

## CULTURAL HERITAGE IN THE NORTH-EASTERN BELT OF KOSOVO

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### Abstract

The Kosovo Institute for the Protection of Monuments-*IKMM*, as a work activity, has, among other things, field reconnaissance. Over a period of several years, the research was carried out in the north-eastern belt of Kosovo, or in the part of central Dardania, the part from which Emperor Justinian came, who left traces of comprehensive development. Our research territory was the region of Mitrovica, Shala e Bajgora, Llapi, Gallapi and up to Karadak (Montenegro) in the Gjilan region. This geographical area includes the settlements of the municipalities of: Artanë, Dardana, Gjilan, Lipjan, Mitrovica, Podujevë, Prishtina, Viti, Zubin Potok and Zveçan.

In these regions, we have managed to identify traces of cultural heritage including cult objects such as; Church, Mosque, Tekke, Tyrbe, then residential objects such as: Tower, house, accompanying objects such as baskets, barns then mills etc. Among the important objects was also the identification of fortifications such as castles or forts, which in these regions are numerous because there were a large number of mines in these settlements and as a result of this, castles are undoubtedly objects that served for their protection. The large number of mines and castles reflects the great economic and social development in these regions.

The material that we will present presents a number of these aforementioned objects as part of the general wealth of the region of former Dardania or the north-eastern belt of today's Kosovo.

**Keywords:** *North-eastern belt of Kosovo, Dardania, Emperor Justinian, Cultural Heritage, cult objects, church, Mosque, castle, mine, social economy, IKMM.*

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### 1. Introduction

The North-Eastern belt of Kosovo, a region rich in historical, architectural, and archaeological significance, represents a vital segment of the cultural heritage of Dardania. This area, extending through municipalities such as Mitrovica, Artanë, Gjilan, Dardana, Podujeva, and others, bears witness to an uninterrupted continuum of civilizations from antiquity to the present day. Through field research conducted by the Kosovo Institute for the Protection of Monuments (*IKMM*) and other collaborators, a wide range of cultural assets have been identified, including religious buildings (churches, mosques, tekkes), fortifications (castles and towers), residential structures, traditional mills, and movable artifacts. These findings not only reveal the architectural and artisanal capabilities of past societies but also testify to the region's socio-economic and spiritual development, especially during the Roman and Byzantine periods, notably under Emperor Justinian. This paper aims to document and highlight key representative monuments, contributing to the broader recognition and preservation of Kosovo's cultural landscape.

### Cultural Heritage in the North-Eastern Belt of Kosovo

The Kosovo Institute for the Protection of Monuments-*IKMM*, as a work activity, among other things, carried out the reconnaissance of the terrain in the North-Eastern belt of Kosovo, this important part of central Dardania which had a rapid development, especially in the period of

Emperor Justinian-VI century. The research territory includes: Mitrovacë, Shala e Bajgores, Llapë, Gallapi up to Karadak (Montenegro) in the Gjiilan region. This geographical area includes the municipalities of: Artanë, Dardana, Gjiilan, Lipjan, Mitrovica, Podujevë, Viti, Prishtina, Zubinpotok and Zvečan.

In these regions we have managed to identify traces of architectural and archaeological heritage. The objects of our interest were: Religious objects such as mosques, churches, tekkes, tombs, then fortifications such as castles or fortresses, residential objects such as towers, houses, mills, ancillary objects, bins, barns, as well as movable objects such as coins of different periods, handicraft objects, decorations or works in wood, stone and other materials. The identification of many castles reflects the great wealth inherited as a result of a rapid development in the north-eastern belt because in this region there were many mines which had influenced the economic and social development in the region of central Dardania, especially in the period of Emperor Justinian, 6th century. The material that we will present represents a part of the general wealth of former Central Dardania or part of the north-eastern belt of today's Kosovo and is material collected by our team in the field.

Considering that we cannot present all the objects or locations of archaeological traces, we will present some of the representative objects, in order to form an overview of the territorial, chronological and typological extension of cultural heritage objects in the aforementioned territory.



**Figure 1.** Basilica in Ulpiana

One of the emblematic centers or cities of the Dardania period is the city of Ulpiana. This center was the most developed since the pre-Roman period but experienced its flowering in the Roman period. Ulpiana is first mentioned in ancient sources by Ptolemy from the middle of the 2nd century AD (Ptol.III,9,6), during the enumeration of the cities in Dardania: Naisus, Scupi, Arribasntian and Ulpia.<sup>1</sup>

Ulpiana is believed to have experienced its greatest period of development in the 2nd and 4th centuries AD, a period when it experienced multidimensional development, both economically and culturally, becoming the main point or center of the spread of Romanization in Dardania. Ulpiana in this period enjoyed the epithet of Municipium Ulpiana Splendissima.<sup>2</sup> In the middle of the 2nd century AD, Flori and Lauri, the two martyrs of the spread of Christianity, were sacrificed in Ulpiana by the Dardanian administrator Licinius.

The city of Ulpiana was hit by a devastating earthquake in 518. The city walls were destroyed and caused great damage. Procopius of Caesarea, in his work “De Aedificies”, writes about how Justinian I rebuilt the walls and many other buildings, transforming the city into a beautiful

<sup>1</sup> Milot Berisha, Guida Arkeologjike e Kosovës, Prishtinë, 2012, p. 78

<sup>2</sup> Right there

center, and named it Justiniana Secunda.<sup>3</sup> 'There has been in Dardania, since ancient times, a city called Ulpiana. The walls of this (which were falling) he (Justinian) rebuilt all of them. And after decorating them with greatness and giving them today's beauty, he named it Justiniana Secunda. Ulpiana faced attacks from Avar and Slavic groups from the middle of the 6th century AD and as a result the city experienced destruction, being abandoned forever. After many centuries, the city of Ulpiana appears in another form. Now this important locality is not represented as an archaeological asset of Kosovo, being presented through traces which are the result of archaeological excavations, the restoration and conservation process, the continuous care by the respective state bodies and institutions, it was placed under permanent protection as the Cultural Heritage of Kosovo.

Artana is located in the eastern part of Kosovo, about 35 kilometers southeast of Pristina, on the left side of the Pristina-Gjilan Road. Artana is approximately the same distance from Gjilan and Dardana - former Kamenica, which makes it an easily accessible location for visitors. Artana is a rural municipality, has 33 villages and according to the 2011 census had 9729 inhabitants. As a rural territory, Artana represents a very attractive place, enabling development in many dimensions. The cultural heritage with the main object the Artana castle, then the cult objects such as the cathedral, other churches, the mosque, the tomb, old



**Figure 2.** Artana-Novobrdo Castle

residential buildings, industrial facilities, rich flora and fauna enables sustainable economic development of this municipality. Being a territory rich in ores, the fame of this city rises mainly in this aspect. The early traces of the city of Artana have been carried to the present day, through the remains of cult objects, residential ones, mines, and in particular the castle of Artana which has withstood time and today continues to present the grandeur of a once very famous medieval city. We have very early written sources about the city of Artana by various authors.



**Figure 3.** Pogradja Castle

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<sup>3</sup> Milot Berisha, *Kosova Arkeologjike*, pg, 79

Traces of many settlements in the territory of Kosovo date back to prehistoric periods with an uninterrupted continuity of civilization, life and human culture. During the development of these settlements from simple rural life, many of them developed into cities and urban entities. Among these cities, the medieval city of Artana stands out. Artana is a historical - architectural - archaeological complex. It was also a well-known urban, commercial and mining center. Since ancient times, the Illyrians and ancient Romans exploited the ore of Artana as a natural wealth, giving importance to the production of metals. This made it one of the bases of the economy of the then ancient Dardania. In later periods, Artana becomes one of the largest centers in the region until its final fall under Ottoman rule, in 1455. In this place, civilizations of different historical eras are intertwined,

evidence of which we still find in this locality today. How developed this city was is also evidenced by architectural remains such as: fortifications, towers, cathedral, mosque, Sase (Saxon) church, tyrbja, etc., which, combined with the old houses of the city, present us with an architectural and archaeological mosaic that is very attractive for study by professionals, but also very attractive for the visitor. All this cultural wealth is integrated into an imposing environmental environment, which together with the industrial heritage, offer an opportunity for the development of tourism. Artana as an ancient and medieval fortified settlement is mentioned in written historical sources under different names such as: in Latin *Novus Mons*, *Nouaaber*, in Italian *Naua Mante*, *Nova Mante*, or *Monte Nova*, the Saxons according to B. Brokier called it *Nyeuberghe*, the Byzantines were known as *Nobapurion* and *Nobaprodon*, the Ottomans *Novabri*, *Yenidag*, *Novabirde* and *Novayerde*.<sup>4</sup> The Slavs call it *Novobrdo*, *Yeni Brdo* (K. Jiricek-J. Radonić, S. Rizaj) which all mean "New Mountain" (S. Rizaj).



**Figure 4.** Ruins of the Gjyteti in Bellasica, Podujevo

<sup>4</sup> Jahja Drançolli; „*Raguzanët në Kosovë*”, Prishtinë, 1986, pp. 72, 73.





**Figure 5.** Vushtrri Castle

The Pogragja Castle is located 10 kilometers southeast of Gjilan, or about 1 km from the village of Pogragja. It is located in the gorge of Llapushnica, at an altitude of 567 m and below at the foot of the hill flows the Morava e Binçës river. The castle has an internal area of 1.2 hectares and is typical of the time of Justinian (6th century), respectively it is part of the network of fortifications built in Dardania from the end of late antiquity. This fact is also confirmed by written documents and coins found during the conservation and research that were done on the castle. The oldest coin found in the castle dates from the years 246 - 249, with the portrait of Otacila Severa, the wife of Philip I.

Bellastica shtrihet në Malet e Albanikut afër burimit të Lumit Llap rreth 35 km në veriperëndim të Podujevës dhe 36 km në jug të Kurshumlisë. Sipas gjurmëve të themeleve vërehet se ndërtimet janë ndërtuar me një renditje të planifikuar urbane, por deri më tani nuk janë bërë hulumtime arkeologjike. Nga burimet historike dhe gjurmët në terren dëshmohej për një qytet të zhvilluar xehetar. Ky qytet dikur i zhvilluar, me rënien e eksploatimit të xeheve, filloi të depopullohet dhe humbi rëndësinë që dikur e kishte. Koordinatat: N 43°07'29.1" E 021°00'04.1", me lartësi 1173 m.<sup>5</sup>



**Figure 6.** Monastery in Moçara, Dardana-Kamenica

The Vushtrri Castle, also known as the Old Castle of the city of Vushtrri, is one of the old monuments located in the city center, where a relative rise of the land surface begins from the west to the east. Data on the Castle are limited, but based on contemporary writings it belongs to the 14th century.

<sup>5</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës 2013, p. 19.

Archaeological research carried out by the IKMM and the IAK from 2009-2013, have yielded results that date this earlier castle to the 14th century, e.g. a Maltese cross - 9th-10th century, then pieces of pottery which also date back to the 14th century, somewhere in the 12th-13th century, which refutes the claims that they built it. (The Vojinovics). The thickness of the walls of the Castle reaches about 3 meters, while the height of its walls is over seven meters. The castle covers an area of over 12 acres, or 35x35m. The Vushtrri Castle has been under permanent protection since 1949 (No. v.E.K. 858/49).



**Figure 7.** Church in Hajnoc, Dardana

It is one of the most important monasteries in the country. In the monastery complex are the ruins of the inns that testify to an advanced architecture of the time. Around the monastery, traces of the ancient settlement can be seen: tiles, fragments of walls, as well as toponyms that testify to a wider extension of the settlement. The toponym: Kodrina e Bezistan, which lies on the western side of the Monastery, namely the hill that separates the village of Moçar from Dardana. Based on the data of local residents,

in Bezistan there are traces of foundations, tiles and other findings that testify to a settlement. On the eastern side is Kodra Piramida, where there are also old traces of the settlement. Coordinates: N 42°35'52.08" E 21°35'40.17", with an altitude of 529 m.<sup>6</sup>

The church is located near the town of Dardana, on the left side of the Dardana-Strezovci road, at a distance of about 3 km. This church was built on the foundations of an old paleochristian church. The photo shows the intervention measures of the 70s. Near the church, massive walls of the early medieval period with a width of about 3 m are visible. On the northwest side of the church rises the Çuka e Reçanit, at a distance of about 500 m. Coordinates: N 42°36'17.57" E 21°33'14.29", with an altitude of 501 m.<sup>7</sup>

The church in the village of Štrmc in the Zubin Potok Municipality belonged to the village of Kopriva, Mitrovica Municipality until after World War II. According to Hamdi Hasani (1937) from the village of Kopriva, this church was called Kisha e Prekës and according to her the entire valley near it was called Lugu i Kishës. Between the two world wars, settlers were brought to several villages in Kosovo from Montenegro. Among others, settlers were also brought to the villages of Štrmc i Epërm and Štrmc i Ulët, where two of the families settled in the village of Kopriva, the Andrea family from Cetinje and the Marku family from Berane. After World War II, the government in the fifties of the twentieth century made an attempt to appropriate the church and the meadows around it, considering it a Slavic Orthodox church.

<sup>6</sup> Op. cit. pp. 72-74.

<sup>7</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës 2013, pp.77-80

The government had made a project to build an elementary school in the Serbian language on the properties of the Albanians of the village of Kopriva near the church.



**Figure 8.** Church of the Cross, Shtërpçë – Zubin Potok

The residents of the village of Kopriva oppose the decision to appropriate their property and church. After raising this issue and the arguments provided by Beqir Hasani, the commission confirms that this church had been the church of the Albanian residents of Kopriva. Later, the church and meadows were appropriated and the map of the village of Kopriva was changed, leaving the church and meadows in the ownership of the Serbian settlers of the village of Štrmc i Epërm. An elementary school was also built on these meadows, according to the project drafted by the then government.<sup>8</sup>



**Figure 9.** Church in Strazhë, Artanë

The church is located south of Artanë, at a distance of about 11 km towards Gjilan. It is noted that during the interventions, materials were also introduced into the church that were transferred from other buildings, especially on the doors and windows of the building. In the register of buildings, this church dates from the 16th century, but the above-mentioned elements make the dating uncertain because further research must be carried out for accurate dating. On the north side of the church lie Zabeli i Mbretit and Kodra e Maxherës, to the northeast Kodra

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<sup>8</sup> Qazim Namani, nga ditari i punës në terren, dorshkrim, 2013.



e Gjëlber, to the southeast Çuka e Strazhës, while to the south lies Gllama. Coordinates: N 42°31'21.09" E 21°25'48.21", with an altitude of 782 m.<sup>9</sup>



**Figure 10.** Church in Vaganesh, Dardanë



**Figure 11.** Mosque in Mazhiq, Mitrovica

This church is located in the village of Vaganesh, north of Strezovc and east of Krileva, approximately in the same distance of about 3.2 km. In the ruins of the church in the 60s of the XX century was rebuilt the today's church, for which local residents indicate that by that time Serbians have not considered it as their church. Based on the planimetry, pillars, and other traces, we consider that this church belongs to the early paleo-christian period. Coordinates: N 42°32'53,41" E 21°33'32,55" with height 608 m.<sup>10</sup>

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<sup>9</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës 2013, pp. 85-88.

<sup>10</sup> Ibid. pp. 87-88.





**Figure 12.** Mosque in Meshina Dardana

This mosque is among the oldest mosques in the municipality of Mitrovica. According to the evidence of the List for the Protection of Monuments, this mosque dates back to the 16th century. It is in poor condition, only its ruins remain. Coordinates: N 42°56'18.67" E 20°56'48.84", with an altitude of 936 m.<sup>11</sup>



**Figure 13.** The Tomb and Tekke of Sheh Zenel Abedin in Topanica

This mosque was built in 1916-1918, its condition is not good. The characteristic of this mosque is the minaret made of wood. Coordinates: N 42°39'52.05" E 21°33'14.81", with an altitude of 644 m.

ResideThe Topanica Mosque and Tekke represent the first Islamic religious buildings in this region, as a result of the penetration of the Bektashi sects. The building of the tekke and the mosque date back to the 18th century. Inside the tekke there are religious ritual props, flags, shackles, swords, etc.

<sup>11</sup> Pajazit Hajzeri, nga ditari i punës në terren, dorshkrim.

## Residential buildings



**Figure 13.** Isuf Ademi's House, Strezovc- Dardana

The architecture of folk houses in the northeastern strip of Kosovo occupies an important place in the cultural heritage of Kosovo. Through its study, we understand the way of life of the people, the historical and architectural values of the object, as well as the tradition of the works of our masters. It is simply born in certain conditions which it faithfully reflects, built with surrounding materials in accordance with the climatic and terrain conditions. Kosovo has already proven to be a rich region from an ethnographic point of view, which, in addition to various folk creativity, also preserves an important treasure of folk architectural constructions. These works constitute an important historical-architectural culture that attests to a high degree of development of Albanian folk architecture. During field research, it has been proven that the builders of houses in the territory of Kosovo were mainly Albanian masters from different parts of the peninsula. Among the craftsmen worth highlighting are local craftsmen, Albanian craftsmen from Dibra, New Market (Novi Pazar), Albanian craftsmen from Thessaloniki, as well as craftsmen from the Sandzak of Niš (Medvedja Region), who carried the building style after their expulsion to Kosovo.

This house was built after the Eastern Crisis, in the 19th century. The tower was built by Mahmut Xhema from Mërkoja, who hired a large number of local workers to quickly build it and settle his family. The characteristic of this house is its large volume and the advanced construction style of the time. Coordinates: N 42°39'09.03" E, 21°29'45.27", with an altitude of 552 m.<sup>12</sup>



**Figure 14.** Ibrahim Cakolli's House, Krilevë-Dardanë

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<sup>12</sup> Op. cit. pp. 146-148

Built on the hill of the upper neighborhood of the village, this house has a geographical position with an excellent view of the terrain. The architecture and style of construction of this house built in the 19th century best shows the culture of Albanian housing before the occupation by Serbia. Such constructions that are found in almost all regions inhabited by Albanians refute all the writings made by Serbian researchers that Albanians did not have a culture of housing and that Serbs had more advanced houses in terms of architecture and urban design. Evidence on the ground shows the opposite, that Albanians are indeed carriers of constructions with stone and other surrounding materials, that stone houses and towers were in all Albanian territories, including the rest of Kosovo. Coordinates: N42°41'33.36"E21°27'03.64", with, height 744m.<sup>13</sup>



**Figure 15. The Tupel Tower in Kqiq, Mitrovica**

The Ferat Tupella Tower in the village of Kqiq i Vogël was built by order of Ahmet Tupella by craftsmen from Dibra, in the last decades of the 19th century. After World War II, it was temporarily used as a school. A characteristic of this tower are the double walls, where the outer walls are made of hewn stones. Coordinates: N 42°52'16.72" E 20°54'07.14", with an altitude of 585 m<sup>14</sup>



**Figure 16. House in Barieleva, Pristina**



**Figure 17. Kadri Metehija House – Metehi, Podujeve**

The Nreca-Rexha family house in the village of Barilevë was built in 1912. This building is considered to be one of the most luxurious buildings of the time in this region. The Nreca House,

<sup>13</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës 2013, pp. 159-161

<sup>14</sup> Emin Sallahu, nga ditari i punës në terren, dorshkrim, 2013.



built on the edge of the mountain, has served to shelter people persecuted by the authorities at different times. During the Balkan Wars and World War I, a large number of Albanian residents from the northeastern regions of Kosovo and Albanian areas in the Medvedja region found shelter in this house. Coordinates: N 42°45'28.15" E 21°07'17.40", with an altitude of 563 m.<sup>15</sup> This house, which is located near the current Kosovo-Serbia border, is one of the oldest houses in Podujevo. It dates back to the 18th century. A characteristic of this house is the wooden connecting material that was used to connect the construction, also made of wood, so there are no nails used anywhere.<sup>16</sup>



**Figure 17.** Kadri Metehija House – Metehi, Podujev



**Figure 18.** Murat Tahiri's Tower, Popovë

Based on the memories of family members, this tower was built by craftsmen from Dibrovo. Nazif Murati, the current owner of the tower, says that this tower was built in 1906. In the village of Popovë, there were previously more than 6 other towers, but only this one managed to survive time and the numerous wars that took place in these parts. Also known in this village was the tower of Hysë Popovë, in which the national flag was raised a century ago, in 1909. These towers had served as shelters for the village during the war, especially in 1921 when the expedition to kill Albanians from Popovë to the village of Prapashticë began here. Coordinates:

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<sup>15</sup> Ibid., pp. 141-145

<sup>16</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës, 2013.



N 42°52'41.63" E 21°05'14.52", with an altitude of 680 m.<sup>17</sup> The tower is built over the neighborhood of the village, on a small slope, with beautiful scenery and with an altitude above the sea level of about 1000 m. The yard of the tower was quite large and surrounded by stone walls, made using high technique. South side was the entrance of the yard, where there was also a small traditional door Figure 19. Tower of Xhemajl Haxhia, Hertica – Podujeva for the people to go in and out, and on the right there were large doors that served for carts and cattle. Inside the complex of the yard, there were also other auxiliary facilities of tower, such as chambers, auxiliary house with sleeping rooms, cellar (çarranik), stable, pojata, granary, kosh, cote, plemja, well, external sanitary node, workshop, garden, etc. According to Bajram Haxhiu's stories (1944), this tower is about 200 years old. According to an article found on a board, we understand that it was written in 1875. The writing on this board is in Turkish language and in Turkish alphabet. Nehat Krasniqi made his decoding and according to him in this board writes: "Come with good intention (nijet)". It was written in 1875, and on the board was sculpted a six pointed star. Astral motifs, such as: sun, moon, and stars appear in the popular architecture of this area, showing the close connection of all Albanian and Balkan areas in general. The owner of the tower, based on the memory of his ancestors, asserts that the tower is older than the inscription. He claims that this tower, and several other towers in these parts, were built by masters from Dibra, and the construction of this tower lasted about 3 years. In the XX century are noticed new interventions, where frenxhi is substituted with large windows, and in place of external stairs was built enclosed çardak (çardak – porch). Historical values of this tower are of great importance. This tower served as a house to many Albanians who had survived the massacres and were forced out from Sanjak of Nish, during 1878/79. This tower served as house also in all the wars that took place in these parts during the twentieth century. Coordinates: N 42°52'52,64" E 21°18'01,77" with height 821 m.<sup>18</sup>



**Figure 20.** The mill in Hogosht, Dardana

The mill is located at the exit of the village of Hogosht, on the northern side, at a distance of about 2 km from the village center. This facility is divided into two separate spaces, is functional and in very good condition.

<sup>17</sup> IKMM-Përnjohja e Trashëgimisë Kulturore në Brezin Veri-Lindor të Kosovës 2013, pp. 121-122

<sup>18</sup> Ibid. p. 179.



**Figure 21.** Samed Biçku's Basket in Hogosht, Dardana

The basket is located in the Biçku Neighborhood of the village of Hogosht, built in 1929 by Adil Biçku. The owner is Samed Biçku. It is characterized by a high weaving technique.

### **Folk art works made from various materials**

During field research, we also came across works of folk art, made of various materials such as wood, stone, etc. We also came across movable objects. We are presenting just a few of them.<sup>19</sup>



**Figure 22, 23, 24.** Stone detail, Gumnishte – Vushtrri    Rosette in the Church of Strazha, Artana  
Woven fence – Herticë-Podujevo



**Figure 25.** Details at the Grashtica Barn, Pristina

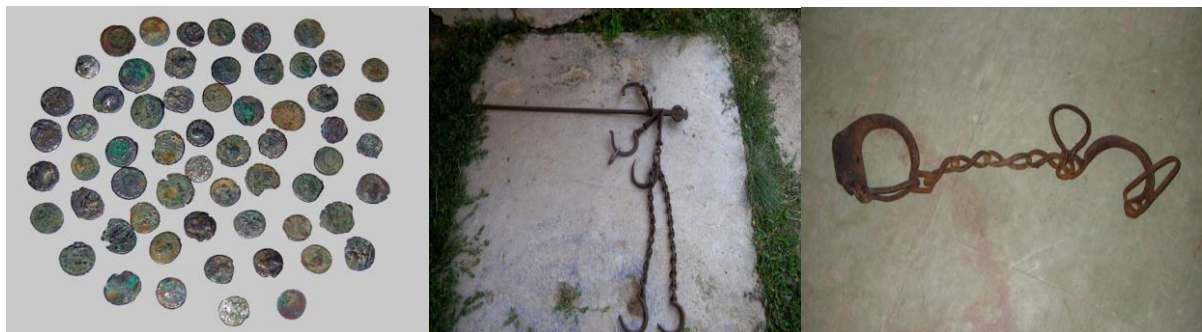
**Figure 26.** Tobacco grinding mortar, Hogosht – Dardana

<sup>19</sup> Ibid. p.179.

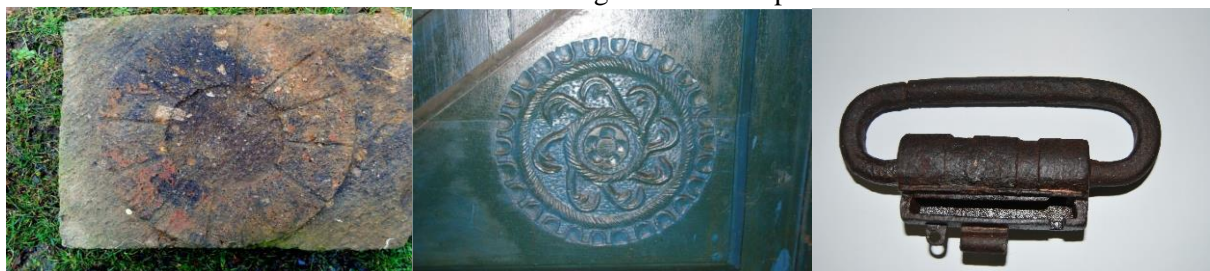




**Figure 27, 28, 29.** Engraved stone, Livoç i Poshtëm – Gjilan    lunar stones Pogragjë – Gjilan  
Stonework, Pogragjë - Gjilan



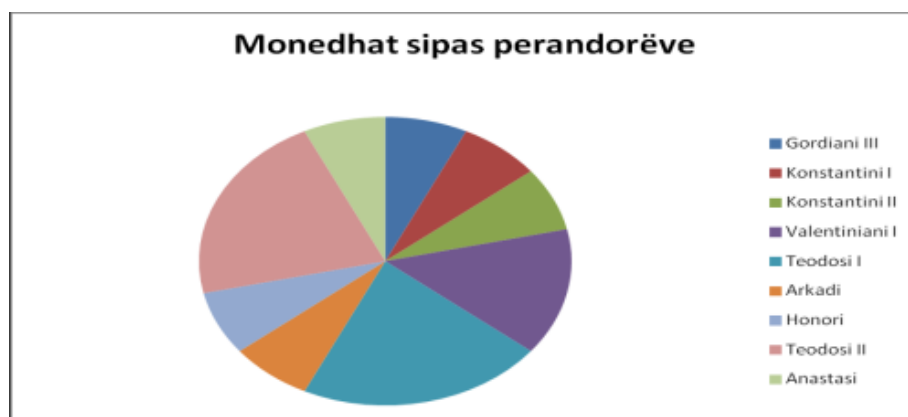
**Figure 30, 31, 32.** Sundial, Gumnishte – Vushtrri    Wooden details from the Gërmova Mosque Viti  
The lock of the Hogosht-Dardana prison



**Figure 33, 34, 35.** Various coins, Livoq i Poshtëm-Gjilan; Hand scale, Llukar-Pristina; Handcuffs,  
Hogosht-Dardanë



**Figure 36, 37, 38.** THEODOS I (379-395 AD)    CONSTANTINE (307-337 AD)  
ANASTASIUS (491-518 AD)  
Cyzicus (Kapu Dagħ in Turkey)    Thessalonica (Thessaloniki in Greece)  
Follis. Constantinople



**Figure 39.** Coins according to the period of the Roman Emperors in

The materials presented are part of the wealth of cultural heritage, which is abundant in the North-Eastern region of Kosovo. We hope that in future works we will have the opportunity to further reveal the cultural heritage of this region and beyond.

## Conclusion

The extensive documentation and analysis of cultural heritage in the North-Eastern belt of Kosovo demonstrate the richness and diversity of historical legacies preserved in this region. From ancient Roman municipia and Byzantine fortresses to medieval Islamic and Christian religious architecture, as well as traditional Albanian residential buildings, the territory reflects centuries of human presence, artistic expression, and socio-political dynamics. The findings from this research serve not only academic and preservationist purposes but also offer a foundation for developing sustainable cultural tourism and educational programs. Future research and institutional commitment remain essential to safeguard and further explore this invaluable heritage, ensuring its transmission to future generations and its rightful place in the collective memory of Kosovo and beyond.

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