

International Scientific Conference

Tracing the Ottoman Legacy in Croatia and South East Europe: Challenges, States, Perspectives

19 and 20 October 2023

Maškovića Han, Vrana (Croatia)

Organisers

Section of Turkish Studies and Department of History
Faculty of Humanities and Social Sciences
University of Zagreb



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Tracing the Ottoman Legacy in Croatia and South East Europe: Challenges, States, Perspectives

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**CONFERENCE
PROGRAMME**

The Ottoman Empire greatly influenced the social, political, economic, and cultural development of numerous peoples of Southeastern Europe, playing an important role in the formation of their national identities. Although it collapsed in 1923, one hundred years ago, the memory of it is still very much alive among the citizens of the countries that were a part of it. While some of them perceive Ottoman legacy as an integral part of their national heritage, others view it as an undesirable *otherness*.

Despite growing interest among academics and the general public in the tangible and intangible heritage of the Ottomans in Southeastern Europe, many elements of Ottoman legacy still lack recognition, analysis and adequate representation. The goal of this conference is to bring together scholars from various academic backgrounds who study Ottoman legacy in Croatia and Southeastern Europe, and to critically appraise the modes of research, preservation and presentation of Ottoman heritage in the region. The conference will focus on questioning the role of Ottoman legacy in the cultural policies of Southeast European countries, and will also engage in a theoretical reflection on the construction of heritage, and on the identification of factors that play a role in this process.

Tracing the Ottoman Legacy in Croatia and South East Europe: Challenges, States, Perspectives is the first conference in Croatia that specifically focuses on Ottoman heritage, and will be held in Jusuf Mašković Han, a protected cultural monument from the Ottoman era.

Organising Committee

PROGRAMME

Thursday, 19/October/2023

10:30-11:00 REGISTRATION, Heritage Hotel Maškovića Han

11:00-12:00 OPENING

PRESENTATIONS

12:00-13:30 Landscapes, Traces, Memories, Heritage

Session Chair: Alenka Bartulović

Senija Čaušević: *In*, but not *of* Europe: Understanding the Legacy of Ottoman Heritage in Europe

Mario Katić & Robert M. Hayden: Sedimentations and Erosions of Hybrid Heritage of the Ottoman Era

Marko Pišev, Miloš Milenković & Branko Banović: Ottoman Intangible Cultural Heritage as an Instrument of Reconciliation?

13.30- 15.00 LUNCH (Heritage Hotel Maškovića Han)

15:00-16:30 History Session: Ottoman Heritage in the Dalmatian Hinterland

Session Chair: Anđelko Vlašić

Kristijan Juran: Are the Inhabitants of Ottoman Vrana Mentioned in the Zadar Writings of the 16th Century?

Marko Rimac: Eastern Adriatic Historical Landscapes between Ottoman and Venetian Cadastral Practices: A Case Study of the

District of Vrana

Neven Isailović & Aleksandar Jakovljević: Ottoman Heritage in the Territory of the *Nahiyes* Petrovo polje and Nečven: Religious Objects, Towers, Watermills

16:30 – 17:00 COFFEE BREAK

17:00-18:30 Regional View on Ottoman Heritage

Session Chair: Marko Pišev

Alenka Bartulović: Between Ignorance and “Usable Past”: Slovenian Reflections on the Ottoman Legacy/Heritage in the Balkans and Beyond

Dragana Kujović: Ottoman-Islamic Legacy in Montenegro and Cultural Identity Narrative

Tatjana Paić-Vukić: A Century of the Collection of Islamic Manuscripts in Zagreb

19:00 DINNER (Heritage Hotel Maškovića Han)

PRESENTATIONS

9:15-11:00 Visible and Invisible Ottoman Heritage

Session Chair: Mario Katić

Aleksandra Kuzman: Macedonian *Chalgia* Music and its Oriental Elements as an Influence from the Ottoman Musical Culture and Legacy

Azra Abadžić Navaey & Alena Čatović: Study of the Ottoman Literary Heritage in the Balkans During the 20th Century

Aida Idrizbegović Zgonić: Mostar – A Case Study Of Urban Restoration

Emina Hodžić & Marijeta Rajković Iveta: Reality and Imagination of Invisible Ottoman Heritage: A Case Study of Suleiman's Bridge

11:00- 11:30 COFFEE BREAK

11:30-13:00 Museumization and Presentation of Ottoman Heritage

Session Chair: Azra Abadžić Navaey

Andrea Rimpf & Maja Barić: The Perspectives of the Ottoman Heritage Research and Museumization in the Area of the Town of Ilok

Janja Kovač & Anđelko Vlašić: Presentation of Ottoman Heritage in the Museum of Intangible Heritage “Treasury of Međimurje” in Čakovec

Rahela Jurković: Custom of Grgurevo in Požega and References to Ottoman Heritage

13:00-13:30 Final Discussion and Closing of the Conference

Chair: Marijeta Rajković Iveta

13:30-14:15 Tour of Maškovića Han with professional guidance (Marko Meštrov)

14:15 LUNCH (Heritage Hotel Maškovića Han)

ABSTRACTS

Senija Čaušević, Ph.D.

School of Oriental and African Studies, University of London, United Kingdom

In, but not of Europe:

Understanding the Legacy of Ottoman Heritage in Europe

Through the lens of Orientalist discourse, this paper focuses on understanding representation of heritage sites in non-Western contexts. The paper explores the European regions with significant heritage that reflects the rule of the Ottoman Empire. The study focuses on the countries in the West Balkans and Central Europe where there is a concentration of Ottoman heritage sites, and studies how they are interpreted in contemporary geopolitical and sociocultural contexts. To understand why Ottoman heritage is often understood to be in but not of Europe, our analysis draws on scholarship interrogating 'Europe's' longstanding discursive erasure of its Ottoman-Islamic-Oriental 'self', and the role of visitor management sector in this. Throughout the region, the heritage tourism sectors anticipate and modify interpretation to provoke the emotions of 'surprise' and 'delight' at a 'remarkable' crossroads between 'West/East', or 'Christendom/Islam'.

Keywords: *Ottoman heritage, European identity, visitor subjectivity*

Assoc. Prof. Mario Katić, Ph.D.

Department of Ethnology and Anthropology, Faculty of Humanities and Social Sciences, University of Zadar, Croatia

Prof. Emer. Robert M. Hayden, Ph.D.

Department of Anthropology, University of Pittsburgh, USA

**Sedimentations and Erosions of Hybrid Heritage
of the Ottoman Era**

Ottoman heritage in Southeastern Europe reflects a history of changing patterns of interactions between people adhering to different forms of Islam and those adhering to different forms of Christianity and Judaism, under governance premised for centuries on the domination of Islam and of Muslims, followed by rule often premised on domination of one Christian community. In our view, the Ottoman legacy should therefore be approached not as discrete sites identified as Muslim, Christian or Jewish, but rather as nodes in intersecting religiouscapes of those communities as they changed through time. Some such nodes intersected as sites dedicated to the service of one of these communities were claimed by members of another, and physically altered to match such claims. The locations of many sites, and the physical structures created and modified at them, also reflect the dominance of Islam, or of efforts to challenge that dominance. Thus, all heritage of the Ottoman period manifests in physical form the changing patterns of social and cultural hybridity of Ottoman and post-Ottoman states and societies; specific sites may comprise architectural palimpsests reflecting changes in these interactions. We argue that such physical structures should be analyzed in terms of sedimentation and erosion, the physical remains of the shifting tides and currents of interactions between the various communities who made up the populations of Ottoman Southeastern Europe. The Ottoman legacy encompasses not only structures of dominant Muslim populations, but also those built by the dominated

non-Muslims, and the attributes of both kinds of structures have been determined by the interactions between dominant, dominated and occasionally insurgent communities. All of them are hybrid in ways such as location and size, even when their structural forms seem to be Islamic, Christian or Jewish in style.

Keywords: *intersecting religioscapes, dominance, social and cultural hybridity, architectural palimpsests, sedimentation and erosion*

Assoc. Prof. Marko Pišev, Ph.D.

Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade, Serbia

Full Professor Miloš Milenković, Ph.D.

Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade, Serbia

Branko Banović, Ph.D.

Ethnographic Institute of SANU, Serbia

Ottoman Intangible Cultural Heritage as an Instrument of Reconciliation?

Intangible cultural heritage – ICH (folk beliefs and knowledge, language, crafts, etc.) is considered as the core of cultural identity around which different local communities and even entire nations often dispute, sometimes violently. It is frequently used in the processes of instrumentalizing tradition in politics, media, education, and science, thus posing a risk to peacebuilding, regional reconciliation, and development. In Southeast Europe especially, and in the Western Balkans in particular, different communities argue over which specific elements belong to whose ICH, occasionally escalating from intellectual debates to bilateral state disputes. In our presentation, we focus particularly on Ottoman ICH, shared

between Croats, Serbs, Bosniaks, and Montenegrins. Our goal is to demonstrate that shared/contested heritage can be used as a bridge for reconciliation rather than a source of division in a region where post-conflict stabilization is still incomplete. Paradoxically, the layers of Ottoman ICH can serve as a basis for achieving this goal, precisely because all four nations share them but employ them in different capacities, by disowning or not considering them as intrinsic, original, or native.

Keywords: *intangible cultural heritage, Ottoman, Balkans, reconciliation*

Full Professor Kristijan Juran, Ph.D.

Department of History, Faculty of Humanities and Social Sciences, University of Zadar, Croatia

Are the Inhabitants of Ottoman Vrana Mentioned in the Zadar Writings of the 16th Century?

The Ottomans conquered the Vrana fortress and its suburbs in 1538. Many sources testify to the strategic and economic importance of Vrana in the context of Venetian-Ottoman relations, especially those concerning diplomacy and fiscal policy. News about the Ottoman Vrana in sources of Dalmatian provenance became more abundant with founding of the Archive of the General Proveditor in Zadar from the second decade of the 17th century. The oldest preserved writings of the Dragoman Chancellery in Zadar belong to that time; they still need to be researched. However, the focus of this presentation is not directed at what is abundant, but what is almost absent, namely the historiographic records of the inhabitants of Ottoman Vrana according to Zadar sources of the 16th century. Will anything change in this regard if we delve deeper into the records of public notaries and municipal chancellors who worked in Zadar from 1538 to 1600?

Keywords: *Vrana, 16th century, Venetian-Ottoman relations, public notaries*

Assoc. Prof. Marko Rimac, Ph.D.

Department of History, Faculty of Humanities and Social Sciences, University of Split, Croatia

Eastern Adriatic Historical Landscapes between Ottoman and Venetian Cadastral Practices: A Case Study of the District of Vrana

Pre-modern history of the Eastern Adriatic was greatly impacted by Ottoman expansion and presence in the region. Late medieval period saw a steadfast process of disappearance of small medieval states in South-Eastern and Central Europe, only to be replaced by multinational empires. Political changes, however, were not followed by a total disappearance of earlier social and economic structures and practices. An excellent example of such historical development can be found in the practice of agricultural landscape management. Abundant Ottoman and Venetian cadastral sources are available and can be jointly used for a non-fragmented analysis of specific historical landscapes. Recent research has strengthened the hypothesis that pre-Ottoman agricultural practices continued to be used in the Eastern Adriatic area after the establishment of the Ottoman rule. Such practices included landscape management (visible in the adaptation of medieval croft→podvornica and virgate→ždrijeb system), measurement system (visible in continuous use of measures for surface such as gonjaj and ždrijeb), and taxation (medieval taxes were calculated according to each ždrijeb, which was a standardized agricultural possession of 7,1-7,5 hectares tilled by one pair of oxen → Ottoman administration continued to calculate taxes according to a tax unit called baština which we think is just a new name for the medieval ždrijeb → that practice was especially used for the group of people obliged to pay the tax called resm-i filori). This hypothesis negates a traditional view according to which the Ottoman rule brought nothing but devastation and discontinuity

that were followed by an introduction of imported cultural and economic practices in agriculture and habitation. It also indicates a much wider level of continuity of cultural practices and population which was enabled by the Ottoman practice of adapting the existing autochthonous models. Pre-modern European states strived to obtain a better control of their possessions through cadastral surveying, but the Ottomans themselves had a relatively similar practice of making defters through cadastral survey. This paper will offer a synthetic model of this practice and show how this analysis works for pre-Ottoman, Ottoman and post-Ottoman sources available for the area around Vrana.

Keywords: *historic landscape, cadastral survey, defter, metrology, resm-i filori*

Neven Isailović, Ph.D.

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Aleksandar Jakovljević, M.A.

Institute of History, Belgrade, Serbia

Ottoman Heritage in the Territory of the *Nahiyes Petrovo polje* and Nečven: Religious Objects, Towers, Watermills

The paper will consider Ottoman legacy through the example of two nahiyes – Petrovo polje and Nečven, to the east of the Krka river. The authors will combine the data from the Ottoman registers (defters), separate Ottoman documents, notarial documents from the Venetian Dalmatia with archaeological findings, to present the material heritage from the period of Ottoman rule in the above-mentioned microregions. Only a smaller part of this heritage is still extant, but traces of previous structures remain, either within newer, repurposed objects or as localities with the same name. Certain structures, such as the watermill areas, probably date from the Middle Ages if not

earlier, and were used until recently for the same purpose. Special emphasis will be given to the mosques of Drniš and Nečven, to residential towers from the Ottoman period, and to watermills, but other elements of heritage will also be mentioned (names of the regions and the network of settlements, graveyards and periodic fairs as specific places of cultural interactions).

Keywords: *Petrovo polje, Nečven, Promina, Ottoman Empire, 16th century*

Assoc. Prof. Alenka Bartulović, Ph.D.

Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana, Slovenia

Between Ignorance and “Usable Past”: Slovenian Reflections on the Ottoman Legacy/Heritage in the Balkans and Beyond

The Ottoman legacy/heritage has followed very different paths in the various post-Yugoslav states. While most countries (in the 1990s) struggled with the complex processes of rejecting or incorporating Ottoman heritage into their national histories/public spaces/tourist narratives, Slovenia, whose territory was never part of the Ottoman Empire, showed relative indifference to the Ottoman past. Nevertheless, the “Ottoman legacy as perception” (Todorova 1996) occasionally found its way into public and political debates. This was made possible by a specific version of Slovenian “frontier orientalism” (Gingrich 1996), which made the Ottoman past available as a “usable past” (Wertsch 2012) at crucial moments of political contestation and, in particular, during the Slovenian EU accession process. Therefore, this paper aims to examine the prevailing perceptions and interpretations of Ottoman heritage/legacy in Slovenia, focusing on both public and academic approaches to the Ottoman past and its traces. It will also examine how Ottoman legacy/heritage is

present in the curricula of the University of Ljubljana, particularly in the Department of Ethnology and Cultural Anthropology, where discussions on Ottoman legacy/heritage have been incorporated into a number of subjects in order to present the complex history, the present, and the future of the Balkans and its borderlands.

Keywords: Slovenia, Ottoman legacy, heritage, frontier orientalism, education

Dragana Kujović, Ph.D.

Historical Institute of University of Montenegro, Montenegro

Ottoman-Islamic Legacy in Montenegro and Cultural Identity Narrative

In this paper, there are three key notions: Ottoman legacy, cultural identity, and narratives. Individual or collective lives of the people who live within a cultural community are shaped or defined by their shared beliefs, concepts, institutions, perceptions, and common narratives. Culture can be defined as a type of narrative, and we pass it on as a tradition to our descendants. In our lives, we follow several narratives and thus belong to several cultural concepts and institutions. Culture perceived as a type of narrative represents a unity in a dynamic process of construction; it is constantly shaped, defined, or redefined within a community. As far as the Ottoman or Ottoman-Islamic legacy in Montenegro is concerned, it is difficult to define and present which value-based cultural manifestation belongs to this culture and which does not. To begin with, the paper will offer a brief overview of terms in use with an explanation of preference for one of them. Then the two main approaches to the interpretation of the Ottoman legacy will be discussed, and what we mean by the Ottoman or Islamic legacy. The complexity of this analysis may be explained by the fact that Ottoman legacy is transmitted by many

ethnic agents, each of whom shapes their own view of it according to what is promoted by their culture.

Keywords: *Ottoman legacy, culture, identity narrative*

Tatjana Paić-Vukić, Ph.D.

Croatian Academy of Sciences and Arts, Croatia

A Century of the Collection of Islamic Manuscripts in Zagreb

The holdings of the Oriental Collection in the Archives of the Croatian Academy of Sciences and Arts in Zagreb comprise 2,100 manuscript books in Arabic, Ottoman Turkish and Persian, as well as 760 Ottoman documents. The manuscripts were collected in Bosnia and Herzegovina, to a lesser extent in Macedonia, Sandžak, Kosovo and Albania, and are mostly of Ottoman provenance. In this paper I will give an overview of the almost hundred-year history of the Collection, from its foundation in 1927 until today. The influences of the regional historical circumstances and specific Croatian, Bosnian and Turkish cultural policies on the formation of the Collection, the institutional care for it and its presentation to the public will be examined. These circumstances also influenced the perception of this heritage in Croatia, at times seen as “ours” and at times as cultural otherness.

Keywords: *Oriental Collection, Ottoman manuscripts, Croatian Academy of Sciences and Arts, hundred-year history, perception*

Aleksandra Kuzman, Ph.D.

Institute of folklore “Marko Cepenkov” – Skopje, North Macedonia

Macedonian *Chalgia* Music and its Oriental Elements as an Influence from the Ottoman Musical Culture and Legacy

Chalgia musical tradition as Macedonian intangible heritage belongs to the old-urban musical culture, with a specific performing musical style and repertoire that was nurtured by musical instruments such as: oud (locally called ut), lute (lauta), qanun (kanon), violin (kjemane), clarinet (grneta), tambourine (dajre), def and tarabuka. As a musical tradition, it was developed mostly in the 19th and the first half of the 20th century, the period of the Macedonian revival in which the old-urban culture was a dominant feature. The old-urban way of life is related to the appearance of the bourgeois class in the mentioned period, and it is characterised by the mixture of the pre-Ottoman, Oriental and Western influences in architecture, fashion, music, mutual address etc. It is considered as an integral part of the domestic culture. Also, as a part of this old-urban culture, Macedonian chalgia style was also influenced by certain Eastern and Western (European) musical elements. The main focus of this paper, however, will be on the Eastern musical elements belonging to the Ottoman musical culture and legacy. The influence can be seen in: the mentioned musical instruments, usage of certain makams (rast, kurd, hicaz, etc.), performance of some musical pieces (peşrev, şarki, saz semâ’î, longa, taqsim, etc.) alongside the typical chalgia songs/dances, as well as in the appearance of some oriental ornaments in the performance of the chalgia style. The analysis is based mostly on the interviews and recordings from earlier field research preserved in the Archive of the Institute of folklore “Marko Cepenkov” – Skopje, as well as the author’s own field research.

Keywords: *Macedonian chalgia, old-urban musical tradition, oriental elements, specific music style*

Asst. Prof. Azra Abadžić Navaey, Ph.D.

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Full Professor Alena Čatović, Ph.D.

Department of Oriental Philology, Faculty of Humanities and Social Sciences, University of Sarajevo, Bosnia and Herzegovina

**Study of the Ottoman Literary Heritage in
the Balkans During the 20th Century**

During the Ottoman rule in Southeastern Europe, numerous Muslims of South-Slav origin actively participated in the culture of the Ottoman Empire by writing their literary works in Ottoman Turkish, Arabic and Persian. The literary heritage of South-Slav peoples in oriental languages starts to be systematically studied approximately half a century after the withdrawal of the Ottomans from the Balkans, at the beginning of the 20th century. This is done primarily by oriental languages' scholars, belonging mostly to the Bosnian-Herzegovinian and Croatian intellectual community. The paper will present the most prominent of these scholars as well as their works on the Ottoman literary heritage in the Balkans, published in diverse historical periods: during the Kingdom of Yugoslavia, during the Socialist Federal Republic of Yugoslavia, and after its breakup. The paper aims to examine how different political, historical and social changes influenced the interpretation, representation and perception of Ottoman literary heritage in Croatian and Bosnian-Herzegovinian academia. Finally, the authors will discuss the representation of Ottoman literary heritage in the textbooks of Bosnian language and literature currently in use in Bosnia and Herzegovina.

Keywords: *Ottoman literature in the Balkans, Bosnian and Croatian orientalists, perception of Ottoman literary heritage*

Assoc. Prof. Aida Idrizbegović Zgonić, Ph.D.

Faculty of Architecture, University of Sarajevo, Bosnia and Herzegovina

Mostar - A Case Study Of Urban Restoration

Mostar, mostly known for to its iconic bridge, has become a symbol of post-war restoration efforts. But a city is much more than a bridge, no matter how powerful its symbolism. It was used as a beacon, a vehicle to drive urban restoration of Mostar's historic core, the Čaršija, as well as several prominent landmarks of sacral and residential architecture. Mostar was an experimentarium for testing declarations and conservation procedures due to several reasons: it was included on the UNESCO World Heritage List, World Bank, Aga Khan Trust for Culture, and many other relevant institutions, in order to reclaim a city devastated by war and nationalist ideology. The main point of the entire Mostar restoration project was its integral approach: the reconstruction of the riverbank and city walls, roads, roof areas was as important as the restoration of its representative buildings. This brought out the essence of the Old Town as an urban space where each structure is placed within a meaningful architectural and urban context. Managing historic areas is becoming more complex, since there are many stakeholders and the inclusion has been on the rise. New elements that are to be considered part of its authenticity and integrity are ever expanding and more elusive, they incorporate different meanings.

Keywords: *Mostar, rehabilitation, case studies*

Hodžić Emina, M.A.

Ph.D. student, University of Zagreb, Croatia

Assoc. Prof. Marijeta Rajković Iveta, Ph.D.

Department of Ethnology and Cultural Anthropology, Faculty of Humanities and Social Sciences, University of Zagreb, Croatia

Reality and Imagination of Invisible Ottoman Heritage: A Case Study of the Suleiman's Bridge

Suleiman's bridge connected Osijek and Darda. It was built in the 16th century during the Ottoman rule, and was torn down in 1686. Physically, it does not exist anymore, and is therefore an example of invisible Ottoman heritage. Recent archaeological research in Darda, in the Mala Đola Lake, uncovered logs that are assumed to be its remains. This archaeological site, named Suleiman's bridge, was preventively protected, and in 2022 assigned the status of protected cultural heritage of the Republic of Croatia. Simultaneously, various activities emerged in relation to it: museum exhibitions, guided tours, symbolic marking of the sites connected to its existence, and a festival dedicated to Ottoman heritage. Today the bridge that does not exist draws attention of various social actors and is part of development strategies. In this paper the authors present results of a qualitative field research conducted from 2021-2023 in Osijek and Darda, by means of semi-structured interviews and interviews stimulated by photographs, non-participatory observation of various activities, and media discourse analysis. The research goal was to question the application of the concept *lieux d'imagination* (sites of imagination) (Reijnders 2011) on invisible Ottoman heritage, where the archaeological site is a physical reference point that offers the possibility of construing and crossing of the symbolic boundary between the imagined and the real. Imagination is here understood as the ability to mentally (re)create that which is not tangible, substantial. The research is focused on the interrelation between

the Suleiman's bridge, local population and other social actors, on the way it is imagined, how this imagined image is treated, what meanings they ascribe to it, and the ways in which these meanings are narrativized. Based on the collected ethnographic data, the paper explores the role of fantasy and imagination (conceptualisation) in the interpretation of Ottoman heritage, heritage that has gone and/or goes through sudden and deep changes, in which tensions between different pasts, presents, but also futures can be discerned.

Keywords: *Suleiman's Bridge, Ottoman heritage, invisible heritage, sites of imagination*

Andrea Rimpf, M.A.

Ilok City Museum, Croatia

Maja Barić, M.A.

Ilok City Museum, Croatia

The Perspectives of the Ottoman Heritage Research and Museumization in the Area of the Town of Ilok

The authors will present aspects of the Ottoman heritage research in the area of the town of Ilok and their museumization through existing and future resources. The paper contains and lists all objects of Ottoman heritage in the area of Ilok with information on their purpose, approximate dating and the condition in which they are currently found. Ottoman heritage also includes objects from the museum holdings that relate to this paper's topic. Expanding on the notion of the archaeological park within Ilok's old historical core, a parallel is drawn between the visible and the still unexplored archaeological heritage. Further elaboration will offer comparisons of successful presentations of Ottoman heritage, and determine necessary actions in the localities. The paper also presents the expert aspect of archaeological challenges related to the problems of dating and insufficient research of archives in the Republic of Turkey. In

conclusion, the paper discusses possibility of spreading current presentations in the context of new media.

Keywords: *Ottoman heritage, Ilok, museumization, archaeology*

Janja Kovač, M.A.

Museum of Međimurje, Čakovec, Croatia

Asst. Prof. Anđelko Vlašić, Ph.D

Department of History, Faculty of Humanities and Social Sciences, Josip Juraj Strossmayer University of Osijek, Croatia

Presentation of Ottoman Heritage in the Museum of Intangible Heritage “Treasury of Međimurje” in Čakovec

The paper will present three segments from the display of Ottoman heritage in the new unit of the Museum of Međimurje in Čakovec, the “Treasury of Međimurje”, that opened in 2021. The first segment is the museum display of the most famous prisoners from the dungeons of the former Zrinski Castle in Čakovec. Among them is Mustay Bey Hasumović (? – 1676), captain of the Ottoman castle of Bihać, a captive who was supposedly mentioned by travel writer Evliya Çelebi in his *Seyahatname* (“Book of Travel”). The second segment is Evliya ‘s description of the Čakovec Castle, included in the museum’s overview of the development of the castle architecture through centuries. The third segment is the “Living History” program, which was performed at the opening ceremony of the “Treasury of Međimurje” in 2021: it contained a sketch in which the two main characters were Dutch travel writer Jacobus Tollius (1633-1696) and Evliya Çelebi, who both visited the Čakovec Castle in 1660 and published their observations. The paper will include an analysis of the historical background of these three segments, and of the presentation of Ottoman heritage in the new museum unit.

Keywords: *Ottoman heritage, Museum of Intangible Heritage “Treasury of Međimurje”, Evliya Çelebi, Jacobus Tollius*

Rahela Jurković, Ph.D.

Independent Scholar, Croatia

Custom of Grgurevo in Požega and References to Ottoman Heritage

The winegrowers' tradition of Grgurevo (St. Gregory's Day) in the town of Požega is a protected intangible cultural heritage of the Republic of Croatia. This custom relates to the alleged final battle by which the citizens of Požega liberated themselves from the Ottoman rule. Having started in the early 19th century, if not even earlier, the custom is observed every year on the 12th of March in the vineyards on the hills surrounding the town centre. From 2000, that date has also marked the Day of the Town of Požega. In this paper, several questions are raised that have not been asked yet, such as: who are the 'Turks' that the custom refers to? What is the heritage of the people who were under the 150-year-long Ottoman rule in Požega and why is it neglected, unlike the heritage of other foreign rulers over the town, and Croatia, in general? Also, the author will present contemporary Požega's winegrowers' views on the 'Turks' that form part of the custom of Grgurevo. The aim of the paper is, hence, to reflect upon the role of national institutions and cultural policies in the presentation of Ottoman heritage in Croatia, but also to propose a future interdisciplinary and interstate research regarding the presentation of Ottoman heritage in Croatia.

Keywords: *Ottoman heritage in Požega, custom of Grgurevo, intangible heritage*

CV

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Azra Abadžić Navaey received her B.A. and M.A. degrees in Turkish Studies and French Language and Literature from the Faculty of Humanities and Social Sciences at the University of Zagreb. At the same Faculty she received her Ph.D. in Comparative Literature in 2013. Since 2013 she has been working as Senior Assistant and, since 2018, as Assistant professor at the Department of Hungarian, Turkish and Judaic Studies at the Faculty of Humanities and Social Sciences (University of Zagreb). She teaches Ottoman Literature, Modern Turkish Literature and Persian Language. Her research interests include various topics in Ottoman and modern Turkish literature, Croatian-Turkish intercultural relations, Persian language, persianate societies, literary representation of national characters, imagology, etc.

Branko Banović

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Branko Banović is a Senior Research Associate of the Ethnographic Institute of the Serbian Academy of Arts and Sciences. His current research interests include the anthropology of mining, intangible cultural heritage, identity, ethnology and the culture of small communities, anthropology of masculinity, as well as the field of medical anthropology. Starting from the perspective of contemporary anthropology, in his research he often deals with phenomena for which there is great public interest – from debates on Montenegro's

membership in NATO, controversies regarding the first Gay Pride Parade in Montenegro, to anthropological aspects of the ongoing energy transition. He published three monographs and several scholarly articles, and his monograph *The Montenegrin Warrior Tradition: Questions and Controversies over NATO Membership* (New York: Palgrave Macmillan, 2016) was critically highly acclaimed. During his museum career (2009-2021), he authored and co-authored several texts related to various segments of the Ottoman cultural and historical heritage, and he is one of the editors of the volume *Husein Pasha Boljanić and His Legacy* (Islamic Community of Montenegro and the Homeland Museum of Pljevlja, 2019).

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Marko Rimac (Ph.D. in 2014) is an Associate Professor of pre-modern history at the University of Split. His lectures include Ottoman history of Eastern Adriatic. His research interest is focused on social, economic, landscape, and military history of pre-modern Eastern Adriatic. For this research he consults documents of both Ottoman and Venetian provenience. In his published papers he has analysed several historical landscapes located on the Eastern Adriatic coast (Croatia and Bosnia and Herzegovina) using different cadastral sources and documents of Venetian, Ottoman and Habsburg provenience.

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Hüsnü Oğuz Aydemir is a distinguished entrepreneur, philanthropist, and advocate for cultural exchange and heritage preservation. Born on December 23, 1950, in Ankara, Turkey, Aydemir's journey has been marked by a commitment to knowledge, business acumen, and social responsibility. Having completed his education at esteemed institutions such as Ankara College - T.E.D. Ankara Koleji, Talas American Ortaokulu, Tarsus American College, and the University of Istanbul's Faculty of Economics and Business, Aydemir's academic foundation was further enriched by a postgraduate study in European integrations at the European Institute of the University of Amsterdam. His professional journey began in 1976 when he ventured into entrepreneurship, swiftly becoming a member of the Istanbul Chamber of Industry, and contributing to the umbrella organization of Turkish Industrialists and Entrepreneurs (TÜSIAD). His dedication to business was coupled with a role as an honorary advisor to the Minister of Culture of the Republic of Turkey. He has actively championed causes that bridge cultures and advance

knowledge. Notably, he assumed the role of director of the Institute of Nautical Archeology of Texas A&M (INA) in the United States since 2000, and later became President of the Turkish Institute for Underwater Archeology (TINA) in 2004. These endeavors reflect his deep-rooted passion for heritage preservation. His devotion to cultural exchange is evident in his extensive contributions to Croatian-Turkish relations. Since 2013, Aydemir has played a pivotal role in enhancing cultural ties between Turkey and Croatia. He has curated exhibitions, published books, and facilitated collaborations that celebrate the rich historical connections between the two nations. In recognition of his commitment to philanthropy and cultural understanding, Aydemir has been awarded the prestigious Paul Harris Fellow by Rotary International. In 2021, his philanthropic efforts were further celebrated when he was acknowledged as a laureate of the Gusi Peace Prize from the Philippines, often referred to as the Nobel Peace Prize of the East.

