatory Meetings, 2006).

There is no complete and accurate access to documents about cultural heritage. One of the main problems is the absence of digital maps and cadastral registers representing the current situation. Documentation on maps is not updated, and land registers are incomplete, so there are significant problems in determining ownership rights. However, in 2003 UN-HABITAT was appointed with developing cadastral maps. This would certainly support ownership authentication studies in urban settlements as a first stage.

Planning and Conservation Strategies for Cultural Heritage in Prizren

Planning and conservation strategies for cultural heritage in Prizren seek to maintain the appropriate and contemporary development of the environmental fabric of the Prizren Historic Area while preserving its historical, architectural, and functional values; and to improve detailed development plans beyond these decisions. Towards the specified strategies, the following measures were adopted:

- Appraising the monumental buildings and their immediate surroundings,
- Revitalizing the values particular to the region, while maintaining authenticity,
- Working to ensure the permanence of historic, civil, and monumental structures in the region, and to meet the modern needs of its inhabitants.

Within these strategies objectives can be grouped under the following headings:

Functional Qualification: Developing the functional role about the integration with other neighbouring areas and other cities of Kosovo, and providing functionally sufficient and efficient places for both inhabitants and visitors, while improving living standards.

Optimal Communication: Arranging pedestrian and vehicular circulation with a mass transportation network that sufficiently meets the needs of the existing and proposed activities.

Social and Cultural Integration: Transforming one of the most important settlements of Kosovo into an attractive cultural and tourist centre again by appraising its cultural, archaeological, and natural values; the potential of architectural heritage; and traditional urban fabric,

Positive Environment for Architectural and Urban Quality: Promoting an environmental network that puts emphasis on the influential role in the urban fabric of natural, historic, and monumental values, while improving the architectural quality by preserving, repairing, upgrading, and demolishing unfit structures; and harmonizing them with the character and scale of the site consistent with contemporary architecture,

Positive Conditions for Health and Comfort: Providing optimal conditions by climate control, lighting, and ensuring the cleanliness of the environment by reconsidering garbage collection, sewage, and water systems.

Optimum Cost and Economic Support: Considering the utilization of the resources of the country, organizations charged with implementation, volunteers and those of the local people to ensure optimum cost/quality ratios at every stage of planning to provide economic inputs to manage continuity in urban heritage to live.

Flexibility and Applicability: Finding flexible solutions to provide an opportunity to change and further development in time and space.

Planning and conservation strategies are developed based on the planning proposal in a holistic approach that draws attention to integrated conservation with a comprehensive evaluation of aerial and social documentation (Figure 64). These strategies have been detailed in the headlines of functional, physical, cultural, and transportation.

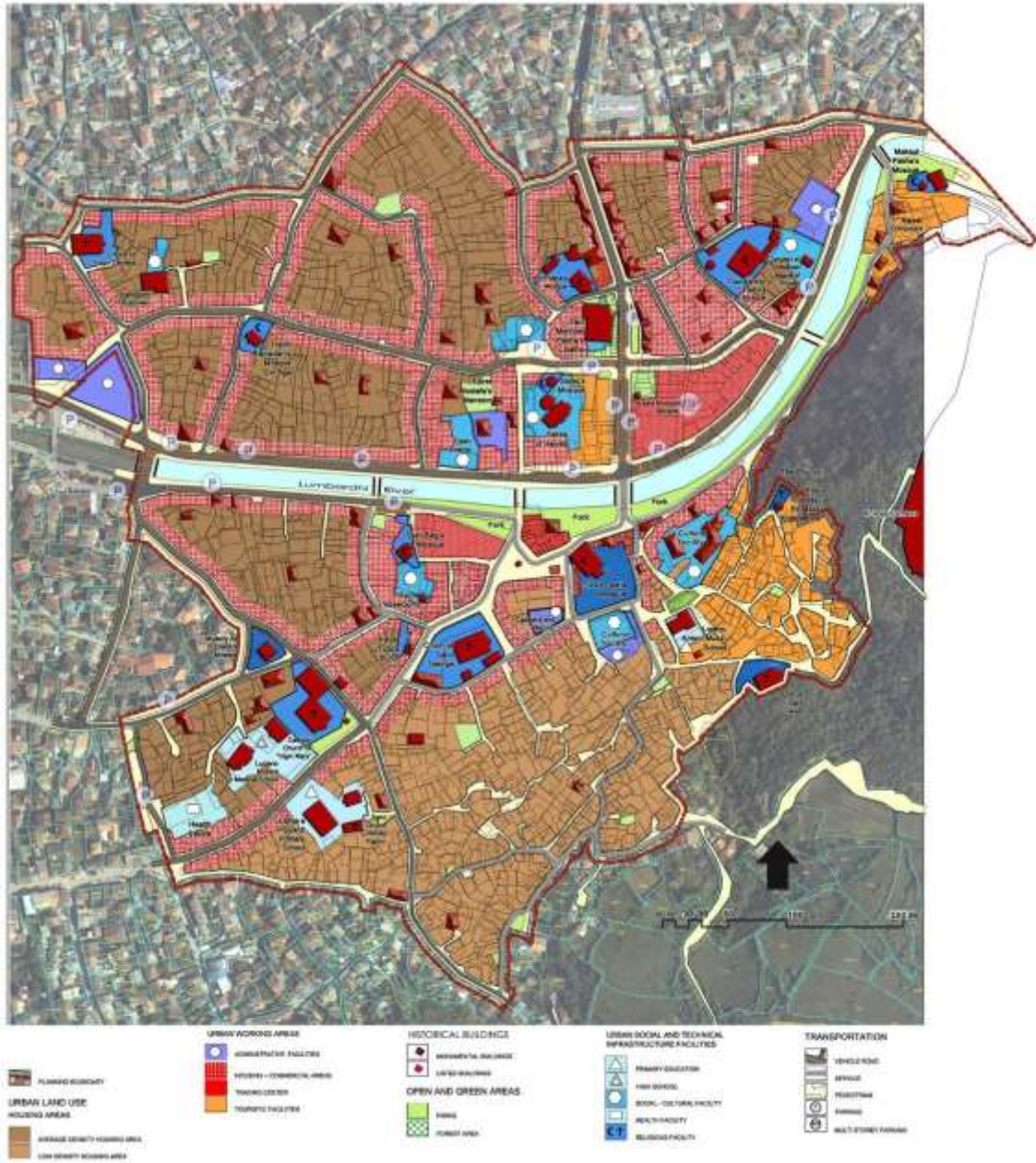


Figure 64: Map of planning and conservation strategies

Planning and Conservation Decisions Related to Social and Cultural Facilities: For the social and cultural facilities, educational facilities, health facilities, social and cultural facilities, administrative facilities, religious buildings, and urban parks are proposed within the Prizren Historic Area. There is one primary school, one health school and one music school in the .planning area. There is one hospital in the south-east of the planning area. Social and cultural facilities in the site area complex of Albanian League of Prizren, Gazi Mehmet Pasha's Baths, Xhemajli Berisha Culture Centre, Tekke of Halveti, Open Cinema.

In addition to these facilities, in the front garden of the trade union building an open festival venue is proposed. The School of Theology, clock tower, and Turkish bath are also proposed for a library, museum, and other cultural facilities. Prizren Municipality has been carried from the east of Prizren Ligi to the western side of the area in a modern building. The former trade union building can also be used as an additional municipal building for conservation studies and studios. All the religious buildings (i.e., seven mosques and six churches) are preserved within the plan. Most sufficient urban facilities are social facilities and playgrounds. Ten playgrounds and a park are arranged in unbuilt lots among the housing blocks.

CONCLUSION

Ottoman preeminence in Balkans plays a significant role in the formation of urban pattern and identity as in the case of Prizren. The historic city of Prizren was settled with a concentric commercial centre which is surrounded by housing neighbourhoods in various densities as such similarities, eligible in countless cities both from Anatolia and Balkans. Similar characteristics with Ottoman cities can be seen in Prizren which has a mosque in the core, bazaar and adjoining commercial units with traditional market and fortress, dominant in the urban townscape.

Main components in the urban townscape of Ottoman cities are monumental buildings such as mosques, medreses, baths, etc. Prizren's prevailing monuments, Mosque of Sinan Pasha, Mosque and Bath of Gazi Mehmet Pasha, still preserve their effect in traditional urban pattern and silhouette. Within their architectural quality, these monuments promote the senses of potency, gracefulness, and sophistication in urban life, blended with Ottoman culture.

The traditional market is another important element in Ottoman cities. Among Ottoman cities, Prizren is a distinctive case of urban formation that has a bazaar and adjoining commercial units in one or two-story height, surrounding monuments in the urban townscape. Commercial units have harmonious characteristics with historic city both with the size, height and scale of the structure and the production types such as jewellery and filigree at all.

Conveying the same traditional architectural and urban formation, a large number of housing units are occasionally preserved with their materials, height, facade fullness ratio and such

physical characters of in the area. As in Turkish style houses, examples of civil architecture in Prizren have masonry type of building construction with original red-tiled roofs. With their plan, these traditional housing units have the same plan scheme in one or two-story height and often built symmetrically. Enclosed courtyards and dead-end streets (cul-de-sacs) in organic circulation pattern sustain the same relations between public areas and private lots in privacy principles.

Kosovo and its province of Prizren have many ethnic minorities, as described in the historical review, held in this paper. Throughout its cosmopolite structure (Albanians, Bosniacs, Turks, Romas and Serbs), Prizren can be defined in resemblance of Ottoman Empire's socio-cultural structure. This cultural heterogeneity can be figured out even in the linguistic patterns of Kosovo which had been affected by Islam and Ottoman culture by literature and other writings in Turkish, Arabic, and Persian in history.

Social life in Prizren is also similar to traditional Ottoman and Anatolian cities as their urban and architectural characteristics. One of the leading indicators, figuring social and demographic characteristics of traditional urban settlements is the type and size of families. Most of the families have more than 3-4 persons opposing with nucleus family type. These bigger families, living in Prizren, settle in their own houses for more than 30 years. Another indicator representing traditional social life is that most of the people get their houses from their parents as inheritance and they used to live in the same district with a percentage of 45% (of 98 respondents living in Prizren). %38 of the respondents has relatives, living in a close distance, and they have a cordial relationship with their relatives and neighbours.

In conclusion, not only the physical environment, examined in the urban and architectural analysis, but also social life in Prizren as indicated above bears a resemblance to traditional characteristics in Anatolian, especially Ottoman cities. Urban components both in the functional arrangement and townscape effects are on behalf of Ottoman civilization and its culture. Furthermore, demographic structure, residence preferences and relationship within the social and cultural territory in Prizren Historic City, notify the significant role of Ottoman legacy within the formation of urban pattern and socio-cultural identity indeed.

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