

YUGOSLAVIA – HERITAGE @ RISK!

The cultural heritage of Yugoslavia is exposed to the same risks as those in other countries of South-Eastern Europe and the Mediterranean with which it makes an inseparable whole. However, solving the problems emerging from such risks has almost been abandoned due to the constant bad economic situation in this country, and there has been a tendency for it to worsen over the last decade. A specific “victim” of this situation is cultural heritage which is in the custody of the respective institutions that deal with their protection and maintenance. Also, an additional risk has arisen, which casts a shadow over all the other general risks to heritage in the modern world, and that is the bombing of 1999. The consequences of the bombing have neither been dealt with, nor is it yet certain when this might happen.

Archaeological sites

Archaeological sites from antiquity have been most at risk and endangered by people who are unauthorised to use metal detectors; this has been a regular practice to an almost unbelievable extent over the last many years. Another major problem caused by the bad economic situation is the impossibility of maintaining already excavated archaeological sites, and because of this, there has been considerable talk about re-burying them.

Viminacium, once a capital of the Upper Moesia province, today an archaeological site of the utmost importance, is endangered by a power plant and surface mining. Since 1994, there has been no funding available for archaeological rescue excavation.

Celarevo, an early mediaeval necropolis, and one of the most significant archaeological sites on the Pannonia plain, has for years been endangered by a brickworks’ activities. The local museum undertakes some minor excavations from time to time. Funding has never been provided for archaeological rescue excavation.

Mediaeval monuments

Two main reasons to now question the survival of the cultural heritage of Kosovo and Metohija are: the danger of destruction from vandalism by the local population, and a lack of any professional protection of the monuments.

During the war, immovable cultural heritage was indirectly affected by all explosive devices from military operations in the area from 24 March to 9 June 1999. Bombing with depleted uranium war heads polluted the cultural landscapes. During June, July and August 1999, after the exodus of Serbs from the territory of Kosovo and Metohija, some of the Serbian monuments that rank as of exceptional importance were completely destroyed (eg the early 14th century Church of the Virgin, Hodegtria in Musutiste), whereas the firing of Serbian houses and even whole villages significantly endangered vernacular built heritage. All other cultural monuments, even those under the protection of KFOR, are exposed to vandalism and desecration: physical damage to architecture and frescoes, and the destruc-



Mušutište, Ruins of the Church of Bogorodica (Theotokos) Hodegtria in Mušutište, around 1315 (Photo July 1999)



Gračanica near Priština, southwest view of the Church of the Annunciation, 14th century

Dečani, southwest view of the Church of Pantocrator, 1327–1333



tion of movable contents which represent an integral part of protected immovable cultural heritage.

On the other hand, no protection service is allowed access in order to make a record of the actual situation, or to provide the necessary professional protection, either as regular heritage maintenance or restoration of the elements damaged during the past year. Above all, the necessity for expert and professional protection should be emphasised at the following cultural heritage places:

- continuation of work on the façade of the Decani Monastery Church (first half of the 14th century, nominated to the World Heritage List in 1994), which had been undergoing conservation over the past five years, but additionally damaged by shrapnel last year
- repair of the walls and frescoes of the Gračanica Monastery Church (first half of the 14th century, on the indicative list for World Heritage), which suffered cracks from bombing in the direct vicinity of the monastery in 1999
- stabilisation of the churches in the Pec Patriarchy complex (13th century, cultural monument of exceptional importance)
- technical protection of the Prizren churches and of the wider region – the churches of the Virgin Ljeviska, St Savior, St Nicholas, Monastery of St Archangels (14th century, monuments of exceptional importance), all damaged by vandalism and the absence of a proper protection service, etc.

It should be mentioned that the Institute for the Protection of Cultural Monuments of the Republic of Serbia, Belgrade, began an initiative in the latter part of 1998 for the three Kosovo and Metohija areas which include the most significant cultural monuments of the region to be entered in the UNESCO List of World Heritage in Danger. However, we have received no official, or unofficial, response from UNESCO representatives.

Within the framework of our monumental cultural heritage there is a substantial collection of paintings, particularly at our religious buildings – frescoes, secco wall paintings, oil paintings and mosaics. During the 1999 bombing, all the monuments were severely shaken and a change occurred in the physical properties of the paintings' base and lower layers because of destructive detonations in the vicinity.

The monastery Bodjani

The monastery Bodjani is national heritage of great significance. It is located in the village of Vajska, very near the river Danube, at the Yugoslav-Croatian border. The monastery was built in the middle of the 15th century. It was painted by Hristifor Žefarović in 1737.

The monastery is at risk as it is situated so close to the Danube, on soil greatly affected by underground water, so that humidity and salt crystallisation are continually destroying the painted layers. The wall paintings are painted in oil on a plaster ground. Because of the constant humidity and the consequent crystallisation of salts on the painted surface, there is a flaking and pulverisation of the painted layer, mostly occurring in the lower area up to a height of 3 m. Before installing a system of active electro-osmosis in the monastery church in 1974, there was only a system of air isolation of the walls. However, over the years, that system was not maintained, which caused ongoing destruction of the walls and the painted layers. At the moment,



Patriarchate of Peć, eastern view of the complex (St. Nicolas, St. Virgin and St. Apostles churches), 14th century



Viminatium, Chapel with eleven graves, 4th century

Čelarveo, early medieval necropolis, 8th/9th century, grave of a horseman with horse



work is taking place on a drainage system around the church. Besides the drainage work, the walls of the church need considerable conservation and restoration, as salt crystallisation is continuing. The monastery is in operation but the clergy are not able to maintain it as well as its significance demands.

In addition, because Serbia lies in one of the most seismically unstable regions, it ranks among the most endangered parts of Europe. According to earthquake standards, the most critical regions are the Kopaonik and Rudnik areas, where among others, there are the monasteries of Studenica, Zica and Ljubostinja. The Mionica earthquake that hit in 1998, created another seismically unstable area. Because of this earthquake, religious monuments from the 19th century suffered severe damage. Those buildings are constructed with massive walls, many arched and vaulted structures, as well as with tall steeples, so they are highly sensitive to any influence from ground movement and earth tremors (the churches in Mionica, Rabrovica, in the village Ba, Petnica, Brankovina and the monastery of Bogovadja). The effects of this earthquake could be seen on numerous old buildings within the urban complex (the building of the National Museum, the High School and the Archives in Valjevo, the Old Chemist's shop in Ljig). A project to study and predict all the effects of a potential earthquake in order to plan proper preventative measures, stopped at its very beginning due to a lack of funding. The problems are being resolved in a sporadic and separate fashion according to the degree of the damage, which is not enough for such a seismically active area.



Mionica, part of church tower damaged by earthquake



The village of Ba, church damaged by earthquake

Cultural and historic complexes and conservation areas

The protection of cultural and historic complexes and conservation areas as a specially defined type of immovable cultural heritage in our legislation, as well as in other countries which institutionally deal in cultural heritage protection, has been a long and unjustifiably forgotten field. Up to the present day, only 60 cultural and historic complexes or conservation areas, both urban and rural, have any legal status. Unfortunately, as conservation professionals became more and more aware of the significance of such aspects of cultural heritage protection, the working conditions for the Serbian expert heritage protection service has worsened.

Firstly, this is primarily due to the difficult economic crisis which has marked all activities of our service during the last decade, and which through its constant lack of funding for planned actions, has greatly disabled or restricted timely, proper and professional preventative and operational involvement in defining and determining adequate protection activities, as well as maintenance and use conditions for these protected areas. The economic crisis has substantially added to these already existing problems, which are part of general changes in the modern world, and particularly visible in countries in the process of transition as: accelerated development in society, an increasing population in the cities, and the increase of poverty.

Actually, a lack of funding is behind all these numerous problems which can be considered as the general risk to urban built heritage, especially in old historic city centres:

- the slowdown in the procedure of putting those urban areas with significant heritage under legal protection

Bodjani, fresco painting damaged by humidity



- the absence of long-term conservation plans which would provide conditions for the use and maintenance of these areas
- unsatisfactory co-operation between heritage protection services and urban planning, resulting in badly or even improperly performed works within those protected urban areas
- bad planning which does not recognise the values of urban built heritage within historic cities
- the absence of planned marketing in order to educate the residents of historic cities, that focuses on recognising heritage values within their own areas, so that they can be actively engaged in heritage protection processes.

Apart from all these problems, in 1999 during the NATO aggression, the urban built heritage of protected areas in this country was exposed to a specific type of risk – the effect of bombing. A great number of historic city centres were endangered

and damaged at that time (Belgrade, Zemun, Novi Sad, Petrovaradin, Pancevo, Palic, Nis, Kragujevac, Pristina) and a certain number of the buildings within those complexes were completely destroyed.

Vernacular built heritage

One of the greatest dangers to the protection of vernacular built heritage, which is already endangered by its very historical existence, is the dying out of any viability in village settlements, which leads to the abandoning of heritage and a loss of its function. On the other hand, the aggressive spread of cities and the power of investors are the cause of the heavy, wholesale devastation to traditional architecture, due to modern construction,



The city of Kotor in an area of high seismic risk



Kotor's main square

inadequate restoration and the use of modern materials. Examples are in the old 19th century trade centres in Grocka, Krusevac and Novi Pazar, but also in the building of a new hotel that endangered the old wooden church at the Monastery of Pokajnica. Listed places of vernacular built heritage, which are being destroyed due to a lack of funding, are not and will not, be included in any future conservation plan.

The Cultural Heritage of Montenegro

The protection of cultural heritage in Montenegro is being done through the work of the Republic's Institute for the Protection of Cultural Monuments – Cetinje, and the Regional Institute for the Protection of Cultural Monuments – Kotor. The rich cultural heritage of the region contains significant archaeological sites, various buildings, as well as a rich collection of paintings and applied artworks.

The city of Kotor and its area have been on the UNESCO World Cultural and Natural Heritage List since 1979. At the same time, the city of Kotor was declared an endangered world monument due to the high seismic risk to which this valuable city and its manifold heritage is exposed.

In the past, earthquakes were devastating several times: one of the strongest hit the cities of Kotor and Dubrovnik in 1667,

when many buildings of the Romanesque, Gothic and Renaissance periods were either destroyed or severely damaged. The 1979 earthquake hit Montenegro, which lies in the area of high seismic risk, and particularly caused destruction along the Montenegrin coast, where there is a dense concentration of cultural heritage places. Due to the delay in undertaking protection works on the buildings with cultural, historic and artistic value damaged by the earthquake, they have been further endangered over the last 20 years in the additional process of decay (since 1979): the palaces in Dobrota, Prcanj, Perast and Risan, the steeple of the St Eustace church in Dobrota, and the churches of St Paul and St Joseph in Kotor.

Many cultural heritage places are now without their original function, which is one of the greatest causes of their decay. Primarily, there are the fortifications in Kotor, Perast and Herceg Novi, as well as smaller individual forts. Their revitalisation means substantial funding, which this community cannot provide. Also, a lack of funding is a factor that endangers numerous archaeological sites that wait for further research as well as protection to be continued.

Long-term neglect and a lack of care also affect cultural heritage which lies in isolated and remote areas – the old county church in Prcanj, the St Dujmo church in Skaljari, the monastery complex Zanjice, and the church in Krivosije, in Gornji Orahovac, and in Grbalj.

ICOMOS Yugoslavia

KOSOVO

Architectural Heritage in Kosovo: An Assessment of Wartime Destruction and Post-War Reconstruction

From the spring of 1998 until the summer of 1999, Kosovo was the scene of armed conflict and savage "ethnic cleansing." Thousands of the region's Kosovar Albanian inhabitants were killed and nearly a million were driven from their homes. Less well known than the human tragedy is the fate of Kosovo's rich cultural heritage—its mosques, monasteries, churches and other religious monuments, traditional residential architecture, well-preserved historic urban centers, libraries, archives, museums and other cultural and educational institutions.

During the war, there had been disturbing reports from official and professional sources in Yugoslavia, suggesting that

major damage had been inflicted on historic monuments in Kosovo by NATO's aerial bombardment. Among the monuments and sites reported to have been destroyed or seriously damaged by the air strikes: the Gracanica monastery near Pristina; the Decani monastery; the Pec Patriarchate complex; the Church of the Virgin Ljeviska and the Sinan Pasha Mosque in Prizren; the Prizren League Museum; the Hadum Mosque complex in Djakovica (Albanian: Gjakova); the historic bazaars (carsije) in Djakovica and Pec (Alb.: Peja); and the 18th-century Tabacki and Terzijski bridges near Djakovica. These allegations were given wide publicity on Internet websites, in the news media and in professional forums (including the US/ICOMOS Newsletter), and in two white books issued by the Yugoslav government.[1] On June 1, 1999, Yugoslavia's ambassador to UNESCO announced that the old parts of the Kosovo city of Prizren and the provincial capital Pristina had been completely destroyed by NATO bombing.[2] Meanwhile, eyewitness accounts

by Kosovar refugees also spoke of cultural destruction. In a survey of Kosovar refugee heads of households in camps in Albania and Macedonia, carried out in April-May 1999 by the NGO Physicians for Human Rights, nearly half (47 percent) of the respondents reported seeing mosques destroyed by Serb forces before they left Kosovo.[3]

Following the end of hostilities in June 1999, it was evident that there was an urgent need to assess what had happened to cultural heritage in Kosovo during the war. However, amidst the human drama of the post-war return of refugees, the discoveries of mass graves and other evidence of atrocities, and the urgency of providing shelter before the onset of winter, the fate of heritage was not foremost among the concerns of the international organizations active in Kosovo. In response, we formed the Kosovo Cultural Heritage Project. Our first task was to carry out a post-war field survey in Kosovo; supported by a grant from the Packard Humanities Institute, we spent three weeks in Kosovo in October 1999 documenting damage to cultural and religious heritage. Among the goals of the survey was to gather evidence to assist the investigations of the UN Criminal Tribunal for the Former Yugoslavia (ICTY). The deliberate destruction of cultural property, in the absence of overriding military necessity, is a serious violation of international law and those responsible for ordering and carrying out such attacks can be prosecuted for war crimes. According to the Tribunal's statute, these include the "seizure of, destruction, or willful damage done to institutions dedicated to religion, charity, and education, the arts and sciences, historic monuments, and works of art and science." [4]

Another aim of the survey was to provide a basis for planning the post-war restoration of heritage sites by identifying monuments in need of immediate conservation and assisting in the formulation of reconstruction projects. We also sought to identify qualified individuals, institutions, and local initiatives on the ground in Kosovo that would benefit from outside support. Documentation assembled by the survey has already been used to launch the first projects for the protection and reconstruction of war-damaged historical architecture in Kosovo since the end of the war. The survey was not focused solely on listed monuments, due in part to our commitment to document war crimes against cultural property. While the 1954 Hague Convention requires that protected monuments be designated and marked as such, the 1977 Protocols I and II Additional to the Geneva Conventions of 1949 use a more inclusive wording, which is also reflected in the ICTY's statute. Furthermore, it was evident that the criteria employed in listing monuments for protection by the Serbian authorities before the war had been conditioned to a considerable extent by ideological considerations.[5]

Thus, we made it our goal to ascertain, insofar as possible, the condition of all cultural and religious monuments and institutions, whether listed or not, that were reported to have sustained damage. Focusing on both wartime and post-war destruction, the survey was primarily a damage assessment. Limitations on our time and resources and the difficulties of access to some sites prevented us from making a more detailed study of each monument.

Our survey database has 263 entries for architectural monuments, representing sites we visited during our fieldwork in October 1999 or for which we have obtained photographs and other documentation from local bodies and individuals that had

carried out their own efforts to document the destruction of cultural heritage.[6] Those sources, including the Institute for the Protection of Monuments of Kosovo, the Presidency of the Islamic Community of Kosovo (KBI), and the Serbian Orthodox Eparchy of Raska and Prizren, have additional documentation in their files. The Department of Culture in the UN Interim Administration in Kosovo (UNMIK), established this April, is now working with the Institute for the Protection of Monuments of Kosovo to prepare a more detailed survey of monuments and sites in Kosovo that are in need of protection and restoration. We found that out of the four well-preserved historic urban centers in Kosovo, three old towns—Pec, Djakovica, Vucitrn (Alb.: Vushtrri)—had suffered severe devastation. Allegations by the Yugoslav authorities notwithstanding, it was evident both from the nature of the damage we saw and from the statements of eyewitnesses we interviewed that this destruction was not the result of aerial bombardment. The historic city of Prizren survived the war without significant damage to any of its monuments, except for the Museum of the 1878 Albanian League of Prizren, which was burned down on March 28, 1999, by Serbian police using rifle-propelled incendiary grenades. Pristina, Kosovo's capital city, had already lost much of its historic core to Tito-era urban renewal decades ago, but has a number of major monuments, which survived the war intact as did most of the rest of the city. War damage in the capital was largely limited to a handful of modern government buildings, including the Serbian police headquarters and the post and telecommunications center, which were hit by NATO air strikes; one old neighborhood mosque and a number of Albanian houses and shops had been burned by Serbian forces during the war.

Other allegations of NATO bombing damage to cultural monuments in Kosovo also proved to be unfounded. We found the two historic bridges near Djakovica, alleged to have suffered direct hits, to be completely intact. The destruction of the old urban centers was clearly the result of arson, with signs that historic structures associated with the culture and religion of Kosovo's Albanian majority population had been singled out for attack while nearby modern concrete apartment buildings stood untouched.

In the small towns and villages of the countryside, traditional residential architecture was a major target in the recent conflict. Ottoman-era town houses (*konak*, *shtepia*) of prominent families, and the stone tower-residences (*kulla*) that are indigenous to this area of the Balkans and typical of Albanian traditional architecture, were singled out for destruction by Serb forces during the "ethnic cleansing" campaigns of the summer of 1998 and the spring of 1999. Of some 500 *kullas*, most built during the 18th-19th c. and inhabited by generations of the same families, less than 10 per cent are estimated to have survived intact.

International reconstruction agencies, with their focus on triage, rapid reconstruction and the use of standardized building materials, are in effect encouraging the rapid, wholesale abandonment of the traditional housing stock—including buildings that were still inhabited and considered desirable by the locals until they were destroyed just a year or so ago. Without urgent intervention to stabilize and help rebuild these threatened *kullas*, a traditional architectural form unique to this region of Europe is threatened with extinction.[7]

Another category of heritage that is in urgent need of protection is Muslim houses of worship. This part of Europe is home to

an indigenous Islamic tradition going back more than 600 years, with its own rich architectural heritage—mosques, tekkes (lodges of the Sufi lay brotherhoods), medreses (theological schools), Islamic libraries, hamams (Turkish baths), and bazaars built to support charitable foundations. This heritage suffered massive destruction during the recent conflict. In the majority of cases, it was evident from the statements of eyewitnesses, from the type of damage (mosques burned out from within, with no bullet or shrapnel holes; minarets that had been blown up with explosives placed inside, causing the stone spire to collapse onto the building), and from visible signs of vandalism (Koran manuscripts ripped from bindings and burned or defaced with human excrement, crude anti-Muslim and anti-Albanian graffiti in Serbian on the walls of destroyed and desecrated mosques) that this destruction was not the result of military activities. These were not buildings that had been caught in the crossfire as Serbian forces fought Albanian rebels, or hit by NATO's bombs and missiles.

According to statistics published before the war, there were 607 mosques in Kosovo as of 1993. Of these, 528 were congregational mosques (djami) of which 498 were in active use, and 79 smaller mosques (masjid) of which 70 were in active use; the majority dated from Ottoman times.[8] More than 200 of these mosques—a third of all Islamic houses of worship in Kosovo—were destroyed or damaged during the recent conflict, according to our survey and documentation we examined in the offices of the Islamic Community. Now many of these mosques are being rebuilt, often with the assistance of Islamic charities from abroad that are aggressively pushing their own narrow, sectarian agendas, with little or consideration given to historic preservation or indigenous traditions.[9] Dr Rexhep Boja, the president of the Islamic Community in Kosovo, is not happy about this state of affairs. He told us the Islamic Community would welcome the assistance of international organizations concerned with heritage protection in restoring mosques that are of importance as historic monuments, or as examples of traditional village mosque architecture.

Although much concern was expressed during last spring's NATO bombing campaign about the fate of Kosovo's medieval Orthodox churches and monasteries, in fact we found no evidence that any Orthodox sites had suffered serious damage during the war—neither from NATO bombs nor from Albanian rebels. After the end of the war, however, the situation with respect to Serbian Orthodox heritage changed for the worse. Although international peacekeeping forces were deployed swiftly to guard the famous medieval churches and monasteries, many less well-known churches in rural areas abandoned by the fleeing Serb minority were easy targets for revenge in the immediate aftermath of the war. Most of the damaged Serb village churches, like many of the damaged village mosques, are of relatively recent vintage (dates tend to be based on the historic foundation, but the actual structure is often 19th-century or later). Some, however, are genuinely historic and were listed monuments. Providing security for such sites is a matter for the UN peacekeeping force in Kosovo (KFOR), which somewhat belatedly last summer realized the need to protect all Orthodox churches, not just the ones listed in the encyclopaedias and guidebooks. In response, the number of attacks on churches has dropped significantly (a total of eleven incidents resulting in damage have been reported since last October; most were repeat attacks on abandoned sites already damaged last summer).

It seems, however, that this protection has not included any effort to consolidate damaged structures or shield them from the elements.

There is also an urgent need to provide local professionals and authorities in Kosovo with up-to-date information and training on matters concerning heritage protection and planning. Although it has been claimed that the UN Mission in Kosovo (UNMIK) has contributed to the crisis of heritage protection and reconstruction by rejecting collaboration with Serbian institutions concerned with cultural heritage, this argument is misleading.[10] According to the terms of its mandate from the United Nations, in June 1999 UNMIK assumed full legal responsibility for the administration of Kosovo and is barred from having direct dealings with the official Yugoslav state agencies. As we were informed by the UNESCO representative in Kosovo, Serbian professionals have been encouraged to work with the UN Administration in their private capacity, but none have chosen to do so. The Belgrade government, in turn, has branded Serbs who choose to cooperate with UNMIK as traitors. It should also be kept in mind that even before the war cultural heritage and its protection in Kosovo had become not merely a professional but also a profoundly politicized matter, and the state agencies charged with heritage protection were carrying out the regime's political agenda as well as exercising their professional mandate.

During the decade preceding the war (1989-1999), Kosovo was effectively cut off from access to international professional literature and contacts, while Kosovar Albanians were excluded from the universities and most were unable to practice their professions. While there are many bright, talented and well-motivated people in local institutions who have an interest in heritage preservation, many of them lack adequate training and even trained professionals lack recent experience and need to update their skills. The Faculty of Architecture in Pristina needs both basic tools—current professional books and journals, computers and software, etc.—and also visiting faculty and lecturers who could help to bring the curriculum up to current international standards and introduce new methods and approaches to conservation.

The international community has spent a good deal of money over the past year on sending expert consultants to Kosovo for short-term "needs assessment" visits, but there has been a shortage of any serious funding devoted to actual, practical projects. In October 2000, the Kosovo Cultural Heritage Project and the Faculty of Architecture at the University of Pristina are co-hosting an international workshop on the post-war reconstruction of Kosovo's damaged architectural heritage. This workshop brings architects involved with the reconstruction of historic buildings elsewhere in the Balkans together with architects and students of architecture from the Faculty in Pristina. In the workshop, pilot reconstruction projects will be developed for three damaged historical structures and these projects will then be realized with funding from the Kosovo Cultural Heritage Project, supported by a grant from the Packard Humanities Institute. However, as cultural heritage currently ranks at the bottom of the priorities for international reconstruction assistance in Kosovo, much work remains to be done.

FOOTNOTES

- [1] "War Damage in the Balkans," *US/ICOMOS Newsletter*, no. 2 (March-April 1999), pp. 1-3; Internet sites publicizing these allegations include:
<http://www.yuheritage.com>,
<http://www.serbia-info.com/news/1999-06/12/12509.html>,
<http://www.mfa.gov.yu/bela/05.htm>,
http://www.spc.org.yu/Svetinje/svetinje_e.html,
<http://www.archaeology.org/9907/newsbriefs/kosovo.html>;
NATO Crimes in Yugoslavia: Documentary Evidence, I: 24 March-24 April 1999 (Belgrade: Federal Ministry of Foreign Affairs, Federal Republic of Yugoslavia, 1999), pp. 226-228;
NATO Crimes in Yugoslavia: Documentary Evidence, II: 25 April-10 June 1999 (Belgrade: Federal Ministry of Foreign Affairs, Federal Republic of Yugoslavia, 1999), pp. 310-317.
- [2] Statement by Yugoslav ambassador to UNESCO Nada Popovic Perisic quoted in "Yugoslavia Appeals for UNESCO Aid to Restore War-damaged Monuments," *Agence France-Presse*, June 1, 1999.
- [3] Physicians for Human Rights, *War Crimes in Kosovo: A Population-Based Assessment of Human Rights Violations against Kosovar Albanians* (Boston: Physicians for Human Rights, 1999), p. 86.
- [4] The Tribunal's statute and its May 1999 indictment of Yugoslav President Slobodan Milosevic and other top Yugoslav and Serbian officials, which specifies among the charges "the destruction of non-Serbian residential areas and cultural and religious sites," can be found at <http://www.un.org/icty/index.html>.
- [5] By the time of last year's war, some 210 Serbian Orthodox monuments (churches, monasteries, cemeteries) in Kosovo had been granted listed status, including 40 churches built between the 1930s and the 1990s. In contrast, only 15 of the more than 600 mosques in Kosovo were listed as historic monuments, even though more than half of these mosques date from the Ottoman era (14th-19th c.). See *Cultural Heritage of Kosovo and Metohija*, ed. Mileta Milic (Belgrade: Institute for the Protection of Cultural Monuments of the Republic of Serbia, 1999).
- [6] The survey database will be mounted on Archnet, a new online resource on architecture, urban design, planning and restoration now being developed at the MIT School of Architecture and Planning. A sample of our survey's documentation on the destruction of historical architecture in Kosovo can be viewed at http://archnet.org/calendar/item.tcl?calendar_id=2658 (click on - "sample images from the Kosovo Cultural Heritage Survey")
- [7] The Institute for the Protection of Monuments of Kosovo has prepared an exhibition on the destruction of kullas in Kosovo; a selection of photographs from the exhibit can be viewed on the website of UNMIK's Department of Culture - <http://www.geocities.com/kosovaheritage/kullas.htm>
- [8] *Statistics on Kosovo mosques published in Dituria Islame*, no. 49 (May 1993).
- [9] Jolyn Naegele, "Saudi Wahhabi Aid Workers Bulldoze Balkan Monuments" *RFE/RL Weekly Magazine* (August 4, 2000) <http://www.rferl.org/nca/features/2000/08/FRU.000804130919.html>
- [10] See "War on Serbian Heritage in Kosovo," *US/ICOMOS Newsletter*, no 3 (May-June 2000), p. 6.



Djakovica, Kosovo – View of the Hadum Mosque, built 1594, amidst the burned-out ruins of the old bazaar historic district. The bazaar was destroyed and the mosque complex suffered extensive damage after being set on fire by Serbian police and paramilitaries in March 1999; the top of the minaret was shot off by Serbian troops using a shoulder-launched missile on May 8, 1999. (Photo: July 1999 by Xhavit Lokaj, Kosovo Cultural Heritage Project, Harvard University)



Rogovo, Kosovo – Mosque of Kel Hasan Aga, built 1580. In May 1999, Serb police and paramilitaries packed the interior staircase of the minaret with explosives and blew it up, causing the tall spire to collapse onto the dome and roof of the mosque. Remains of the base of the minaret can be seen to the left of the domed main prayer hall. (Photo: October 1999, Andrew Herscher, Kosovo Cultural Heritage Project, Harvard University)