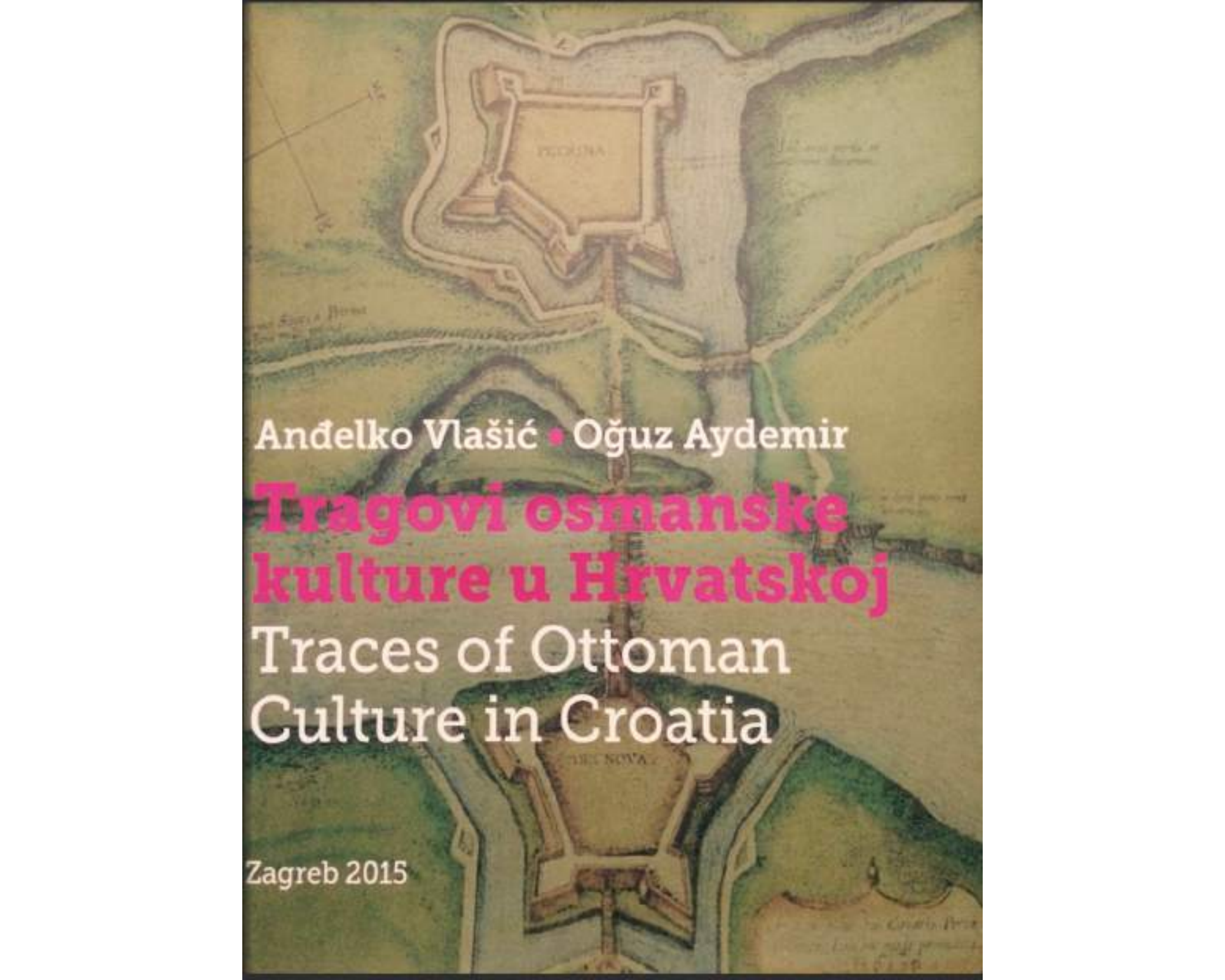




Andelko Vlašić • Oğuz Aydemir

**Tragovi osmanske  
kulture u Hrvatskoj**

Traces of Ottoman  
Culture in Croatia

Zagreb 2015

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# Tragovi osmanske kulture u Hrvatskoj

Traces of Ottoman  
Culture in Croatia

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## PROSLOV

Moje upoznavanje Hrvatske, prekrasne zemlje koja mi je posljednje tri godine postala drugom domovinom, teklo je paralelno s otkrivanjem tragova osmanske kulture koji su po njoj razasuti. Iako ih nisam posebno tražio, oni su nekako uvijek nalazili mene, nerijetko na najneočekivanim lokalitetima u vidu građevina, predmeta ili priča. Tako me, na primjer, u primorskom gradiću Bakru dočekala, uostalom, kao i svakog drugog putnika namjernika, „smeđa“ signalizacija sa smjerokazom prema Turskoj kući. Jednostavno sam morao saznati kako je moguće da se ondje nalazi kulturna atrakcija s turskim predznakom. Ili kada sam šetajući Rovinjem, na znamenitom Balbijevoim slavlolu, točnije njegovom zaglavnom kamenu, zamijetio lik s turbanom i raskošnim brkom. Inačicu tog lika zamijetio sam i na naušnicama koje sam kao tipičan hrvatski ženski ukras kupio za poklon članici svoje obitelji u Turskoj, a riječ je o tzv. morčćima. I tako redom, tragovi su se obznaniivali jedan po jedan: preko brojnih legendi razasutih diljem Hrvatske u kojima se osmanski element nerijetko pojavljuje kao glavni pokretač radnje, na primjer u legendi o Picoku i njezinim uprizorenjima tijekom manifestacije Picokijada, pa do viteške igre Sinjska alka koja je pod zaštitom UNESCO-a ili u pjesmama kao što je „Jeste li vidjeli moga sinka Janka?“, koje su do mene dopirale putem radija. Istodobno, putujući Hrvatskom, nailazio sam na brojne toponime u kojima sam prepoznavao osmanske korijene, upoznao sam ljude s prezimenima koja vuku iz davnih osmanskih vremena, a još uvijek svakodnevno u hrvatskom jeziku otkrivam brojne inačice turskih riječi...

Tako sam spontano počeo sakupljati informacije i izvore kako bih došao do objašnjenja i saznao odgovore na brojna pitanja koja sam si postavljao susrećući se sa svim navedenim fenomenima. Pritom sam se većinom koristio ponekad i nepozdanim medijem kao što je internet, ali također sam istraživao publikacije koje su pak najčešće bile dostupne na hrvatskom jeziku i uz to vrlo oskudne. Nisam naišao na sustavne pregled hrvatske kulture i umjetnosti koji se bave kulturnim slojem iz vremena Osmanlija. Sve me to potaknulo da svoje malo intimno istraživanje osmanskih tragova u Hrvatskoj sintetiziram i uz pomoć mladog hrvatskog povjesničara i turkologa Anđelka Vlašića pretvorim u knjigu. Ponaoprije sam želio pridonijeti tome da se na jednome mjestu, u mediju knjige koji mi je osobno najbliži, predstavle fragmenti i tragovi osmanske kulture u različitim baštinskim oblicima, bilo pokretnim i nepokretnim, materijalnim i nematerijalnim, i da se osmanska kultura približi današnjoj publici na temelju biografskih crtica o ličnostima koje su djelovale u Hrvatskoj u vrijeme Osmanskog Carstva ili kroz sagledavanje djelovanja onih imena koja su bila značajna za Osmansko Carstvo, a vežu se za hrvatske krajeve. Želja mi je da moje otkrivanje Hrvatske i tragova osmanske kulture i baštine, na koje sam naišao i koji su fragmentarno predstavljani u ovoj knjizi, potaknu buduća sustavna istraživanja kao i njihovu sustavnu prezentaciju stručnoj, ali i široj javnosti. Također se nadam da će sadržaj ove knjige biti putokaz budućim tursko-hrvatskim projektima koji će doprinijeti fizičkom opstanku spomenika građevinske baštine iz osmanskoga razdoblja i njihovoj konzervaciji, ali i da će ona potaknuti projekte suvremene interpretacije i prezentacije te baštine kao iznimnih atrakcija koje u pojedinim krajevima Hrvatske zasigurno mogu biti i razvojno poticajne.

Ova je knjiga završetak jednog ciklusa aktivnosti tijekom kojeg sam sasvim konkretno želio doprinijeti bogaćenju i osnaživanju kulturnih, znanstvenih i svakodnevnih veza Hrvatske i Turske kao i njihovih građana. Moj dolazak u Hrvatsku tako je obilježila organizacija izložbe o Piriju Reisu, znamenitom osmanskome kartografu iz vremena Sulejmana Veličanstvenog, koji je, između ostaloga, svojeručno iscrtao geografsku kartu Jadrana i zabilježio brojne zanimljivosti koje je primijetio u većim i manjim jadranskim lukama u koje je pristajao. Izložba je u inicijalnom obliku ostvarena u suradnji s kustosicom Teom Perinčić iz Pomorskog i povijesnog muzeja Hrvatskog primorja u Rijeci i Alijom Rizom Isipekom iz Istanbula, uz financijsku potporu Turskog instituta za podvodnu arheologiju iz Istanbula (TINA) kojemu sam na čelu već dugi niz godina. Tijekom 2014. godine, kad je UNESCO proslavio petstotu obljetnicu objavljivanja Zemljopisne mape svijeta tog znamenitog moreplovca, izložba je osim u Rijeci predstavljena u Poreču, Zagrebu, Dubrovniku, Zadru, Šibeniku i slovenskom Piranu. Plovidbu je pak završila u Bakru, gradiću snažne pomorske kulture i tradicije, smjestivši se, na moju inicijativu, a gdje drugdje nego u Turskoj kući, spomenutoj na početku ovog proslova.

## INTRODUCTORY WORDS

My familiarisation of Croatia, the beautiful country which for the last three years has become my second home, has flowed parallelly with the uncovering of traces of the Ottoman culture which are scattered throughout it. Although I wasn't looking specifically for them, somehow they always found me, often in the most unexpected locations, buildings, objects or stories. As an example in the littoral town of Bakar awaiting me, just as any other casual traveller, was a brown sign directing the way towards "the Turkish House." I had to find out - how was it possible that a cultural attraction with a Turkish sign found itself here? Or when I walking in Rovinj, at the famous Balbi's Arch, right at top of the stone arch, noticed a character with a turban and luxurious moustache. I also noticed this character on earrings, which are typical woman's jewellery in Croatia, and so I bought some as a gift for a member of my family in Turkey, the so-called "moričić." And so on, the traces began to reveal themselves one by one: through numerous legends scattered throughout Croatia in which the Ottoman element often appears as the main initiator of stories such as the legend of Picok (the Rooster) and its staging at the event known as Picokjada, to the knights' tournament of Sinj's Alka, which is under UNESCO protection or in songs such as "Jeste li vidjeli moga sinka Janka?" ("Have you seen my son Janko?") which reached me via the radio. At the same time, travelling through Croatia I came across many toponyms in which I recognised Ottoman roots. I met people with surnames which came from ancient Ottoman times, and every day I uncovered numerous variants of Turkish words in the Croatian language...

So I spontaneously began to collect information and sources in order to find explanations and answers to the many questions which I asked encountering all the mentioned phenomena. In doing so I mainly used the sometimes inaccurate media of the Internet, as well as exploring publications which were most frequently available only in the Croatian language and very scarce at that. I didn't come across systematic reviews of Croatian culture and arts which dealt with the cultural layer from the time of the Ottomans. All of this prompted me to synthesise my little intimate investigation of Ottoman traces in Croatia and, with the help of a young Croatian historian and Turkologist Anđelko Vlačić, to turn it into a book. I initially wanted to make a contribution so that in one place, in the medium of a book, which to me personally is the dearest, I could present the fragments and traces of the Ottoman culture in various forms of cultural heritage, movable and immovable, tangible and intangible, or maybe to present via biographical sketches of personalities who were active in Croatia at the time of the Ottoman Empire or who were significant to the Ottoman Empire, and originated from Croatian regions. My wish is that my discoveries of Croatia and the traces of the Ottoman culture and heritage that I have encountered and which are fragmentarily presented in this book, will encourage their future systematic research and their systematic presentation to the scientific as well as general public. Likewise, I also hope that the contents of this book will be a landmark for some future mutual Turkish-Croatian projects which will contribute to the physical survival and conservation of monuments of architectural heritage from the Ottoman period, as well as to encourage projects of modern interpretation and presentation of this heritage as outstanding attractions which can surely be developmentally stimulating in individual regions of Croatia too.

This book is the end of a series of activities in which I specifically wanted to contribute to the enrichment and strengthening of the cultural, scientific and everyday links between Croatia and Turkey and their citizens. My arrival in Croatia was brought about by the organisation of an exhibition about Piri Reis, the famous Ottoman cartographer from the period of Süleiman the Magnificent, who amongst other things, personally drew a geographic map of the Adriatic Sea and noted many features of the large as well as small Adriatic ports in which he anchored. In its initial form the exhibition was realised in collaboration with curator Tea Perinčić from the Maritime and History Museum of the Croatian Littoral Rijeka and Ali Rıza İnpek from Istanbul, and with the financial support from the Turkish Foundation for Underwater Archaeology from Istanbul (TINA) of which I have been the chairman for several years. During 2013 which UNESCO declared as the celebration of the 500th anniversary of the Piri Reis World Map (1513), this exhibition, besides Rijeka, was also presented in Poreč, Zagreb, Dubrovnik, Zadar, Šibenik and Piran in Slovenia. Its voyage ended in the little town with strong littoral culture and tradition - Bakar, settling itself on my initiative, where else, but in "the Turkish House," mentioned in first sentences of this preface.



I drugi projekti koje sam inicirao u području poticanja i osnaživanja hrvatsko-turskih kulturnih veza dobrim su dijelom bili usmjereni na podvodnu arheološku baštinu. Izvrsni hrvatski podvodni arheolozi održali su zanimljiva predavanja i izvršili plodne stručne razmjene u turskim gradovima Istanbulu i Urü. Osobno sam podržao tiskanje svakog hvalevrijednog izdanja knjige Veliki osječki most (*The Great Osijek Bridge*) Hrvatske akademije znanosti i umjetnosti i Instituta za povijest umjetnosti, u kojoj su iznesene činjenice o tom mostu koji je tijekom pohoda na Beč sagradio Sulejman Veličanstveni. Osječkom muzeju darovao sam keramiku iz Iznika s prikazom prijelaza osmanske vojske preko osječkog mosta. Iskreno se nadam da će se dvije sjajne izložbe o dva hrvatska podvodna arheološka nalazišta Gnalič i Sveti Pavao, koja rječito svjedoče o bogatoj trgovačkoj razmjeni između Carigrada i Venecije na Jadranu, na primjeren način predstaviti brojnoj publici u Istanbulu. Svoj doprinos povezivanju dao sam i u području popularne kulture. Za emisiju *Dobro jutro, Hrvatska* organizirao sam turski doručak koji je pripremio mladi hrvatsko-turski poduzetnik Ali İhsan Tanındı, a posredovao sam i u produkciji reportaža o hrvatskoj kulturi i gastronomiji u zanimljivim putopisnim emisijama u Turskoj iznimno popularnog Ayhana Siciimoğlu.

Sve nabrojeno ne bi bilo moguće ostvariti bez brojnih stručnjaka i profesionalaca, kao ni bez potpore brojnih institucija, prijatelja i obitelji. Imam potrebu istaknuti i Hrvatsko-tursku udrugu prijateljstva iz Zagreba kao i sve njezine članove, a posebno njezina predsjednika Gorana Beusa Richembergha. Posebne zahvale upućujem dvojici izuzetnih ljudi koji su svesrdno na razne načine podržavali ideje i projekte koje sam predlagao, bivšem i sadašnjem veleposlaniku Republike Turske u Hrvatskoj, njihovim ekselencijama Buraku Özügerginu i Ahmetu Tutu.

Zahvalnost za knjigu koju upravo imate u rukama upućujem mladoj turkologinji Jani Bušić koja me povezala s mojim ključnim suradnikom, autorom tekstova, sjajnim mladim samozatajnim hrvatskim povjesničarem i turkologom Anđelkom Vlašićem. Za ljepotu, vizualnu privlačnost i komunikativnost knjige zahvaljujem Karmen Ratković, višetalentiranoj autorici prijeloma i svih fotografija u njoj. I, na kraju, zahvalu upućujem svojoj supruzi Dragani Luciji Ratković Aydemir, koja je od početka i u svim fazama i oblicima obogaćivala moj život i djelovanje u Hrvatskoj kao glavni razlog zbog kojeg je Hrvatska postala mojom drugom domovinom.

Oğuz Aydemir

The other projects which I initiated in the field of promoting and strengthening Croatian-Turkish links were to a great extent directed to underwater archaeological heritage. Top Croatian underwater archaeologists held interesting lectures and established fruitful specialist exchanges in the Turkish cities of Istanbul and Uyla. I personally supported the commendable publication of the Croatian Academy of Sciences and Arts and the Institute of Art History "Veliki osječki most/The Great Osijek Bridge" which Suleiman the Magnificent ordered to be built on his march to Vienna. In doing so I donated a piece of Iznik pottery with a depiction of the crossing of the Ottoman army over the Osijek bridge to the museum of Osijek. I hope however that my efforts that the two wonderful exhibitions about two Croatian underwater archaeological sites of Grialč and Saint Paul, which eloquently testify to the rich exchange of trade in the Adriatic Sea between Constantinople and Venice, will, in a fitting way, be presented to a large audience in Istanbul. I have also given my contribution to making connections in the field of popular culture. For the television programme "Dobro jutro Hrvatska" ("Good Morning Croatia") I organised a Turkish breakfast which was presented by the young businessman Ali İnsan Tandit, and I also mediated in the production of reports about Croatian culture and cuisine in the interesting travel shows in Turkey of the extremely popular Ayhan Siciimoglu.

None of this would have been possible without the help of many experts and professionals, along with the support of numerous institutions, friends and family. I must highlight the Croatian-Turkish Friendship Association in Zagreb and all of its members, and especially its president Goran Beus Richembergh. I also give special thanks to two exceptional people who in various ways have wholeheartedly supported the ideas and projects that I have proposed, the former and present ambassadors of the Republic of Turkey in Croatia, Their Excellencies Burak Özügergin and Ahmet Tuta.

I extend my gratitude for this book which you hold in your hands to a young Turkologist Jana Bušić who connected me with my key collaborator, the author of the text, a great young modest Croatian historian and Turkologist Anđelko Vlašić. For the beautiful, visual attractiveness and communicativeness of the book I thank Karmen Rašović, the multitasking creator of the design and all the photographs. And finally, I owe thanks to my wife Dragana Lucija Ratković Aydemir, who from the beginning and in every phase and form has enriched my life and work in Croatia and who has been the main reason that Croatia has become my second home.

Oğuz Aydemir



Izgleda da je 2015. posebna godina koju će buduća pokoljenja posebno pamtiti po zadivljujućim postignućima bilateralnih projekata ostvarenih tijekom suradnje na polju zajedničkoga kulturnog naslijeđa naših dvaju naroda. Prof. Irena Radić Rossi održala je 10. travnja 2015. u Istanbulu predavanje „Onalić – Blago potonulog broda iz 16. stoljeća“, HAZU je u travnju u Zagrebu te u lipnju u Osijeku predstavio knjigu Veliki osječki most, Hrvatski konzervatorski institut i Muzej Mimara u suradnji s Institutom Yunus Emre 19. svibnja 2015. u Muzeju Mimara u Zagrebu otvorili su izložbu „Iznik – osmanska keramika iz dubine Jadrana povodom Međunarodnog dana muzeja“, krajem srpnja u Vrani nakon završene obnove otvoren je najveći spomenik osmanske arhitekture u Hrvatskoj han Jusufa Maškovića i, konačno, 9. kolovoza 2015. u Sinju je održana 300. Sinjska alka.

Sretni smo što je tijekom proteklog desetljeća zanimanje za osmansko naslijeđe u Hrvatskoj očigledno raslo. Danas su Turska i Hrvatska u odličnim odnosima i izgleda da su te prijateljske veze, koje imaju potencijala još više produbiti odnose naših dviju zemalja, glavna pokretačka snaga kad je posrijedi taj nedavni brzi porast interesa spram naše zajedničke povijesti i kulturnog naslijeđa.

Višedimenzionalna priroda odnosa Turske i Hrvatske ukazuje na činjenicu da naša zajednička povijest nije utemeljena jedino na vojnim pohodima, nego i na značajnoj gospodarskoj i kulturnoj razmjeni. Akademski istraživanja uglednih znanstvenika o Velikom osječkom mostu, kao i putopis Evlije Čelebija, dokaz su tvrdnji da se većina hrvatskih gradova tijekom osmanskog razdoblja razvila u multikulturne gradove koji su bili primjeri miroljubivog suživota naših dvaju naroda.

Sada je vrijeme da se distanciramo od fragmentiranih identiteta, ideoloških, etničkih i vjerskih razlika te iskoristimo svoju zajedničku povijest i kulturu radi iskazivanja više tolerancije kad su u pitanju buduća pokoljenja. Danas raspolazemo svim potrebnim sredstvima za oblikovanje miroljubive atmosfere na tlu naših država kroz kulturu, glazbu, arhitekturu, umjetnost i sve one drugo što se temelji na poštovanju i razumijevanju. Naš je zadatak gledati u budućnost kroz vizuru zajedničkih vrijednosti, kulture i povijesti. To će nam također pomoći da se upoznamo sa svojom zajedničkom poviješću i omogućiti nam bolje međusobno razumijevanje.

Kao veleposlanik koji je tek nedavno stupio na dužnost, tijekom službenih i privatnih posjeta određenim hrvatskim gradovima i manjim mjestima uvjerio sam se da u svakom od njih postoje legende i objekti nastali tijekom osmanske vladavine na tom području, a na pamet mi pada primjer legende o durdevačkome picoku, „turska kuća“ u Bakru itd. Kao što je utvrđeno u ovoj knjizi, te legende, priče i narodne pjesme dio su zajedničkog naslijeđa koje je u sjećanju hrvatskog naroda i danas sveprisutno. Kao najni primjeri zajedničkoga kulturnog naslijeđa Hrvatske i Turske navest ću operu Nikole Šubić Zrinski hrvatskoga skladatelja Ivana Zajca, koja opisuje Bitku kod Sigeta 1566., potom tamburu, zajedničko tradicionalno narodno glazbalo koje i dan-danas koriste hrvatski i turski glazbenici, kao i ukras morčić, koji je danas službeni simbol grada Rijeke, i naposljetku tradicionalne nošnje Like i Dalmacije.

Danas je općepoznata činjenica da sačuvani osmanski spomenici i primjeri osmanske arhitekture u Hrvatskoj ipak nisu tako brojni i da su, nažalost, samo poneki primjerci preživjeli sve do današnjeg dana. Bilo kako bilo, još se mnogo toga daće istražiti, stoga bi se u skoroj budućnosti trebala provesti mnoga akademska istraživanja o raznim aspektima našega materijalnog i nematerijalnog zajedničkog naslijeđa. Obnova spomenika i revitalizacija projekata mogla bi pridonijeti kulturnom turizmu u Hrvatskoj i istodobno ojačati bilateralne odnose na polju turizma obilježenom i takvom vrstom suradnje naših dviju zemalja.

U tom je pogledu jako važno objavljivati knjige kao i objelodanjavati znanstvena djela i akademska istraživanja jer sve to igra značajnu ulogu u oživljavanju zajedničke povijesti Turske i Hrvatske kao i u podržavanju konzervatorskih projekata u Republici Hrvatskoj. Osmanska baština u Hrvatskoj g. Oğuz Aydemira izvrstan je primjer jednog takvog projekta, stoga vjerujem da će ova knjiga biti smjernica svim istraživačima i znanstvenicima na tom području, pogotovo u Turskoj. Uvjerem sam da ona ne samo da će popuniti postojeću prazninu i pomoći nam bolje razumjeti zajedničku prošlost nego će nam poslužiti i kao jedna od glavnih referenci tijekom daljnjeg istraživanja obogaćujući naše znanje o povijesnim odnosima naših dvaju naroda.

Zato želim izraziti zahvalnost g. Oğuzu Aydemiru, predsjedniku Turskog instituta za podvodnu arheologiju, koji je uložio golem trud da bi se ova knjiga objavila. Također zahvaljujem svima drugima koji su pritom dali dragocjen doprinos.

Ahmet Tuta  
Zagreb, kolovoz 2015.

NJ. E. Ahmet Tuta, veleposlanik Republike Turske u Republici Hrvatskoj

2015 seems to have been a specific year that will be particularly remembered by generations to come for the remarkable achievements of bilateral cooperation projects regarding the common cultural heritage of our two nations. A conference by Prof. Irena Radić Rossi about the "Treasure of a Sunken Ship Črčić from 1583" was held on 10<sup>th</sup> April 2015 in Istanbul; the book "The Great Osijek Bridge (Veliki Osječki most)" by HAZU (Croatian Academy of Sciences and Arts) was presented in Zagreb and Osijek in April and June respectively; an exhibition of "Iznik - Ottoman Ceramics From the Depths of the Adriatic" was opened by the Croatian Conservation Institute and the Mimara Museum in collaboration with the Yurda Erzur Institute on the occasion of International Museum Day of 19<sup>th</sup> May 2015 at the Mimara Museum in Zagreb; following its reconstruction the largest monument of Ottoman architecture in Croatia the "Jusuf Maskovic Han" was inaugurated at the end of July in Vrana and lastly the 300<sup>th</sup> anniversary of the Sinjaka Alka Tournament was held on 9<sup>th</sup> August 2015 in Sinj.

We are happy to see the growing interest towards the Ottoman heritage in Croatia over the last decade. Turkey and Croatia are bound to each other today and this friendship bond, which bears the potential to further enhance the relations between our two countries, seems to be the main driving force for this recent boom in the interest towards our common history and cultural heritage.

The multidimensional nature of our relations prove to us that our common history is not all about military campaigns but more about commercial and cultural exchange. As we have seen in the academic research about "The Great Osijek Bridge" carried out by the respectful scholars as well as in Evliya Çelebi's "Seyahatname", most of the Croatian towns during the Ottoman era had developed as multicultural towns and as examples of a peaceful coexistence in the past.

Now it is time for us to distance ourselves from fragmented identities, ideological, ethnic, religious differences and utilise our common history and culture to create a more tolerant future for the next generations. Today we have all the means to create a peaceful atmosphere through the culture of music, architecture, art, food, etc... on the basis of mutual respect and understanding. What we need to do is to look to the future through a new window of common values, culture and history. This will also help us to learn about our common history and enable us to understand each other better.

Being a recently-appointed Ambassador – during my official and private visits – I have been finding out that some Croatian cities and towns have legends and objects developed during the period of Ottoman rule in the region, such as the legend of the rooster in Đurđevac, "the Turkish House in Bakar", etc... As stated in this book, these legends and stories, and folk songs are a part of the common heritage that is ever present in the memory of the Croatian people. In this respect, the opera of Croatian composer Ivan Zajc, Nikola Šubić Zrinski, about the Battle of Sigetvar of 1566; the tambura which is a common traditional folk music instrument which is still used by Croatian and Turkish musicians nowadays, the morčić ornament which is the official symbol of the city of Rijeka today, and the traditional costumes of the regions of Lika and Dalmatia may be referred to as fine examples of our common cultural heritage.

Today it is a well-known fact that preserved Ottoman monuments and the examples of Ottoman architecture are not so much in number in Croatia and only a few examples have survived to the present day, unfortunately. However there is still much to be explored and a lot of academic research on various aspects of our tangible and intangible common heritage needs to be carried out. The restoration of monuments and revitalisation of projects could also contribute to the cultural tourism in Croatia and enhance bilateral relations in the field of tourism between our countries as well.

In this respect, the publication of books, scholar works and academic research bear great importance and play significant roles in reviving the common history and support the conservation projects in Croatia. I believe that Mr. Oğuz Aydemir's compilation of "The Ottoman Legacy in Croatia" is a case in point and this book will be a guideline for all researchers and academicians, specifically in Turkey. I am convinced that the book will not only fill a void and will help us gain a better understanding of our common past, but also serve as the one of the main references for further studies and enrich our knowledge of historical relations between our nations.

I therefore express my gratitude to Mr. Oğuz Aydemir, President of the Turkish Institute of Nautical Archaeology who exerted great effort in publishing this work and I extend my thanks to all for their valuable contributions.

Ahmet Tuta  
Zagreb, August 2015

H.E. Ahmet Tuta, Ambassador of the Republic of Turkey to Croatia



## Hrvatsko-turske kulturne poveznice: o osmanskim baštini u Hrvatskoj

Kada danas u 21. stoljeću govorimo o hrvatsko-turskim kulturnim vezama tijekom povijesti, teško je odrediti koliko su te kulturna ispreplitanja obilježila i vrijeme u kojemu živimo.

Današnje države Hrvatska i Turska dijele mnoge zajedničke interese i dok zajedno ostvaruju neke značajne ciljeve, nerijetko jedna o drugoj uče, baš kao i jedna od druge, sve više približavajući svoje tradicije, ali i noviju, prije svega kulturnu i umjetničku praksu, i to zahvaljujući djelovanju brojnih pojedinaca i institucija, ali i organizacija poput Hrvatsko-turske udruge prijateljstva, koja djeluje već 21 godinu.

Međutim, suvremeno prepoznavanje brojnih povijesnih utjecaja Turske na Hrvatsku, baš kao i obrnuto, te prikupljanje saznanja o odnosima tih dviju zemalja tijekom prošlosti bilo bi prilično osiromašeno i ponajprije nepotpuno da nema bogate tradicije i baštine koja u određenim krajevima Republike Hrvatske svjedoči upravo o višestoljetnim utjecajima Osmanlija. Riječ je o predtekstu za razumijevanje mnogih elemenata hrvatskoga materijalnog i nematerijalnog kulturnog blaga koje na Orijentu ima svoja izvorišta ili barem uzore.

Nadalje, iz turskog i iz drugih orijentalnih jezika, prije svega perzijskog i arapskog, posredovano je nekoliko tisuća riječi upravo preko turskoga, i to onih izraza koje Hrvati i danas koriste kao svoje ili ih razumijevaju kao sinonime drugih riječi koje i danas postoje u razgovornom jeziku. Tursko porijeklo brojnih od tih riječi mnogi su prepoznali ili doznali za njih tek kad su bili izloženi današnjem turskom jeziku filmova i TV serija.

Bilo kako bilo, ova knjiga ide bitno dalje sintetizirajući osmansku kulturnu baštinu otkrivenu u našim krajevima i ponovo otvarajući razgovor o stotinama građevina koje su danas nerijetko tek ruševine zarasle u travu i drač. Bez obzira na to, valja spomenuti kako postoje i oni recenatno obnovljeni objekti poput Maškovića hana u Vrani ili kule begova Cukarinovića u Vrgorcu. Ova knjiga također aktualizira priču o fantastičnome drvenom mostu Sulejmana Veličanstvenog preko Drave, koji je bio dug najmanje pet kilometara, kao i o močvara na potezu između Osijeka i Darde.

Koliko Hrvata zna da je čuvena i toliko opjevana priča o Hasanaginici, koju danas s punim pravom konvergentno baštine i hrvatske i bosansko-hercegovačke kultura, ali i turska (čak ju je i Vuk Karadžić htio prisvojiti kao srpsku), nastala zapravo u Imotskoj krajini, preciznije u Vrdolu (današnjem Zagvozdu) i Župi, selima u kojima je svoja imanja imao Hasan-aga Arapović?

Ova knjiga sažima i brojne podatke o etnografskim elementima koji su nesumnjivo osmanskoga porijekla, a koje nalazimo ne samo u graditeljstvu, folkloru i običajima Dalmatinske zagore (i Like) nego i u velikoj priči o Sinjskoj alci, kao najeklatantnijem primjeru osmanske baštine na koju je nakalemljen mletački običaj održavanja postkandijskih viteških turnira.

Tome nije pogodovalo samo vjekovno osmanlijsko gospodstvo na tim prostorima, nego su te elemente bitno osnažili, produjivši im i vijek, demografski valovi iz srednje Bosne i Hercegovine. Tamošnje kršćansko stanovništvo, koje je napuštio ispražnjeni prostori Dalmatinske zagore od Zrmanje do Neretve nakon ratova u 17. stoljeću (proces doseljavanja trajao je sve do konca 19. stoljeća), sa sobom je donijelo i svoj identitet. A on je bio bitno orijentaliziran, odnosno osmaniziran od pada Bosne 1463. u ruke Mehmeda II Osvajača.

Oscita vrijednost ove knjige njezina je bogata opremljenost fotografijama i likovnim priložima. Fotografije su potpuno nove, nedavno načinjene samo za potrebe ove knjige. One ne samo da su ilustracije teksta nego i dokumenti o stanju baštine koji pozivaju na akciju. Naime, spašavanje kulturne baštine i briga o njoj zadaće su svake generacije.

Nama, koji se bavimo unapređenjem hrvatsko-turskih prijateljskih odnosa kao i istraživanjem i jačanjem hrvatsko-turskih kulturnih veza, mnogo znače ovakvi izdavački naponi.

Upornost, dobra volja i ljubav koju prema kulturi gaje ljudi poput g. Oğuz Aydemira, njegovih suradnika i Turske zaklade za podvodnu arheologiju (TINA), kojoj je na čelu, omogućili su ovu knjigu kao još jedan u nizu projekata kojima se veselimo. Njihovo je djelovanje pružena ruka pomoćnica koju prihvaćamo od sveg srca. Bez te pomoći i njihova zalaganja naša bi mislija bile znatno otežana. Tim vrijednim prijateljima i suradnicima zahvalni smo na svakom njihovom doprinosu.

Goran Beus Richembergh

Predsjednik Hrvatsko-turske udruge prijateljstva

## Croatian-Turkish Cultural Links: About Ottoman Heritage in Croatia

When today in the 21st century we talk about Croatian-Turkish links it is hard to delimit their achievements to the time in which we live in.

The present day countries of Croatia and Turkey are partners who share many interests, and through their achievement they often learn about each other and from each other by approaching their traditions, but above all the cultural and artistic practice through the activities of numerous individuals, institutions and also organisations, such as the Croatian-Turkish Friendship Association, which has existed for 21 years so far.

However a modern recognition and exploration would be rather impoverished, and certainly incomplete, without the rich tradition and heritage which in some parts of Croatia bears witness to the centuries-old Ottoman influence. This is the pretext for understanding many elements of Croatian tangible and intangible cultural treasure which has its sources or role-models in the Orient.

There are several thousands of words stemming from Turkish or from other Middle Eastern languages, above all Persian and Arabic, which have been transmitted through Turkish, which Croats use even today as their own or understand them as synonyms to other words which they equally use today in the colloquial tongue. Many have come to understand the origin of these words or found out only when they've been exposed to the contemporary Turkish language in films and television shows.

However this book goes significantly further in its synthesising of Ottoman cultural heritage in this country. It again opens the discussion about the hundreds of structures which today are often only ruins, overgrown with grass and thorns. There are, however, recently restored edifices such as the Maškovića Han in Vrana or the towers of Kulakinović beys in Vigorac. This book also actualises the story of the magnificent and at least five kilometre long wooden bridge of Sulejman the Magnificent over Drava and the swamps between Osijek and Darda.

How many Croats know that the famous and much celebrated story of Hasanaginica, which is today convergently and rightfully the inheritance of both Croatian and Bosnian-Herzegovinian but also Turkish culture (even Vuk Karadžić wanted to reclaim it into Serbian culture), originates in fact from the Imotska Krajin, from Vrdol (today Zagvozdi) and Šupa, the villages in which Hasan-aga Arapović owned land?

The book summarises a huge amount information about the ethnographic elements undoubtedly of Ottoman origin which can be found not only in the architecture, folklore and customs of the Dalmatian Zagora (and Lika) but also in the great story of the Sinjska Alka as the most striking example of Ottoman heritage on which the Venetian custom of holding post-Cretan War knight tournaments.

It wasn't just the centuries old Ottoman hegemony in this region which facilitated this. These elements were significantly reinforced, and even had their lasting prolonged, by the demographic waves coming from central Bosnia and Herzegovina. The local Christian populations of these lands, which populated the empty spaces of the Dalmatian Zagora from Zrmanja to Neretva after the wars of the 17th century (the process of immigration lasted until the end of the 19th century), brought their identity with them. And it was significantly orientalised, that is, Ottomanised after the fall of Bosnia into the hands of Mehmed the Conqueror in 1463.

One particular value of this book is the fact that it is richly enhanced with photographs and illustrations. The photographs are completely new, taken recently and solely for the needs of this book. They are not just illustrations to the text but documents of the state of the heritage which call to action. The salvage of cultural heritage and the care about it are the task of every generation.

This kind of publishing effort means a lot to us who are dealing with the advancement of Croatian-Turkish friendly relations as well as the research and strengthening of Croatian-Turkish cultural links.

The persistence, good will and love towards culture as shown by people such as Mr. Oğuz Aydemir have made this book possible, as one more in a series of projects which we look forward to happily. Their activity is an outstretched helping hand which we accept with all our heart. Without this help and their effort our mission would be more difficult. We are grateful to them as our valuable friends and associates.

Goran Beus Richenberg  
President of the Croatian-Turkish Friendship Association



Jedan je od ciljeva ove knjige podsjetiti i hrvatsku i tursku javnost na značaj osmanske baštine u kulturnom blagu Hrvatske, baš kao Turske i Balkana, jer bi punina našega zajedničkog naslijeđa bila ozbiljno narušena kada u njoj ne bi bilo njezina osmanakog udjela. Čitatelji ove knjige, nadam se, bit će iznenađeni već samim brojem hrvatskih gradova i sela povijesni razvoj kojih je uključivao (nažalost, većinom slabo istraženo) osmansko razdoblje, a topografija kojih uključuje brojne zgrade, spomenike i povijesne ostatke koji potječu iz tog doba.

Ova knjiga također bi trebala doprinijeti hrvatsko-turskoj suradnji i prijateljstvu u 21. stoljeću, kada se vremena osmanskih osvajanja na Balkanu i u Hrvatskoj kao i priče o slavnim pobjedama i porazima, junacima i zločincima moraju promatrati kao povijesne činjenice koje ujedinjuju, a ne kao fenomeni koji nas razjedinjuju na putu do pomirenja i međusobnog poštovanja. Nadam se da će ova knjiga pomoći da se shvati kako našu zajedničku povijest nisu činila samo razdoblja ratova, nego da su se tijekom tog vremena neprestano ispreplitali i kulturni utjecaji. Na svakoj stranici ove knjige čitatelji mogu pronaći brojne dokaze za tu tvrdnju.

Što se tiče mogeg osobnog doprinosa kao autora tekstova u ovoj knjizi, zadatak mi je bio upotpuniti mjesta i događaje povijesnim opisima. Taj zadatak nije bio lak jer knjiga nije smjela biti previše znanstvena kada je u pitanju pristup. Nadam se da sam uspio ostvariti taj zadatak ukoliko je čitatelji budu doživjeti kao zanimljivo, pristupačno i informativno štivo.

Andelko Vlašić

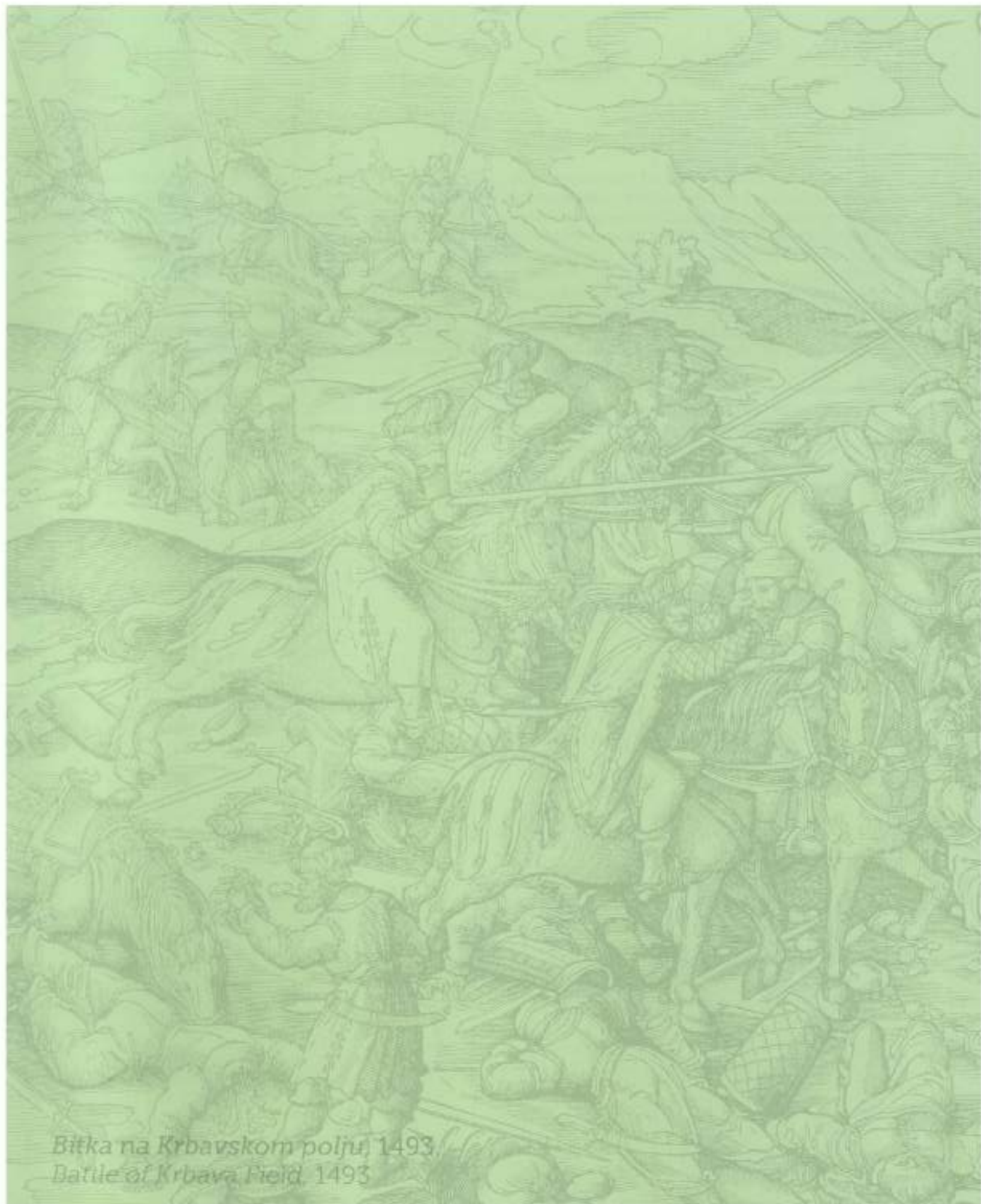
One of the aims of this book is to remind both the Croatian and Turkish public of the significance of the Ottoman Heritage for the cultural wealth of Croatia, as well as for Turkey and the Balkans, because the fullness of our common heritage would be seriously lacking in scope if it was not for the Ottoman part. Readers of this book will, hopefully, be surprised by the sheer number of Croatian towns and villages whose historical development included (unfortunately, mostly poorly researched) an Ottoman period, and whose topography includes numerous buildings, monuments and historical remains originating in the mentioned period.

One other aim of this book is to contribute to Croatian-Turkish cooperation and friendship in the 21<sup>st</sup> century, when the time of Ottoman conquests in the Balkans and in Croatia plus the stories of glorious victories and defeats, heroes and villains must be regarded as unifying aspects, and not as the dividing ones, on the path of reconciliation and mutual respect between our two nations. This book will hopefully help us understand that our mutual past was not just a period of wars, but a period of the intertwining of cultural influences. On every page of this book its readers will have the opportunity to find extensive evidence for this claim.

As for my personal goal as the author of the texts in this book, I had the task of supplying locations and events with historical descriptions. This task wasn't easy, because the book wasn't meant to be too scientific in its approach, so my goal will be achieved if readers find it less historical and more accessible, entertaining and informative at the same time.

Andelko Vistić





Bitka na Krbavskom polju, 1493.

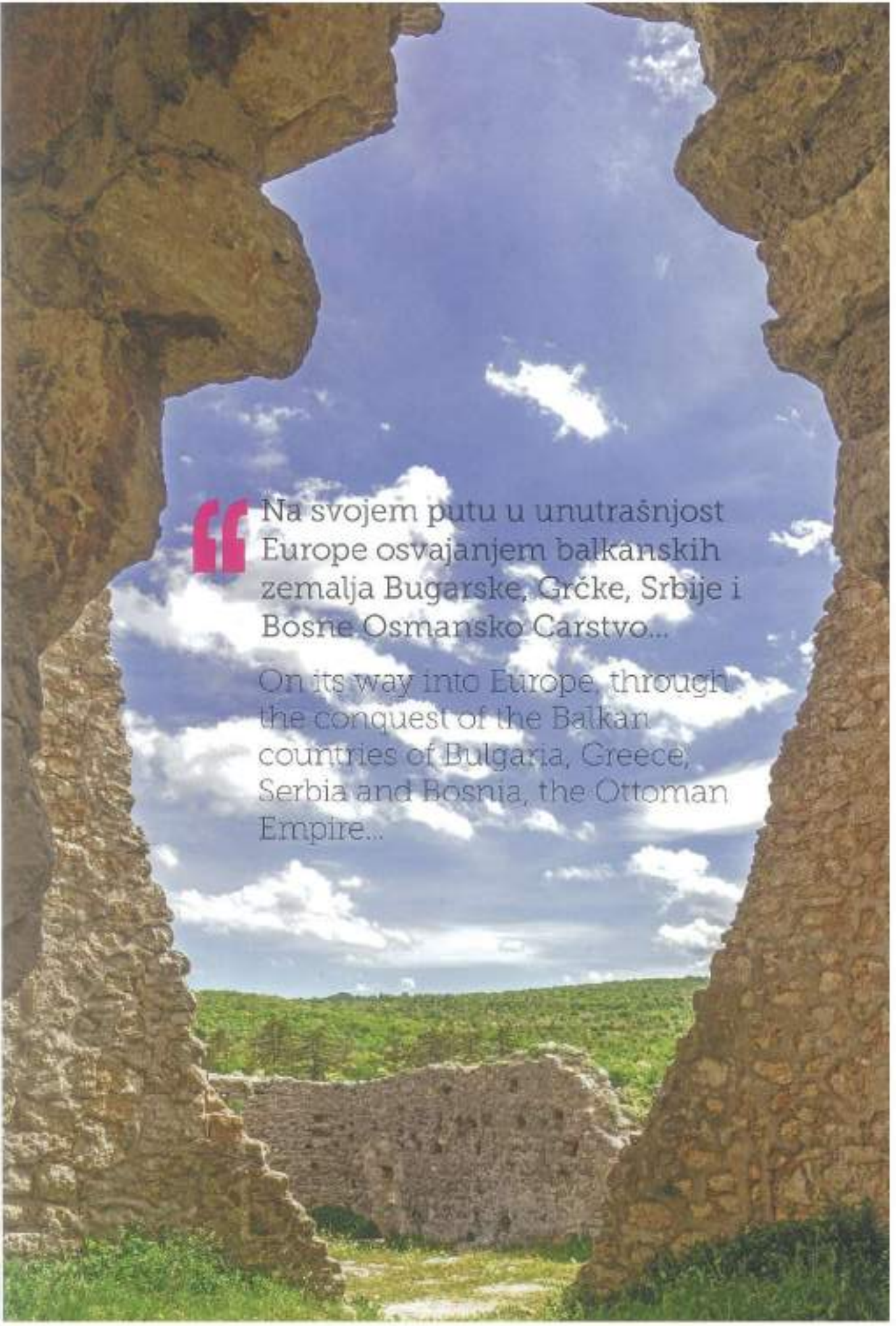
Battle of Krbava Field, 1493



Povijesni uvod  
Historical Introduction

Bitka kod Siska, 1593.  
Battle of Sisak, 1593



A photograph of a stone archway looking out onto a landscape with a blue sky and clouds. The archway is made of rough, weathered stone. The sky is bright blue with scattered white clouds. In the distance, there are green hills and a stone wall.

“ Na svojem putu u unutrašnjost  
Europe osvajanjem balkanskih  
zemalja Bugarske, Grčke, Srbije i  
Bosne Osmansko Carstvo...

On its way into Europe, through  
the conquest of the Balkan  
countries of Bulgaria, Greece,  
Serbia and Bosnia, the Ottoman  
Empire...



# Povijesni uvod

## Historical Introduction

**N**a svojem putu u unutrašnjost Europe osvajanjem balkanskih zemalja Bugarske, Grčke, Srbije i Bosne Osmansko Carstvo postalo je ozbiljna prijetnja hrvatskim zemljama koje su tada bile dio Ugarsko-Hrvatskoga Kraljevstva. Vladari toga kraljevstva nisu uspjeli uspostaviti valjan sustav za obranu od osmanske invazije. Jedna od najpamtljivijih bitaka između Osmanskoga Carstva i balkanskih zemalja bila je **Bitka na Kosovu polju** 1389. godine, kada je na bojnome polju zbrisana glavina osmanskih i srpskih snaga. Tada su poginuli vođe obaju vojski: srpski knez Lazar i osmanski sultan Murat I. Ta je bitka imala golemu važnost jer je nagovijestila prodor Osmanlija u Hrvatsku. Potrebno je zabilježiti i to da su osmanski osvajači prodrli na Balkan mnogo prije osvajanja Konstantinopola (1453. g.) i uspostavili svoju prisutnost diljem balkanskih zemalja tijekom vladavine sultana **Murata I** (1359.-1389.), **Bajazida I** (1389.-1403.) i **Murata II** (1421.-1444., 1446.-1451.).

Tijekom narednih desetljeća Osmansko Carstvo izgledalo je nezaustavljivo dok je osvajalo Srbiju 1459. i Bosnu 1463. godine. U drugoj polovini 15. i prvoj polovini 16. stoljeća osmanska je vojska u više navrata prodrla u hrvatske zemlje, ponajviše u središnju Hrvatsku i Dalmaciju, a njezina je konjica stigla i do teritorija koji danas čine Sloveniju, odnosno u ondašnju Kranjsku i Štajersku. Ugarsko-hrvatski kralj **Matija Korvin** (1458.-1490.) shvatio je važnost dobrog obrambenog sustava i uspostavio učinkovitu protuosmansku obranu naredivši gradnju niza tvrđava, kapetanija itd. na južnoj

On its way into Europe, through the conquest of the Balkan countries of Bulgaria, Greece, Serbia and Bosnia, the Ottoman Empire became a serious threat to the Croatian lands, then a part of the Hungarian-Croatian Kingdom. Its rulers failed to establish a proper defence system against the Ottoman invasion. One of the most memorable battles between the Ottoman Empire and the Balkan countries was the **Battle of Kosovo Field**, in 1389, when the bulk of Ottoman and Serbian armies were wiped out on the battlefield. The leaders of both armies were killed: Serbian Prince Lazar and Ottoman Sultan Murat I. This battle had great importance because it heralded the entry of the Ottomans into Croatia. It is also worth noting that the Ottoman conquerors invaded the Balkans well before the conquest of Constantinople (in 1453), and established their presence throughout the Balkan countries, during the reigns of Sultans **Murat I** (1359-1389), **Bayezid I** (1389-1403) and **Murat II** (1421-1444, 1446-1451).

In the following decades, the Ottoman Empire seemed unstoppable as it conquered Serbia, in 1459, and Bosnia, in 1463. In the second half of the 15<sup>th</sup> and the first half of the 16<sup>th</sup> century, the Ottoman army penetrated Croatian lands numerous times, namely Central Croatia and Dalmatia, and its cavalry even reached the territories of what is today Slovenia, in those times known as Carniola and Styria. The Hungarian-Croatian King **Matthias Corvinus** (1458-1490) realised the importance of a good defence system and set up an effective anti-Ottoman defence by ordering the construction of a line of fortresses, captaincies, etc. on the southern border of his kingdom. This defence system started

Bajazid II (1481. – 1512.)

Bayezid II (1481-1512)



Matija Korvin (1450. – 1490.)

Matthias Corvinus (1458-1490)

Vladislav II (1490. – 1516.)

Vladislaus II (1490-1516)

1480

1493

1500

Bitka na Krbavskom polju  
Battle of Krbava Field

Hadim Jakub-paša : Emerik Derenčin

Hadım Yakub Pasha : Emerik Derenčin

granici svojega kraljevstva. Taj obrambeni sustav započeo je dobivati oblik ubrzo nakon spomenutog osmanskog osvajanja Bosne: u razdoblju nakon osmanske pobjede kralj Matija je u protunapadu uspio osvojiti značajan dio Bosne i uspostaviti dvije vojne organizacije u bosanskim gradovima i tvrđavama Jajcu i Srebreniku. Tijekom narednih stoljeća spomenuta obrambena linija nadograđivala se i mijenjala, ali njezin općeniti izgled ostao je isti: pružala se od današnjega rumunjskog Banata na istoku Ugarsko-Hrvatskoga Kraljevstva preko utvrda Krupe i Bihaća u Bosni sve do hrvatske jadranske obale preko gradova i tvrđava Otočac, Knin, Skradin, Klis i Senj na zapadu kraljevstva. Taj je sustav tijekom nekoliko desetljeća usporavao osmansko napredovanje prema srcu Europe.

Matijin nasljednik Vladislav II (1490.-1516.) bio je prisiljen predati neke svoje ovlasti u korist aristokracije, što je za posljedicu imalo slabljenje obrambene snage Ugarsko-Hrvatskoga Kraljevstva. Tako su osmanski napadi počeli nanositi sve veću štetu hrvatskim zemljama te su 1493. doveli do Bitke na Krbavskome polju u Lici gdje su Osmanlije teško porazili hrvatsku vojsku. Osmanska je vojska uglavnom bila sastavljena od akindžija, bržih od teške konjice koju su poglavito koristile kršćanske snage.

Osmanska vojska koja se borila u **Bitci na Krbavskome polju** bila je pod zapovjedništvom

to take its shape soon after the mentioned Ottoman conquest of Bosnia: in the aftermath of that Ottoman victory, in a counterattack, King Matthias managed to conquer a significant portion of Bosnia and establish two military defence systems in the Bosnian towns and fortresses of Jajce and Srebrenik. The mentioned defence line was upgraded and modified over the following centuries, but the general outline of the line was as follows: it spread from the present-day Romanian Banat, in the east of the Kingdom, across the fortresses of Krupa and Bihać in Bosnia, all the way to the Croatian Adriatic coast through the towns and fortresses of Otočac, Knin, Skradin, Klis and Senj in the west of the Kingdom. This system managed to slow down the Ottoman advance into the heart of Europe for several decades.

Matthias's successor, Vladislaus II (1490-1516), was forced to relinquish some of his powers in favour of the aristocracy, and this resulted in the weakening of the defensive power of the Kingdom. Thus, the Ottoman attacks were causing more and more damage to the Croatian lands, and led, in 1493, to the Battle of Krbava Field, in the Lika region of Croatia, where the Croatian army was defeated heavily by the Ottomans. The Ottoman army consisted mainly of Akıncı forces, which were able to outrun the heavy cavalry that was generally used by the Christian forces.





Selim I (1512. – 1520.)  
Selim I (1512-1520)



Sulejman I (1520. – 1566.)  
Suleiman I (1520-1566)

Ludovik II (1516. – 1526.)  
Louis II (1516-1526)

Ferdinand I (1527. – 1564.)  
Ferdinand I (1527-1564)

1510

1521

1526

Osvajanje Beograda  
Conquering of Belgrade

Bitka na Mohačkom polju  
Battle of Mohacs field

Ibrahim-paša Parzanin, Bali-beg Matkočević,  
Behram-paša, Gazi Husrev-beg  
Pargalı Ibrahim Pasha, Malkoçoğlu Bali Bey,  
Behram Pasha, Gazi Hüsrev Bey

Hadima Jakub-paše, sandžakbega Bosne. Hrvatsku vojsku vodio je Emerik Derenčin, ban Hrvatske (ta se titula dodjeljivala upravitelju dijela kraljevstva, obično neke pokrajine, u ime kralja). Loša taktika hrvatskih snaga i njihov izbor otvorene bitke s mnogo iskusnijom osmanskorn konjicom imali su za posljedicu potpuni poraz hrvatske vojske. U toj je bitci život izgubila glavnina hrvatskoga plemstva. Osmanlije nisu imali izravnih teritorijalnih dobitaka, ali upravo nakon te bitke Osmanlije su poduzeli snažnu ofenzivu na teritoriju Ugarsko-Hrvatskoga Kraljevstva.

U vrijeme sultana Sulejmana Veličanstvenog (1520.-1566.) osmanska je vojska provela nova osvajanja u Europi: 1521. godine osvojila je Beograd, a 1526. godine Osmanlije su poduzeli snažnu ofenzivu na teritoriju Ugarsko-Hrvatskoga Kraljevstva.

Na ljeto 1526. godine osmanske sile osvojile su hrvatske gradove Slankamen, Petrovaradin, Vukovar, Ilok, Erdut i Osijek. Nakon što je podignut drveni most preko rijeke Drave i močvarnog područja u okolici Osijeka, osmanska vojska predvođena sultanom Sulejmanom prešla je u Baranju i nastavila prema Mađarskoj, gdje je iste godine u Bitci na Mohačkom polju porazila snage Ugarsko-Hrvatskoga Kraljevstva. Mađarskim i hrvatskim snagama pod vodstvom kralja Ludovika II pridružile su se vojske iz Bavarske, Poljske, Svetoga

The Ottoman army which fought at the Battle of Krbava Field was under the command of Hadim Yakub Pasha, sanjakbey of Bosnia. The Croatian army was led by Emerik Derenčin, Ban of Croatia (this title was given to an administrator of a part of a kingdom, usually a region, in the name of the king). The Croatian forces' poor tactics and their choice of an open battle with the more experienced Ottoman cavalry resulted in the total defeat of the Croatian army. The bulk of Croatian aristocracy lost their lives in this battle. There were no immediate territorial gains for the Ottomans, but the main consequence of this battle was that, in the following decades, the Ottoman Empire gradually expanded into Southern Croatia.

In the time of the Sultan Suleiman the Magnificent (1520-1566), the Ottoman army achieved new conquests in Europe: in 1521, the city of Belgrade was conquered, and in 1526, the Ottomans carried out a strong offensive over the territories of the Hungarian-Croatian Kingdom.

In the summer of 1526 the Ottoman army conquered the Croatian towns of Slankamen, Petrovaradin, Vukovar, Ilok, Erdut and Osijek. After the construction of a wooden bridge across the river Drava and the marshlands in the vicinity of Osijek, the Ottoman army, led by Sultan Suleiman, crossed into Baranja and headed further onto Hungary where, in the same year, in the Battle of Mohacs field,

**Akindžije** (tur. *akinci*, doslovno „napadač“) bili su neredovita laka konjica, izviđačke jedinice i isturene čete u vojsci Osmanskoga Carstva. Riječ je o prvim jedinicama koje bi se suprotstavljale protivničkoj vojsci u borbi poznatima po srčanosti. Akindžije nisu primali plaću, stoga su pljačkali područja na granicama Osmanskog Carstva prehranjujući se jedino od pljačke.

**Akinci** (Turkish; *akinci*, literally „raider“) were irregular light cavalry, scout divisions and advance troops of the Ottoman Empire's military. They were one of the first divisions to face the opposing military and were known for their prowess in battle. They lived unpaid and operated as raiders on the frontiers of the Ottoman Empire, subsisting solely on plunder.

**Sandžakbeg** je titula koja se u Osmanskom Carstvu davala begu, visokorangiranom časniku koji obično nije bio paša, a tako bi bio imenovan za vojnog i upravnog poglavara nekog okruga, odnosno sandžaka.

**Sancakbey** is a title that was given in the Ottoman Empire to a Bey, a high-ranking officer, but usually not a Pasha, who was appointed to the military and administrative command of a district, or *sanjak*.



**Spahije** su osmanske konjičke jedinice koje su bile sastavljene od dva tipa konjice: feudalnih provincijskih spahija (tur. *timari sipahi*), koji su činili većinu u osmanskoj vojsci, i plaćenih redovnih spahija kao dijela osmanskih dvorskih jedinica (tur. *kapikulu sipahi*). Spahije su prvi dobivali u posjed komad zemlje koji bi im izravno dao sultan. Imali su pravo na sav prihod sa svoje zemlje u zamjenu za vojničku službu. Zato je njihov status sličio položaju vitezova u srednjovjekovnoj Europi. Drugi, dvorski odredi spahija bili su dvorska konjica pri osmanskoj sultanskoj palači.



**Sipahi** is the name for Ottoman cavalry troops. They formed two distinct types of cavalry: feudal-like, provincial *timari sipahi*, who made up most of the Ottoman army, and salaried, regular *kapikulu sipahi*, who were part of the Ottoman court troops. The first ones were holders of a fief of land, which was granted directly by the Sultan. They were entitled to all of the income from that land, in return for military service. This is why their status resembled that of the knights of medieval Europe. The other ones, called *kapikulu sipahi*, were household cavalry troops of the Ottoman Palace.



# Osmanska osvajanja u Hrvatskoj od 1463.-1526. godine Ottoman Conquests in Croatia from 1463 to 1526



- Područje osvojeno do 1463. godine  
 Conquered until 1463
- Područje osvojeno 1463.-1526. godine  
 Conquered between 1463 and 1526
- Područje osvojeno 1463.-1526. godine  
 Conquered between 1463 and 1526

Područje na kojem su se zbiivali povremeni prodori osmanskih vojski  
 Sporadic incursions by Ottoman armies





Rimskog Carstva i Papinske Države, ali osmanske snage predvođene Ibrahim-pašom Paržaninom, Bali-begom Malkočevićem, Behram-pašom i Gazi Husrev-begom svedno su ih porazile. Zanimljivo je spomenuti da je osmanska vojska bila sastavljena većinom od spahija koji su tijekom vladavine sultana Sulejmana Veličanstvenog postajali srž osmanskih snaga. Ugarsko-hrvatski kralj Ludovik II poginuo je tijekom te bitke, a Ugarsko-Hrvatsko Kraljevstvo bilo je u raspadu.

Što se tiče središnjih i južnih dijelova Hrvatske, Osmanlije su započeli osvajati značajne utvrde. Knin i Skradin pali su 1522. godine, a sve hrvatske utvrde u Dalmaciji Osmanlije su osvojili do 1527. godine, osim utvrde Klis. Tako je 1527. godine Hrvatska bila rastrgana osmanskim osvajanjima: golemi dijelovi Dalmacije, središnje Hrvatske, Slavonije i Srijema bili su pod osmanskom vlašću. Zato se Hrvatski velikaški sabor sastao u gradu Cetinu i odabrao Ferdinanda I iz kuće Habsburga za svojega novoga kralja (1527.-1564.) umjesto kralja Ludovika II koji je poginuo kod Mohača. U zamjenu za mjesto na prijestolju Ferdinand I obećao je da će poštovati povijesna prava, slobode, zakone i običaje Hrvata koji su postojali u vrijeme kad su se ujedinili s Ugarskim Kraljevstvom, kao i to da će braniti Hrvatsko Kraljevstvo od osmanskih napada.

Međutim, osmanske pobjede i osvajanja nastavili su se. Jajce je palo 1528., Požega 1536., Klis 1537., a Nadin i Vrana 1538. godine. Osmanlije su postupno proširili svoju vlast i zauzeli većinu

it defeated the forces of the Hungarian-Croatian Kingdom. The Hungarian and Croatian forces, led by King Louis II, were joined by forces from Bavaria, Poland, the Holy Roman Empire and the Papal State, but were nevertheless defeated by the Ottoman forces led by Pargali Ibrahim Pasha, Malkoçoğlu Bali Bey, Behram Pasha and Gazi Husrev Bey. It is interesting to note that the Ottoman cavalry was mainly made up of Sipahis who were becoming the essence of the Ottoman forces during the reign of Sultan Suleiman the Magnificent. The Hungarian-Croatian King Louis II died during the battle and the Hungarian-Croatian Kingdom was shattered.

As for the central and southern part of Croatia, the Ottomans started the occupation of significant forts: Knin and Skradin fell in 1522, and all Croatian forts in Dalmatia were conquered by the Ottomans until 1527, except the fortress of Klis. Thus, in 1527, Croatia was torn apart by the Ottoman conquests: huge parts of Dalmatia, Central Croatia, Slavonia and Syrmia were under Ottoman rule. This is why the Croatian Parliament met at the town of Cetin and chose Ferdinand I of the House of Habsburg as their new king (1527-1564) in place of King Louis II, who died at Mohacs. In return for the throne, Ferdinand I promised to respect the historic rights, freedoms, laws, and customs that the Croats had when they united with the Hungarian Kingdom, and to defend the Croatian Kingdom from Ottoman attacks.

Nevertheless, Ottoman victories and conquests continued: Jajce fell in 1528, Požega in 1536, Klis fell



Murat III (1574. – 1595.)  
Murat III (1574-1595)



Mehmed III (1595. – 1603.)  
Mehmet III (1595-1603)



Rudolf II. (1576.-1612.)  
Rudolf II. (1576-1612)

1580

1593

1600

Bitka kod Siska  
Battle of Sisak

Hasan-paša Predojević : Toma Erdődy  
Hasan Pasha Predojević : Toma Erdődy

Slavonije, zapadne Bosne i Like, premještajući hrvatsko-osmansku granicu do linije koja se ugrubo može predočiti kao područje Požega-Bihać-Velebit-Zrmanja-Cetina. Do kraja 1540. godine Osmansko Carstvo zauzelo je hrvatske zemlje između Skradina i Karina uklanjajući ih kao tampon-zonu između osmanskog i mletačkog teritorija u Dalmaciji. U drugoj polovini 16. stoljeća osmanski pritisak na hrvatske granice dostigao je vrhunac. Do 1573. godine ostatak dalmatinskog zaleđa, tada većinom pod vlašću mletačkih gradova, još se više suzio zbog osmanskog napredovanja.

Sultan Sulejman Veličanstveni 1565. godine započeo je novi vojni pohod, i to svoj šesti pohod na Mađarsku. Njegova je vojska uspješno napredovala prema sjeveru do 1566. godine, kada je odlučila osvojiti malu utvrdu Szigetvár, odnosno Siget, u južnoj Mađarskoj. Utvrdu je branio knez **Nikola Šubić Zrinski** koji je bio u stanju odupirati se mjesec dana i desetkovati osmansku vojsku prije nego što je doživio poraz. Tom opsadom, znanom kao Bitka kod Sigeta, priskrbilo se dovoljno vremena da se austrijska vojska uspije pregrupirati prije nego što osmanska vojska stigne do Beča. Naposljetku ipak nije bilo potrebe za austrijskom intervencijom jer se osmanska vojska povukla zato što je sultan Sulejman umro tijekom bitke.

Godine 1592. pao je Bihać, što je imalo golemu vojno-stratešku važnost za obrambenu liniju koja se pružala od Jadranskog mora do rijeke Kupe u središnjoj Hrvatskoj. Na čelu vojske koja je osvojila

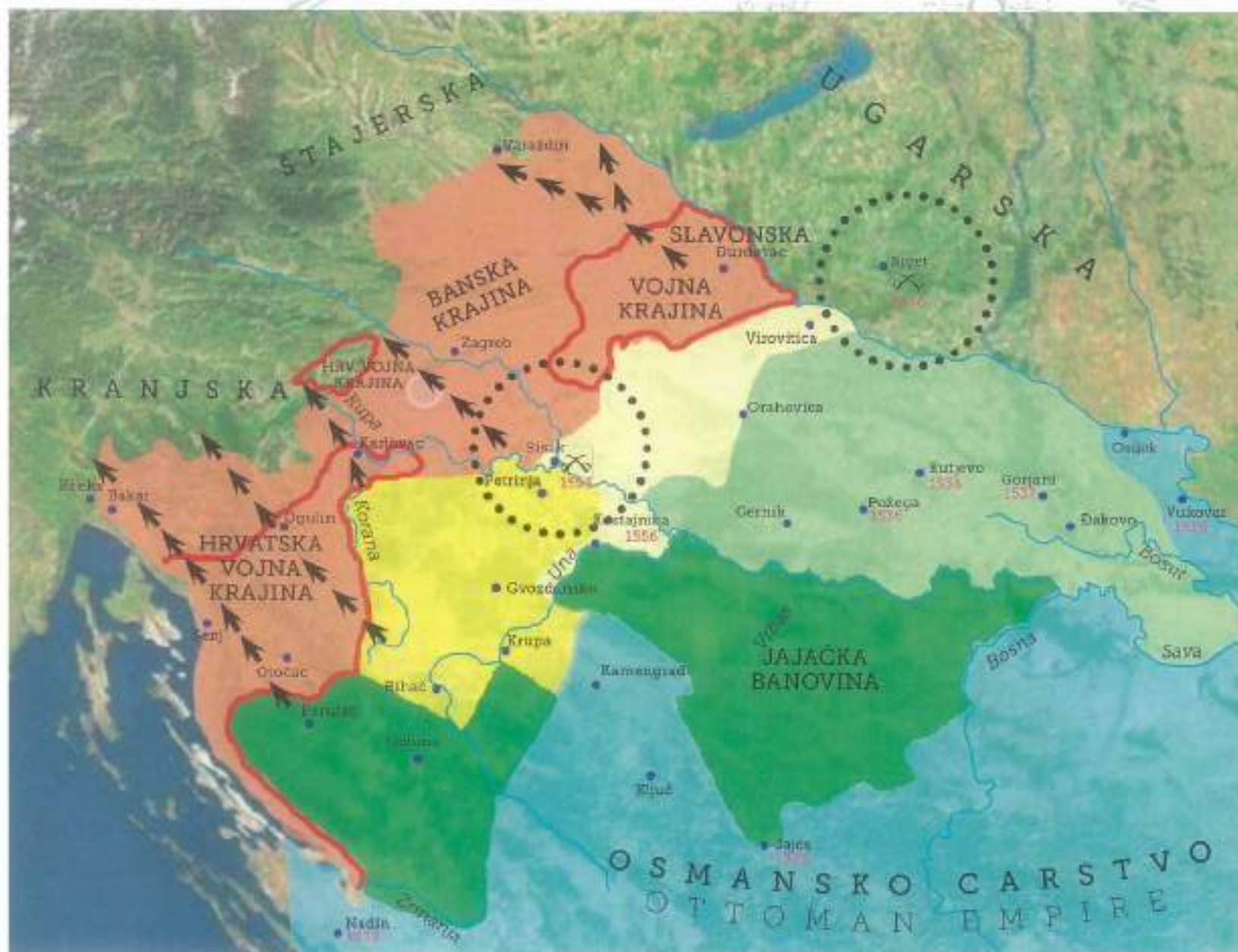
in 1537, Nadin and Vrana in 1538. The Ottomans gradually expanded their rule and took most of Slavonia, western Bosnia and Lika, moving the Croatian-Ottoman border to the line, roughly: Požega-Bihać-Velebit-Zrmanja-Cetina. By the end of 1540, the Ottoman Empire occupied Croatian possessions between Skradin and Karin, eliminating them as a buffer zone between the Ottoman and Venetian territory in Dalmatia. In the second part of the 16<sup>th</sup> century, the Ottoman pressure on Croatian borders was at the highest level. By 1573, the remainder of the Dalmatian hinterland, now largely controlled by the Venetian cities, was even further reduced by Ottoman advances.

In 1565, Sultan Suleiman the Magnificent began a new campaign, his sixth raid of Hungary. His army successfully progressed northwards until 1566, when they decided to capture a small fort called Szigetvár (Croatian: Siget) in southern Hungary. The fort was defended by Count Nikola Šubić Zrinski, who was able to fight back for one month, decimating the Ottoman army before being defeated. This siege, known as the Battle of Szigetvár (or Siget), bought enough time to allow the Austrian army to regroup before the Ottoman army could reach Vienna. The Austrian intervention was not needed in the end, because the Ottomans withdrew as Sultan Suleiman had died during the battle.

In 1592 the town of Bihać, which is today in north-western Bosnia, fell; it had a huge military-strategic importance for the defence line



Osmanska osvajanja u Hrvatskoj od 1527.-1592. godine  
 Ottoman Conquests in Croatia from 1527 to 1592



Područje osvojeno do 1526. godine  
 Conquered until 1526

Područje osvojeno 1527.-1528. godine  
 Conquered between 1527 and 1528

Područje osvojeno 1529.-1544. godine  
 Conquered between 1529 and 1544

Povremeni prodori Osmanskih vojski  
 Sporadic incursions by Ottoman armies

Područje osvojeno 1545.-1558. godine  
 Conquered between 1545 and 1558

Područje osvojeno 1560.-1592. godine  
 Conquered between 1560 and 1592

Hrvatska 1592. godine  
 Croatia in 1592

Područje Vojne krajine  
 Military Frontier Area





**Beglerbeg** (osmanski: tur. „beg begova“) vojni je čin koji je isprva određivao višegovnog zapovjednika, ali s vremenom se počeo davati upraviteljima važnih provincija na granicama Osmanskoga Carstva. U stoljećima prije pada Osmanskoga Carstva čin je izgubio na važnosti i postao samo počasna titula.

**Beylerbeyi** (Ottoman Turkish: "Bey of Beys") is an army rank, initially designating a commander-in-chief, but it eventually came to be held by governor-generals of important provinces on the borders of the Ottoman Empire. In later centuries of the Empire it became a mere honorary title.

#### Beglerbeg Bosne

(iz: *Riksmåle öfve Angige kostima - Rumeli Beglerbeg de Bosnia*  
Giles Rålamb (8. svibnja 1622. – 14. sžujka 1698), švedski državnik)

#### Beglerbey of Bosnia

(from: *Riksmåle Costumie Book - Rumeli Beglerbeg de Bosnia*  
Giles Rålamb (8 May 1622–14 March 1698), a Swedish statesman)

**Janjičari** (tur. *yenîçeri*, doslovno „novi odredi“) bili su članovi elitnoga korpusa stajaće vojske Osmanskog Carstva od kasnog 14. stoljeća do 1826. godine. Janjičarski korpus izvorno se popunjavao kršćanskim dječacima iz balkanskih provincija koji bi se preobratili na islam nakon novačenja u osmansku službu. Podvrgnuti strogim pravilima koja su uključivala i celibat, bili su pod zapovjedništvom časnika koji se zvao aga. U kasnom 16. stoljeću pravilo celibata i druge restrikcije bile su olabavljene, a do početka 18. stoljeća originalna metoda novačenja bila je napuštena. U 19. stoljeću, kada su se janjičari počeli opirati provođenju europskih reformi u ustroju vojske, nasilno su ukinuti 1826. godine.



**Janissaries** (Turkish: *Yenîçeri*, or new troop), were members of an elite corps in the standing army of the Ottoman Empire from the late 14<sup>th</sup> century to 1826. The Janissary corps was originally staffed by Christian youths from the Balkan provinces who were converted to Islam after being drafted into Ottoman service. Subject to strict rules, including celibacy, they were commanded by an officer called aga. In the late 15<sup>th</sup> century the celibacy rule and other restrictions were relaxed, and by the early 18<sup>th</sup> century the original method of recruitment was abandoned. In the 19<sup>th</sup> century, when they resisted the adoption of European reforms by the army, they were violently disbanded in 1826.

Hrvatska oko 1606. godine  
Croatia about 1606









Ahmed I (1603. – 1617.)

Ahmet I (1603-1617)

Mustafa I (1617. – 1618., 1622. – 1623.)

Mustafa I (1617-1618, 1622-1623)

Osman II (1618. – 1622.)

Osman II (1618-1622)

Murat IV (1623. – 1640.)

Murat IV (1623-1640)



Ibrahim (1640. – 1648.)

Ibrahim (1640-1648)

Mehmed IV (1648. – 1687.)

Mehmet IV (1648-1687)

Sulejman II (1687. – 1691.)

Suleiman II (1687-1691)

Ahmed II (1691. – 1695.)

Ahmet II (1691-1695)

Ferdinand II (1619-1637.)

Ferdinand II (1619-1637)

Ferdinand III (1637-1657.)

Ferdinand III (1637-1657)

Leopold I (1658-1705.)

Leopold I (1658-1705)

Josip I (1705.-1711.)

Joseph I (1705-1711)

1630

1645-1669

1683-1699

Kandijski rat  
Cretan War

Veliki turski rat  
Great Turkish War

Bihać bio je begierbeg Bosne Hasan-paša Predojević. Osvajanjem Bihaća osmanske su snage došle u vrlo dobar položaj jer su jedino maleni dijelovi Hrvatske ostali neosvojeni. Preostalo područje nazivalo se „ostacima ostataka nekada slavnog Kraljevstva Hrvatskog“.

Međutim, ratna sreća se okrenula kada su hrvatske, slovenske i austrijske snage porazile osmansku vojsku u Bitci kod Siska 1593. godine. Tad je prvi put osmanska vojska uspješno odbijena na teritoriju Hrvatske. Osmanski zapovjednik bio je Hasan-paša Predojević, a sjedinjena kršćanska vojska habsburških zemalja bila je pod zapovjedništvom austrijskoga generala Ruprechta von Eggenberga. Hrvatske odrede predvodio je hrvatski ban Toma Erdödy.

Ta je bitka bila prekretnica u hrvatsko-osmanskim borbama koje su do toga trenutka trajale već stotinu godina (1493.-1593.). Pobjeda u toj bitci bila je preduvjet za stvaranje malenog neovisnog područja vojne granice koje bi nadziralo granične teritorije i zaustavljalo osmansko napredovanje. Tako je stvorena Vojna krajina ili Vojna granica, gdje su na napuštena područja austrijske vlasti naselile Vlahe, jedan od autohtonih naroda Balkana. Oni su došli s osmanskih područja i u idućim su stoljećima predstavljali okosnicu vojnika na području Vojne krajine koja je 1627. godine podijeljena u dva dijela kojima je upravljala vojska pod izravnim zapovjedništvom austrijskog cara u Beču.

stretching from the Adriatic Sea to the river Kupa, in Central Croatia. Bihać fell to the army of the beylerbeyi of Bosnia, Hasan Pasha Predojević. With the conquest of Bihać, the Ottoman forces were in a very favourable position, because only small parts of Croatia remained unconquered. The remaining territory was referred to as the "remnants of the remnants of the once great Croatian Kingdom".

However the tide of war turned in 1593 when the Ottoman forces were defeated by the Croatian, Slovenian and Austrian forces in the **Battle of Sisak**. This was the first time that the Ottoman army was successfully repelled on Croatian territory. The Ottoman commander was Hasan Pasha Predojević, and the combined Christian army from the Habsburg lands was under the command of an Austrian general, Ruprecht von Eggenberg. The Croatian troops were led by Toma Erdödy, Ban of Croatia.

This battle was a turning point in the Croatian-Ottoman fighting which, until that moment, had lasted a hundred years (1493-1593). The victory in this battle had been a prerequisite for the creation of small, independent military border areas which would control the bordering territories and stop the Ottoman penetration. Thus, the Military Frontier (or Vojna krajina in Croatian) was formed: on the deserted areas Austrian authorities settled the Vlachs, one of the indigenous peoples of the Balkans. They came from the Ottoman territories and, in the following centuries, constituted the essence of the soldiers in the Krajina area. In 1627, it was



Mustafa II (1695 – 1703.)

Mustafa II (1695-1703)

Ahmed III (1703 – 1730.)

Ahmet III (1703-1730)



Mahmud I (1730. – 1754.)

Mahmud I (1730-1754)



Osman III (1754. – 1757.)

Osman III (1754-1757)

Mustafa III (1757. – 1774.)

Mustafa III (1757-1774)

Abdul Hamid I (1774 – 1789.)

Abdul Hamid I (1774-1789)

Karlo VI (1711 -1740.)

Charles VI (1711-1740)

Marija Terezija (1740 -1780.)

Marie Therese (1740-1780)

1714-1718

1750

1780

Mletačko-osmanski rat  
Ottoman-Venetian War

Nezadovoljni politikom centralizacije i germanizacije zajedničke države koju je provodio habsburški car Leopold I, članovi hrvatskog i mađarskog plemstva, među kojima su bili i hrvatski plemići Petar Zrinski i Fran Krsto Frankapan, organizirali su urotu protiv cara i pokušali postići dogovor s Francuskom, Poljskom i Osmanskim Carstvom. Osmanlije su ih izdali pa su morali otići u Beč moliti cara Leopolda I za oprost. To im nije pošlo za rukom, nego im je bilo suđeno te su pogubljeni 1671. godine u Wiener Neustadtu pored Beča.

U drugoj polovini 17. stoljeća hrvatske zemlje bile su pod austrijskom upravom u Slavoniji i središnjoj Hrvatskoj, kao i pod mletačkom upravom u Dalmaciji, pateći zbog brojnih ratova koje su Austrijanci i Mlečani vodili protiv Osmanskoga Carstva. Tijekom Kandijskog rata (1645.-1669.) Republika Venecija otela je dijelove dalmatinskog zaleđa Osmanlijama i proširila ime „Dalmacija“ dalje od jadranske obale. Tijekom Velikog turskog rata (1683.-1699.) i Morejskog rata (1684.-1699.) Austrijanci i Mlečani osvojili su golemo područja hrvatskih zemalja. Slavonija je osvojena u posljednjim godinama 17. stoljeća, ali zapadna Bosna, koja je bila dijelom Hrvatske prije osmanskih osvajanja, ostala je izvan hrvatskog utjecaja. Današnja granica između Hrvatske i Bosne i Hercegovine ostatak je onodobnih okolnosti.

S druge strane, granice Dalmacije pod mletačkom vlašću čvrsto su se uobličile 1718. godine

divided in two parts, ruled by the army under the direct authority of the Austrian Emperor in Vienna.

Unsatisfied with the Austrian Habsburg Emperor Leopold I's policies of centralisation and Germanisation of the empire, members of the Croatian and Hungarian aristocracy, among them Croatian dignitaries Petar Zrinski and Fran Krsto Frankapan, organised a conspiracy against the Emperor and tried to make an agreement with France, Poland and the Ottoman Empire. They were betrayed by the Ottomans and had to go to Vienna and beg Emperor Leopold I for forgiveness. They were unsuccessful, and were tried and put to death, in 1671, in Wiener Neustadt, near Vienna.

In the second half of the 17<sup>th</sup> century, Croatian lands were under Austrian rule in Slavonia and Central Croatia, and under Venetian rule in Dalmatia. They suffered from many wars that the Austrians and Venetians fought against the Ottoman Empire. During the Cretan War (1645-1669), the Venetian Republic took parts of the Dalmatian hinterland from the Ottomans and spread the name "Dalmatia" further away from the Adriatic coast. During the Great Turkish War (1683-1699) and the Morean War (1684-1699), huge parts of Croatian lands were conquered by the Austrians and Venetians. Slavonia was regained in the last years of the 17<sup>th</sup> century, but western Bosnia, which had been part of Croatia before the Ottoman conquest, remained outside Croatian control. The present-day border between Croatia and Bosnia-Herzegovina is a remnant of the then situation.



nakon Mletačko-osmanskog rata (1714.-1718.), već tada gotovo potpuno odgovarajući današnjoj južnoj granici Hrvatske i Bosne i Hercegovine. Dakle, Osmansko Carstvo na sjeveru ni jugu više nije imalo svojih teritorija u Hrvatskoj, i to uzevši pritom u obzir da su se već u to doba oblikovale skoro pa današnje granice Republike Hrvatske.

Granice Osmanskog Carstva u Hrvatskoj najdalje su se pružale 1552. godine, i to čak samo 48 km od Zagreba, kod rijeke Česme blizu grada Čazme. Od pada grada Imotskog i njegove okolice 1493. godine, hrvatskog područja koje je prvo osvojeno, do konačnog osmanskog povlačenja iz preostalih dijelova hrvatskih zemalja pod osmanskom vlašću (malenih graničnih područja Banovine i Korduna), koje su Osmanlije napustili 1795. godine, ukupno je prošlo 302 godine. Tijekom toga dugog razdoblja hrvatskim je zemljama vladao dvadeset i jedan sultan: Bajazid II (1481.-1512.), Selim I (1512.-1520.), Sulejman I (1520.-1566.), Selim II (1566.-1574.), Murat III (1574.-1595.), Mehmed III (1595.-1603.), Ahmed I (1603.-1617.), Mustafa I (1617.-1618., 1622.-1623.), Osman II (1618.-1622.), Murat IV (1623.-1640.), Ibrahim (1640.-1648.), Mehmed IV (1648.-1687.), Sulejman II (1687.-1691.), Ahmed II (1691.-1695.), Mustafa II (1695.-1703.), Ahmed III (1703.-1730.), Mahmud I (1730.-1754.), Osman III (1754.-1757.), Mustafa III (1757.-1774.), Abdul Hamid I (1774.-1789.) i Selim III (1789.-1807.).

Tijekom tri stoljeća osmanske vladavine u Hrvatskoj brojni su Hrvati postali dio osmanske vojske i upravnog sustava kao vojni zapovjednici, upravitelji provincija, pa čak i kao članovi Divana u svojstvu vezira i velikih vezira. Institucija koja je omogućila takav razvoj događaja bila je institucija *devširme* (tur. *devşirme*, doslovno: „skupljanje“), među kršćanima Osmanskog Carstva još poznata kao „danak u krvi“. *Devširma* je poglavito bila godišnja praksa koja se provodila tako što je Osmansko Carstvo slalo vojne predstavnike neka skupe sinove svojih kršćanskih podanika po selima Balkana i Anadolije. Dječaci bi se zatim odvodili u Istanbul gdje bi se preobraćivali na islam s primarnim ciljem odabira i školovanja najposposniji djece za vojničku ili civilnu službu u carstvu, posebice među janjičarima. *Devširmu* je uveo sultan Murat I u drugoj polovini 14. stoljeća, a ukinuta je tijekom vladavine Ahmeta III u prvoj polovini 18. stoljeća.

Conversely, the borders of Dalmatia under the Venetian rule became firmly established in 1718, after the Ottoman-Venetian War (1714-1718) on the (almost) present southern border of Croatia and Bosnia and Herzegovina. The Ottoman Empire was thus driven out of the southern and the northern parts of Croatia along its almost present day borders.

The frontiers of the Ottoman Empire in Croatia had extended the furthest in 1552, as far as 48 km from Zagreb, to the River Česma near the town of Čazma. In total, a period of 302 years passed from the fall of the town of Imotski and its surroundings, the first Croatian territory to be conquered, in 1493, to the final Ottoman retreat from the last piece of Croatian lands (small border parts of the regions of Banovina and Kordun), which the Ottomans left in 1795. Twenty-one Ottoman sultans had ruled during this long period: Bayezid II (1481-1512), Selim I (1512-1520), Suleiman I (1520-1566), Selim II (1566-1574), Murat III (1574-1595), Mehmet III (1595-1603), Ahmet I (1603-1617), Mustafa I (1617-1618, 1622-1623), Osman II (1618-1622), Murat IV (1623-1640), Ibrahim (1640-1648), Mehmet IV (1648-1687), Suleiman II (1687-1691), Ahmet II (1691-1695), Mustafa II (1695-1703), Ahmet III (1703-1730), Mahmud I (1730-1754), Osman III (1754-1757), Mustafa III (1757-1774), Abdul Hamid I (1774-1789) and Selim III (1789-1807).

During the three centuries when Croatia was under Ottoman rule, numerous Croats became a part of the Ottoman army and administrative system as military commanders, governors of provinces, and even as members of the Divan as Viziers and Grand Viziers. The institution that made this phenomenon possible was the institution of *devşirme* (literally “collecting” in Turkish), also known as the “blood tax” or “tribute in blood” among the Christians in the Ottoman Empire. *Devşirme* was chiefly the annual practice by which the Ottoman Empire sent military representatives to collect sons of their Christian subjects in the villages of the Balkans and Anatolia. The boys were then taken to Istanbul and converted to Islam with the primary objective of selecting and training the ablest children for the military or civil service of the Empire, notably into the Janissaries. *Devşirme* was started by Sultan Murat I in the second half of the 14th century and was abolished during the reign of Ahmet III, in the first half of the 18th century.



## Teritorij Hrvatske nakon 1606. godine

Territory of Croatia after 1606



Teritorij Hrvatske nakon 1606. godine  
Territory of Croatia after 1606

Područje pridruženo mirom u Sr. Karlovcima 1699. godine  
Added by the Treaty of Karlowitz in 1699

Područje pridruženo mirom u Požarevcu 1718. godine  
Added by the Treaty of Passarowitz in 1718

Područje pridruženo mirom u Svištovu 1791. godine  
Added by the Treaty of Sistova in 1791

Područje otuđeno 1700. godine  
Taken away in 1700

Područje otuđeno 1720. godine  
Taken away in 1720

Teritorij u sastavu Hrvatske 1776.-1786. godine  
Part of Croatia from 1776 to 1786



Ta je institucija imala najviše utjecaja u razdoblju kada su hrvatske zemlje bile dio Osmanskoga Carstva i zato su mnogi hrvatski dječaci sakupljeni putem devširme imali mogućnost postati neke od najmoćnijih osoba u carstvu. Najpoznatiji su među njima, čak i među današnjim turskim povjesničarima, dvadeset i četiri osmanska visoka službenika, većinom veziri koji su se rodili u hrvatskim zemljama i vjerojatno bili hrvatskog podrijetla: Mahmud-paša Hrvat, Davud-paša Bogojević, Hersekzade Ahmed-paša, Sinan-paša Borovinić, Rustem-paša Opuković, Kujudžu Murat-paša, Dilaver-paša Hrvat, Ishak-paša Gazi, Jakub-paša Hadun, Jakub-paša Bošnjak, Salih-paša Nevesinjac, Sulejman-paša Prijepljač, Sijavuš-paša Kanjižanin (Hrvat) i drugi.

Teško je precizno odrediti broj časnika i vojnika hrvatskog podrijetla u vojnoj službi i na dvoru osmanskih sultana, ali zacijelo je riječ o golemom ljudstvu koje je dovelo do brojnih zanimljivih situacija. U 16. stoljeću talijanski putnik i pisac Antonio Pigafetta napisao je da su „skoro svi“ među vojnicima na sultanovu dvoru u Istanbulu znali hrvatski, to jest slavenski jezik koji se govorio u hrvatskim pokrajinama na Balkanu. U djelu nazvanom *Itinerario*, objavljenom u Londonu 1585. godine, Pigafetta je naveo: „U Istanbulu je običaj govoriti na hrvatskom, na jeziku koji razumiju skoro svi službenici Turci, posebno vojnici.“

Postoji još jedna priča sa sličnom tvrdnjom. Godine 1553. hrvatski katolički kardinal Antun Vrančić i diplomat Franjo Zay putovali su u Istanbul kao izaslanici ugarsko-hrvatskoga kralja kako bi razgovarali o mirovnom ugovoru s Osmanskim Carstvom. Tijekom početnih ceremonijalnih pozdrava s velikim vezirom Rustem-pašom razgovor su vodili na turskom jeziku preko službenog prevoditelja. Prema Vrančićevu svjedočenju Rustem-paša odjednom je prekinuo razgovor i upitao na hrvatskom govore li Zay i Vrančić hrvatski. Prevoditelj je zatim oslobođen dužnosti i njih trojica nastavila su razgovarati na hrvatskom tijekom cijelog procesa pregovora, tvrdio je Vrančić.

Mjesta s preostalom osmanskim baštinom u Hrvatskoj danas se većinom mogu naći u Slavoniji, Dalmatinskoj zagori i Lici, ali većinom je riječ o loše očuvanim lokalitetima. U posljednje vrijeme situacija se počela mijenjati nabolje zahvaljujući konzervatorskim projektima. Broj sačuvanih osmanskih spomenika malen je zbog sustavnog

This institution mainly coincided with the period when Croatian lands were a part of the Ottoman Empire, and this is why many Croatian boys collected through the devşirme had the opportunity to become some of the most powerful people in the Empire. Among them the most famous, even among contemporary Turkish historians, were twenty-four Ottoman high officials, mostly Viziers, who were born in Croatian lands and who were probably of Croat origin: Mahmud Pasha Hrvat, Davut Pasha Bogojević, Hersekzade Ahmet Pasha, Sinan Pasha Borovinić, Rüstern Pasha Opuković, Kuyucu Murat Pasha, Dilaver Pasha Hrvat, Ishak Pasha Gazi, Yakub Pasha Hadun, Yakub Pasha Bošnjak, Salih Pasha Nevesinjac, Süleyman Pasha Prijepljač, Kanijeli Sijavuş Pasha and others.

The number of officers and soldiers of Croatian origin in the service in the army of the Ottoman Sultans and at their court is difficult to determine precisely, but it had to be considerable, and it produced a number of interesting situations. In the 16<sup>th</sup> century, the Italian traveller and writer Antonio Pigafetta wrote that “almost everybody” among the soldiers on the Sultan’s court in Istanbul knew the Croatian language, that is, the Slavic language spoken in the Croatian regions in the Balkans. In his work called *Itinerario*, which was published in London in 1585, Pigafetta states: “In Istanbul it is customary to speak Croatian, a language which is understood by almost all official Turks, especially military men.”

There is another story with a similar claim. In 1553, a Croatian Catholic Cardinal Antun Vrančić, and a diplomat Franjo Zay, travelled to Istanbul as envoys of the Hungarian-Croatian King to discuss a peace treaty with the Ottoman Empire. During the initial ceremonial greetings they had with the Grand Vizier Rüstern Pasha, the conversation was led in Ottoman Turkish with an official interpreter. According to Vrančić’s testimony, the conversation was suddenly interrupted and Rustem Pasha asked in Croatian if Zay and Vrančić spoke the Croatian language. The interpreter was then dismissed and they proceeded to talk in Croatian during the entire process of negotiations, claimed Vrančić.

Today, the places with the remaining Ottoman heritage in Croatia can be found mostly in the regions of Slavonia, Dalmatian Zagora and Lika, and these places are generally poorly preserved. In recent times, this situation has begun to change for the



uništavanja lokaliteta koji su predstavljali ostatke osmanske vladavine u tim krajevima. Taj se proces odvijao u prvim godinama nakon povlačenja Osmanskoga Carstva iz hrvatskih zemalja, to jest većinom početkom 18. stoljeća. Primjeri osmanske arhitekture klasičnog razdoblja, koji se mogu vidjeti u slavim središtima gradova Istanbula i Edirnea, nekoć su se mogli vidjeti i na području današnje Hrvatske gdje su se također gradile džamije, mostovi, česme, hamami i škole. Nažalost, nakon habsburškog osvajanja mnoga od tih remek-djela uništili su habsburški vlastodršci i samo ih je nekolicina preživjela do danas.

Važno je napomenuti da je određeni broj osmanskih zgrada adaptiran kako bi služio novoj svrsi; na primjer, neke džamije pretvorene su u katoličke crkve, stoga se mogu vidjeti i danas, a te crkve imaju i osmanske, tj. islamske i kršćanske elemente. Određeni broj osmanskih tvrđava nastavio je svoju službu kao vojni kompleksi austrijske vojske. Nadalje, osmanski spomenici kao što su mostovi, vodovodi i sl. nastavili su se koristiti dugo nakon osmanskog povlačenja iz Hrvatske.

Što se tiče osmanskoga muslimanskog stanovništva hrvatskih pokrajina koje su Habsburgovci osvojili od Osmanlija, otprilike jedna četvrtina ukupnog stanovništva koje je živjelo u Slavoniji u 16. stoljeću bili su muslimani koji su u većini slučajeva živjeli u gradovima, a Osijek i Požega bili su najveća muslimanska naselja. Kao i drugi muslimani koji su živjeli u Lici, na Kordunu i u Dalmaciji, svi do jednog bili su primorani napustiti svoje domove do kraja 1699. godine. To je bio prvi primjer čišćenja muslimana u toj regiji. Otprilike 130.000 muslimana iz Hrvatske i Slavonije otjerani su u osmansku Bosnu i Hercegovinu.

Habsburški car Leopold I dao je etničku i vjersku autonomiju Vlasima koji su naselili ta područja, dok je preostalo muslimansko stanovništvo ostalo bez privilegija. Iz tog su razloga oni prebjegli u Bosnu, Hercegovinu i Srbiju. Početkom 18. stoljeća preostali su se muslimani iz Slavonije preselili u posavski dio sjeverne Bosne. Osmanske vlasti u Bosni podržale su nade tih izbjeglih muslimana u brz povratak u svoje domove i smjestile su ih u granična područja gdje njihovi potomci žive i danas.

better with the application of conservation projects. There are a small number of preserved Ottoman monuments due to the systematic destruction of localities that represented the remains of the Ottoman rule in these lands. This process happened in the initial years after the retreat of the Ottoman Empire from Croatian lands, which was mainly at the beginning of the 18<sup>th</sup> century. Examples of Ottoman architecture of the classical period, seen in the famous centres of Istanbul and Edirne, were also seen in the territory of present-day Croatia, where mosques, bridges, fountains, baths and schools were built. Unfortunately, after the Habsburg conquest, most of these masterpieces were destroyed by the Habsburg rulers and few survive to this day.

It is important to note that a number of Ottoman buildings were adapted to serve new purposes, for example, certain mosques were transformed into Catholic churches, and can still be seen today, and they have both Ottoman, i.e., Islamic, and Christian elements. A number of Ottoman fortresses continued their service as military complexes in the Austrian army. Furthermore, Ottoman monuments such as bridges, waterworks, etc., continued to serve well after the Ottoman withdrawal from Croatia.

As for the Ottoman Muslim population of the Croatian lands that the Habsburgs conquered from the Ottomans, about one quarter of the whole population living in Slavonia in the 16<sup>th</sup> century were Muslims who mostly lived in towns, with Osijek and Požega being the largest Muslim settlements. Like other Muslims, who lived in Croatian regions Lika, Kordun and Dalmatia, they were all forced to leave their homes by the end of 1699. This was the first example of the cleansing of Muslims in this region. Around 130,000 Muslims from Croatia and Slavonia were driven to Ottoman Bosnia and Herzegovina.

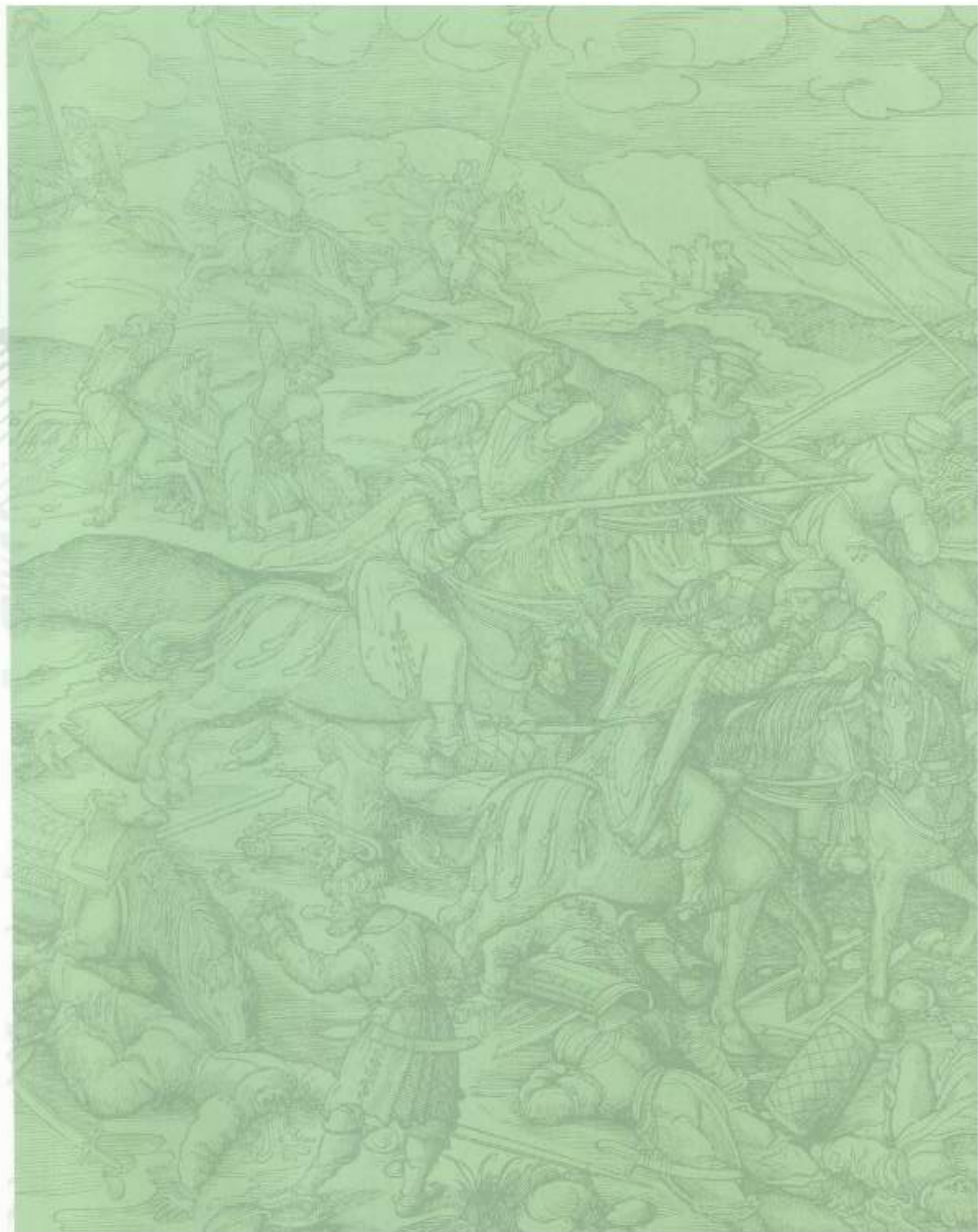
The Habsburg Emperor Leopold I granted ethno-religious autonomy to the Vlachs who settled in the mentioned areas, without giving any privileges to the remaining Muslim population. This is why they fled to Bosnia, Herzegovina and Serbia. At the beginning of the 18<sup>th</sup> century, the remaining Muslims of Slavonia moved to the northern Bosnian region of Posavina. The Ottoman authorities in Bosnia encouraged the hopes of those fleeing Muslims for a quick return to their homes and settled them in the border regions, where their descendants still live today.

Krbavsko polje / Krbava Field  
(Fragment karte Matea Pagana,  
oko 1525. / A fragment of the map  
by Mateo Pagani, around 1525)













Slavne hrvatske /osmanske ličnosti  
Famous Croatian /Ottoman Personalities





**Eigentlicher Abriss/mit angeheuem kurzen Bericht/was bey der gewaltigen Brucke bey Eszack in dem Königreich Ungarn in dem Jenner dieses 1664. Jahres passirt/und was auch Ihre Hoch-Graff: Excell: Herr Graff Nicolaus von Serin, &c. als Kayserl: May: General-Lieutenant, sampt denen vnder Ihrer Hoch-Präsi: Excell: Herrn Wolffgang Justo Graffen von Hohenlohe, als General-Lieutenant stehenden auxiliar Reichs-Wälckern wider den Vberhandt vnd Erstündt Christlichen Nahmens dem Türcken für glückliche progreß: gehabt?**

**A**ls dem der Herr General-Lieutenant, Graf Nicolaus von Serin seine Croaten vnd die Reichs-Wälcker vnder dem Herrn Reichs-Generallieutenant Graffen von Hohenlohe (den Er als einen Sohn vnd diser Yenen als einen Vater jaget) angenommen in 20000. stark in Hof vnd Fuß zusammen gezogen. Er bald in grosse Gefahr gerathen. In dem Er mit 19. Kisten ersicht der vmb Canis recognoscirt, darauf aber den ungefahr 300. Türcken, darvnder 6. verführere Christen, welche Ihn dem Groß-Wasser vnd dem Türckischen Kayser zufliehen versprochen; bey einem Wäldlein überfallen; vnd umbringen wollten; wäre auch wol mit Ihme geschahen gewesen, wann nicht durch sonderliche Schickung Gottes, ein Partey seiner Croaten so dringefahr fast auch in 100. stark gewesen, so solcher Aktion zeichnen wären, welche Ihn wider auß der Türcken Hand vnd vmb Ihn formierten halben Wende; widerumb erlöset vnd also auß die Türcken gerotten; daß deren wenig darvon fehen; darvnder auch einer so mitz, fachen Panzer vnder dem Parisch vnd mit etz Cascheret armirt gewesen; das kein Schuß oder Hieb an Ihme haften wollen; bis Ihn 2. Croaten mit ihren Topfen auf den Säntel gehoben; vnd Ihme auß der Erden den Rest geben; bey welchem Sie eine 3. Ellen lang von blau vnd weiß Seiden gemachte Schür mit vielen Maschen; den Graff Serin damit zühenden; gefunden?

Darauff nun hat wolgebohrer Herr Graff Serin die Drey Seregien, Ragorits, Copan vnd Bressitz, so klein; aber ein Vester Plaz; nach dem auch die Stadt Clobben nach 5. Stündigen Sturm die Stadt Bergenau, aber nach dem 2. Tag beschossen; einkommen; solche mit 500. Teuffchen; vnd 400. Ungarn vnd Tzaren besetzt; darauf sich auch der langen Brucke so 2000. Schritt lang 30. breit; vnd in die 300000. Taler geloset; bey Welsch an der Draßigend/erlöset; aber die Hesse vordran; welches zwar; wie heils darfür halten; die Türcken selbs gesehen haben sollen; vnd von denen darben Hagenden 14000. Türcken 1. in 14000. übergemacht; die übrige in die Fincke über aber auch in 400. Croaten vnd Teuffchen gelassen; nachgehend gemacht die Vesterlein genommen; vnd der Bestung mit Schrecken darauf die Herrn Graffen Eberhals, Rudian vnd die gesamte; Welsche Besatzung nach Canis; so mit etlich 1000. Türcken besetzt

Wangl an Preuant darinn sein soll; welches zuvertrauen Commandire; alsdann mit den Reichs-Wälckern; vnd seinen Croaten; weil der Morast wegen; ihnselbige Belagerung würcklich vorzunehmen; vnderdessen ist E. kaiserl. meissen Reichs-Wälckern auß die Stadt Jilastischen an der Draßigend gerückt; solche durch Vbersteigung erobert; da dann die Türcken also vmb Perdona geschrien; vnd wollten sie den Christen zu Neuchaufel den gemain Accord gehalten; hat Er Sie frey vnd sicher abgehant; die Tzaren aber; wollten sich anfangs stark gewähret; doch keine Soldaten; sondern nur Raub-Teuffchen; fast alle; vnder dem in 600. übermachen lassen; weil aber die Stadt; so groß; hat Er solche preß gemacht vnd aufständern lassen; also geschicktes Out; vnd wollen es eben auch Martenau; ein schöne Pech bes worden; darauf der Herr Graff Serin auch die Schloß Baboia vnd Sey erobert; hat großen Zufluß von Handwerkstleuten vnd Pauern; vnd wäre größer; wann es vram Gemüthe erlangte; daß Er einem Jern was er er vnd bekump; frey abgen lassen hat?

Für solches alles ist dem Allmächtigen vnd grundtlichen GOTT zu danken; vnd seine Almacht demüthig zueruchen; das Er dem Türckischen Vberhandt noch seiner kräftiglich stören vnd wehren; vnd der Kayserl: Maysern Allergnädigsten Kayser vnd Herren weitem Sieg wider Ihne; gnädig verleihe; vnd hochbesagter Hoch-Präsi: Excell. Herrn Graffen von 1. vnd Herrn Graffen von Hohenlohe Wäcker vnd Besatzung; zu seines Elden Nahmens Lob; Ehr vnd Preß; noch mehr 6. mille Wäckerlich Segnen vnd begnaden wolle?

1. Ansehung Ihrer Hoch-Graff: Excell. Herrn Graffen Nicolaus von 1.
2. Harter Streit der Türcken; in welchem die Türcken die Fincke nennen.
3. Wie die Tzaren ihre alant sollbare Drucken in Dranche becken.

**Eigentlicher Abriss**

Illustrirari letak, bakropolis, 1664, Muzej Slavonije Osijek 150:

An Illustrated broadsheet, etching, 1664, Slavonian Museum Osijek (50):

Zu Anspurg/der Martin Zimmermann Kunstführer; den Laden vnder dem Perlen Thurm.



# Slavne hrvatske /osmanske ličnosti koje su živjele za vrijeme osmanske vladavine u Hrvatskoj

## Famous Croatian /Ottoman Personalities Who Lived In Croatia During The Ottoman Rule

### AHMED-PAŠA HERCEGOVIĆ / *Hersekli Ahmed Paşa* HERSEKZADE AHMED PASHA

**A**hmed-paša Hercegović (o. 1459. -1517.) bio je osmanski general i državnik koji je u mladosti bio poznat kao Stjepan Hercegović. Rodio se kao član hercegovačke plemićke obitelji Kosača oko 1459. godine. Bio je treći sin Stjepana Vukčića Kosače, najmoćnijega plemića u Bosanskom Kraljevstvu. Nakon pada Hercegovine pod osmansku vlast 1482. godine otac ga je poslao u Istanbul kao garanciju mira. Stjepan je u Istanbulu prihvatio islam i promijenio ime u Ahmet. Školovao se u slavnom dijelu osmanske palače koji se nazivao Enderun, a ondje njegova nadarenost nije prošla nezamiječeno: njegova je politička karijera polako sve više napredovala. Postao je upravitelj (osmanski tur. *sancakbeyi*) turskoga grada Burse i nakon toga guverner (osmanski tur. *beylerbeyi*) Anadolije.

S vremenom je toliko napredovao da je postao druga najmoćnija osoba u carstvu, veliki vezir; pet je puta bio veliki vezir Osmanskoga Carstva služeći u razdoblju od 1497. do 1515. godine (1497.-1498., 1503.-1506., 1511., 1512.-1514. i 1515.-1516.). Bio je imenovan i velikim admiralom mornarice Osmanskoga Carstva.

Godine 1482. vjenčao se s Fatimom, kćeri sultana Bajazida II, a njegovi izravni potomci postoje i dan-danas. Ahmed-paša Hercegović služio je četrdeset godina pod trojicom sultana: Mehmedom II, Bajazidom II i Selimom I. Ostavio je brojne zadužbine (tur. *vakıf*) diljem Osmanskoga Carstva: džamije, medrese, hamame, mektebe, imarete, karavansaraje itd. Umro je 21. srpnja 1517. godine prirodnom smrću, pretkraj vladavine sultana Selima I.

Hersekzade Ahmed Pasha or Hersekli Ahmed Pasha (c. 1459-1517) was an Ottoman general and statesman, known in his youth as Stjepan Hercegović. He was born into the Herzegovinian noble House of Kosača in around 1459. He was the third son of Stjepan Vukčić Kosača, the most powerful noblemen in the Kingdom of Bosnia. After the fall of Herzegovina to Ottoman rule in 1482, he was sent by his father to Istanbul as a guarantor of peace. In Istanbul, Stjepan adopted Islam and changed his name to Ahmet. He was schooled at the famous Enderun at the Ottoman court, where his talent wasn't unnoticed: his political career slowly started to escalate. He became commander (*sancakbeyi*) of Bursa and, after that, governor (*beylerbeyi*) of Anatolia.

Eventually, Hersekli Ahmed Pasha managed to become the second most powerful man in the empire, the Grand Vizier: he was Grand Vizier of the Ottoman Empire five times, serving in the period from 1497 to 1515 (1497-1498, 1503-1506, 1511, 1512-1514 and 1515-1516). He was also a Grand Admiral of the fleet of the Ottoman Empire.

He was married in 1482 to Fatima, the daughter of Sultan Bayezid II, and his descendants exist to this day. Hersekli Ahmed Pasha served for forty years in the service of three sultans: Mehmet II, Bayezid II and Selim I. He left numerous endowments (Turkish *vakıf*) all across the empire: mosques, madrasahs, hammams, mektebs, imarets, caravanserais, etc. He died on 21<sup>st</sup> July 1517 of natural causes, toward the end of the reign of Sultan Selim I.



## NIKOLA JURISIĆ NIKOLA JURISIĆ

**N**ikola Jurišić (o. 1490.-1545.) bio je hrvatski plemić, vojnik i diplomat. Postao je poznat 1522. godine kao časnik u vojsci cara Ferdinanda I Habsburga koja se nalazila u hrvatskim utvrdama braneći ih od invazije vojske Osmanskoga Carstva, koja je predvođena sultanom Sulejmanom Veličanstvenim napredovala prema Beču.

Nakon Bitke na Mohačkom polju 1526. godine car Ferdinand I proglasio je Jurišića vrhovnim vojnim zapovjednikom snaga koje su branile granice. Jurišić je, s druge strane, pomogao Ferdinandu da postane kralj Hrvatske posređujući u njegovo ime na izboru novoga hrvatskoga kralja za vijećne Hrvatskoga plemićkog sabora u Cetinu 1527. godine. Jurišić je 1530. godine poslan u Istanbul dogovoriti mir s osmanskim sultanom.

Godine 1532. Nikola Jurišić zapovijedao je obranom malene utvrde Kőszeg u zapadnoj Mađarskoj sa samo 700-800 hrvatskih vojnika i bez topova. Međutim, uspjeli su spriječiti napredovanje osmanske vojske koja je brojila između 120.000 i 140.000 vojnika u pohodu na Beč.

Postoje dvije inačice legende koje spominju tu bitku. Prema jednoj od njih Nikola Jurišić sa svojih 800 vojnika odgovorio je na poziv habsburškoga cara da brani Beč kad je Sulejman Veličanstveni poveo vojsku od 140.000 vojnika na grad. Dok su prolazili zapadnom Mađarskom, ugledali su bespomoćne žene i djecu u malenoj utvrdi Kőszeg i odlučili je braniti. Utvrda je bila na putu prema Beču i zato ju je sultan Sulejman odlučio napasti. Nakon trodnevnih borbi Jurišić je zapisao: „Osamdeset devet mojih vitezova i ja smo umorni i male su nam zalihe. Bit će čudo ako izdržimo još jedan dan...“ Prije konačnog juriša žene i djeca dva su se sata molili svetome Martinu, ali tada je počela konačna bitka. Nakon deset minuta Osmanlije su se povukli tvrdeći da su vidjeli plamtećeg viteza s plamtećim mačem.

Nikola Jurišić (c. 1490-1545) was a Croatian nobleman, soldier and diplomat. He became known in 1522, when he as an officer in the army of Emperor Ferdinand I of Habsburg troops he was deployed in Croatian forts in defence against the invasion of the army of the Ottoman Empire, led by Sultan Suleiman the Magnificent, who was advancing towards Vienna.

After the Battle of Mohacs in 1526 Emperor Ferdinand I proclaimed Jurišić as supreme army commander of the armed forces defending the borders. Jurišić in turn helped Ferdinand become the king of Croatia by brokering the election of a new Croatian king during a session of the Croatian Parliament in 1527 in Cetin. In 1530 Jurišić was sent to Istanbul to negotiate with the Ottoman Sultan for peace.

In 1532 Nikola Jurišić commanded the defence of a small fort of Kőszeg, in Western Hungary, with only 700-800 Croatian soldiers and no cannons. However, they managed to prevent the advance of the Ottoman army of 120,000-140,000 soldiers towards Vienna.

There are two legends that recount this battle. One version says that Nikola Jurišić and his 800 soldiers responded to the call of the Habsburg Emperor to defend Vienna when Suleiman the Magnificent was leading an army of 140,000 towards the city. While passing through western Hungary, they saw helpless women and children in the small fort of Kőszeg, and decided to defend it. The fort was on the route to Vienna, so Sultan Suleiman attacked it, and after three days of fighting Jurišić wrote: "I and 89 of my knights are tired and low on supplies. If we hold another day it will be a miracle." Before the final charge women and children prayed to Saint Martin for two hours, and the final battle started. After ten minutes of battle the Ottomans retreated, and reported they saw a flaming knight with flaming sword.





Druga inačica legende kaže da su utvrdi ponuđeni uvjeti za nominalnu predaju. Jedini Osmanlije kojima će biti dopušteno da uđu u utvrđenje bit će izaslanstvo koje će podići osmansku zastavu na utvrdi. Sultan Sulejman povukao se kad je došlo vrijeme kolovoskih kiša i nije nastavio prema Beču kako je ranije namjeravao, nego se zaputio natrag kući. Opsada utvrde oduzela je osmanskoj vojsci gotovo četiri tjedna i tijekom toga vremena moćna se vojska okupila u Beču, a sultan joj se nije namjeravao suprotstaviti. Svojim herojstvom Nikola Jurišić i njegovi vojnici spasili su Beč od opsade.

Jurišić je 1537. godine ponovo bio postavljen za vrhovnog zapovjednika Slavonije i Donje Austrije. Godine 1540. postao je zapovjednik Kranjske, pokrajine u današnjoj Sloveniji. Posljednje godine života proveo je kao tajni savjetnik na dvoru u Beču i umro je u mjestu gdje je vodio svoju najveću bitku, u Kőszegu.

In the second version, the fort was offered terms for a nominal surrender. The only Ottomans who would be allowed to enter the castle would be a token force who would raise the Ottoman flag above the fort. Sultan Suleiman withdrew at the arrival of the August rains and did not continue towards Vienna as previously planned, but homeward. He had been delayed nearly four weeks besieging the fort and during this time a powerful army had been collected in Vienna, which the sultan did not intend to face. By their heroism, Nikola Jurišić and his men had saved Vienna from a siege.

In 1537 Jurišić was once again made the supreme commander of Slavonia and Lower Austria. In 1540 he became the commander of Carniola, which is a region in modern-day Slovenia. He spent the last years of his life as a secret adviser at the court in Vienna, and he died at the place of his most famous battle, in Kőszeg.

## RUSTEM-PAŠA / *Rüstem Paşa* RÜSTEM PASHA

**R**ustem-paša Opuković (c. 1500.-1561.) bio je osmanski državnik, veliki vezir sultana Sulejmana Veličanstvenog. Poznat je i kao Damat Rustem-paša (osmansko-turska riječ damat znači „zet“, u njegovom slučaju osmanske dinastije) jer se vjenčao sa sultanovom kćeri Mihrimah. Ni dan-danas nije razjašnjeno je li bio hrvatskog ili bošnjačkog podrijetla zbog toga što se povjesničari još nisu složili oko njegova rodnog mjesta, kao koje se ponajprije navodi Skradin, grad koji se danas nalazi u Hrvatskoj, ali je u osmanskim vremenima bio dio Bosanskog sandžaka, potom selo Butmir pored Sarajeva te selo Bijelo Polje blizu Mostara.

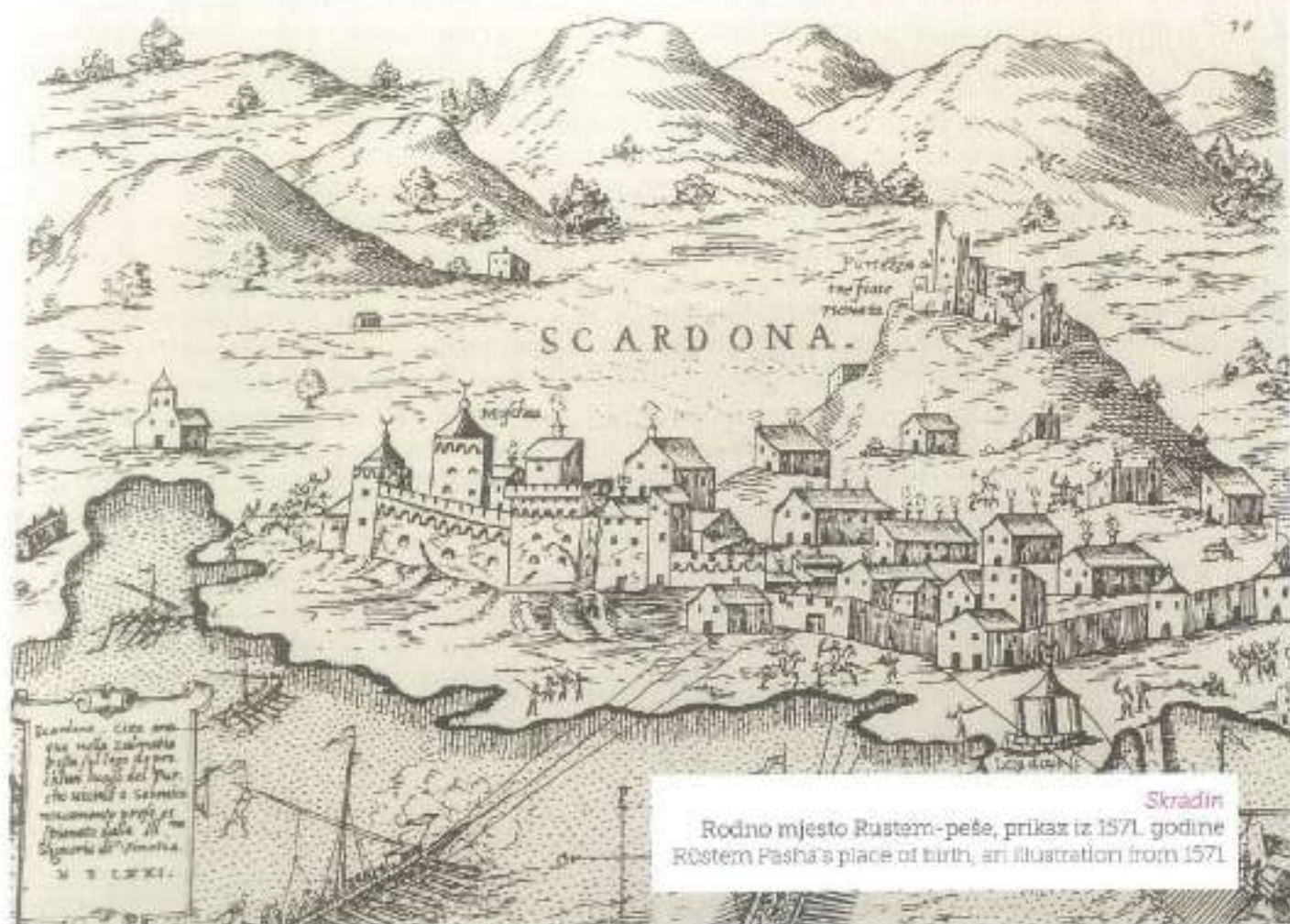
Rustem-pašu su kao dijete odveli osmanski službenici koji su skupljali valjanu kršćansku djecu tijekom procesa devširme

Rüstem Pasha Opuković (c. 1500-1561) was an Ottoman statesman, a Grand Vizier of Sultan Suleiman the Magnificent. He is also known as Damat Rüstem Pasha (Ottoman Turkish damat meaning "son-in-law", in his case, to the Ottoman dynasty) due to his marriage to the Sultan's daughter, Mihrimah Sultan. He was of Croatian or maybe Bosniak descent, but this is unconfirmed because his birth place is still disputed among historians. There are three suggested birth places: the first one is the town of Skradin, a town today located in Croatia, but in the Ottoman times a part of the Sanjak of Bosnia. The second possible location is the village of Butmir near Sarajevo, in Bosnia, and the third location is a village called Bijelo Polje near Mostar, also in Bosnia.

Rüstem Pasha was taken as a child by the Ottoman officials who were collecting able Christian children through the practice of *devşirme*, with the aim of







s ciljem da služe sultanu u Istanbulu. Rustem se pokazao sposobnim jer je uspio izgraditi vojničku i birokratsku karijeru u Istanbulu.

Dana 26. studenoga 1539. godine vjenčao se s princezom Mihrimah, jedinom kćeri Sulejmana Veličanstvenog. Taj brak bio je još jedan poticaj za njegovu karijeru, ako se ostavi po strani njegova ionako izvanredna sposobnost napredovanja. Rustem-paša dvaput je nosio titulu velikog vezira, prvo od 1544. do 1553. godine, a zatim od 1555. do 1561. godine, kada je umro.

Kao veliki vezir skupio je golemo bogatstvo. Dio tog bogatstva potrošio je gradeći javne zgrade, džamije i dobrotvorne ustanove. Povjesničari tvrde da je u vrijeme smrti u Istanbulu 10. srpnja 1561. godine njegovo osobno bogatstvo uključivalo 815 posjeda u Rumeliji i Anadoliji, 476 mlinova, 1700 robova, 2900 ratnih konja, 1106 deva, 800 Kurana itd.

serving the Sultan in Istanbul. Rustem proved to be a capable man because he managed to build a career in the military and government in Istanbul.

On 26<sup>th</sup> November 1539, he married Mihrimah Sultan, the only daughter of Suleiman the Magnificent. This marriage was another boost to his career, apart from his extraordinary competence for progress. Rustem Pasha held the title Grand Vizier twice, for the first from 1544–1553 and the second from 1555–1561, until his death.

As Grand Vizier he amassed vast wealth. He spent a portion of his wealth raising public buildings, mosques, and charitable foundations. Historians tell us that, at the time of his death in Istanbul on 10<sup>th</sup> July 1561, his personal property included 815 lands in Rumelia and Anatolia, 476 mills, 1,700 slaves, 2,900 war horses, 1,106 camels, 800 Qur'ans, etc.



Među građevinama koje je dao sagraditi najpoznatija je Rustem-pašina džamija (tur. *Rüstem Paşa Camii*). Ona se nalazi na Tržnici izradivača pletenih prostirki (tur. *Hasircılar Çarşısı*) u Istanbulu, a dizajnirao ju je osmanski carski arhitekt neimar Sinan. Ta je džamija dovršena nakon Rustem-pašine smrti, između 1561. i 1563. godine. Ukrašena je prekrasnim keramičkim pločicama proizvedenim u turskom gradu Izniku te još i danas svjedoči o bogatstvu i moći koje je Rustem-paša uspio nagomilati za života.

As for the buildings that he built, the most famous is the Rustem Pasha Mosque (Turkish: *Rüstem Paşa Camii*). It is located in the *Hasircılar Çarşısı* (Strawmat Weavers Market) in Istanbul, and it was designed by Ottoman imperial architect Mimar Sinan. This mosque was built after Rustem Pasha's death, between 1561 and 1563. It was decorated with beautiful Iznik tiles, and today still testifies to the wealth and power that Rustem Pasha managed to acquire.

## NIKOLA ŠUBIĆ ZRINSKI NIKOLA ŠUBIĆ ZRINSKI

**N**ikola Šubić Zrinski (1508.-1566.) bio je hrvatski plemić i general u službi Habsburške Monarhije. Bio je hrvatski ban od 1542. do 1556. godine. Kao član plemićke obitelji Zrinski posjedovao je imanja u Hrvatskoj i Mađarskoj, poznat diljem Europe zbog sudjelovanja u ratovima protiv Osmanskoga Carstva. Zrinski se borio u brojnim bitkama u kojima je dokazivao svoje vojničke sposobnosti. Istaknuo se u opsadi Beča 1529. godine, a 1542. spasio je carsku habsburšku vojsku od poraza kod Pešte (danas dio Budimpešte) umiješavši se sa svojih 400 hrvatskih vojnika. Zahvaljujući tom poduhvatu imenovan je hrvatskim banom. Iste godine pobijedio je osmansku vojsku u Bitci kod Somlyoa u Mađarskoj.

Zrinski se 1543. godine vjenčao s Katarinom Frankapan, sestrom kneza Stjepana Frankapana Ozaljskog, koja je svoja brojna imanja stavila pod njegovu vlast. Habsburški car Ferdinand I dao mu je velike posjede u Mađarskoj i Hrvatskoj pa su tako Zrinski (Zrinyi) ujedno postali mađarski i hrvatski magnati. Kao kompenzaciju za bitke koje je Zrinski vodio protiv Osmanlija car Ferdinand I predao mu je cijelo područje Međimurja 1546. godine.

Nikola Šubić Zrinski (1508-1566) was a Croatian nobleman and general in the service of the Habsburg Monarchy. He was a Ban of Croatia from 1542 to 1556. As a member of the Zrinski noble family, he had estates in both Croatia and Hungary and was known across Europe for his involvement in the wars against the Ottoman Empire. Zrinski fought in numerous battles and demonstrated his military abilities. He distinguished himself at the siege of Vienna in 1529, and in 1542 he saved the imperial Habsburg army from defeat at the city of Pest (today part of Budapest) by intervening with 400 Croatian soldiers, for which service he was appointed Ban of Croatia. In the same year he won against the Ottoman army at the Battle of Somlyo, in Hungary.



In 1543, Zrinski married Catherine (Katarina) Frankapan, a sister of Count Stephen Frankapan Ozaljski, who placed the whole of her vast estates at his disposal. The Emperor of the Habsburg Monarchy, Ferdinand I, gave him large possessions in Hungary and Croatia, and henceforth the Zrinskis-Zrinyis became as much Hungarian as Croatian magnates. As compensation for his battles with the Ottomans, in 1546, he was granted the whole of the Međimurje region in the north of Croatia by Emperor Ferdinand I.

Zrinski je 1556. godine pobijedio u nizu bitaka protiv Osmanlija, a vrhunac je bila Bitka Babócsa, kad je pobjedom spriječio pad Sigeta u osmanske ruke. Zrinski je 1563. godine prigodom krunjenja cara Maksimilijana za kralja Ugarske prisustvovao na toj ceremoniji predvođeci 3000 hrvatskih i ugarskih plemića na konjima, uzaludno se nadajući da će si priskrbiti čast palatina, najviše rangiranog službenika u Ugarskoj kao dijelu Habsburške Monarhije.

Nedugo nakon što se 1564. godine vjenčao s drugom ženom, češkom plemkinjom Evom od Rožmberka (Rosenberg), pojurio je na jug braniti granicu te je porazio Osmanlije kod mađarskoga grada Szegeda. Od 5. kolovoza do 7. rujna 1566. godine njegova malena vojna sila od 2300 vojnika branila je malenu tvrđavu Szigetvár od osmanske vojske koja je brojila 100.000 vojnika pod osobnim zapovjedništvom sultana Sulejmana Veličanstvenog. Bitka kod Sigeta završila je smrću Zrinskog i gotovo svih pripadnika garnizona u posljednjem junačkom jurišu iz tvrđave. Sultan Sulejman umro je netom prije toga u svojem šatoru.

Danas se Nikola Šubić Zrinski slavi kao nacionalni junak i u Hrvatskoj i u Mađarskoj. U obje zemlje postoje brojne lokacije nazvane po njemu, na primjer park u središtu Zagreba. Postoje i brojni umjetnički prikazi Zrinskih kao što su slike, romani, pjesme, tragedija, opera itd. koji slave njegovo junaštvo i ratovanje protiv Osmanlija. Osim toga, Red Nikole Šubića Zrinskog jedno je od najviših hrvatskih nacionalnih odlikovanja koje se daje istaknutim osobama.

In 1556, Zrinski won a series of victories over the Ottomans, culminating in the battle of Babócsa and thus preventing the fall of Szigetvár into Ottoman hands. In 1563, on the coronation of Emperor Maximilian as king of Hungary, Zrinski attended the ceremony at the head of 3,000 Croatian and Hungarian noblemen on horseback, in the vain hope of obtaining the honour of palatine, which was the highest-ranking official in Hungary as a part of the Habsburg Monarchy.

In 1564, shortly after marrying his second wife, Eva of Rožmberk (Rosenberg), a Bohemian heiress, he rushed southwards to defend the frontier, and defeated the Ottomans at the Hungarian town of Szeged. In 1566, from 5<sup>th</sup> August to 7<sup>th</sup> September, his small force of 2,300 soldiers defended the little fortress of Szigetvár against an Ottoman force of some 100,000 soldiers, led personally by Sultan Suleiman the Magnificent. The Battle of Szigetvár ended with the death of Zrinski along almost every member of the garrison in a last heroic charge out of the fortress. As for Sultan Suleiman, he had died shortly before in his tent.

Today, Nikola Šubić Zrinski is honoured both in Croatia and in Hungary as a national hero. There are numerous locations in both countries named after him, for example, a park in the Croatian capital Zagreb. There are also numerous artistic portrayals of Zrinski: paintings, novels, songs, a drama, an opera, etc. commemorating his heroism and warring against the Ottomans. There is also the Order of Nikola Šubić Zrinski, which is one of the highest Croatian national decorations given to distinguished persons.

## PIJALE-PAŠA HRVAT / *Piyale Paşa* PIYALE PASHA

**P**ijale-paša Hrvat (tur. *Piyale Paşa*; c. 1515.-1578.) bio je osmanski admiral (odnosno *kapudan-paša*) od 1553. do 1567. godine i vezir od 1568. do 1578. godine. Rodio se u selu Vignju na otoku Pelješcu i bio je hrvatskog podrijetla. Zarobljen je 1526. godine u Bitci na

Piyale Pasha (Turkish: *Piyale Paşa*; c. 1515-1578) was an Ottoman admiral (or *Kapudan Pasha*) between 1553 and 1567 and a Vizier between 1568 and 1578. He was born in the village of Viganj on the Pelješac Peninsula in Southern Dalmatia, and was of Croatian origin. He was captured in the 1526 Battle of Mohacs and became an Ottoman



Mohačkom polju i postao je osmanski vojnik pod zapovjedništvom admirala Turguta Reisa. Pijale-paša školovao se u školi Enderun u sastavu sultanske palače gdje je dobio titulu zapovjednika dvorske straže (tur. *kapıcıbaşı*). Nakon školovanja postavljen je za upravitelja (tur. *sancakbey*) provincije Galipolje. Uskoro je promaknut u prvog admirala (tur. *bahriye beylerbeyi*) i postao je vrhovni admiral osmanske mornarice u dobi od 39 godina.

Godine 1554. osvojio je otoke Elbu i Korziku. Iduće godine Sulejman Veličanstveni naredio mu je da pomogne Francuskoj u borbi protiv Španjolaca, pa je Pijale-paša 26. lipnja 1555. godine isplovio s flotom. Osmanska flota susrela se s francuskom flotom kod talijanskoga grada Piombino na obali Toskane i uspješno odbila španjolski napad na Francusku, u isto vrijeme osvajajući nekoliko španjolskih tvrđava na Sredozemnom moru.

U lipnju 1558. godine Pijale-paša isplovio je u Mesinski tjesnac i osvojio talijanski grad Reggio Calabria. Odande je zaplovio do Liparskih otoka i osvojio neke od tih otoka prije nego što se iskrcao u gradu Amalfiju i zauzeo gradove Massa Lubrense, Cantone i Sorrento. U rujnu 1558. godine napao je španjolsku obalu i zatim osvojio otok Menorcu. To je uzrokovalo strah diljem španjolske sredozemne obale. Španjolski kralj Filip II 1560. godine uspio je organizirati Svetu ligu koju su činili Španjolska, Republika Venecija, Republika Genova, Papinska Država, Savojska Kneževina i Malteški Red od Malte. Dana 12. ožujka 1560. Sveta liga zauzela je otok Djerbu, koji je bio važno strateško uporište odakle se nadziralo morske putove od Alžira do Tripolija. Kao dogovor na to Sulejman Veličanstveni poslao je osmansku flotu pod zapovjedništvom Pijale-paše, koja je uništila kršćansku flotu u Bitci kod Djerbe.

Pijale-paša vjenčao se s princezom Sultanom Gevher-han koja je bila kći Sulejmanova sina Selima II. Godine 1565. sultan Sulejman poslao ga je neka osvoji Maltu, ali taj je pokušaj propao zbog odlučnog odupiranja malteških vitezova, a osmansku je flotu koštao brojnih žrtava. Pijale-paša 1566. godine osvojio je otok Chios i dokinuo dugo razdoblje denoveške prisutnosti u Egejskom moru. Promaknut je u vezira 1568. godine tako postavši prvi admiral u osmanskoj povijesti koji je dosegao taj položaj. Godine 1570. zaplovio je prema Cipru, tadašnjem mletačkom posjedu, s golemom

soldier under the commander Turgut Reis. Piyale Pasha received his formal education at the Enderun School in Istanbul and he graduated from Enderun with the title of *kapıcıbaşı*. He was then appointed as sanjakbey of the province of Gallipoli. He was soon promoted to *Bahriye Beylerbeyi* (i.e. First Lord of Admiralty) and became Admiral-in-Chief of the Ottoman Fleet at the age of 39.

In 1554 he captured the islands of Elba and Corsica. The following year, Sultan Suleiman the Magnificent assigned him with the task of helping France against the Spaniards, and Piyale Pasha set sail on 26<sup>th</sup> June 1555. The Ottoman fleet met the French fleet at the Italian city of Piombino and successfully repelled a Spanish attack on France while conquering several Spanish fortresses on the Mediterranean Sea.

In June 1558 Piyale Pasha sailed to the Strait of Messina and captured the Italian city of Reggio Calabria. From there, he went to the Aeolian Islands and captured several of them before landing at the town of Amalfi and capturing the towns of Massa Lubrense, Cantone and Sorrento. In September 1558 he attacked the coast of Spain and then captured the island of Menorca. This caused fear throughout the Mediterranean coast of Spain. In 1560 Spain's King Philip II succeeded in organizing the Holy League between Spain, the Republic of Venice, the Republic of Genoa, the Papal States, the Duchy of Savoy and the Knights of Malta. On 12<sup>th</sup> March 1560, the Holy League captured the island of Djerba which had a strategic location and could control the sea routes between Algiers and Tripoli. As a response Suleiman the Magnificent sent an Ottoman fleet under the command of Piyale Pasha, which destroyed the Christian fleet at the Battle of Djerba.

Piyale Pasha married Sultana Gevher Han, the daughter of Suleiman's son Selim II. In 1565 he was sent by Sultan Suleiman to capture Malta, but the effort failed in the face of determined resistance by the Maltese Knights and it cost the Ottoman fleet a large number of casualties. In 1566 Piyale Pasha captured the island of Chios and brought an end to the Genoese presence in the Aegean Sea. In 1568 he was promoted to Vizier, becoming the first admiral in Ottoman history to achieve this rank. In 1570 he set sail for Cyprus, at that time a Venetian possession, with a large invasion force on board his ships. After a long fight he managed to conquer



osvajačkom silom na svojim brodovima. Nakon duge borbe uspio je osvojiti Cipar 1. kolovoza 1571. godine.

Pijale-paša umro je 21. siječnja 1578. godine i pokopan je u džamiji koju je sam dao sagraditi i koja nosi njegovo ime, a arhitekt džamije bio je neimar Sinan.

Cyprus on 1<sup>st</sup> August 1571.

Piyale Pasha died on 21<sup>st</sup> January 1578 and was buried at the Piyale Pasha Mosque in Istanbul which he had built under the direction of the architect Mimar Sinan.

## IVAN GUNDULIĆ IVAN GUNDULIĆ

Ivan Gundulić (1589.-1638.) bio je jedan od najistaknutijih hrvatskih baroknih pjesnika iz Dubrovačke Republike. Njegovo djelo utjelovljuje središnje osobine protureformacije: religijski zanos, inzistiranje na „taštini ovoga svijeta“ i gorljivosti naspram „nevjernika“. Gundulićeva kapitalna djela ep Osman, pastoralna igra Dubravka i religijska poema Suze sina razmetnoga (temeljena na priči o razmetnom sinu) primjeri su baroknoga stilističkog bogatstva.

U svojem najvećem djelu Osman Gundulić prezentira kontrast između kršćanstva i islama, Europe i Turaka, Istoka i Zapada, kao i onoga što je on vidio kao slobodu i ropstvo. Osman je imao 20 pjevanja, ali 14. i 15. pjevanje nikad nije pronađeno. U 19. stoljeću drugi hrvatski pisac Ivan Mažuranić uspješno je dovršio Gundulićev ep Osman dopisavši dva pjevanja koja su nedostajala.

Osman je čvrsto utemeljen u bogatoj književnoj tradiciji hrvatskog baroka u Dubrovniku i Dalmaciji. Predstavljajući kontrast borbe između kršćanstva i islama, Gundulić je nastavio slaviti borbu protiv nadirućih osmanskih Turaka. Osim slavljenja slavenstva i bitaka protiv osvajača, Gundulić je opisao život osmanskoga sultana Osmana II. U svojem djelu Gundulić neprestano podsjeća čitatelja na kolo sreće i na to kako dobra i loša sreća mogu brzo zamijeniti mjesta. Osman započinje sultanovim shvaćanjem situacije do koje je doveo osmanski

Ivan Gundulić (1589-1638) was the most prominent Croatian Baroque poet from the Republic of Ragusa. His work embodies the central characteristics of Roman Catholic Counter-Reformation: religious fervour, the insistence on the "vanity of this world" and zeal in opposition to "infidels". Gundulić's major works: the epic poem Osman, the pastoral play Dubravka, and the religious poem Tears of the Prodigal Son (based on the Parable of the Prodigal Son), all are examples of Baroque stylistic richness.

In his greatest work, Osman, Gundulić presents the contrasts between Christianity and Islam, Europe and the Turks, West and East, and what he viewed as freedom and slavery. Osman contained 20 parts called cantos, but the 14<sup>th</sup> and the 15<sup>th</sup> cantos were never found. In the 19<sup>th</sup> century another Croatian writer, Ivan Mažuranić, successfully completed Gundulić's Osman by composing the missing two chapters.

Osman is firmly rooted within the rich literary tradition of the Croatian Baroque in Dubrovnik and Dalmatia. By presenting the contrast of the struggle between Christianity and Islam, Gundulić continued the glorification of the fights against the invading Ottoman Turks. Besides magnifying Slavdom and the battles against the conquerors, Gundulić described the life of the Ottoman Sultan Osman II. Gundulić constantly reminds the reader of the wheel of fortune and how good and bad luck can quickly alternate. Osman begins with the Sultan's grasping of the situation





poraz 1621. godine u Bitci kod Hoćima kad su ih nadjačale poljsko-litavske snage: razdoblje predosmanske moći Bugara, Srba, Mađara, Albanaca i posebno Poljaka lako bi se moglo obnoviti. Prema priči sultan Osman poslao je Ali-pašu u Poljsko-Litavsko Kraljevstvo dogovoriti mir, a Kazlar-agu da mu odabere neku poljsku plemkinju koju bi mogao oženiti. Gundulić opisuje putovanje dvojice Osmanlija i posebno obraća pozornost na opisivanje Bitke kod Hoćima i zarobljenih Slavena koji pate pod osmanskim vlašću. Nakon brojnih neuspješnih pokušaja uvođenja mira u carstvu vojska zarobljava Osmana i pogubljuje ga, a dotad zatvorenog Mustafu postavlja za novog sultana.

Gradani Dubrovnika Gunduliću u čast podigli su kip na mjestu koje je danas poznato kao Gundulićev trg. On se nalazi u središtu dubrovačkoga staroga grada. Kip iz 1893. godine djelo je skulptora Rendića. Jedan od najzanimljivijih dijelova spomenika čine reljefi koji se nalaze ispod Gundulićeva kipa, simbolično prikazujući glavne motive u Gundulićevim djelima. Jedan od reljefa prikazuje ponosnu damu koja sjedi na prijestolju (predstavljajući Dubrovnik i slobodu) i dvije zvijeri: zmaja koji grize tron na kojemu dama sjedi, a predstavlja Osmansko Carstvo, i krilatog lava koji žvače sag ispod trona predstavljajući Veneciju kao prijetnju dubrovačkoj slobodi.



caused by the 1621 Ottoman defeat at the Battle of Chocim against the Polish-Lithuanian forces: the era of the pre-Ottoman glory of the Bulgarians, Serbs, Hungarians, Albanians and especially the Poles could be easily restored. According to the storyline, Sultan Osman dispatched Ali Pasha to the Polish-Lithuanian Kingdom in order to negotiate peace and Kazlar Ağa to choose which Polish noblewoman would suit him best for marriage. Gundulić describes the travels of Ali Pasha and

Kazlar Ağa while paying great attention to the Battle of Chocim and the enslaved Slavs who were suffering under Ottoman rule. After numerous failed attempts to restore order in the empire, the army captures Osman and executes him, bringing the imprisoned Mustafa in as the new sultan.

The citizens of Dubrovnik honoured Gundulić with a statue on the place that is today known as the Gundulić Square. It is located in the centre of Dubrovnik's Old Town. The statue is work of sculptor Rendić from 1893. One of the most interesting parts of this monument are the reliefs below the

statue, which are symbolic and describe the main motifs in Gundulić's works. One of the reliefs shows a proud lady sitting on the throne (representing the town of Dubrovnik and liberty) and two beasts: one is a dragon biting the throne on which the lady is sitting, and it represents the Ottoman Empire; the other is a winged lion chewing on the carpet below the throne, and it represents the threat to Dubrovnik's liberty from Venice.

## KUJUDŽU MURAT-PAŠA / *Kuyucu Murat Paşa* KUYUCU MURAT PASHA

**K**ujudžu Murat-paša (datum rođenja nepoznat, umro 1611.) bio je osmanski državnik hrvatskog podrijetla koji je služio kao veliki vezir Osmanskoga Carstva tijekom vladavine Ahmeda I od 1606. do 1611. godine. Njegova kći Fatma Hatun bila je vjenčana za sultana Ahmeda I.

Kuyucu Murat Pasha (date of birth unknown; died in 1611) was an Ottoman statesman of Croatian origin who served as Grand Vizier of the Ottoman Empire during the reign of Ahmet I between 1606 and 1611. He had a daughter, Fatma Hatun, who was married to Sultan Ahmet I.

Nadimak „Kopač Bunara” dobio je zbog masovnih grobnica koje je naredio iskopati da bi se u njih pokopalo pobunjenike osuđene na smrt koje je dao pogubiti u vrijeme dok je primjenjivao stroge metode s ciljem gušenja i u konačnici potpunog suzbijanja dželalijskih pobuna. Te su pobune bile produžetak pobuna Kizilbašija koje su počele otprilike stotinu godina prije njegova doba stvarajući katastrofalan metež u osmanskoj Anadoliji. Deseci tisuća Anadolaca pobijeni su tijekom Murat-pašine službe u sedam vojnih pohoda na velike i odvojene pobunjeničke skupine.

Murat-paša naložio je da se sagradi kompleks zgrada u Istanbulu otprilike 300 m sjeverozapadno od džamije Bajazida II. Danas je taj kompleks okružen zgradama Istanbulske sveučilišta i dvorište mu je natkrovljeno, a služi kao muzej lijepih umjetnosti, dok tamošnja knjižnica i dalje služi svojoj svrsi. Kompleks uključuje i mauzolej Murat-paše gdje je pokopan 1611. godine. Zidovi ulaznih vrata u mauzolej s vremenom su potamnjeli. Čišćenje zgrade bilo je obustavljeno pa je ostalo u sadašnjem stanju zbog snažne reakcije nekoliko anadolskih naroda i vjerskih skupina, poput Juruka, Alevita i Bektašija koji se bore protiv odavanja počasti Murat-paši koga smatraju odgovornim za ubojstvo tisuća članova svojih skupina. Neki predlažu da se mauzolej pretvori u muzej u spomen na masakre, a namjeru turske vlade da popravi zgradu nazivaju „sramotnom” u svjetlu Murat-pašinih zlodjela. Ta kontroverzna situacija traje i danas.

His nickname, „Gravedigger”, derives from the mass graves he had dug to bury the condemned rebels he had had killed during the period of the harsh methods he employed in order to suppress and eventually put an end to the Jelali Revolts. These revolts were an extension of the Kizilbash Revolts that had started about a hundred years before him and which had created disastrous turmoil in Ottoman Anatolia. Tens of thousands of Anatolians were killed during Murat Pasha's service during his seven campaigns against large, individual rebel groups.

Murat Pasha had a complex built in Istanbul, about 300 metres northwest of the Bayezid II Mosque on the Third Hill of Istanbul. Today this complex is been surrounded by Istanbul University, its courtyard having been roofed over and used as a museum for the fine arts, while its library remains operational. The complex also includes Murat Pasha's mausoleum where he was buried after his death in 1611. The walls of the entrance gate of his mausoleum have darkened over time. The clearing of the building has been halted, leading to its current state, due to the strong reactions from several Anatolian peoples and religious groups, such as the Yörüks, Alevi, and Bektashis, against the honouring of Murat Pasha, who they hold responsible for killing thousands of members of their groups. Some have suggested that the mausoleum be made into a museum in memory of the massacres and called the government's intention to conduct repairs on the building 'shameful' in light of Murat Pasha's legacy. This controversy continues to this day.

## DILAVER-PAŠA / *Dilâver Paşa* DILAVER PASHA

**D**ilaver-paša (tur. *Dilâver Paşa*; nepoznat datum rođenja; umro 1622.) bio je osmanski državnik hrvatskog podrijetla. Bio je veliki vezir Osmanskog Carstva od 1621. do 1622. godine. Kroz instituciju devširme sakupljen je kao dječak i obrazovan u školi u dijelu sultanske palače u Istanbulu koji se zvao Enderun. Brzo je napredovao u službi i neko je vrijeme u Egiptu služio carstvu. Nakon toga

Dilaver Pasha (Turkish: *Dilâver Paşa*; date of birth unknown, died in 1622) was an Ottoman statesman of Croatian origin. He was Grand Vizier of the Ottoman Empire from 1621 to 1622. He was collected through the practice of devşirme as a boy, and was educated in the school in Enderun part of the Sultan's Palace in Istanbul. He quickly changed ranks and for some time he served the Empire in Egypt. After that he was invited to the palace and served there for



Dilaver-paša bio je pozvan na dvor gdje je također službovao neko vrijeme. Bio je imenovan za guvernera Cipra 1613. godine, a zatim za guvernera Bagdada. Dan mu je čin vezira i 1616. godine određen je za službu u gradu Diyarbakuru (danas na jugoistoku Turske). Tijekom službe uspio je razriješiti neke nepravedne odredbe unutar timarskog poreznog sustava i ugušiti brojne pobune u toj regiji.

Nakon što se 1618. godine sultan Osman II popeo na prijestolje, Dilaver-paša imenovan je za upravitelja Rumelije, odnosno balkanskog dijela Osmanskog Carstva i sa svojim snagama pridružio se vojnom pohodu na Iran. Odigrao je važnu ulogu u potpisivanju Seravskog mirovnog ugovora, potpisanog nakon osmanskog poraza u Seravskom ratu protiv safavidskog Irana (1615.-1618.) Nakon toga Dilaver-paša drugi je put imenovan guvernerom Bagdada. Dana 17. rujna 1621. godine zamijenio je velikog vezira Husein-pašu Ohridanina. Kada su se 1622. godine nezadovoljnici pobunili protiv sultana Osmana II i najavili popis uglednika za koje su željeli da ih se pogubi, Dilaver-pašino ime također se našlo na tom popisu. Isprva ga je zaštitio sultan Osman II, ali kasnije je predan pobunjenicima i ubijen. Dilaver-paša pokopan je na groblju Miskinler u četvrti Üsküdar u Istanbulu.

some time. In 1613 Dilaver Pasha was appointed the Governor of Cyprus, and then the Governor of Baghdad. He was given the rank of Vizier and in 1616 he was appointed to serve in the town of Diyarbakır. During this duty he managed to solve unjust administrative actions made through the timar tax system, and also he managed to repress numerous revolts in the region.

After Sultan Osman II ascended the throne in 1618, Dilaver Pasha was appointed the Rumelia Governor, and joined the Iran Campaign with his forces. He played an important role in the Serav Treaty, which was signed after the Ottoman defeat in the Serav War against Safavid Persia (1615-1618). After that, Dilaver Pasha was designated to govern in Baghdad for the second time. On 17th September 1621, he replaced Grand Vizier Ohridi Hüseyin Pasha. When rebels revolted against Sultan Osman II in 1622 and a list of names to be executed was announced, Dilaver Pasha's was one of them. At first he was protected by Sultan Osman II, but later he was given to the rebels and was killed. Dilaver Pasha was buried at the Miskinler Graveyard in Üsküdar in Istanbul.

## JUSUF MAŠKOVIĆ YUSUF MAŠKOVIĆ

**J**usuf-paša ili Jusuf Mašković, ponekad nazivan i Silahdar Jusuf-pašom (o. 1604.-1646.), bio je osmanski vezir i veliki admiral (*kapudan-paša*) osmanske mornarice. Rodio se kao kršćanin u selu Vrana u Dalmaciji, koje je tada bilo na mletačko-osmanskoj granici. Kao dječak vjerojatno je bio sluga Ibrahim-bega Bećiragića u dalmatinskom selu Nadinu pa se s vremenom sprijateljio s begom. Dok je bio u službi obitelji Bećiragić, Jusuf je naučio osmanski turski jezik. Bio je bistar i inteligentan dječak ali jako siromašan, a postoji priča koja kaže da ga je jednom prilikom starija dama iz Nadinu vidjela kako hoda bos i dala mu jednostavne seoske cipele.

Yusuf Pasha or Yusuf Mašković, sometimes known as Silahdar Yusuf Pasha (c. 1604-1646), was an Ottoman Vizier and Grand Admiral (*Kapudan Pasha*) of the Ottoman fleet. He was born as a Christian in the village of Vrana, in Dalmatia, which was then a village on the Venetian-Ottoman frontier. As a boy, Yusuf was probably a servant of Ibrahim Bey Bećiragić in the Dalmatian village of Nadin, and eventually came into good relations with the Bey. Whilst he was in the service of the Bećiragić family, Yusuf learned the Ottoman Turkish language. He was a bright and intelligent boy, but very poor; one story says that an elderly lady from Nadin once saw him barefooted and gave him some simple peasant shoes.

Kad je jednom slijedio svoga gospodara na putovanju, upoznao je čuvara na ulaznim vratima u palaču osmanskoga sultana i odlučio ući u osmansku službu u Istanbulu. Ondje je brzo napredovao u vojsci, tako da je na vrhuncu svoje karijere uspio postati vezir i veliki admiral.

Jusuf Mašković najpoznatiji je po tome što je osvojio grad Chaniju na zapadnom dijelu Krete u samo 54 dana 1645. godine tijekom Kandijskog rata (1645.-1669.). Osim toga, u njegovom rodnom kraju proslavila ga je gradnja velikog hana u Vrani 1644. godine, koji postoji i danas, a poznat je kao Maškovića han (opisan je kasnije u knjizi).

Kada se Jusuf Mašković 1645. godine vratio u Istanbul, vjenčao se s Fatmom, kćeri sultana Ibrahima I. zvanog „Ludi“. Dana mu je i palača Ibrahim-paše u središtu Istanbula kao rezidencija. Međutim, iduće godine na nagovor Jusuf-pašinih političkih protivnika sultan je naredio neka ga se pogubi. Još i danas postoji priča koja opisuje Jusuf-pašino dječastvo u Nadinu, njegovo osvajanje grada Chanije na Kreti i njegovu smrt od ruke ludog sultana Ibrahima I.

While following his master on a trip, he got to know the gatekeeper of the Ottoman sultan's palace and decided to join the Ottoman service in Istanbul. There he rose quickly through the army ranks and, at the height of his career, he managed to become a Vizier and a Grand Admiral.

Yusuf Mašković is best known for conquering the town of Chania in western Crete in only 54 days in 1645 during the Cretan War (1645-69). Besides that, the thing that makes him famous in his native land is the construction of a large inn at Vrana in 1644, which still stands today and is known as the Maškovića han (it is described later in this book).

When Yusuf Mašković returned to Istanbul in 1645, he married Fatma Sultan, a daughter of Sultan Ibrahim I, known as "the Mad". He was also given the Ibrahim Pasha Palace at the centre of Istanbul as a residence. However, one year later, in 1646, he was executed by the sultan at the persuasion of Yusuf Pasha's political rivals. Even today there is a story that recounts Yusuf's boyhood in Nadin, his conquering of the town of Chania in Crete and his death by the hand of the mad Sultan Ibrahim I.

## NIKOLA ZRINSKI VII NIKOLA ZRINSKI VII

**N**ikola Zrinski VII (1620-1664.) bio je hrvatski i mađarski vojskovođa, državnik i pjesnik. Bio je član plemićke kuće Zrinskih (mađ. Zrinyi) i praunuk Nikole Šubića Zrinskog. Brojni su se članovi njegove obitelji zvali Nikola i zato ga se obično zna kao sedmog Nikolu Zrinskog. Rodio se u Čakovcu, gradu u srcu Međimurja, koji je pripao njegovom pradjedu. Ratovanju se naučio braneći hrvatsku granicu od Osmanskog Carstva tako dokazavši da je jedan od najvažnijih zapovjednika toga vremena. Godine 1645., pretkraj Tridesetogodišnjeg rata (1618.-1648.) koji se vodio između katolika i protestanata u srednjoj Europi, Nikola Zrinski borio se protiv švedskih trupa u Moravskoj i pobijedio. Spasio je cara Svetoga Rimskog Carstva Ferdinanda III, kojega je u njegovu kampu iznenadila ofenziva

Nikola Zrinski VII (1620-1664) was a Croatian and Hungarian military leader, statesman and poet. He was a member of the House of Zrinski (in Hungarian: Zrinyi), and a great-grandson of Nikola Šubić Zrinski. There were numerous members of his family named Nikola, and this is why he is usually known as the seventh Nikola Zrinski. He was born in Čakovec, the centre of the Međimurje region, which his great-grandfather first acquired. He learned the art of war in defending the Croatian frontier against the Ottoman Empire, and proved himself to be one of the most important commanders of the age. In 1645, during the closing stages of the Thirty Years' War (1618-1648) between Catholics and Protestants in Central Europe, Nikola Zrinski fought against the Swedish troops in Moravia and won. He saved the Holy Roman Emperor, Ferdinand III, who had been surprised at night in his camp by the offensive of



švedskoga generala Carla Gustafa Wrangela. Iako nije bio oduševljen zbog toga što se morao boriti protiv Mađara iz Transilvanije, pobijedio je vojsku Jurja I Rákóczi, transilvanskoga princa. Za njegove zasluge car Ferdinand III imenovao ga je kapetanom Hrvatske.

Godine 1646. istaknuo se u borbama protiv Osmanlija. Tijekom krunjenja Ferdinanda IV Austrijskog, kralja Njemačke, Ugarske, Hrvatske i Češke, proglašen je banom i vojnim zapovjednikom Hrvatske. Bio je poznat po svojim naporima u obrani političkih prava Hrvata koji su zah-  
tjevali jednakost u zajednici s Mađarima.

Tijekom 1652. i 1653. godine Zrinski se neprestano borio protiv Osmanlija, ali je svejedno iz svoga dvorca u Čakovcu bio u neprekidnoj vezi s vodećim europskim intelektualcima svoga vremena. Suvremenici su mu se divili jer je podjednakom lakoćom govorio hrvatski, mađarski, talijanski, njemački, osmanski turski i latinski.

Posljednja godina njegova života, 1664., bila je ujedno kulminacija njegovih napora i prestiža. Godine 1663. osmanska je vojska pod vodstvom velikog vezira Fazila Ahmed-paše Čuprilića poduzela sveukupnu ofenzivu na Ugarsku, u konačnici smjerajući dići opsadu i osvojiti Beč. Carska habsburška vojska nije uspjela pružiti značajan otpor, ali osmanska je vojska ipak zaustavljena zbog nepovoljnih vremenskih uvjeta. Kao priprema za novi osmanski napad koji se očekivao iduće godine, iz Svetoga Rimskog Carstva unovačene su njemačke snage i pozvana je pomoć iz Francuske. Zrinski je pod vrhovnim zapovjedništvom Talijana Raimonda Montecuccolija, zapovjednika carske habsburške vojske, imenovan zapovjednikom ugarske vojske.

Zrinski je kao pripremu za vojne pohode planirane 1664. godine krenuo uništiti snažno utvrđeni most sultana Sulejmana u Osijeku. Uništenje mosta odrezalo bi odstupnicu osmanskoj vojsci i onemogućilo pristizanje pojačanja tijekom nekoliko mjeseci. Zrinski je na svojem pohodu

a Swedish general Carl Gustaf Wrangel. Although not enthusiastic for having to fight against the Hungarians of Transylvania, he subsequently won against the army of George I Rákóczi, Prince of Transylvania. For his services Emperor Ferdinand III appointed him captain of Croatia.

In 1646 he distinguished himself in battles against the Ottomans. At the coronation of Ferdinand IV of Austria, King of the Germans, King of Hungary, Croatia and Bohemia, he was made ban and military commander of Croatia. He was known for his efforts in defending the political rights of the Croats as equals in their union with the Hungarians.

From 1652-1653 Zrinski was continually fighting against the Ottomans - nevertheless he was in constant communication with the leading intellectual figures in Europe of his time from his castle in Čakovec. He amazed his contemporaries because he spoke Croatian, Hungarian, Italian, German, Ottoman Turkish and Latin with equal ease.

The last year of his life, 1664, was also a culmination of his efforts and prestige. In 1663 the Ottoman army, led by Grand Vizier Köprülü Fazıl Ahmed Pasha, launched an overwhelming offensive against Hungary, ultimately aiming at the siege and occupation of Vienna. The imperial Habsburg army failed to put up any significant resistance, and the Ottoman army was eventually stopped by adverse weather conditions. As preparation for the new Ottoman assault which was expected next year, German troops were recruited from the Holy Roman Empire and aid was called for from France. Zrinski, under the overall command of the Italian Raimondo Montecuccoli, leader of the Imperial Habsburg army, was named commander-in-chief of the Hungarian army.

In preparation for campaigns planned for 1664, Zrinski set out to destroy the strongly fortified Sultan Suleiman Bridge in Osijek. The destruction of the bridge would cut off the retreat of the Ottoman army and make any Ottoman reinforcement impossible for several months. Re-capturing the strong fortresses (Berzenec, Babócsa, the town of Pécs, etc.) on his way, Zrinski advanced 240 kilometres into





nanovo osvojio nekoliko snažnih utvrda (Berzenec, Babócsa, grad Pécs itd.), napredovao 240 km preko neprijateljskog teritorija i uspješno uništio most sultana Sulejmmana.

Međutim, nastavak toga pohoda bio je prekinut zbog odbijanja carskih generala da surađuju sa Zrinskim. Habsburški dvor i dalje je bio sumnjičav spram Zrinskog jer su smatrali da je poticao mađarske secesionističke ideje. Zato su ga optužili da je gradnjom svoga dvorca Novog Zrina, koji je sagradio 1661. godine svojim sredstvima u teoretski demilitariziranoj zoni između dvaju carstava, omeo habsburško-osmanski mir.

Opsada Kanjiže (ili Kaniže, tur. Kanije, danas Nagykanizsa) koju je podigao Zrinski kako bi osvojio tu najvažniju osmansku tvrđavu u južnoj Ugarskoj propala je jer se početak opsade predugo odgađao zbog makinacija pretjerano ljubomornog Montecuccolija, a kasnije carevih vojnih zapovjednika koji su se povukli jer se nisu htjeli boriti protiv vojske velikog vezira Fazila Ahmed-paše Čuprilića koji je žurno pristigao upomoć kanjiškoj utvrdi. Iako je opsada propala, ta je ekspedicija proslavila Zrinskoga pa je bio hvaljen diljem Europe. Habsburški car Leopold I ponudio mu je titulu princa, papa Aleksandar VII naložio je da se izradi komemorativna medalja s likom Zrinskoga kao feldmaršala, španjolski kralj Filip IV poslao mu je znakovlje Reda zlatnog runa, a francuski kralj Luj XIV podario mu je titulu grofa.

Nakon sloma opsade Kanjiže veliki vezir Fazil Ahmed-paša Čuprilić napao je dvorac Novi Zrin. Carske trupe pod vodstvom Raimonda Montecuccolija nisu reagirale dok se Zrinski žurio spasiti svoj dvorac u isto vrijeme odbijajući svaku pomoć, a

enemy territory and successfully destroyed the Sultan Suleiman Bridge.

However the continuation of this campaign was aborted because of the refusal of the imperial generals to co-operate with Zrinski. The Imperial Habsburg court remained suspicious of Zrinski because they regarded him as a promoter of Hungarian

secessionist ideas. This is why they accused him of having disturbed the Habsburg-Ottoman peace by building his castle, Novi Zrin (English: New Zrin), erected in 1661 at his own expense, in the theoretically de-militarised zone between the two empires.

Zrinski's siege of Kanizsa (Turkish: Kanije; today Nagykanizsa), the most important Ottoman fortress in Southern Hungary, failed, as the beginning of the siege was seriously delayed by the machinations of the overly jealous Montecuccoli, and later the emperor's military commanders who retreated, unwilling to combat the army of the Grand Vizier Köprülü Fazıl Ahmed, which hastily came to the aid of the Kanizsa fortress.

Despite the failed siege, the expedition of Zrinski made his name famous and praised throughout Europe. The Habsburg Emperor Leopold I offered him the title of prince; Pope Alexander VII struck a commemorative medal with the effigy of Zrinski as a field marshal; the Spanish King Philip IV sent him the insignia of the Order of the Golden Fleece; and France's King Louis XIV gave him the title of a French peer.

After the breaking of the siege of Kanizsa, the Grand Vizier Köprülü Fazıl Ahmed Pasha attacked the Novi Zrin Castle. The imperial troops under Raimondo Montecuccoli didn't react while Zrinski rushed to save his castle, at the same time refusing



Nikola Zrinski VII

[Johann Franz Hoffmann: grafika, 1763 / engraving, 1763]



rezultat svega toga bilo je osvajanje dvorca. Habsburški car usmjerio je sve svoje odrede prema mađarsko-austrijskoj granici i tako žrtvovao Novi Zrin da bi zadržao osmansku vojsku. Osmanlije su naposljetku zaustavljeni iste godine u Bitci kod Saint Gottharda u zapadnoj Mađarskoj. Osmanlijski poraz mogao je stvoriti priliku da se Ugarska oslobodi osmanske vlasti. Međutim, habsburški dvor odlučio je ne iskoristiti tu prednost kako bi se sačuvala snaga za sukob koji će postati znan kao Rat za španjolsko naslijeđe.

Neslavni Mir u Vasváru (ili Vašvarski mir) dogovorio je protivnik Zrinskog Montecuccoli. Mirovni je ugovor imao nepovoljne uvjete i ne samo da su Habsburgovci Osmanskome Carstvu predali nedavno osvojena područja nego su nudili i plaćanje danika (koji nikad neće biti plaćeni) u zamjenu za nekoliko osmanskih poklona - i sve to usprkos činjenici da je austrijsko-ugarska vojska bila u premoći. Zrinski je pohitao u Beč prosvjedo-vati protiv ugovora, ali njegovi stavovi nisu imali nikakvog odjeka, stoga se vratio u Čakovec.

Općenito se smatra da je iako je do tada bio lojalan pristaša Habsburgovaca, sudjelovao u organiziranju zavjere koja će kasnije postati poznata kao Wesselényijeva urota, odnosno Zrinsko-frankapanska urota, kojoj je cilj bila obnova neovisnoga Hrvatskoga Kraljevstva i Ugarskoga Kraljevstva. Međutim, 18. studenoga iste godine Zrinski je poginuo u nesreći tijekom lova u mjestu Kuršanečki Lug (danas Gornji Kuršanec pored Čakovca) gdje ga je usmrtio ranjeni vepar. Do današnjeg dana vjeruje se da je ubijen po zapovijedi habsburškoga dvora. Dokazi koji bi podržali tu tvrdnju nikad nisu pronađeni, ali činjenica je da su Habsburgovci njegovom smrću izgubili moćnog protivnika.

Osim što je bio vodeća vojna ličnost Hrvatske i Ugarske u 17. stoljeću, Nikola Zrinski poznat je i po svojim književnim djelima. Autor je prve epske pjesme u mađarskoj književnosti. Hvaljen je zbog svoje poetske snage koja ga je učinila najistaknutijim mađarskim pjesnikom 17. stoljeća. Osim pjesničkih djela Zrinski je bio predvodnik hrvatske i mađarske političke misli i vojne znanosti. U svojim esejima i manifestima zagovarao je stajaću vojsku, moralnu obnovu nacije, ponovnu uspostavu nacionalnoga kraljevstva, ujedinjenje Ugarske i Transilvanije i istjerivanje osmanskih okupatora.

all assistance, with the result that the fortress fell. The Habsburg Emperor concentrated all his troops on the Hungarian-Austrian border, sacrificing Novi Zrin to hold back the Ottoman army. The Ottomans, ultimately, were stopped at the Battle of Saint Gotthard, in Western Hungary, in the same year. The Ottoman defeat could have offered an opportunity for Hungary to be liberated from Ottoman rule. However the Habsburg court chose not to push its advantage in order to save its strength for the conflict that would come to be known as the War of the Spanish Succession.

The infamous Peace of Vasvár was negotiated by Zrinski's adversary, Montecuccoli. The peace treaty laid down unfavourable terms for the Habsburgs, who were not only giving up recent conquests, but were also offering a tribute to the Ottoman Empire (which would never be paid) in exchange for a few Ottoman gifts - all despite the fact that Austrian-Hungarian troops maintained the upper hand. Zrinski rushed to Vienna to protest against the treaty, but his view was ignored, and he then returned to Čakovec.

It is widely accepted that he, despite being a loyal supporter of the Habsburgs before, participated in launching the conspiracy which later became known as the Wesselényi Conspiracy, aimed at the restoration of the independent Kingdom of Croatia and Kingdom of Hungary. However on 18<sup>th</sup> November he was killed in a hunting accident in a place called Kuršanec Grove, present-day Gornji Kuršanec near Čakovec, by a wounded wild boar. Until this day, legend maintains that he was killed at the order of the Habsburg Court. No conclusive evidence has ever been found to support this claim; however, it remains true that the Habsburgs lost a mighty adversary with his death.

Besides being a leading military figure of 17<sup>th</sup> century Croatia and Hungary, Nikola Zrinski is well known for his literary works. He is the author of the first epic poem in Hungarian literature. He was praised for its poetic strength, which made him the most notable Hungarian poet of the 17<sup>th</sup> century. Besides his poetic works, Zrinski was also a forerunner of Croatian and Hungarian political thinking and military science. In his essays and manifestos he makes a case for a standing army, moral renewal of the nation, the re-establishment of the national kingdom, the unification of Royal Hungary with Transylvania, and the ousting of the Ottoman occupants.



## STOJAN JANKOVIĆ STOJAN JANKOVIĆ

**S**tojan Janković Mitrović (1636.-1687.) bio je vrhovni zapovjednik morlačke vojske u službi Mletačke Republike od 1669. do svoje smrti 1687. godine i sudjelovao je u Kandijskom i Velikom turskom ratu. Bio je jedan od najpoznatijih uskočkih vođa Dalmacije. Rodio se u obitelji poznatih zapovjednika pobunjenika u mletačkoj službi koji su se borili protiv Osmanlija u planinskim predjelima Dalmacije.

Janković se počeo boriti uz svoga oca Janka Mitrovića još za vrijeme Kandijskog rata (1645.-1669.). Godine 1659. njegov je otac podlegao ranama na rijeci Cetini tijekom borbe s Osmanlijama. Iste je godine jako iskusan 23-godišnji Stojan odabran za novoga vođu pobunjeničkog odreda. Kao vođa neprestano je sudjelovao u bitkama na mletačko-osmanskoj granici. Bio je poznat po tome što je porazio nekoliko osmanskih vojski, pa i čak osobno ubijao osmanske zapovjednike.

Tijekom borbi u gradu Obrovcu 1666. godine zarobili su ga Osmanlije pa je u Istanbulu proveo 14 mjeseci kao rob, uspio pobjeći i vratiti se kući. Za svoje zasluge nagrađen je titulom i imanjem u Ravnim kotarima u sjevernoj Dalmaciji.

U vrijeme mira između Kandijskog i Velikog turskog rata (1683.-1699.) dobio je naredbu da zaustavi sve protuosmanske akcije na mletačkom teritoriju. Tijekom 1669. i 1670. godine Venecija mu je plaćala 29 dukata mjesečno i uz to ga darivala na drugi način, na primjer na dar je dobio zlatni prsten sv. Marka, te su njegova dva sina postala kapetani. Dano mu je i selo Islam Grčki, ali izgubio ga je 1671. godine nakon novih pregovora o granici.

Godine 1681. spomenut je u mletačkome dokumentu kao *capo principale di Morlacchi*, odnosno kao „vrhovni zapovjednik Morlaka“, s mjesečnom plaćom od 25 dukata. Njegov brat Ilija 1683. godine zbog toga što ga Mlečani nisu uključili u svoju vojsku pokrenuo je pobunu u Dalmaciji protiv Osmanlija i poveo hajduke u Liku i Bosnu. Iliju su Mlečani otrovali 1693. godine.

Stojan se 1684. godine vratio ratovanju pa do 1686. godine osvojio grad Sinj i područje Like i Krbave. Na ljeto 1685. godine nadbiskup Splita napisao je da je Stojan Janković sa sobom u Dalmaciju poveo 300 obitelji, a tada su gradovi Trogir i Split imali 5000 izbjeglica s osmanskih teritorija bez hrane, pa je to shvaćeno kao ozbiljna prijetnja uspješnoj obrani Dalmacije. Žito koje

Stojan Janković Mitrović (1636.-1687.) was the supreme commander of the Morlach army, in the service of the Republic of Venice, from 1669 until his death in 1687, and he participated in the Cretan and Great Turkish War. He was one of the best-known uskok (or hajduk, rebel) leaders of Dalmatia. He was born into a family of noted commanders of rebels in Venetian service fighting against the Ottomans in the mountainous areas of Dalmatia.

Janković began fighting alongside his father Janko Mitrović early on, in the Cretan War (1645.-1669.). In 1659, at the Cetina River, in Dalmatia, his father succumbed to wounds after battling the Ottomans. The same year, the well-experienced 23-year-old Stojan was chosen as the new leader of the band of rebels. As leader, he constantly took part in battles on the Venetian-Ottoman frontier. He was known for having defeated several Ottoman armies, and even killed Ottoman commanders himself.

In 1666, during fighting in the town of Obrovac, he was captured by the Ottomans and spent 14 months in Istanbul as a slave, before escaping and returning home. For his deeds he was awarded a title and an estate in the region of Ravni Kotari, in northern Dalmatia.

In the peacetime between the Cretan and Great Turkish War (1683.-1699), he was ordered to suppress anti-Ottoman operations in the Venetian territory. In 1669-1670 Venice awarded him 29 ducats per month, and among other gifts he received the golden ring of St Mark, and his two sons became captains. He was also given the village of Islam Grčki, however he lost it in 1671 after new border negotiations.

In 1681 he was mentioned in the Venetian documents as *capo principale di Morlacchi*, in translation: "commander-in-chief of the Morlachs", with a monthly pay of 25 ducats. In 1683 his brother Ilija, who the Venetians failed to include in their military, instigated a revolt in Dalmatia against the Ottomans, and led the hajduks in Lika and Bosnia. Ilija was poisoned by the Venetians in 1693.

In 1684, Stojan returned to the battlefield and conquered the town of Sinj and the regions of Lika and Krbava by 1686. In the summer of 1685, the Archbishop of Split wrote that Stojan Janković had brought 300 families with him to Dalmatia, and also that around the cities of Trogir and Split there were 5,000 refugees from Ottoman territories without



je poslao papa pokazalo se nedostatnim, pa su žitelji dalmatinskoga zaleđa zajedno sa Stojanom Jankovićem bili primorani provaljivati na osmanski teritorij. Tijekom opsade grada Herceg Novog u Hercegovini Janković je s dijelom svojih odreda krenuo u napad ispred drugih snaga i opljačkao predgrađe Tomislavgrada, gdje je poginuo 1687. godine. Njegovi pothvati slave se u srpskome epskom pjesništvu.

food, and it was seen as a serious threat to the defence of Dalmatia. Grain sent by the Pope proved insufficient, so the inhabitants of the Dalmatian hinterland, together with Stojan Janković, were forced to make incursions into Ottoman territory. During the siege of the town of Herceg Novi, in Herzegovina, Janković went ahead with one part of his troops and pillaged the outskirts of the Ottoman city of Tomislavgrad, where he was killed in 1687. His exploits are celebrated in Serb epic poetry.

## FRANZ VON WERNER MURAD EFENDI

**F**ranz von Werner, više poznat po svojem pseudonimu i muslimanskom imenu kao Murad Efendi (1836. – 1881.), bio je austrijski pisac i diplomat Osmanskoga Carstva. Bio je sin Franza von Wernera, hrvatskog zemljoposjednika austrijsko-njemačkoga podnjetla. Nakon što je završio srednju školu, postao je član jedne austrijske konjičke regimente. Tijekom Krimskoga rata (1853.-1856.) između Rusije i Osmanskoga Carstva postao je časnik u osmanskoj vojsci i prešao na islam.

Ušao je u politiku 1856. godine, nakon trećeg Pariškog mirovnog ugovora. Kao tajnik sa specijalnim ovlastima, poslan je na posebnu misiju u Crnu Goru i Hercegovinu, a kasnije je postao osobni tajnik velikog vezira Mehmeda Emina Ali-paše.

Poslan je na specijalnu misiju 1859. godine u Bukurešt, a 1860. godine u Palermo. Godine 1864. bio je osmanski konzul u Banatu sa sjedištem u gradu Temišvaru. Tijekom boravka u Temišvaru vratio se svojim pjesničkim aspiracijama koje je gajio u ranoj mladosti. Osim što je napisao zbirku pjesama *Zvukovi Istoka* i *Kroz Turingiju* Murad-efendija pisao je tragedije, koje su imale donekle značajan uspjeh na njemačkim pozornicama, i komedije, koje su bile mnogo popularnije. Svoja iskustva i dojmove o političkim i društvenim uvjetima u Osmanskom Carstvu predstavio je u svojim *Turskim skicama*.

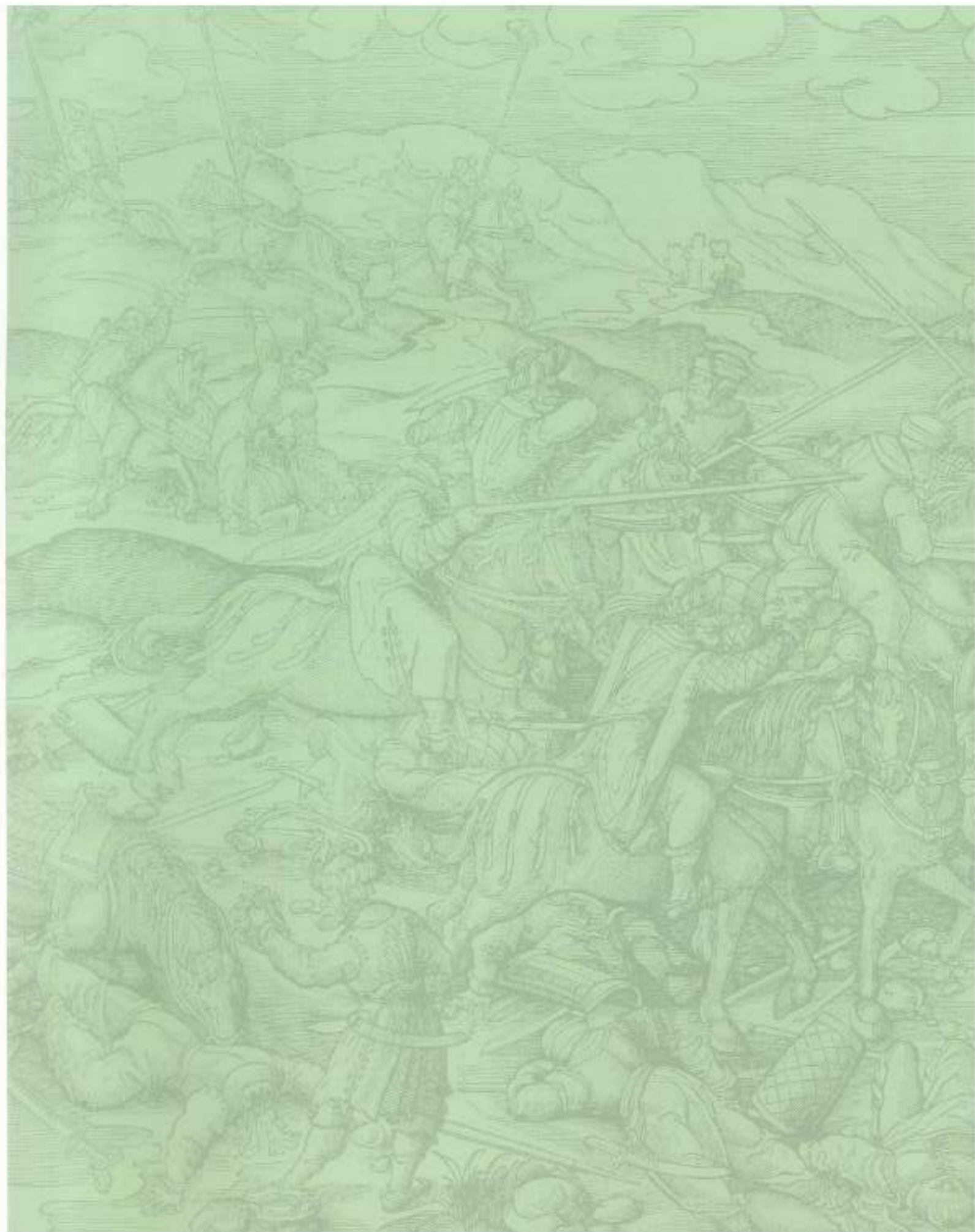
Godine 1872. bio je generalni konzul u Veneciji, 1874. generalni konzul u Dresdenu, a 1877. godine stalni predstavnik pred sudovima u Hagu i Stockholmu. Godine 1880. postao je izvanredni poslanik i ministar na tim sudovima. Umro je u Hagu 1881. godine.

Franz von Werner, better known by his pseudonym and Muslim name Murad Efendi (1836-1881), was an Austrian writer and diplomat for the Ottoman Empire. He was the son of Franz von Werner, a Croatian landowner of Austro-German origin. After completing high school, he joined an Austrian cavalry regiment. During the Crimean War (1853-1856) between Russia and the Ottoman Empire, he became an officer in the Ottoman Army and converted to Islam.

In 1856, after the third Peace of Paris, Murad Efendi entered politics. As a secretary with special powers he was dispatched on an extraordinary mission to Montenegro and Herzegovina and was later the personal secretary of Grand Vizier Mehmed Emin Ali Pasha.

In 1859, he undertook a special mission to Bucharest, and in 1860 to Palermo. In 1864, he was the Ottoman Consul for the Banat, with his headquarters in the city of Timisoara. During his stay in Timisoara, he returned to the poetic literary aspirations of his early youth. Besides the poetry collections *Sounds from the East* and *Through Thuringia*, Murad Efendi wrote tragedies which achieved some success on the German stage, and comedies, which were far more popular. He presented his experiences and insights on the political and social conditions of the Ottoman Empire in his *Turkish Sketches*.

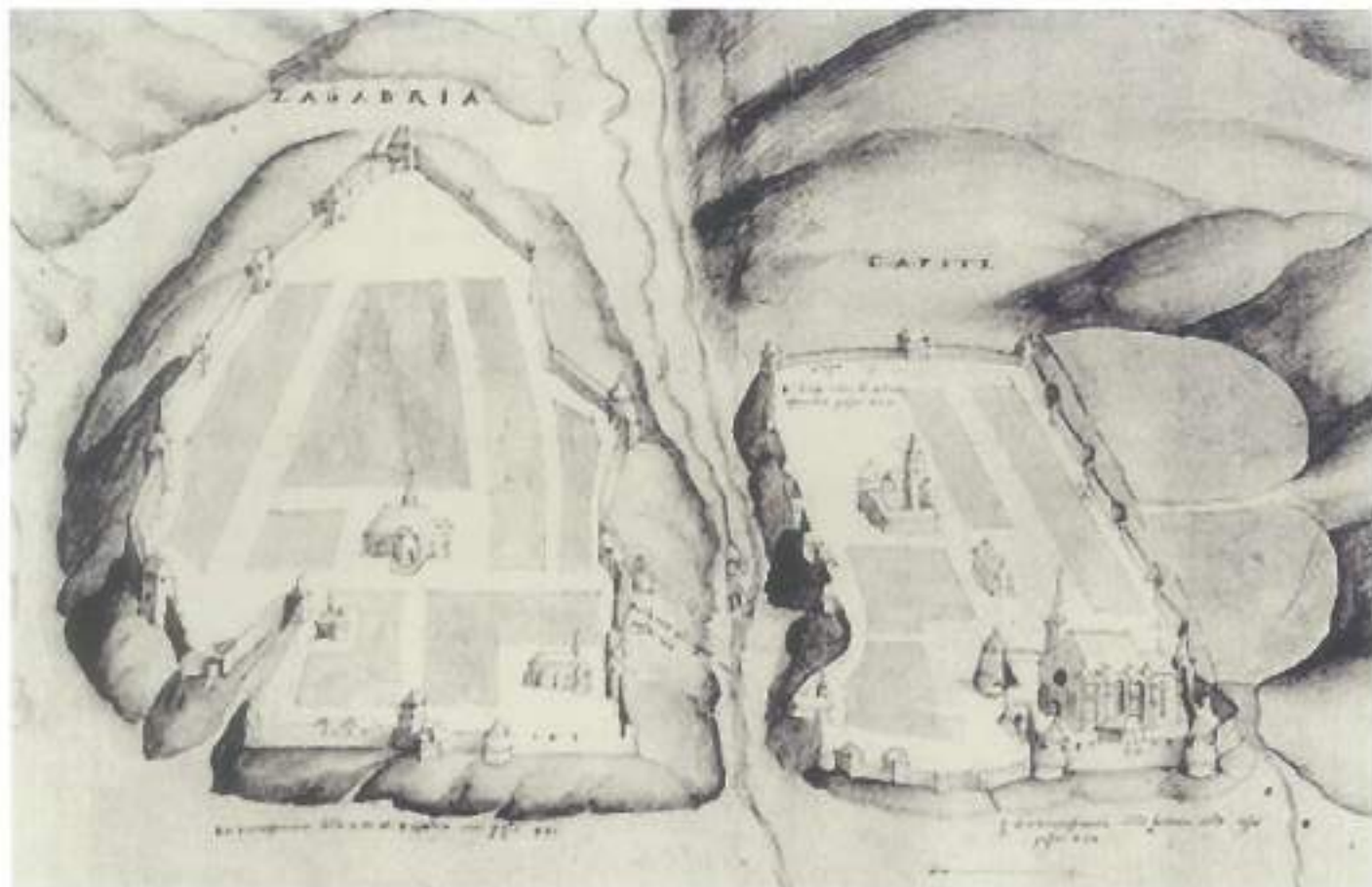
In 1872 he was consul-general in Venice, in 1874 consul-general in Dresden, in 1877 minister resident at courts in The Hague and Stockholm and in 1880 he became the envoy extraordinary and minister in those courts. He died in The Hague in 1881.



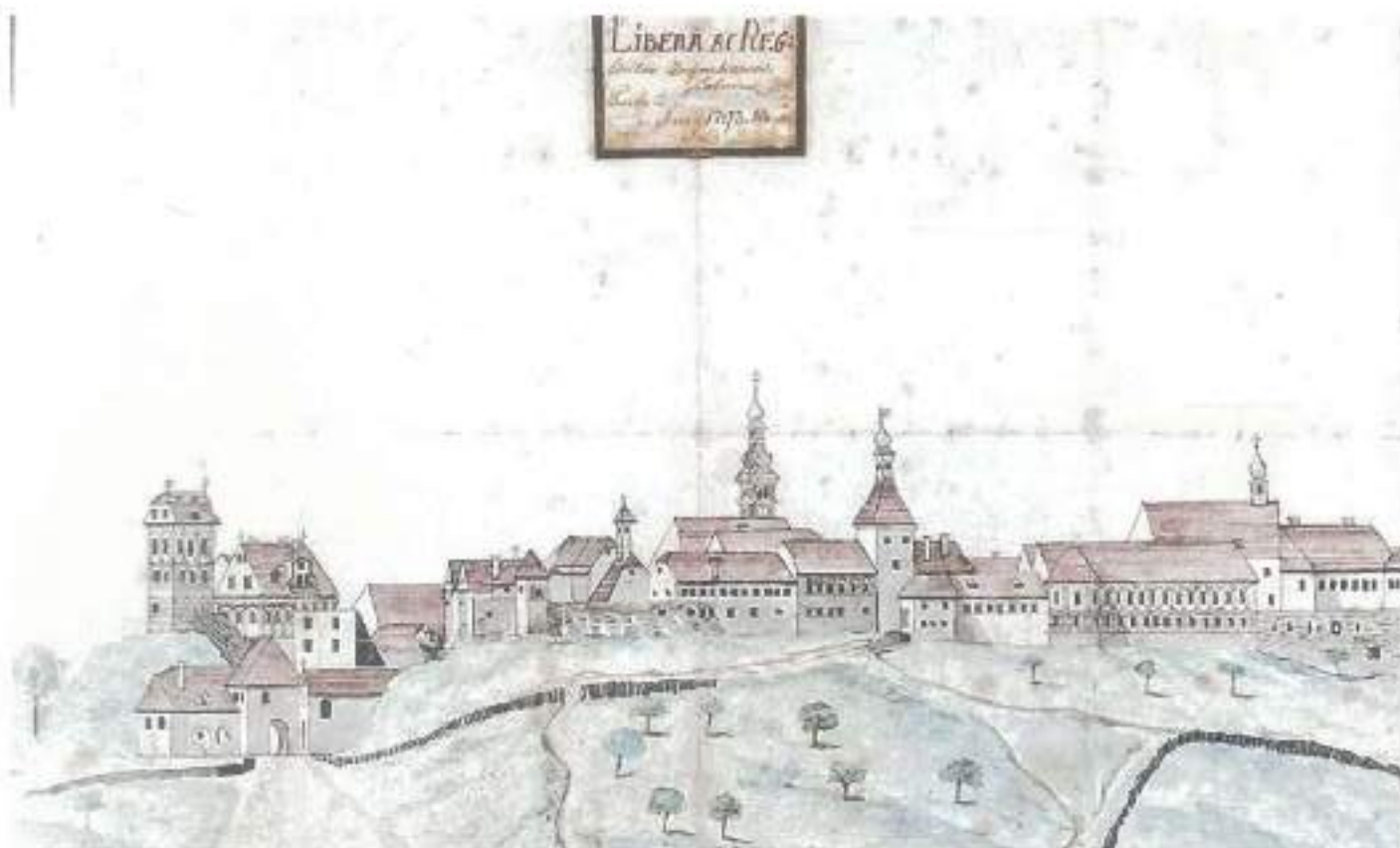




Središnja i sjeverna Hrvatska  
Central And Northern Croatia



Prikaz Zagreba iz 16. stoljeća, Muzej Grada Zagreba (344)  
An illustration of Zagreb, 16<sup>th</sup> century, Zagreb City Museum (344)



Prikaz Zagreba, 1792. god. Muzej Grada Zagreba  
An illustration of Zagreb, 1792, Zagreb City Museum



# Središnja i sjeverna Hrvatska Central And Northern Croatia

## Zagreb

**Z**agreb se nalazi u sjeverozapadnom dijelu Hrvatske i to je razlog zašto ga u 15. stoljeću osmanske snage nisu osvojile. Naime, osmanska vojska uspjela je osvojiti teritorije u južnom, istočnom i središnjem dijelu Hrvatske, ali njezini sjeverozapadni i zapadni dijelovi ostali su neosvojeni iako su se Osmanlije približili na samo 48 km od Zagreba.

Osmanski odredi 1469. godine napali su Turopolje i tako se opasno približili Zagrebu koji je u ona vremena bio podijeljen na Kaptol i Gradec. Ta prijetnja sigurnosti tih dvaju naselja značila je da su njihovi stanovnici trebali učvrstiti postojeće fortifikacije i sagraditi još takvih obrambenih uporišta.

Nakon pada Bosne 1463. godine zagrebački biskup Osvald Thuz naredio je da se sagrađe zidine oko zagrebačke katedrale i njegove palače na Kaptolu, kao i to da se iskopa jarak oko zidina. Međutim, fortifikacije koje je zamislio biskup Thuz nisu bile dovoljno snažne. Zato je između 1512. i 1520. godine sagrađena tvrđava u ranom renesansnom stilu, a njezini dijelovi i danas se mogu vidjeti. Naselje Gradec ipak još uvijek nije bilo dovoljno sigurno od napada. Bojeći se Osmanlija, stanovnici Gradeca platili su španjolskim plaćenicima da im brane zidine i nabavili još oružja.

Prijetnja rata postupno je oslabjela, a porezi koji su se skupljali za ratne pripreme smanjeni su nakon hrvatsko-austrijske pobjede nad osmanskim snagama kod Siska 1593. godine. Međutim, čak 1639. godine vojska se okupila blizu Zagreba pripremajući se za rat s Osmanlijama. Na sreću, tada više nije bilo potrebe za ratnim pohodom.

Nakon što su austrijske i hrvatske snage u kasnom 17. stoljeću osvojile Slavoniju, Zagreb je konačno mogao odahnuti jer osmanske snage nikad više nisu napale Hrvatsku, a tada je u skoro cijeloj zemlji također nastupilo vrijeme mira.

Zagreb is the capital of Croatia and it is located in its north-western part, close to the border with Slovenia. This is also the reason why it hadn't been conquered by the Ottoman forces in the 15<sup>th</sup> century: the Ottoman army managed to conquer territories in the southern, eastern and central parts of Croatia, but its north-western and western parts remained unconquered, although the Ottomans came within just 48 km of Zagreb.

The Ottoman forces invaded the central Croatian region of Turopolje in 1469 and thus came dangerously close to Zagreb, which in those times consisted of two parts, Kaptol and Gradec. This threat to the security of the two settlements made it necessary for the citizens to strengthen the existing fortifications and build additional ones.

After the fall of Bosnia in 1463, Zagreb's Bishop Osvald Thuz had a wall erected around Zagreb's cathedral and his palace, which were situated in the Kaptol part of Zagreb, and he also had a moat dug around the wall. However the fortifications built by Bishop Thuz were not strong enough: between 1512 and 1520 a citadel was built in the early Renaissance style, parts of which still exist today. As for Gradec, it was still not secure enough from attacks. Fearing the Ottomans the inhabitants of Gradec manned their fortifications with Spanish mercenaries and acquired more weapons.

The threat of war gradually subsided and taxes collected for war preparations were reduced after the Croatian-Austrian victory against the Ottoman forces at Sisak in 1593. Nevertheless, as late as 1639, the army gathered near Zagreb and prepared for war with the Ottomans. Fortunately there was no need for any campaign at that time.

After the conquest of Slavonia by the Austrian and Croatian forces in the late 17<sup>th</sup> century, Zagreb could finally breathe a sigh of relief, because the Ottoman forces never invaded Croatia after that time, and thus came a period of peace over almost the entire country.

# Hrvatska Kostajnica

**G**rad Hrvatska Kostajnica nalazi se na Banovini. U tom gradu u 14. stoljeću sagrađena je utvrda koja je dograđena u 15. i 16. stoljeću u svrhu zaštite od nadirućih osmanskih snaga iz smjera Bosne. Vlasnici utvrde bili su brojni članovi plemićkih obitelji, a kako su je posljednji držali Zrinski, danas je poznata kao Stari grad Zrinski. Druge manje utvrde koje su postojale u tome razdoblju nalazile su se u okolnim selima Komogovini, Svinici i Prevršcu. Nakon pada Bosne 1463. godine, kada su osmanski napadi i pljačkanje postajali sve češći, tom je području prijetila najveća opasnost od Osmanlija, a 1469., 1471. i 1478. godine osmanske snage napale su u okolici Kostajnice i uzrokovale golemu štetu.

Osmanski bosanski paše mnogo su puta pokušali osvojiti Kostajnicu jer je taj grad bio ključna obrambena točka na rijeci Kupi. Prva opsada utvrde 1483. godine bila je neuspješna, ali drugi pokušaj 1556. godine Osmanlijama je donio više uspjeha i osmanska vojska predvođena Malkoč-begom napala je Kostajnicu te osvojila grad i tvrđavu. Narednih godina kostajnička tvrđava bila je uporište osmanskih upada u područje oko rijeke Kupe, Une i Save, stoga je predstavljala prijetnju cijeloj središnjoj Hrvatskoj uključujući Zagreb.

Iako su hrvatske i austrijske snage 1594. godine osvojile Hrvatsku Kostajnicu, potom je izgubile i ponovo je opsjedale nekoliko puta, ona nije trajno osvojena sve dok je 1685. godine nije zauzeo hrvatski ban Nikola Erdődy. Od tada ta je utvrda ostala dijelom Habsburškoga Carstva.

Iako su austrijski odredi vjerojatno posve uništili osmanske artefakte u kostajničkoj tvrđavi i oko nje, u okolici Kostajnice ipak je pronađen određen broj nadgrobnih spomenika (nišana) s naglašenim glavama stiliziranim u obliku turban-a, fesova itd. Više ih se ne može naći na njihovim izvornim mjestima, nego u kolekciji franjevačkog samostana u Hrvatskoj Kostajnici.

Hrvatska Kostajnica is a town in the central Croatian region of Banovina. Its fortress was built in the 14<sup>th</sup> century and upgraded in the 15<sup>th</sup> and 16<sup>th</sup> centuries as protection against the invading Ottoman forces coming from the direction of Bosnia. The owners of the fortress were members of a number of noble families, but the last one was the Zrinski family, so today the castle is known as Zrinski Castle (in Croatian: Stari grad Zrinski). Other smaller forts that existed during that period were in the surrounding villages of Komogovina, Svinica, and Prevršac. The Ottoman danger was greatest after the fall of Bosnia, in 1463, when Ottoman attacks and pillaging became more and more common: in 1469, 1471 and 1478 Ottoman forces attacked the area near Kostajnica and caused great damage.

Ottoman Pashas of Bosnia tried numerous times to conquer Kostajnica because it was a crucial defensive point on the river Kupa. The first siege of the fortress, in 1483, was unsuccessful, but the Ottomans were more successful the second time, in 1556, when the Ottoman army, led by Malkoč Bey, invaded Kostajnica and conquered the town and the fortress. In the following years, the Kostajnica fortress was the centre of Ottoman raids in the area surrounding the rivers Kupa, Una and Sava, and was a threat to the whole of central Croatia, including Zagreb.

Although Hrvatska Kostajnica was retaken by the Croatian and Austrian forces in 1594, it was lost again and besieged several times, it wasn't permanently conquered until 1685 by Nikola Erdődy, Ban of Croatia. From then onwards it remained a part of the Habsburg Empire.

Although the Ottoman artefacts in and around the Kostajnica fortress were probably completely destroyed by the Austrian army, a number of standing tombstones (nišan) with accentuated heads stylised in the form of turbans, fezzes, etc. have been found in the surroundings of Kostajnica. They are no longer to be found in their original locations but in the collections of the Franciscan monastery in Hrvatska Kostajnica.

[desno gore:] Prikaz Kostajnice iz 18. stoljeća  
[right top:] An illustration of Kostajnica, 18<sup>th</sup> century

[desno dolje:] Prikaz Kostajnice iz 16. stoljeća  
[right down:] An illustration of Kostajnica, 16<sup>th</sup> century







# Gvozdansko

**S**elo Gvozdansko nalazi se na jugu Banovine blizu bosansko-hercegovačke granice i poznato je po tvrđavi. Nakon pada Bosanskoga Kraljevstva u osmanske ruke 1463. godine južni i središnji dijelovi Hrvatskoga Kraljevstva ostali su nezaštićeni, a u narednim je desetljećima tvrđava Gvozdansko bila jedna od posljednjih zapreka Osmanlijama na putu prema Hrvatskoj.

Osmanske snage namjeravale su osvojiti tvrđavu Gvozdansko u nekoliko navrata, a prvi veliki pokušaj seže u 1556. godinu. Drugi neuspjeli pokušaj dogodio se 1561. godine, kada je 8000 osmanskih vojnika pod zapovjedništvom Malkoč-bega napalo utvrdu, ali morali su se povući. Treći pokušaj zbio se 1574. godine, kad je bosanski paša Ferhat-paša Sokolović (ili Sokollu) pokušao zauzeti dvorac na prijevaru, ali to mu nije pošlo za rukom. Navodno se određeni broj osmanskih vojnika pokušao uvući u tvrđavu zamaskirani kao kršćanske žene u bijegu, ali prepoznali su ih i zato su morali pobjeći. Još jedan pokušaj zbio se 1576. godine pod vodstvom Kapidži-paše, ali također je propao.

Konačna opsada utvrde, koja je trajala od 3. listopada 1577. do 13. siječnja 1578. godine, bila je mnogo bolje pripremljena. Ferhat-paša Sokolović ponovo je pristigao s 10.000 vojnika i organizirao tri velika napada, ali nije uspio u svojem naumu iako je branitelji Gvozdanskog morila glad i hladnoća. Naime, nakon dana i dana neustrašivih borbi preostalih trideset vojnika držalo je položaje sve dok nisu ostali bez municije odbijajući se predati.

Kada su osmanske snage konačno ušle u utvrdu, nisu naišli ni na kakav otpor. Ondje su zatekli već mrtve branitelje koji su podlegli ranama ili umrli od gladi i hladnoće. Navodno je Ferhat-paša bio toliko dirnut njihovom hrabrošću da im je osigurao kršćanski pokop, a lokalno je stanovništvo nakon toga oslobođeno poreza.

Iste godine utvrdu Gvozdansko i istoimeno selo preotela je kršćanska vojska, a vojska Ferhat-paše povukla se u Bosnu. Međutim, epidemija kolere poharala je kršćansku vojsku pa su Osmanlije ponovo zauzeli Gvozdansko. Otad pa sve do

Gvozdansko is a village situated on the south of the Banovina region, very close to the Bosnian-Herzegovinian border, and is known for its fortress. After the fall of the Kingdom of Bosnia into the Ottoman hands in 1463, the southern and central parts of the Kingdom of Croatia remained unprotected, and the Gvozdansko fortress was one of the last barriers on the Ottomans' path into Croatia in the following decades.

The Ottoman forces attempted to conquer the Gvozdansko castle on several occasions: the first major attempt was in 1556. The second failed attempt was in 1561, when 8,000 Ottoman soldiers under the command of Malkoč Bey attacked the castle, but had to retreat. The third attempt was in 1574, when the Bosnian Pasha, Ferhat Pasha Sokolović (or Sokollu), tried to capture the castle by deception, but failed. The deception consisted of a number of Ottoman soldiers who allegedly tried to enter the castle disguised as fleeing Christian women, but they were recognised and had to flee. Another attempt in 1576 by Kapidži (Kapıcı) Pasha also failed.

The final siege, which lasted from 3rd October 1577 to 13th January 1578, was much better prepared. It was again Ferhat Pasha Sokolović who arrived with 10,000 soldiers and organised three major assaults, but he was not successful. All of the defending soldiers of Gvozdansko were tormented by hunger and cold. After many days of fierce fighting, the thirty remaining soldiers held their positions with no ammunition, but were nevertheless still refusing to surrender.

When the Ottoman forces finally entered the castle gates they met no resistance. They found all the defending forces already dead of wounds, hunger and cold. Ferhat Pasha was allegedly so moved by their bravery that he provided them a Christian burial, and afterwards the local population was freed from taxes.

The Gvozdansko fortress and the village were retaken by the Christian army in the same year, and Ferhat Pasha's army had to retreat to Bosnia. However a cholera epidemic wreaked havoc amongst the Christian army and the Ottomans



1690. godine selo je ostalo pod osmanskom vlašću, nakon čega je utvrdu i okolno područje osvojila hrvatska i austrijska vojska.

Utvrda Gvozdansko danas je posve napuštena i ne privlači pozornost turista. Može se samo pretpostaviti da je dugo razdoblje austrijske vojne vlasti na tome području, koje je bilo dio Vojne krajine, utjecalo na činjenicu da su ondje tragovi osmanske kulture posve izbrisani.

retook Gvozdansko. From then onwards, Gvozdansko remained under Ottoman rule until the 1690s, when the Gvozdansko castle and the surrounding area were reconquered by the Croatian and Austrian forces.

The Gvozdansko fortress is today is completely abandoned and doesn't attract the attention of experts or tourists. One can only imagine that the long period of Austrian military rule in this area, which was a part of the Military Frontier, completely erased the traces of the Ottoman culture.



Prikaz Gvozdanskog iz 15. stoljeća

An illustration of Gvozdansko, 15<sup>th</sup> century

# Petrinja

**G**rad Petrinja nalazi se na Baranovini. Iako prvi pisani tragovi o Petrinji kao naseljenome mjestu potječu iz 13. stoljeća, Petrinja je postala poznata za vrijeme ratova protiv Osmanskog Carstva. Staro naselje na mjestu gdje je kasnija nastala Petrinja neprestano su pljačkale osmanske snage nakon što su pobijedile u Bitci na Krbavskoj polju 1493. godine.

Osmanska vojska prvi je put osvojila Petrinju 1531. godine, ali preotela ju je hrvatska vojska. Prema odluci Hrvatskoga sabora 1543. godine stara petrinjska tvrđava uništena je zbog toga što je postojala opasnost da još jednom padne u ruke Osmanlijama i tako postane osmansko uporište u vojnom pohodu s ciljem osvajanja sjeverne Hrvatske.

Kad su je osmanske snage pod vodstvom Hasan-paše Predojevića 1592. godine osvojile i drugi put, Petrinja je premještena na novu lokaciju zbog toga što je na ušću rijeke Petrinjčice u Kupu nastala osmanska utvrda. Riječ je o jedinom gradu koji su Osmanlije sagradili tijekom svoje vladavine u Hrvatskoj.

Naredbu za gradnju petrinjske tvrđave izdao je Hasan-paša Predojević. Tvrđava je sagrađena od kamena, drva i blata, a osmanski graditelji bili su bez premca u takvom načinu gradnje. Njezina lokacija nudila je mogućnost idealne obrane, a utvrda je također na istočnoj i južnoj strani bila okružena jarkom kroz koji se usmjerilo rijeku Petrinjčicu.

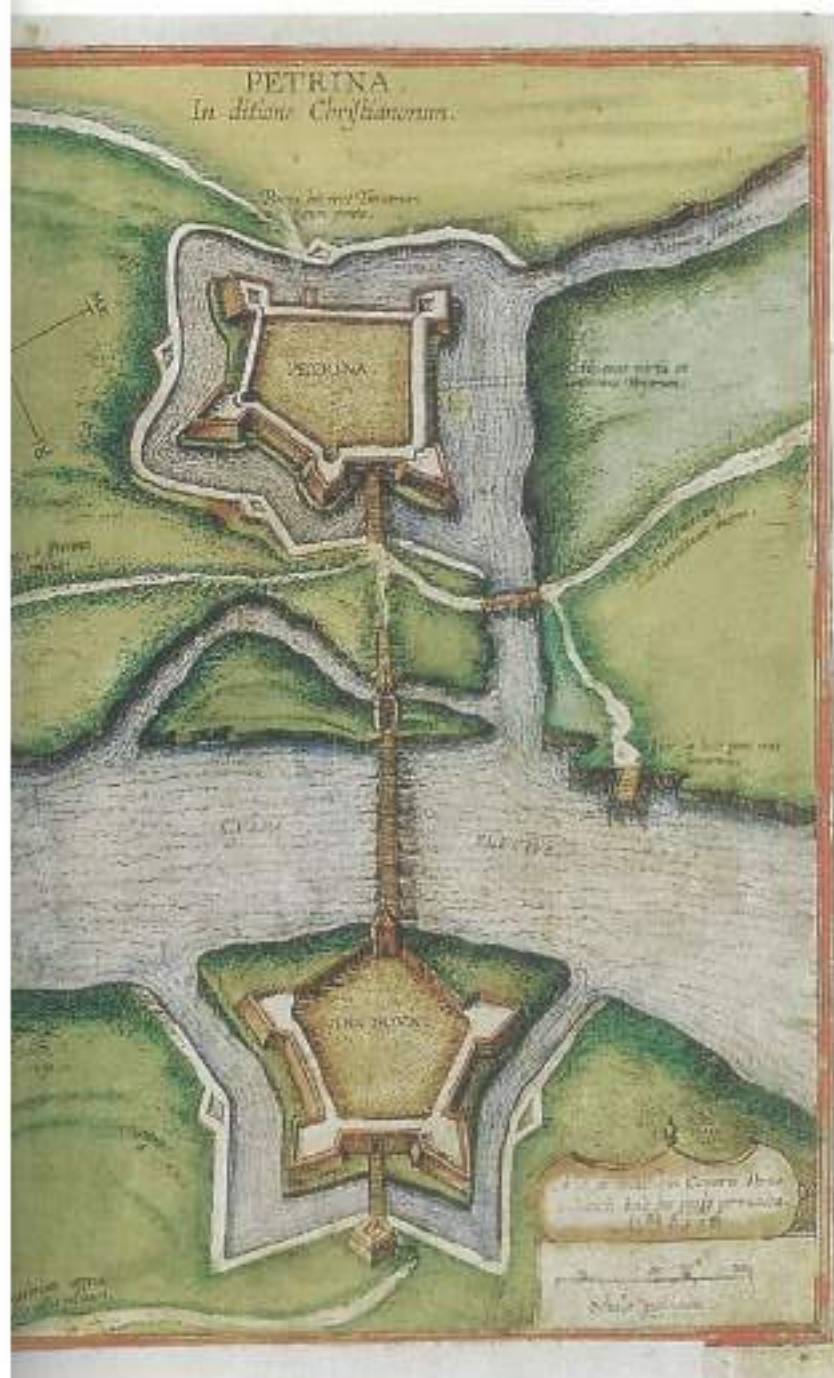
Petrinjska tvrđava trebala je poslužiti osmanskoj vojsci prilikom osvajanja Siska, Turopolja i Zagreba, još neosvojenih područja koja je branila austrijska i hrvatska vojska. Svejedno, nakon slavnog poraza osmanskih snaga u Bitci kod Siska 1593. godine premoć u ratu dobila je suprotna strana pa je 10. kolovoza 1594. godine petrinjsku tvrđavu osvojila hrvatska vojska predvođena habsburškim nadvojvodom Maksimilijanom.

Osmanska vojska nastavila je planirati preuzimanje tvrđave u Petrinji i ta je prijetnja dugo bila prisutna. Međutim, 1596. godine vojska hrvatskog



bana Ivana Draškovića porazila je osmanske snage. Tako je tvrđava koju su sagradili Osmanlije do danas ostala pod hrvatskom vlašću.





Prikaz Petrinje-Yeni Hissar, 1617.  
An illustration of Petrinja-Yeni Hissar, 1617  
[G.Braun, F.Hogenberg, *Civitates orbis terrarum*]

Petrinja is a town in central Croatia, in the region of Baranovina. Although the first written trace of Petrinja as an inhabited settlement comes from the 13<sup>th</sup> century, Petrinja became known during the wars against the Ottoman Empire. The old settlement of Petrinja was constantly pillaged by the Ottoman forces after their victory at the Battle of Krbava Field in 1493.

In 1531 the Ottoman army conquered Petrinja for the first time, but it was retaken by the Croatian army. According to the decision of the Croatian Parliament (Sabor) in 1543, the old Petrinja fortress was destroyed because it could have been an Ottoman stronghold in the campaign for the conquest of northern Croatia, in the case it fell into the Ottoman hands again.

When it was conquered for the second time by the Ottomans led by Hasan Pasha Predojević, in 1592, Petrinja was given a new location with the construction of an Ottoman fortress at the confluence of the rivers Petrinjčica and Kupa. It is the only town that was built by the Ottomans during their rule in Croatia.

The order for the construction of the Petrinja fortress was given by Hasan Pasha Predojević. The fortress was built out of stone, wood and earth and the Ottoman builders excelled in this type of construction. Its location was ideal for defence and it was surrounded by a moat on its eastern and southern sides, through which the river of Petrinjčica was directed.

The aim of the construction of the Petrinja fortress was to serve the Ottoman army in conquering the town of Sisak, the region of Turpolje and the city of Zagreb, which were still unconquered by the Ottoman forces and defended by the Austrian and Croatian army. Nevertheless after the famous defeat of the Ottoman forces at the Battle of Sisak in 1593, the tide of war turned in the other direction: on 10<sup>th</sup> August 1594 the Petrinja fortress was conquered by the Croatian army led by the Habsburg Archduke Maximilian.

The Ottoman army continued to plan a retaking of the Petrinja Fortress and their threat was present for a long time. However, in 1596, the Ottoman forces were defeated by the army of Ivan Drašković, the Ban of Croatia. Thus the fortress built by the Ottomans remained under Croatian rule from that time onwards.



# Sisak

**S**isak se nalazi u središnjoj Hrvatskoj, 57 km južno od Zagreba. Taj je grad bio naseljen još u pretpovijesna vremena, ali najslavnije razdoblje njegove povijesti seže u doba osmanske vlasti. Naime, upravo se ondje 1593. godine odigrala Bitka kod Siska, kada su hrvatske, slovenske i austrijske snage porazile osmansku vojsku. Riječ je o jednom od prvih značajnih poraza dotad nepobjedive osmanske vojske na europskom tlu. Hrvatski ban Toma Bakač Erdődy, koji je vodio obranu sisačke tvrđave u toj bitci, postao je poznat diljem Europe.

Sisačku tvrđavu ipak je osvojila osmanska vojska, i to samo dva mjeseca nakon poraza 1593. godine. Međutim, hrvatske i austrijske snage uspjele su preoteti tvrđavu 1594. godine i otad je ostala pod hrvatskom vlašću.

Trokutasta sisačka tvrđava, i u današnje vrijeme vrlo dobro očuvana, danas je pretvorena u muzej i glavno je odredište svakog turista koji posjeti Sisak. Kako je jako kratko bila pod osmanskom vlašću, u njoj nema osmanskih artefakata, baš kao i zbog činjenice da su kršćanski stanovnici izbrisali svaki dokaz o kratkotrajnom osmanskom razdoblju u povijesti Siska.

## Drama Juran i Sofija ili Turci Kod Siska

Hrvatski povjesničar, političar i pisac Ivan Kukuljević Sakcinski (1816.-1889.) 1839. godine napisao je dramu Juran i Sofija ili Turci kod Siska: junačka igra u trih činih. Ta je drama prvi put izvedena u Sisku 1839. i Zagrebu 1840. godine.

Tema drame je Bitka kod Siska 1593. godine. Sisak je bio pod osmanskom opsadom i osmanski vođa Hasan-paša Predojević ponudio je hrvatskom banu Tomi Erdődyju ogromno blago i zemlje ako se preda. Erdődy je to odbio, ali njegov sin Juran uskoro je pao u osmanske ruke. Toma Erdődy nije htio spasiti sina čak ni po cijenu poraza. Juranova žena Sofija pokušala je spasiti svoga muža tako što se obukla kao osmanski vojnik i ušla u osmanski logor. Ondje je pokušala umilostiviti Hasan-pašu da joj pusti muža. Hasan-paša dao joj je samo nekoliko minuta da se oprostí sa suprugom.

Sisak is a town located in central Croatia, 57 km south of the Croatian capital Zagreb. It was inhabited even in the prehistoric times, but the most famous period of its history is the Ottoman period. That is because Sisak was the location of the Battle of Sisak when in 1593 the Croatian, Slovenian and Austrian forces defeated the Ottoman army. It was one of the early significant defeats of the up-to-then invincible Ottoman army on European territory. The Croatian Ban Toma Bakač Erdődy, who led the defence of Sisak's fortress in this battle, became famous throughout Europe.

The Sisak fortress was eventually conquered by the Ottoman army, just two months after their defeat in 1593. Nevertheless Croatian and Austrian forces succeeded in retaking the fortress in 1594, and from that time onwards it remained under Croatian rule.

The 16th century triangular fortress, which has been well-preserved, was turned into a museum, and today is the main destination of every tourist who visits Sisak. It was only in Ottoman hands for a short time, and this is the reason why it doesn't have any Ottoman artefacts - together with the fact that its Christian inhabitants erased every proof of this short-lived Ottoman period in the history of Sisak.

## Theatrical Play Juran And Sofia or The Turks Under Sisak

The Croatian historian, politician and writer Ivan Kukuljević Sakcinski (1816-1889) wrote a theatrical play called Juran i Sofija ili Turci kod Siska: junačka igra u trih činih ('Juran and Sofia or the Turks under Sisak: A Heroic Play in Three Acts'), in 1839. The play was performed for the first time in Sisak in 1839 and in Zagreb in 1840.

The theme of the play is the Battle of Sisak (1593). Sisak was under Ottoman siege and the Ottoman leader Hasan Pasha Predojević offered Croatian Ban Toma Erdődy enormous treasure and lands if he surrendered. Erdődy refused, but soon his son Juran fell into Ottoman hands. Toma Erdődy didn't want to save his son for the price of defeat. Juran's wife Sofia tries to save her husband by dressing as an Ottoman soldier and entering the Ottoman camp. There, she tries to convince Hasan Pasha to show mercy and let her husband go. Hasan Pasha gave her just a couple of minutes to say goodbye to her husband.

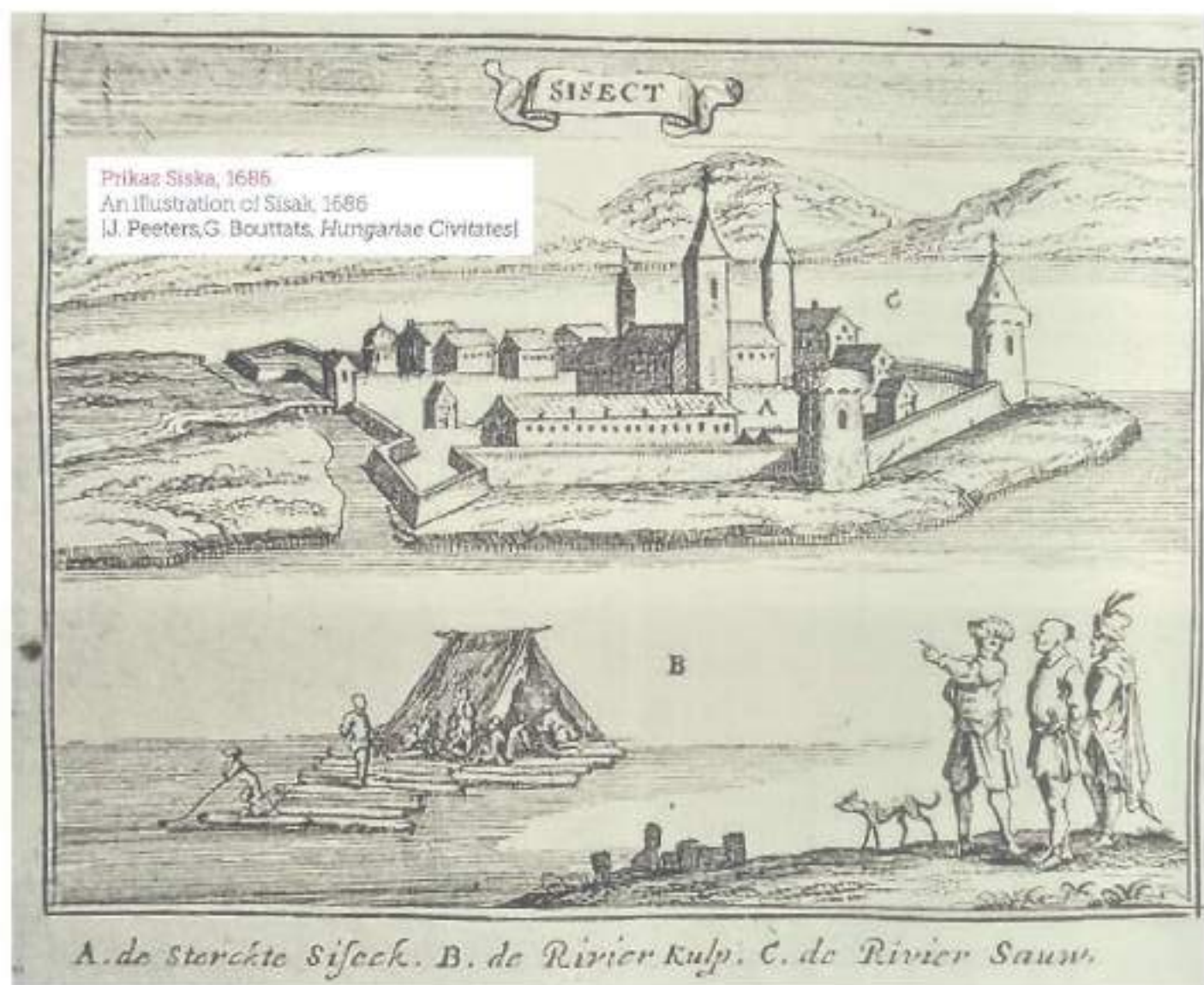


Međutim, u osmanskome zatvoru ona prenosi svoj plan Juranu: ona će ostati u zatvoru, a Juran će obući njezinu osmansku odjeću, izaći i tako se spasiti. Juran ne želi pristati na to, a kad već oboje misli da je sve izgubljeno, Juranov prijatelj knez Janko Drašković ulazi u zatvor kroz tajni prolaz sa svojih pedeset vojnika. Oni zarobljavaju Hasan-pašu, ali poštede mu život i odvedu ga austrijskome kralju neka mu on sudi.

Drama ima tradicionalnu, ali ne i stilističku vrijednost, a njezin je sadržaj posve izmišljen. Značajna je zbog toga što je utjecala na širenje štokavskoga dijalekta dalje na sjever Hrvatske i kod kasnijeg odabira štokavštine kao osnove hrvatskoga jezičnog standarda.

However, in the Ottoman jail, she tells her plan to Juran: she will stay in the jail, and Juran will take her Ottoman clothes, escape and thus be saved. Juran didn't want to accept such a plan, and when both think everything is lost, Juran's friend Duke Janko Drašković enters the jail through a secret passage with fifty of his soldiers. They capture Hasan Pasha, but spare his life and lead him to the Austrian king, who will put him on trial.

The play has a traditional, but not stylistic, value, and its content is purely fictional. It is significant because of its influence on the spread of the Stokavian dialect further to the north of Croatia, and its eventual recognition as the basis of the standard Croatian language.



# Đurđevac

i manifestacija *Picokijada* / and the event called *Picokijada*

**Đ**urđevac je grad u Podravini. Kada se 1532. godine sultan Sulejman Veličanstveni vraćao s neuspješnog pohoda na Austriju, prošao je kroz Podravinu i njegove su snage opljačkale podravska sela. Upravo zbog toga tijekom sljedećih godina tvrđava u Đurđevcu je dograđivana, kad je sagrađen novi obrambeni zid te kule i drveni most preko močvare oko tvrđave. Jedino se tako Podravina mogla učinkovito obraniti, a potreba za takvom obranom pojavila se 1552. godine, kad su Osmanlije organizirali napad na središnju i sjevernu Hrvatsku.

Zapovjednik osmanske vojske bio je Ulama-beg, koji je osvojio grad i tvrđavu Viroviticu te započeo opsadu tvrđave Đurđevac. Opsada je bila kratka ali krvava i tijekom borbi poginulo je nekoliko osmanskih aga, no utvrda je izdržala sve napade pa se osmanska vojska povukla. Ulama-beg dijelom se odlučio povući i zbog toga što je hrvatska vojska predvođena Petrom Erdődyjem i Jurjem Frankapanom Stunjskim s juga zatvarala odstupnicu osmanskim snagama, a Ulama-beg ih je htio okružiti.

Zbog brzine taktičkog manevra Ulama-bega među braniteljima tvrđave nastala je legenda o čudesnoj obrani Đurđevca, i to zbog toga što je to bilo jedino donekle logično objašnjenje za iznenađno povlačenje osmanske vojske.

Đurđevac is a town in the northern Croatian region of Podravina. In 1532, when Sultan Suleiman the Magnificent was returning from his unsuccessful war campaign in Austria, he passed through Podravina and his forces were pillaging the villages of Podravina. This is why the fortress in Đurđevac was upgraded in the following years: a new defensive wall was built, as were towers and a wooden bridge across the marshes around the fortress. This was needed for the effective defence of Podravina, and the need for such a defence came in 1552. This was the year when the Ottomans organised an assault on central and northern Croatia.

The leader of the Ottoman army was Ulama Bey, who conquered the town and fortress of Virovitica and soon besieged the Đurđevac fortress. The siege was short but bloody: a number of Ottoman aghas were killed during the fighting, but the fortress sustained all attacks and the Ottoman army retreated. Ulama Bey decided to retreat partly because the Croatian army, led by Petar Erdődy and Juraj Frankapan Stunjski, had been closing in on the Ottoman forces from the south, and Ulama Bey wanted to surround them.

The speed of the tactical manoeuvre of Ulama Bey created a legend around the miraculous defence of Đurđevac among the defenders of the fortress. This legend was a way of giving a somewhat logical explanation for the sudden retreat of the Ottoman army.





Prema toj legendi Ulama-beg naišao je na neočekivan otpor pa čak ni brzim napadom nikako nije uspijevaio poraziti branitelje Đurđevca, stoga je odlučio započeti dugu opsadu s ciljem izgladnjivanja vojske i naroda koji se nalazio u tvrđavi. Legenda zatim kaže da je u opsjednutoj tvrđavi naposljetku nestalo hrane, a ostao je jedino jedan maleni pijetao (picok). Kako jedan pijetao nije mogao prehraniti sve ljude u tvrđavi, neka starica predložila je kapetanu grada da ga stavi u top i ispali prema osmanskome logoru. Misleći da u utvrdi još uvijek ima obilje hrane, Ulama-beg prekinuo je opsadu i povukao se. Prokleo je stanovnike Đurđevca nazvavši ih picokima.

Zbog te legende danas se u Đurđevcu organizira Picokijada, tradicionalna kulturno-turistička manifestacija koja se održava svake godine u lipnju još od 1968. Traje tri dana, a glavni je događaj predstava koja prikazuje obranu đurđevačke tvrđave.

Picokijada je pod zaštitom Ministarstva kulture Republike Hrvatske kao prva nematerijalna kulturna baština Republike Hrvatske, a ujedno je najveća turistička atrakcija Podravine.

Đurđevac i Podravina svjedočili su žestokim borbama hrvatskih i osmanskih vojski u drugoj polovini 16. stoljeća, a mirnija vremena nastupila su tek nakon 1632. godine. Đurđevačka tvrđava bila je neosvojiv bastion obrane građana Đurđevca i nikad nije osvojena. Povlačenjem Osmanskoga Carstva iz središnje Hrvatske i Slavonije krajem 17. stoljeća tvrđava u Đurđevcu izgubila je na važnosti i postala samo taktička tvrđava u Vojnoj krajini.

The legend is as follows: as Ulama Bey encountered unexpected resistance and failed to defeat the defenders of Đurđevac with a swift attack, he decided on a long siege with the goal of starving the army and the people that were inside the fortress. The legend continues by saying that in the surrounded fortress all the food had vanished. All that was left was one small rooster (Croatian: *picok* [pitsok]). This could not feed all the people, so an old woman suggested to the captain of the town that the rooster should be put in a cannon and fired into the Ottoman army's camp. Thinking that there was plenty of food in the fortress, Ulama Bey ended the siege and retreated. As a curse Ulama Bey called the people of Đurđevac Picoki [pitsokii, or "roosters".

This legend influenced the organisation of "the Picokijada" [pitsokiyada], a traditional cultural-tourist event that has been held in Đurđevac since 1968, every year at the end of June. The event lasts three days, and the main part is a theatrical performance about the defence of the Đurđevac fortress.

"The Picokijada" is under the protection of the Ministry of Culture of the Republic of Croatia as the first intangible cultural heritage of the Republic of Croatia, as well as being the largest tourist attraction in Podravina.

Đurđevac and the Podravina region witnessed fierce fighting between Croatian and Ottoman armies throughout the second half of the 16<sup>th</sup> century, and more peaceful times only came after 1632. The Đurđevac fortress was an invincible bastion defending the citizens of Đurđevac and was never conquered. With the retreat of the Ottoman Empire from central Croatian and Slavonia at the end of the 17<sup>th</sup> century, the Đurđevac fortress became less significant and was just a tactical fortress within the Military Frontier.





## Opera *Nikola Šubić Zrinski* The Opera *Nikola Šubić Zrinski*



Operu *Nikola Šubić Zrinski* napisao je i skladao hrvatski skladatelj Ivan Zajc 1876. godine. U njoj se prepričava Bitka kod Sigeta iz 1566. godine, u kojoj se hrvatski ban Nikola Šubić Zrinski na čelu združenih hrvatsko-mađarskih snaga do smrti junački branio protiv nadmoćnih osmanskih snaga koje je predvodio sultan Sulejman Veličanstveni osobno. Iako je tvrđava pala, branitelji su uzrokovali smrt brojnih napadača i onemogućili pobjedniku da napreduje preko Mađarske u Austriju prema svojem konačnom cilju Beču. Sultan Sulejman umro je u svojem šatoru prije kraja bitke.

Opera je prvi put izvedena u Zagrebu 4. studenoga 1876. godine u tadašnjem Narodnom kazalištu koje je bilo smješteno u današnjoj staroj gradskoj vijećnici. Opera se jako svidjela i publici i kritičarima. Trajna slava velikim je dijelom zaslužila zbog završnog zbornog pjevanja *U boj, u boj!*, koje je autor skladao deset godina prije ostatka opere. Taj dio opere i danas je popularan kao hrvatska domoljubna pjesma.

*Nikola Šubić Zrinski* is an opera written and composed in 1876 by Croatian composer Ivan Zajc. It is a retelling of the Battle of Szigetvár of 1566, in which Croatian Ban Nikola Šubić Zrinski at the head of unified Croatian and Hungarian forces took a heroic last stand against overwhelming Ottoman forces, led personally by Sultan Suleiman the Magnificent. Though their fortress fell, the defenders inflicted numerous injuries on the attacking forces and crippled the victors' ability to progress through Hungary towards Austria and their ultimate aim, Vienna. Sultan Suleiman died in his tent before the end of the battle.

The opera premiered in Zagreb on 4<sup>th</sup> November 1876 in what was then the Peoples Theatre, housed in the present-day Old City Hall building. It was well-received by audiences and critics alike. Its enduring fame is due in a large part to its climactic chorus named *U boj, u boj!* ("To battle, to battle!"), written by the composer ten years prior to the rest of the opera. It has achieved lasting popularity as a patriotic Croatian song.



## Turske posuđenice u hrvatskom jeziku Turkish Loanwords in the Croatian Language

U hrvatskom jeziku postoje mnogobrojne turske posuđenice, i to kao odraz dugog razdoblja kulturnih kontakata između govornika tih dvaju jezika za vrijeme osmanske vladavine u hrvatskim zemljama. Proces posuđivanja riječi iz turskog jezika više nije aktivan, ali riječi koje su ušle u hrvatski jezik danas su dio njegova standardnog vokabulara. Postoji i podučak popis turskih posuđenica koje nisu dio standardnoga jezika, ali vrlo se često rabe u regionalnim idiomima. Ovo je samo dio turskih posuđenica kojima se služe govornici hrvatskog jezika:

*hajde* (*hadi, haydi*, "let's go", "come on"), *hajduk* (*haydut, bandit*), *alat* (*alat*, "tool"), *aver* (*afet*, "phantom", "specter"), *alka* (*halke, ring*), *badem* (*badem, almond*), *bakar* (*bakır, copper*), *bar* (*bari, at least*), *barut* (*barut, gunpowder*), *barutana* (*baruthane, powder-magazine*), *bežar* (*ibekar, bachelor, playboy*), *bedem* (*beden, defensive wall*), *bencet* (*beraket, abundance*), *boja* (*boya, color*), *bubreg* (*böbrek, kidney*), *budala* (*budala, fool*), *čarapa* (*çorap, sock*), *čekič* (*çekiç, hammer*), *čup* (*kup, pol*), *dućan* (*dükkan, shop*), *dugme* (*dugme, button*), *dušman* (*duşman, enemy*), *džep* (*cep, pocket*), *galama* (*gaglama, noise, racket*), *harač* (*harac, tax*), *hambar* (*ambar, corn house, repository*), *hašiš* (*hapış, hashish*), *jasmin* (*yasemin, jasmine*), *jastuk* (*yastık, pillow*), *joğurt* (*yogurt, yogurt*), *kava* (*kahve, coffee*), *kavana* (*kahvehane, coffee shop*), *kalup* (*kahp, model, mould*), *katika* (*kaçık, cage*), *kavirar* (*kavirar, caviar*), *kula* (*kule, tower*), *kutija* (*kutu, box*), *lakrdija* (*lakırdı, burlesque, farce*), *miraz* (*miras, endowment*), *narandža* (*naranc, orange*), *narinar* (*narinar, pomegranate*), *odaja* (*oda, chamber*), *oluk* (*oluk, drain*), *papuča* (*papuç, slipper*), *rakija* (*raki, brandy*), *sai* (*saat, clock, watch, hour*), *sanduk* (*sandık, case*), *zumbul* (*zumbul, hyacinth*), *tava* (*tava, pan*), *tavan* (*tavan, attic*), *zanat* (*zanaat, trade, craft, handicraft*), *šećer* (*şeker, sugar*).

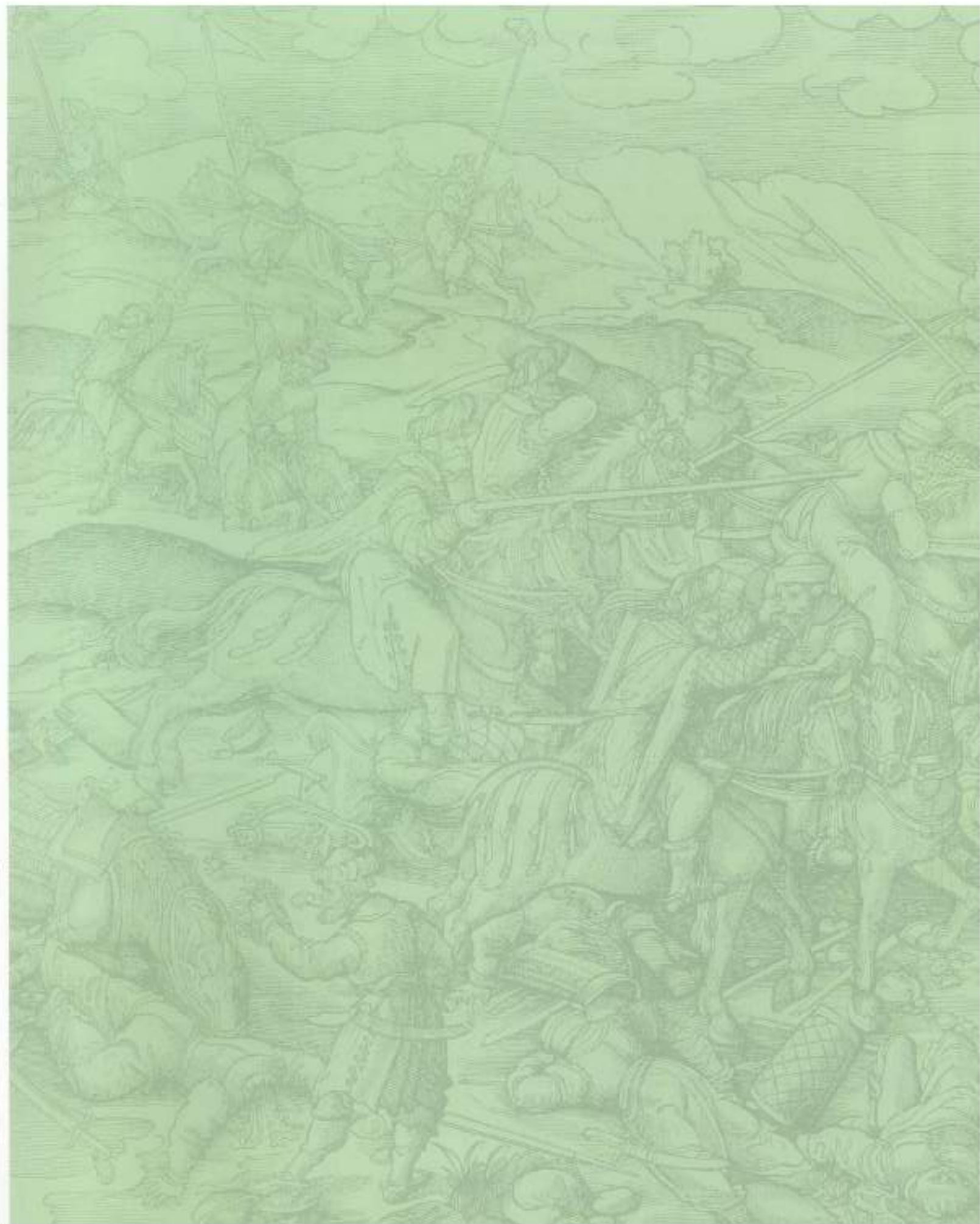
## Sveprisutno sjećanje na zajedničku baštinu iz osmanskih vremena The Ever-Present Memory of the Common Heritage from Ottoman Times

U knjižnicama i knjižarama u Hrvatskoj mogu se pronaći brojne knjige koje tematiziraju legende i više ili manje povijesne priče o hrvatsko-turskim ratovima u 16., 17. i 18. stoljeću, kao i kulturne odnose Hrvata i Turaka tijekom tog razdoblja koji su rezultirali raznovrsnim obostranim utjecajima. Gotovo svaki hrvatski grad ima legendu koja govori o nekome događaju iz razdoblja osmanske vlasti na tome području, a za koju postoji mogućnost da je stvorena na temelju povijesnih činjenica. Te legende uglavnom dijele zajedničke osobine, na primjer naglašavaju hrabrost i inteligenciju Hrvata i, s druge strane, snagu i žestinu osmanskih Turaka, ali uvijek, vrlo predvidljivo, završavaju pobjedom Hrvata nad Osmanlijama.

Narodne pjesme koje spominju Turke, i to obično u negativnom kontekstu kao napadače, još su jedan važan dio hrvatske kulture koji je u vezi s osmanskim razdobljem hrvatske povijesti. Jedan je takav primjer pjesma *Jeste li vidjeli moga sinka Janka?* u kojoj se spominju Turci. Te priče, legende i narodne pjesme dio su zajedničkog naslijeđa koje je sveprisutno u sjećanju hrvatskog naroda.

There are numerous books to be found in Croatian libraries and bookstores that thematize legends and more or less historical stories about Croatian-Ottoman wars of the 16<sup>th</sup>, 17<sup>th</sup> and 18<sup>th</sup> centuries and the mutual cultural relations and influences that occurred in that period. Almost every Croatian town has a legend narrating some event from the period of Ottoman rule in the region, which could possibly be rooted in historical facts. These legends generally share common features, for example, they accentuate bravery and intelligence of Croats and the strength and fierce demeanour of the Ottoman Turks and, very predictably, the emergence of Croats as the winners in every story.

Another important part of the Croatian culture related to the Ottoman period of Croatian history are the folk songs which mention Turks, usually in the negative context as attackers. One such example is the song *Jeste li vidjeli moga sinka Janka?* ("Have you seen my son Janko?") which mentions Turks in a similar context. These stories, legends and folk songs are a part of the common heritage that is ever present in the memory of the Croatian people.







Istočna Hrvatska  
Eastern Croatia

# Istočna Hrvatska Eastern Croatia

## Virovitica

**G**rad Virovitica nalazi se u Slavoniji blizu mađarske granice. Godine 1552. Viroviticu su osvojile osmanske snage. Ulama-beg, požeški sandžakbeg, okružio je grad nadmoćnom vojnom silom. Viroviticu je trebalo braniti 50 vojnika, ali oni su se predali kada su se uvjerali da su višestruko nadmašeni u brojnosti. Tijekom više od 120 godina Virovitica je ostala pod osmanskom vlašću i većinom bila napućena Turcima i muslimanskim Slavenima, koji su nakon uspostave osmanske vlasti u tom gradu preobratili narod s kršćanstva na islam.

Grad i okolica bili su dio Požeškoga sandžaka i snažno osmansko uporište. Određeni broj zgrada u gradu bio je srušen, a dio njih prenamijenjen je u drugu svrhu, tako da je krajem 16. stoljeća Virovitica izgledala kao tipično osmansko naselje. Imala je otprilike 1000 stanovnika, od kojih je velika većina bila muslimanska, te utvrdu s garnizonom koji se sastojao od 300 konjanika i 300 pješaka.

Virovitica is a town situated in northern Croatia, near the Hungarian border, and in the region of Slavonia. In 1552 Virovitica was conquered by the Ottoman army. Ulama Bey, sanjakbey of Požega, surrounded the town with a superior military force. Virovitica was to be defended by 50 soldiers, but they surrendered when they saw that they were vastly outnumbered. Virovitica was under Ottoman rule for more than 120 years, and it was mostly populated by Turks and Muslim Slavs; the latter changed their religion from Christianity after the establishment of the Ottoman rule in their town.

The town and its surroundings were part of the Sanjak of Požega and were a strong Ottoman foothold. A number of buildings in the town were torn down, and a number of them were converted to serve a new purpose, so that in the end of the 16th century Virovitica had the look of a typical Ottoman kasaba. It had around 1,000 inhabitants, which were overwhelmingly Muslim, and a fort with a garrison of 300 horsemen and 300 infantrymen.



Prikaz Virovitice, 1683.

An illustration of Virovitica, 1683  
[Campaign on the Danube A.D. 1683.]



Krajem 16. stoljeća osmanski gospodari Virovitice počeli su napuštivati grad novim naseljenicima koje su premjestili s hrvatske i bosanske strane planine Dinare. Oni su bili pravoslavni Vlasi koji su se u kasnijim stoljećima počeli nazivati Srbima. Pravoslavni stanovnici bili su pod vlašću vladike, predstavnika Pravoslavne crkve koji je imao sjedište u selu Duzluk (od turske riječi *düzlük* što znači ravnicu) u blizini grada Orahovice u središnjoj Slavoniji. Katolički stanovnici Virovitice i okolnih sela nisu imali vjerskog predstavnika jer nisu bili uspostavljeni odnosi između Katoličke crkve i osmanskih vlasti.

Osmanska vlast u Virovitici došla je kraju 1684. godine, kada su austrijske snage okružile grad. Putem pregovora dogovoreno je da će osmanski stanovnici slobodno moći napustiti grad i otići u Bosnu, pa se grad predao. Međutim, muslimanski stanovnici grada koji su bili u bijegu pobijeni su na putu u Bosnu.

Sva druga mjesta u okolini Virovitice i sjeverozapadnoj Slavoniji 1687. godine osvojila je austrijska vojska i otad je to područje ostalo pod austrijskom vlašću.

At the end of the 16<sup>th</sup> century, the Ottoman rulers of Virovitica started to populate the town with new inhabitants that were being resettled from the Dinara mountain, situated in northern Dalmatia and western Bosnia. These were Orthodox Vlachs, which in time began to declare themselves as Serbs. The Orthodox inhabitants were abiding the vladika, a representative of the Orthodox Church, who had its seat in the village of Duzluk (from Turkish: *düzlük*) in the vicinity of the town of Orahovica, in central Slavonia. As for the Catholic inhabitants of Virovitica and the surrounding villages, they didn't have a religious representative because the relations between the Catholic Church and the Ottoman authorities weren't established.

The end of the Ottoman rule in Virovitica came in 1684 when the Austrian forces surrounded the town. After negotiations it was agreed that the Ottoman inhabitants would be free to leave the city unharmed and go to Bosnia, and the town surrendered. However, the fleeing Muslim inhabitants of the town were murdered on their way to Bosnia.

In 1687 all other places in the vicinity of Virovitica and in north-western Slavonia were conquered by the Austrian forces, and this region remained under Austrian rule from then onwards.

## Orahovica

**G**rad Orahovica nalazi se u Slavoniji. Njegova povijest započinje u 13. stoljeću, a povijest utvrde Ružice u blizini Orahovice koja je imala veliku važnost u srednjem vijeku započinje u 14. stoljeću. Sultan Sulejman Veličanstveni osvojio je Orahovicu, utvrdu Ružicu i okolno područje tijekom ratnog pohoda 1543. godine.

Tijekom osmanske vlasti Orahovica je postala istaknuto sjedište administrativne jedinice koja se zvala sandžak. Utvrđenje Ružica bilo je dograđeno i služilo je kao garnizon sve do kraja osmanske vlasti na tome području. U samoj Orahovici postojala je i druga tvrđava, ali bila je manje poznata. I u njoj je bio osmanski garnizon jer je cijelo to područje dugo bilo granično, stoga upadi s druge strane granice nisu bili rijetka pojava.

Orahovica is a town situated in the centre of the Croatian region of Slavonia. Its history begins in the 13<sup>th</sup> century, and the history of the castle of Ružica, which is situated near Orahovica, and it held great importance in the Middle Ages, beginning in the 14<sup>th</sup> century. During his campaign in 1543 Sultan Suleiman the Magnificent conquered Orahovica, the castle of Ružica and the surrounding area.

During the Ottoman rule Orahovica became a notable centre of an administrative unit called sanjak. The castle of Ružica was upgraded and served as a garrison up until the end of Ottoman rule in this area. Another fortress existed in Orahovica itself, but it was less known. It also had an Ottoman garrison, because for a long time this whole area was a border region, and incursions from the other side of the border were not a rare phenomenon.



Zbog osmanskih napada i neprestanog pomicanja granice prema zapadu tvrđave koje su se nalazile u zaleđu pograničja s vremenom su postale manje važne i većinom se nisu obnavljale. Isto se dogodilo i s dvije spomenute utvrde. Nadalje, nakon što su ih osvojile austrijske snage, koje su 1687. godine zauzele Orahovicu i Ružicu, obje su tvrđave ostale bez skrbi, a ta se situacija nije promijenila sve do danas.

Druge strukture koje svjedoče o osmanskoj prošlosti Orahovice, poput ostataka zidova džamije, mogu se vidjeti i danas, ali, nažalost, u Orahovici se više ne mogu naći nikakvi drugi tragovi osmanske kulture.

With time, due to Ottoman invasions and the constant shifting of borders to the west, fortresses left in the hinterland of borderlands became less important and were mostly left unrepaired. This situation also occurred in the case of the two mentioned fortresses. Furthermore, after their fall to the Austrian forces, which conquered Orahovica and Ružica in 1687, both those fortresses were left unattended, a situation that exists to this day.

As for other structures that bear witness to Orahovica's Ottoman history, the remains of mosque walls are apparently still visible. Unfortunately no other traces of Ottoman culture can be found in Orahovica today.



*Ružica Grad*  
The Castle of Ružica



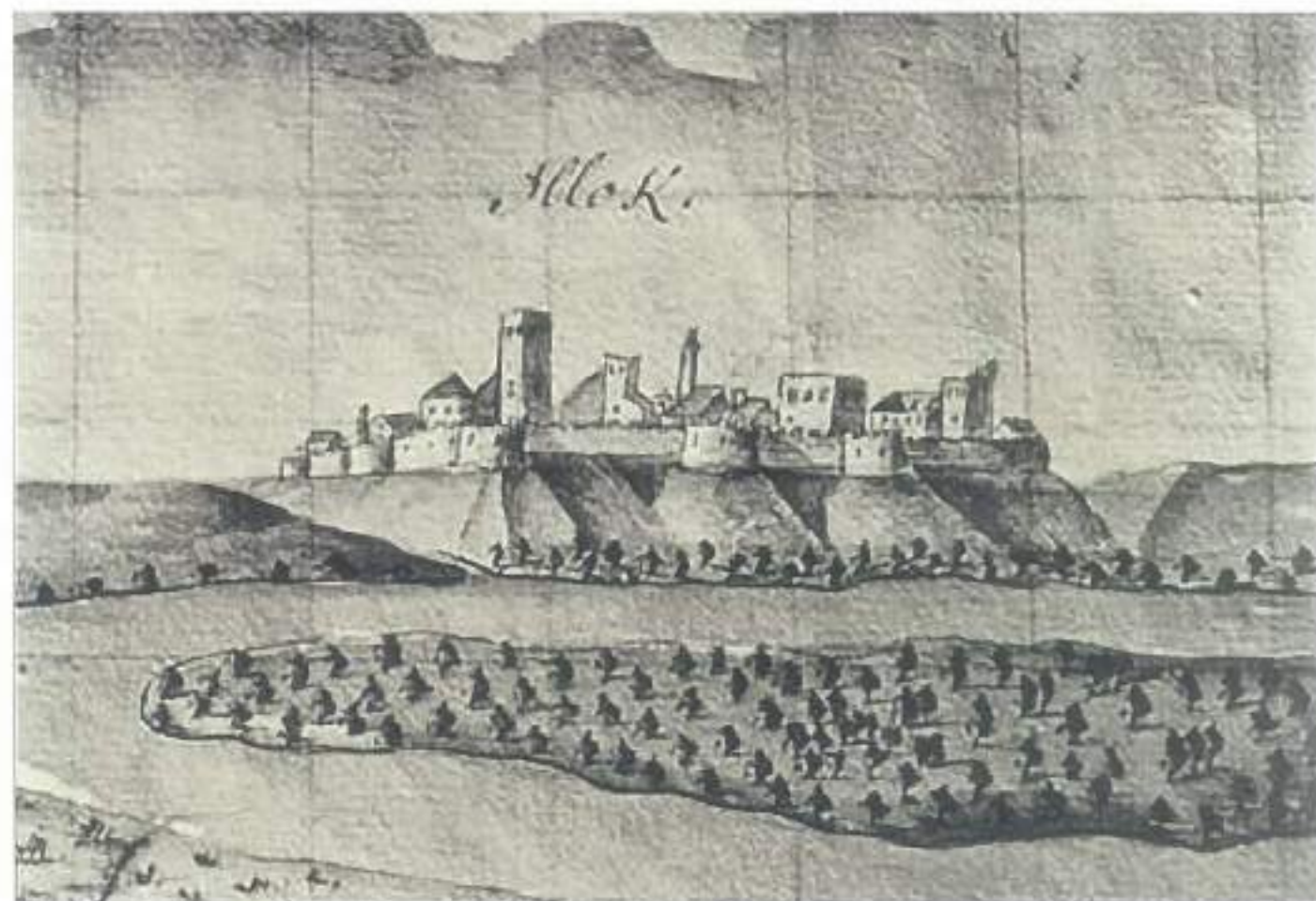
# Ilok

Ilok je najistočniji grad u Hrvatskoj koji se nalazi u zapadnom Srijemu. Godine 1526. pao pod osmansku vlast i potom je većinom bio naseljen muslimanima. Tijekom osvajanja Iloka njegovo se stanovništvo predalo osmanskoj vojsci i zbog toga je grad pošteđen pljačke. Danas se sigurno zna da je grad od 1566. do 1569. godine imao 238 muslimanskih i 27 kršćanskih kuća. Osim toga, poznato je da je u Iloku 1699. godine bilo 1160 kuća i dvije džamije.

Zanimljivo je napomenuti da je osmanski putnik Evliya Čelebi u svojem putopisu naveo da je prilikom njegova posjeta 1664. godine u Iloku bilo čak devet džamija. Jedna od džamija čije se postojanje može potvrditi zvala se Arslan-begova džamija.

Ilok is the easternmost town in north-eastern Croatia, and is located in the region of Syrmia. It was in 1526 that Ilok came under the Ottoman rule, and in the following period it was mainly populated by Muslims. During the conquest of Ilok its population surrendered to the Ottoman army, and in this way the town was spared from pillaging. We know for sure that, from 1566 to 1569, Ilok had 238 Muslim and 27 Christian houses. It is also known that, in 1699, the town numbered 1,160 houses and two mosques.

It is interesting to note that the Ottoman traveller Evliya Čelebi, in his travel accounts, mentions as many as nine mosques in Ilok during his visit in 1664. One of the mosques that can be clearly confirmed was called Arslan Bey's mosque.



*Ilok*, prikaz grada iz 1697. godine  
Ilok, an illustration from 1697







Tijekom 17. stoljeća Ilok je osim drugih zgrada imao islamski samostanski kompleks koji se zove tekija i mauzolej (odnosno turbe), hamam, dvije teološke škole (medrese), šest osnovnih škola (mekteba) i česmu. Turbe u Iloku danas je jedina postojeća građevina te vrste u Hrvatskoj. Sagrađena je kao otvoreni paviljon s kupolom koju podupiru četiri stupa, a budući da se nalazi u središtu onoga što je u osmanskim vremenima vjerojatno bio povišen prostor u na mjestu utvrde, vjerojatno je u njoj bio pokopan srijemski sandžakbeg.

Ilok je također imao drvenu palaču (sara) koja je pripadala srijemskome sandžakbegu, potom gradske zidine i kulu, a vjerojatno čak i utvrdu, ali to nije posve sigurno. Većina tih podataka može se pronaći u putopisu Evlije Čelebija, koji osim drugih građevina u Iloku u drugoj polovini 17. stoljeća spominje čak i postojanje kavana.

Habsburška vojska 1697. godine osvojila je Ilok pa je muslimansko stanovništvo napustilo grad i većinom pobjeglo u Bosnu.

U posljednjih nekoliko godina neke od spomenutih zgrada uzele su se u obzir za restauriranje, stoga je obnovljeno turbe osmanskog uglednika, a spomenuti hamam, koji je djelomično očuvan, trenutačno se restaurira.

During the 17<sup>th</sup> century, among other buildings, Ilok had a monastic complex (called *tekke*), a mausoleum (called *türbe*), a bathhouse (*hammam*), two theological schools (*medrassa*), six elementary schools (*mekteb*), and a fountain (*çeşme*). The mentioned *türbe* is today the only existing building of its kind in Croatia. It was built as an open pavilion with a dome supported by four columns, and because it is located in the centre of what was in Ottoman times a fort plateau it probably belonged to the sanjakbey of Symria.

Ilok also had a wooden *saray* belonging to the sanjakbey of Symria, city walls and a tower, and probably even a fort, but this information is not confirmed. The majority of this information comes from the travelogue of Evliya Çelebi who, among other buildings in Ilok in the second half of the 17<sup>th</sup> century, even mentions the existence of a coffeehouse.

In 1697 the Habsburgs conquered Ilok and the mentioned Muslim population left the town and fled, mainly to Bosnia.

In the last couple of years some of the aforementioned buildings were considered for restoration: the *türbe* of an Ottoman dignitary was restored, and the mentioned *hammam*, which was partially preserved, is presently under restoration.



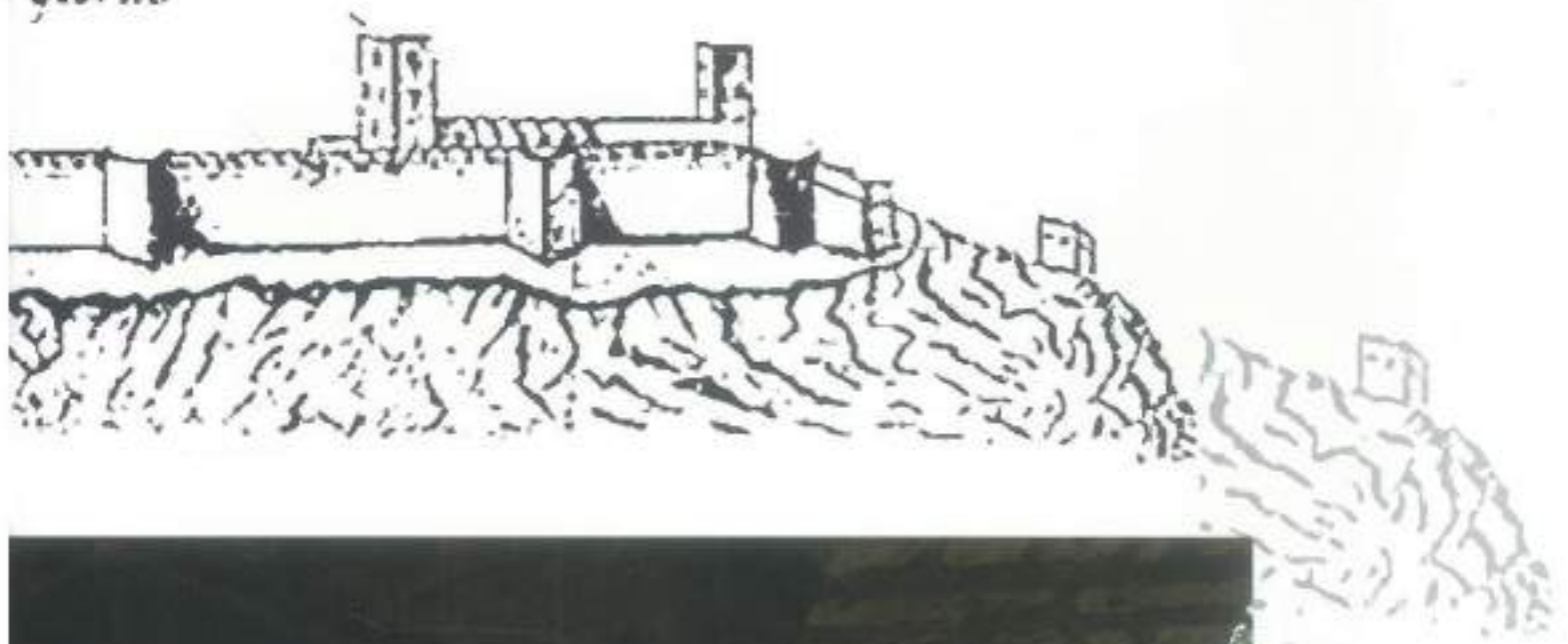


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## Osijek



Osijek je četvrti najveći grad u Hrvatskoj i najveći grad u Slavoniji. Kada su 1526. godine osmanske snage došle iz istočne Slavonije, bilo je to vrijeme prvoga ratnog pohoda sultana Sulejmana Ve-

ličanstvenog na Madarsku. Osmanska je vojska napala Osijek i veliki vezir Ibrahim-paša Parzanin skoro ga je posve uništio. Međutim, nakon što je vojni pohod došao kraju, grad je ponovo sagrađen u osmanskom stilu. Postao je dio osmanske administrativne jedinice koja se zvala Požeški sandžak. Osijek se razvio u jedan od glavnih vojnih centara zato što se nalazio na vojnoj cesti koja je bila važna u očuvanju sigurnosti osmanskih graničnih operacija u južnoj Madarskoj. Zato je u 16. i 17. stoljeću grad postao logistički centar vojnih operacija usmjerenih prema zapadu.

Grad Osijek spominje se u osmanskom census iz 1579. godine, a bio je poznat po trgovini obrtima i sajmovima. Taj grad bio je centar trgovine u kojem su se okupljali trgovci dvaput godišnje. Tijekom sezone sajmovske skupila bi se povećava svota poreza. Osmanski putopisac Evliya Čelebi posjetio je osječki sajam u 1660-ima i opisao ga kao jedan od najvećih u regiji.

Sudeći prema Evlijinom putopisu Osijek je bio okružen tvrđavom, čvrstom strukturom s dvostrukim slojem zidova. Grad je bio podijeljen u pet četvrti: unutarnja tvrđava, srednja tvrđava, naselje Varoš, vanjsko naselje i područje sajma pored Varoši. Muslimanska zajednica većinom je naseljavala unutarnje naselje (Varoš), gdje je svaka kuća imala veliko dvorište i vrtićak. Zbog moćarnog tipa zemljišta kamen nije bio pogodan građevni materijal. U gradnji starih struktura bilo je dopušteno upotrebljavati jedino drvo i ciglu. Prema iskazima svjedoka ulice u gradu činile su se čistima i dobro očuvanima.

Austrijski putnik Heinrich Ottendorf dodao je posvjedočio o osječkom sajmu: „Sajmovi sa slav-nim karavanama organiziraju se dvaput godišnje. Trgovci dolaze iz krajeva kao što su Konstantinopol, Perzija i Arabija, s mnogo lijepih proizvoda koji se teško mogu naći čak i u Beogradu. Karavane parkiraju izvan zidina na ravnicima.“

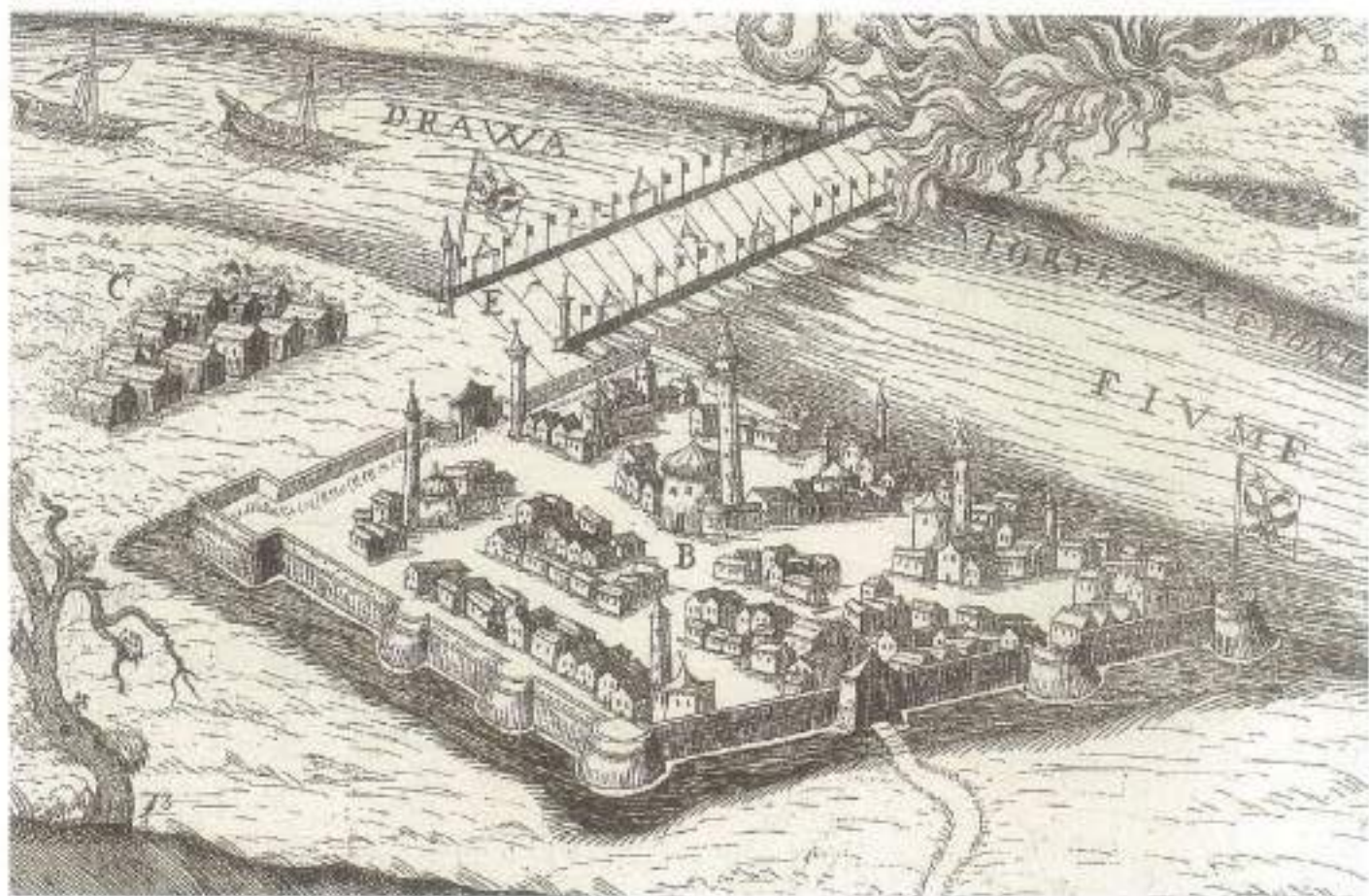
Osijek je the fourth largest city in Croatia and the biggest city in the region of Slavonia. When the Ottoman forces reached Eastern Slavonia, in 1526, it was the time of Sultan Suleiman's first campaign into Hungary. The Ottoman army attacked Osijek and it was almost completely destroyed by the Grand Vizier Pargalı Ibrahim Pasha. However, after the military campaign had ended, the city was rebuilt in the Ottoman style. It became a part of the Ottoman administrative unit called the sanjak of Požega. Osijek emerged as one of the major military centres, because it was located on the military road which was important for the security of the Ottoman frontier operations in the South Hungarian territory. This is why, in the 16<sup>th</sup> and 17<sup>th</sup> centuries, the town became a logistical centre for the military operations towards the West.

The city of Osijek was mentioned in the Ottoman census of 1579, and was known for its trade, crafts and fairs. It was a centre of trade, where merchants convened twice a year. During the fair season, a notable sum of income tax was charged. Ottoman traveller and writer Evliya Çelebi visited the Osijek fair in the 1660s and described the fair as one the largest in the region.

According to Evliya Çelebi Osijek was surrounded by the fortress, a firm structure with double thickness walls. The city was divided into five quarters: the inner fortress, the middle fortress, the Varoš settlement, the outer settlement and the fair area next to the Varoš. The Muslim community lived mostly in the inner settlement (Varoš) where each house had a large courtyard and an orchard. Due to the swampy character of the ground, stone was not an available construction material. Only timber and brick were allowed for permanent structures. According to eyewitnesses, streets in the town appeared clean and well-kept.

Austrian traveller Heinrich Ottendorf provided further information about the Osijek Fair. "Fairs with famous caravans are organised two times a year. Traders arrive here from the lands, such as Constantinople, Persia and Arabia with many beautiful goods difficult to find, even in Belgrade. The caravans park outside of the palisade on the plain."





Prlikaz Osijeka, 1684.

An illustration of Osijek, 1684

[Muzej Slavonije Osijek (13) / Slavonian Museum Osijek (13)]





Evlija je opisao tlocrt ulica u Osijeku kao šahovnicu oblikovanu prema zakonitostima „znanosti geometrije“. Ulice naselja u kojem se održavao sajam posložene su kao linearni prolazi u kojima se „kraj sajma mogao promatrati s ulaza u bilo koju ulicu“. Ottendorf je opisao natkrivenu ulicu u kojoj su redovi štandova posloženih s obje strane. Naglasio je i to da je nekim trgovcima bilo dopušteno držati robu u velikoj zgradi koja je služila kao spremište.

Osijek je imao barem osam džamija, možda čak dvanaest, ako Evlija Čelebi nije pretjerivao u svojim opisima. Sve te džamije bile su uništene ili prenamijenjene, pa je tako na primjer takozvana mala džamija, odnosno Kasim-pašina džamija, sagrađena 1558. godine i smještena u osječkoj tvrđavi, pretvorena u kapelu sv. Franje 1700. godine. U modernim vremenima istražili su je arheolozi. Što se tiče drugih građevina, osmanski Osijek tijekom 17. stoljeća imao je četiri tekije, veliko osmerokutno turbe Kasim-paše s kupolom prekrivenom olovom, također smješteno u osječkoj tvrđavi, potom još jedno manje turbe i četiri medrese, među kojima su medrese Kasim-paše i Mustafa-paše, zatim pet mekteba, kulu sa satom, drveni karavansaraj, velik broj dućana i radionica, hamam, brojne česme (Evlija Čelebi naveo ih je čak dvanaest) i akvadukt.

Kada je sultan Sulejman Veličanstveni 1566. godine ponovo krenuo u vojni pohod kroz Slavoniju, naredio je gradnju drvenog mosta dugog osam kilometara, s ciljem da sigurno provede vojsku kroz močvare oko rijeke Drave. Priča o tome mostu i njegovoj gradnji postala je slavna i u ono se vrijeme taj most smatrao jednim od svjetskih čuda. Bio je prikazan na ilustracijama Osijeka iz osmanskih vremena.

Nakon više od 150 godina osmanske vlasti 1687. godine Osijek je osvojila austrijska vojska i otad je bio dio Habsburškoga Carstva. Osmanske snage pokušale su ga osvojiti još jednom 1690. godine, ali austrijska vojska uspješno je obranila grad. Kao svjedočanstvo o tome da je u Osijeku nekoć bilo mnogo osmanskih građevina, ostaci okrugle kutne kule od cigle (koja se naziva kula Filibeli) još uvijek stoje na ulazu u osječki Stari grad, a riječ je o jednim ostacima gradskih zidina iz osmanskog razdoblja.

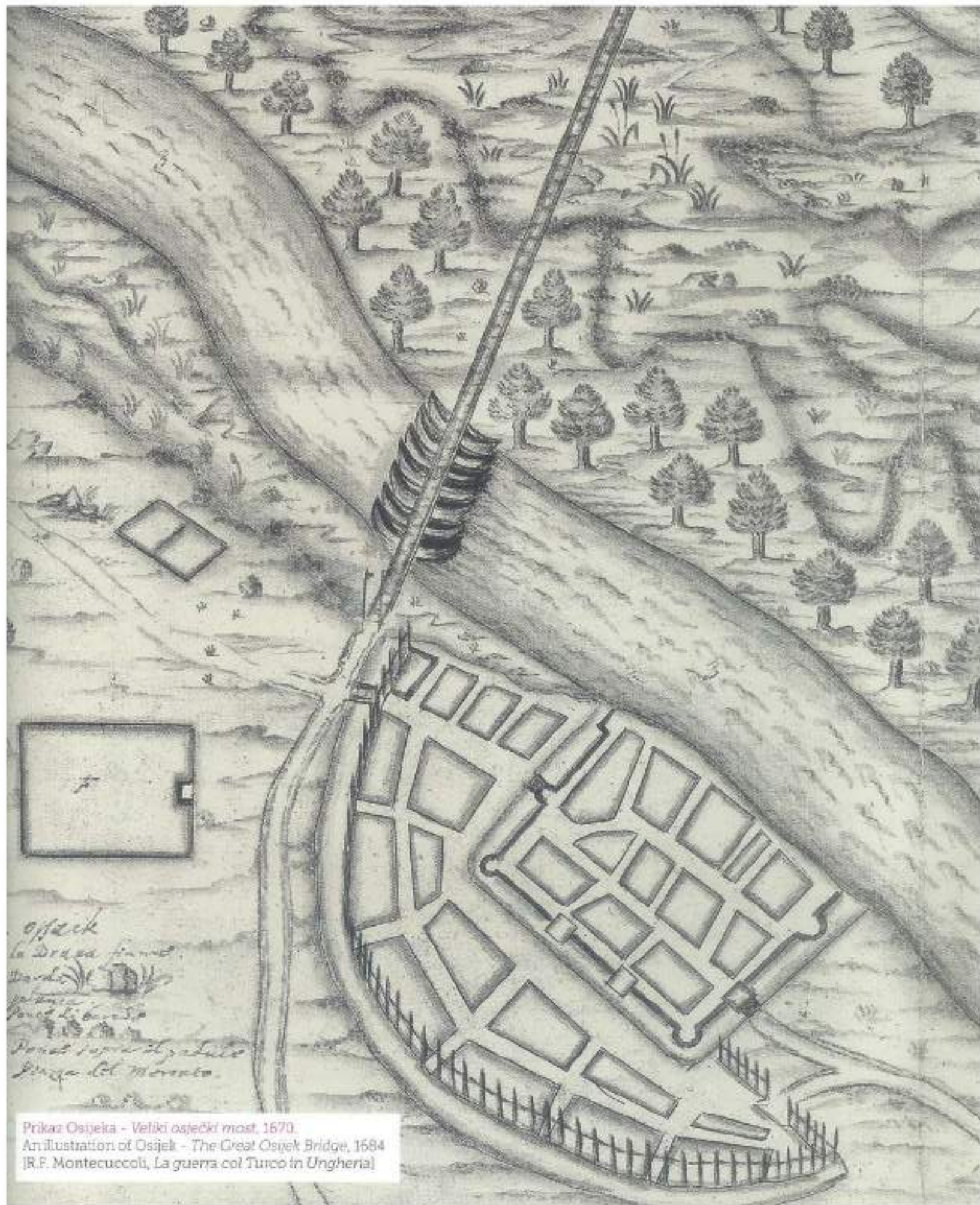
Evlija described the street layout in Osijek as a chessboard, which was designed according to "the science of geometry". The streets of the fair settlement were created as linear corridors where "the end of the market can be observed from the entrance of any street". Ottendorf described a covered street where rows of stalls were located on both sides. He also emphasised that some tradesmen were allowed to keep their goods in a large han building.

Osijek had at least eight mosques, and maybe even twelve, if Evliya Çelebi wasn't exaggerating in his accounts. All of those mosques were destroyed or repurposed, like the so-called small mosque, or the Kasim Pasha Mosque, built in 1558 and situated in Osijek's fort: it was converted into the Chapel of St Francis in 1700. In modern times it has been archaeologically researched. Among other buildings the Ottoman Osijek had, during the 17<sup>th</sup> century, four tekkes, a large octagonal Kasim Pasha's türbe with a lead-covered dome, which was also situated in the Osijek fortress, another smaller türbe, four madrasahs, among which were those of Kasim Pasha and Mustafa Pasha, five mektebs, a clock tower, a wooden caravanserai, many shops and workshops, a hammam, numerous fountains (Evliya Çelebi mentions as many as twelve) and an aqueduct.

When Sultan Suleiman the Magnificent was again on a military campaign through Slavonia, in 1566, the Sultan ordered the construction of an eight kilometre-long wooden bridge, with the goal of the safe passage of the army through the swamps around the river Drava. The story of this bridge and its construction became famous, and at that time the bridge was considered to be one of the wonders of the world. It was also depicted many times in illustrations of Osijek from the Ottoman times (more information on the bridge can be found in the next text).

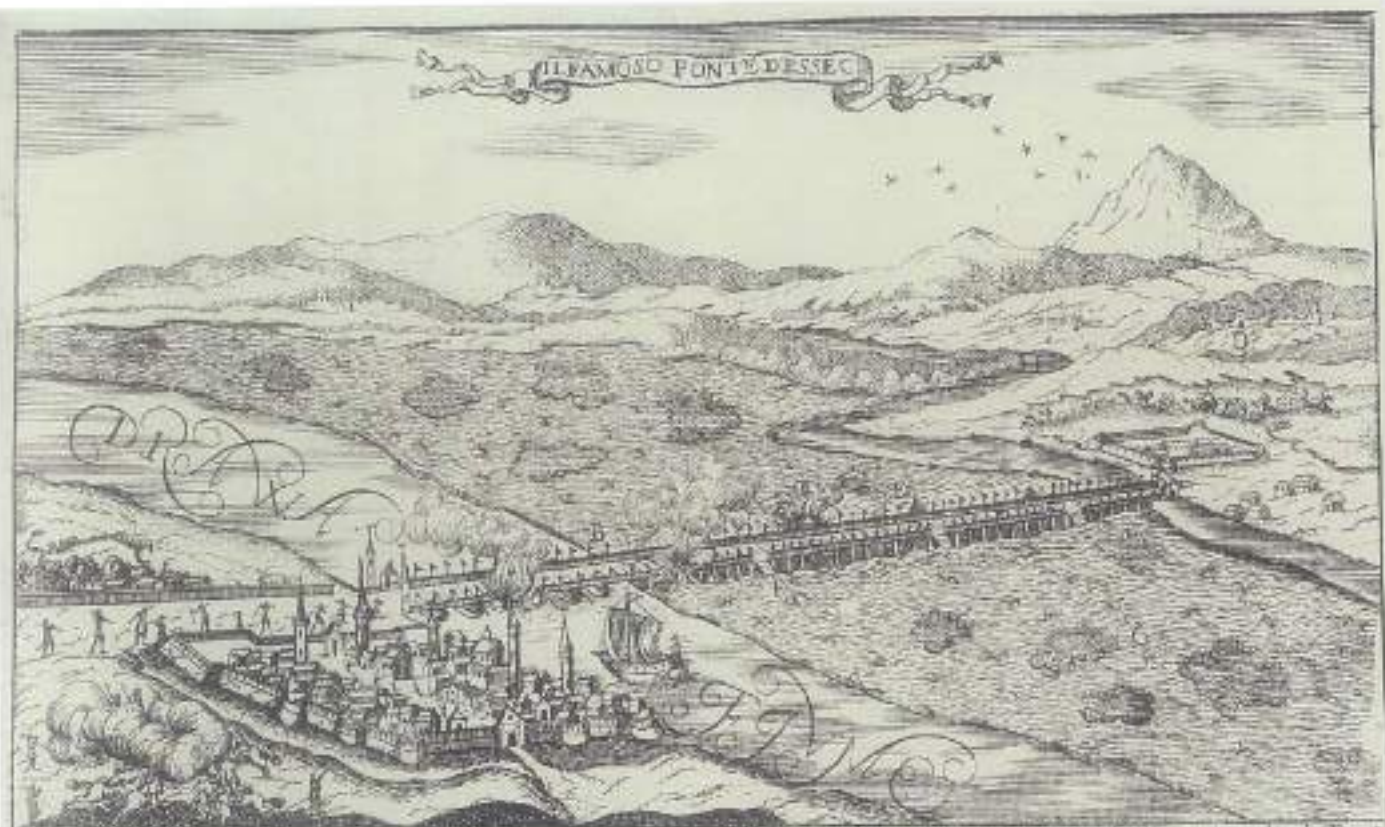
After more than 150 years under the Ottoman rule Osijek was conquered by the Austrian army in 1687 and, from that year on, it remained a part of the Habsburg Empire. The Ottoman forces tried to seize it once more, in 1690, but the Austrian army was successful in defending the city. As for Ottoman buildings in Osijek, the remains of a round, brick angle tower (called the *Filibeli Tower*) still stand at the entrance of the old city of Osijek. These are the only remains of the city walls from the Ottoman period.



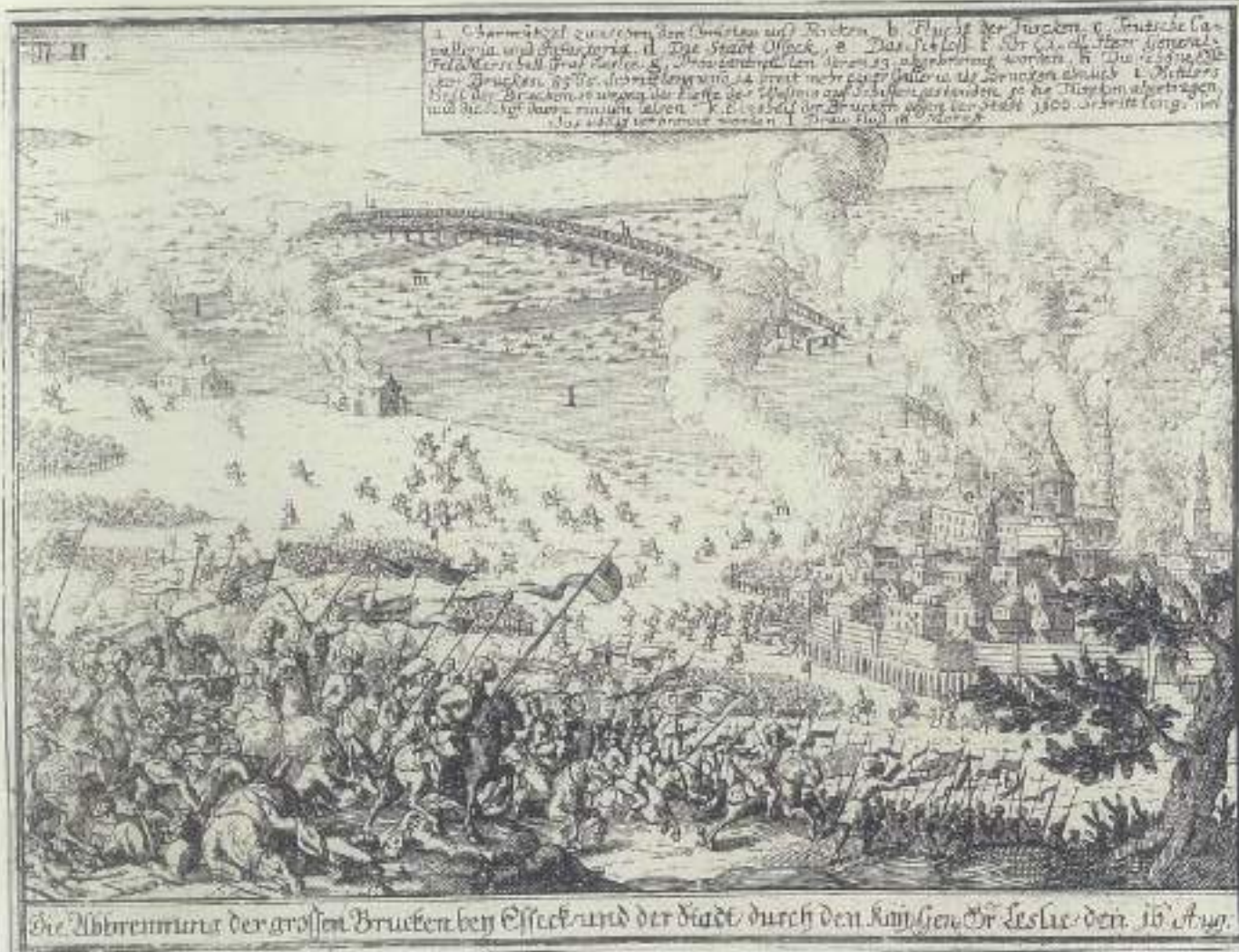


Prikaz Osijeka - Veliki osječki most, 1670.  
An illustration of Osijek - The Great Osijek Bridge, 1684  
[R.F. Montecuccoli, La guerra col Turco in Ungheria]





A. Fortezza di Effet B. Ponte lungo passi 8566 e largo 11 e 2. C. Borgo nuovo D. il Porto di Tarda E. Sentinella per guardia del Ponte F. Scala per scendere nella Palude G. L'agraz Palude H. Braccio del Fiume Drava.





## Sulejmanov most u Osijeku

### Sultan Suleiman's Bridge in Osijek

Sulejmanov most bio je arhitekturno čudo svojega vremena. Tijekom povijesti nastale su mnoge priče i legende o gradnji tog mosta, njegovoj veličini i izgledu. Most je sagrađen prema naredbi sultana Sulejmana Veličanstvenog i sastojao se od brodova povezanih preko rijeke Drave, a dijelovi mosta koji su prelazili preko močvare sastojali su se od drvenih dasaka površ drvenih stupova. Glavni razlog za gradnju mosta bila je potreba da velika osmanska vojska prijeđe močvare, koje i dan-danas postoje u sjeveroistočnoj Hrvatskoj, na svojem putu prema Mađarskoj i dalje prema Beču. Most je sagrađen 1566. godine nakon nekoliko neuspješnih pokušaja tijekom kojih je visoka razina vodostaja Drave uništavala strukturu od povezanih brodova.

Tijekom ratova između Habsburške Monarhije i Osmanskog Carstva most je zbio djelomična oštećenja, pa je u nekoliko navrata dograđivan. Jedna od bolje poznatih epizoda uključivala je hrvatskoga bana Nikolu Zrinskoga i njegov napad na Osijek 1664. godine, kada je zapalio most. Zrinski je uništio palanku (trajni logor koji se nalazio uz utvrđenje) u Dardi i uspio otjerati osmanske snage odande prema Osijeku. Opljačkao je i spalio predgrađe Osijeka, ali kad je shvatio da ne može zauzeti grad, zaputio se natrag preko mosta. Nakon što ga je prešao, prije odlaska iz toga područja naredio je da ga se zapali. Vijest o tom junačkom djelu brzo se proširila Europom. Most je kasnije ponovo sagrađen i posve ga je uništila tek austrijska vojska 1686. godine.

Pisani izvori nisu pouzdani kad su u pitanju točne dimenzije mosta, ali može se reći da je bio dug između 6500 i 8000 m te širok 5,5 do 10 m. Podaci o vremenu koje je bilo potrebno za njegovu gradnju kao i o broju ljudi koji su sudjelovali u tome također variraju. Podaci upućuju na to da je most sagrađen tijekom deset do sedamnaest dana i da ga je gradilo 20.000 do 25.000 tisuća ljudi.

Nekoliko izvora opisuje izgled mosta, a svi kažu da je stajao na hrastovim stupovima između kojih na svakih 180 cm bio je položen manji stup. Pješačka površina bila je prekrivena debelim hrastovim daskama, a most je imao i vrata, tornjeve, galerije i ograde na obje strane. Most je branila stalna straža koja je nadzirala prelazak putnika i dobara preko mosta. Dio mosta vjerojatno je bio pokretan, pa bi ga straža noću podizala da nitko ne može prijeći na drugu stranu.

Sultan Suleiman's bridge was an architectural wonder of its time. Many stories and legends have been written throughout history about the construction of this bridge, its size and appearance. The bridge was built at the order of Suleiman the Magnificent, and consisted of boats linked over the Drava river, while the sections crossing marshland consisted of wooden planks supported by wooden piles. The chief reason for its construction was the need for the great Ottoman army to cross the swamps that exist to this day in northeast Croatia, on their way to Hungary and onwards to Vienna. The bridge was constructed in 1566 following several abortive attempts during which high water levels in the Drava river destroyed the linked boat structure.

During the wars between the Habsburg Monarchy and the Ottoman Empire the bridge was partially damaged and rebuilt on several occasions. One of the better-known episodes involved Croatian Ban Nikola Zrinski's attack on Osijek in 1664 when he set fire to the bridge. Zrinski razed the palanka (a permanent camp attached to the fortress) at Darda and repelled the Ottoman forces from there towards Osijek. He looted and burned the suburbs of Osijek but, realizing that he could not take the town, headed back over the bridge. Having crossed the bridge he had it burned before leaving the area. News of this heroic deed spread quickly throughout Europe. The bridge was subsequently rebuilt, only to be completely destroyed by the Austrian army in 1686.

The written sources cannot be used to establish the exact dimensions of the bridge, but we can say that it was from 6,500 and 8,000 metres long and from 5.5 to 10 metres wide. Data concerning the time needed to build the bridge and the number of people who participated in its construction also varies. The data indicates that the bridge was built in ten to seventeen days and by 20,000 to 25,000 people.

Several sources also tell us of the bridge's appearance: it stood on oak posts between which a smaller pile was located every 180 cm. Its pedestrian surface was covered in thick oak planks, and it had a gate, towers, galleries and fences on both sides. A permanent guard defended the bridge and they controlled the transport of travellers and goods over the bridge. One part of the bridge was probably moveable, and the guards could raise this section at night to ensure that no one could cross.

[Izveo gore] Prikaz Osijeka - Veliki osječki most, 1683.

[left top] An illustration of Osijek - The Great Osijek Bridge, 1683.

[G.A.Panceri, *Successi dell'armi imperiali, ribelli et ottomene seguiti nell'Austria & Ungheria l'anni 1683.*]

[Izveo dolje] Prikaz Osijeka - Veliki osječki most, 1685.

[left down] An illustration of Osijek - The Great Osijek Bridge, 1685.

[Gen.Gr. Leslie: *Die Abbregnung der grossen Brucken bey Esseeck und der Stadt durch den keyl*]

## Sultanov put The Sultan's Trail

Sultanov put je staza za pješake koja se proteže od Beča pa sve do Istanbula. Naziv je dobila po sultanu Sulejmanu Veličanstvenom koji je predvodio osmansku vojsku u osvajanje Beograda i većeg dijela Mađarske prije nego što je njegova invazija zaustavljena prilikom opsade Beča. Sultanov put dug je 2200 km i prolazi kroz Austriju, Slovačku, Mađarsku, Hrvatsku, Srbiju, Rumunjsku, Bugarsku, Grčku i Tursku slijedeći rutu sultana Sulejmana Veličanstvenog na njegovu putu prema Beču.

Sultan Sulejman započeo je ratni pohod 10. svibnja 1529. u Istanbulu i stigao do Beča 23. rujna 1529. godine, dakle nakon 141 dana. Riječ je o najambicioznijoj ekspediciji Osmanskog Carstva na Zapad, tijekom koje su ujedinjene europske snage zadale Sulejmanu njegov prvi poraz. Drugi pokušaj osvajanja Beča propao je 1532. godine. U dobi od 60 godina 1566. godine sultan je poveo svoju vojsku na posljednji pohod i umro kod Sigeta u Mađarskoj.

Bez obzira na njegovu burnu prošlost Sultanov put danas je put mira i okupljanje ljudi svih vjera i kultura. Put započinje ispred katedrale sv. Stjepana u centru Beča, kojoj su zvona napravljena od topljenog željeza osmanskih topova, a završava kod groba sultana Sulejmana u Istanbulu. Sultanov put razvili su volonteri iz nevladine organizacije Sultanov put – europska kulturna ruta sa sjedištem u Nizozemskoj.

Osim rute kroz rumunjske i bugarske planine taj je put prohodan cijele godine. Put većinom prolazi uz prigodne smještajne objekte kao što su hoteli, pansioni ili privatne sobe. U dijelovima Mađarske i Bugarske potrebno je imati šator. U Hrvatskoj glavna ruta Sultanova puta prolazi kroz gradove i sela Topolje, Draz, Podolje, Popovac, Beli Manastir, Karanac, Kneževi Vinogradi, Grabovac, Darda, Osijek, Đakovo, Vinkovci, Vukovar, Šarengrad, Opatovac i Ilok.

The Sultan's Trail is a long-distance footpath from Vienna to Istanbul. It takes its name from Sultan Süleyman Kanuni, or Suleiman the Magnificent, who led Ottoman armies to conquer Belgrade and most of Hungary before his invasion was stopped at the Siege of Vienna. The Sultan's Trail is 2,200 kilometres long. The path passes through Austria, Slovakia, Hungary, Croatia, Serbia, Romania, Bulgaria, Greece and Turkey, and follows the same route as Sultan Suleiman the Magnificent's campaign.

Sultan Suleiman started his warpath on 10th May 1529 from Istanbul and arrived on 23rd September 1529 in Vienna, after 141 days. It was to be the Ottoman Empire's most ambitious expedition to the West, but the united European forces inflicted upon Suleiman his first defeat. A second attempt to conquer Vienna failed in 1532. In 1566, at the age of 60, the Sultan led his army for the last time; he died at Szegedvár in Hungary.

In contrast to its past, the Sultan's Trail nowadays forms a path of peace, a meeting place for people of all faiths and cultures. The trail starts at St Stephen's Cathedral in the centre of Vienna, the bells of this church are made from the melted iron of Ottoman cannons. It ends at the tomb of the Sultan in Istanbul. The Sultan's Trail is being developed by volunteers from the Netherlands-based NGO "Sultan's Trail – A European Cultural Route".

Apart from the Romanian and Bulgarian mountains, the trail can be walked all year round. Most parts of the route have ample accommodation such as hotels, pensions or private rooms. In parts of Hungary and Bulgaria a tent is necessary. In Croatia the Sultan's Trail's main route passes through towns and villages Topolje, Draz, Podolje, Popovac, Beli Manastir, Karanac, Kneževi Vinogradi, Grabovac, Darda, Osijek, Đakovo, Vinkovci, Vukovar, Šarengrad, Opatovac and Ilok.

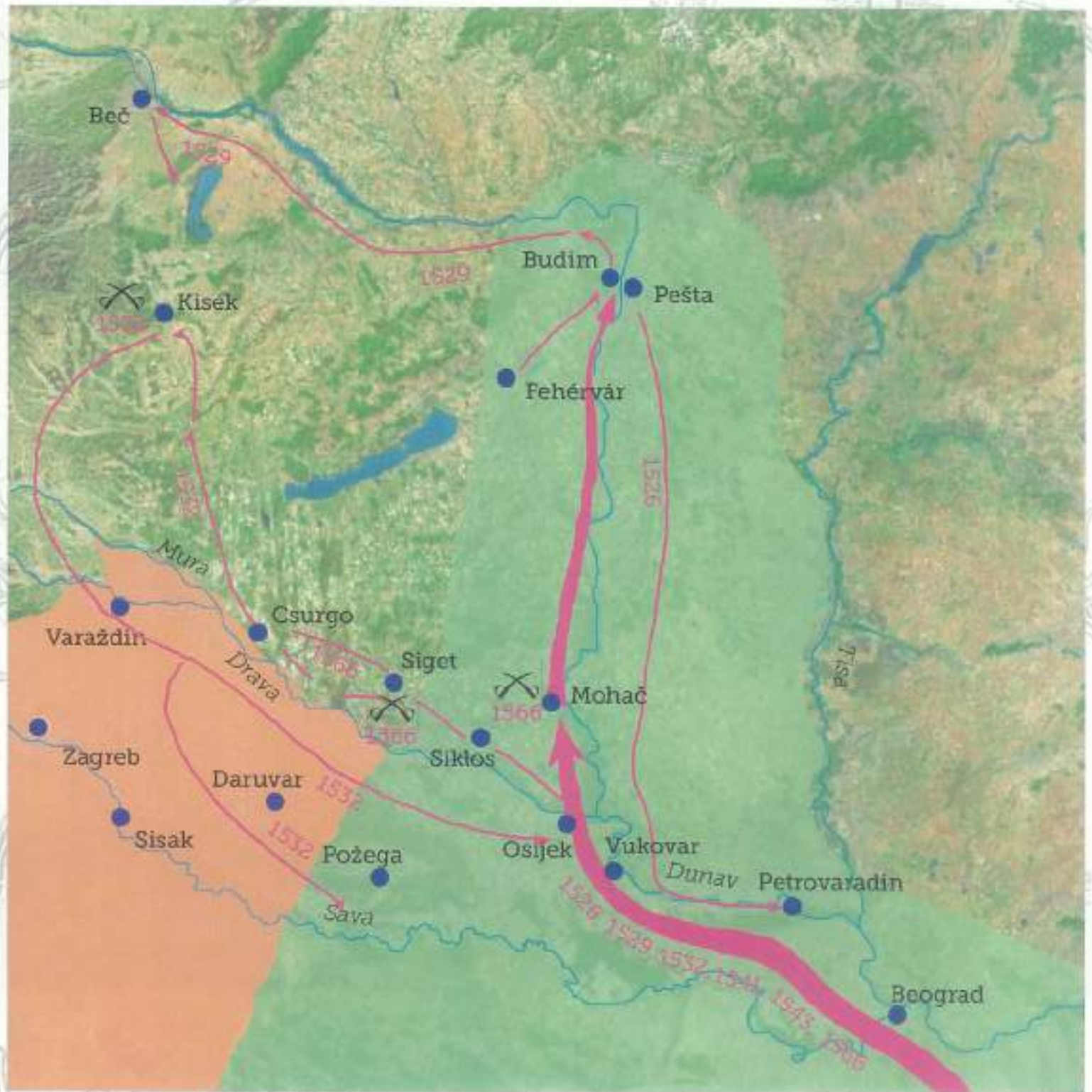
[karta desno / map on the right]

Osmanska osvajanja do 1544. godine  
Ottoman conquests until 1544

Vojni pohodi sultana Sulejmana Veličanstvenoga  
Military campaigns of Sultan Suleiman the Magnificent













## Sultanov put The Sultan's Trail





# Gorjani

**G**orjani su hrvatsko selo koje se nalazi u Slavoniji blizu Osijeka. To mjesto koje je tijekom stoljeća bilo sjedište velikog broja plemićkih obitelji neprestano je raslo pa je od sela postalo utvrđeni grad. To se promijenilo s dolaskom osmanskih snaga 1526. godine, koje su uništile grad pa su Gorjani ponovo postali samo selo. Međutim, osmanski vladari sagradili su kulu radi zaštite sela, nekoć poznatu kao Jahja-begova kula. Godine 1837. ta je kula postala ono što je danas poznato kao kapela sveta Tri kralja. Ostaci kule prošli su proces restauracije.

U razdoblju osmanske vlasti u Gorjanima, koje je trajalo od 1536. do 1687. godine, kada su austrijske snage osvojile selo i skoro cijelu istočnu Slavoniju, nije bilo važnih događaja. Gotovo da nema nikakvih tragova osmanske kulture u selu, osim legende koja je inkorporirana u običaj koji se jednom godišnje održava u Gorjanima, a zove se Godišnja proljetna procesija kraljice, ili Ljelje. Taj se običaj održava na blagdan Duhovi i izvode ga članovi Kulturno-umjetničkog društva Gorjanac iz Gorjana.

Izvode ga mornci i djevojke koji u procesiji idu kroz selo, a djevojke su obučene kao kraljevi i kraljice, s time da „kraljevi“ nose okićene kape i mačeve, a „kraljice“ vijence. Pjevaju se točno određene pjesme, pleše se u dvorištima mještana i dočekuje ih se s hranom, pićem i novcem. Legenda koju su proširili seljani kaže da se taj običaj počeo održavati u osmanska vremena, kada su Osmanlije zarobili sve muškarce iz sela, a djevojke su se maskirale, uzele mačeve i kose te napale osmanske vojnike. Osmanlije su tobože mislili da su one bile duhovi, pa su oslobodili muškarce i pobjegli.

Međutim, etnolozi su istražili taj običaj i zaključili da mu korijeni vjerojatno sežu u mnogo starije razdoblje od osmanskoga doba. Godine 1966. Jugoslavenska akademija znanosti i umjetnosti proglasila je taj običaj povijesnim spomenikom, Ministarstvo kulture Republike Hrvatske 2007. godine stavilo ga je na Listu hrvatske nematerijalne baštine, a 2009. godine UNESCO ga je uvrstio na Reprezentativnu listu nematerijalne kulturne baštine čovječanstva.

Gorjani is a north-eastern Croatian village situated in the region of Slavonia near Osijek. As a place which was for many centuries the seat of a number of noble families, it constantly developed and this village grew into a fortified city. This changed with the arrival of the Ottoman forces in 1526 who destroyed the city, and Gorjani once again became just a village. However the Ottoman rulers built a tower for the protection of the village. It was known as Yahya Bey's Tower. In 1837 this tower became what is today known as the Chapel of the Three Holy Kings. The remains of the tower have been preserved and have undergone a restoration process.

The period of Ottoman rule in Gorjani, which lasted from 1536 to 1687, when the Austrian forces conquered the village and almost all of eastern Slavonia, had been void of any important events. There are also almost no traces of Ottoman culture in the village, apart from a legend that was incorporated into a custom which is held annually in Gorjani called the Annual Spring Procession of the Queen, or Ljelje. It is celebrated on the Catholic feast of Pentecost, and is performed by the members of the Cultural and Performing Society "Gorjanac" from Gorjani.

It is being performed with girls going on a procession through the village; girls are dressed as kings and queens, whereas the "kings" wear decorated caps and carry swords, and the "queens" carry wreaths. They sing specific songs, dance in the villagers' courtyards, and are welcomed with food, drinks and money. The legend spread by the village folk says that this custom began in Ottoman times, when the Ottomans enslaved all the men from the village, and the girls masked themselves, took up swords and scythes and attacked the Ottoman soldiers. The Ottomans supposedly thought that these were ghosts, so they set the men free and ran away.

However, ethnologists researched this custom and concluded that its origins are probably much older than the Ottoman period. This custom was, in 1966, declared a historical monument by the Yugoslav Academy of Arts and Sciences; in 2007, the Ministry of Culture of the Republic of Croatia added it to the List of Intangible Cultural Heritage of Croatia; in 2009, it was placed on the Representative List of Intangible Cultural Heritage of Humanity by the UNESCO.







# Slavonski Brod

**G**rad Slavonski Brod nalazi se u južnoj Slavoniji, a svoj prvi kontakt s Osmanskim Carstvom imao je 1463. godine, kada je osmanska vojska osvojila Bosnu i počela prijetiti hrvatskim zemljama sjeverno od Bosne. Naselje Brod i prijelaz preko obližnje rijeke Save bili su zaštićeni srednjovjekovnom tvrđavom koja se zvala Vukovac. Slavonski Brod bio je posjed obitelji Berislavić koja se dugo uspješno odupirala osmanskim upadima na njihov teritorij. Međutim, osmanske snage 1536. godine zauzele su Brod i njegovu tvrđavu.

Tijekom tih borbi brodska tvrđava bila je oštećena. Zato su je Osmanlije nadogradili i povezali s drugom stranom Save mostom koji se sastojao od međusobno povezanih brodova. U brodskoj tvrđavi bio je smješten garnizon od 1500 vojnika: 500 konjanika (*bešlije*), 500 pješaka (*azapi*) i 500 Vlaha (*martolosi*). Tvrđava je bila važna vojna baza u osmanskim osvajanjima u Slavoniji koja su uslijedila.

Slavonski Brod is a town situated in the southern part of the region of Slavonia. It came in contact with the Ottoman Empire in 1463, when the Ottoman army conquered Bosnia and began to threaten the Croatian lands to the north from Bosnia. The settlement of Brod and the crossing of the nearby river Sava were protected by a medieval fortress called Vukovac. Slavonski Brod was owned by the Berislavić family, who had successfully resisted Ottoman incursions for a long time. However Ottoman forces conquered Brod and its fortress in 1536.

The fortress at Brod was damaged during the fights. This is why the Ottomans upgraded it and also linked it to the other bank of the river Sava by a bridge consisting of boats linked to one another. The Brod fortress had a garrison of 1,500 soldiers: 500 horsemen (*bešli*), 500 infantrymen (*azap*) and 500 Vlachs (*martolosi*). It was an important base in the following Ottoman conquests in Slavonia.



Prikaz Slavonskog Broda - projekt nove tvrđave, 1715.  
An illustration of Slavonki Brod - the layout of the new fortress, 1715  
[S. de Parreta]



Osmansko Carstvo nadziralo je Slavonski Brod do 1691. godine, kada ga je osvojila austrijska vojska pa je otad ostao dio Habsburškoga Carstva, kao što je potvrđeno i Mirom u Srijemskim Karlovcima 1699. godine.

Ostaci osmanske građnje u Slavonskom Brodu većinom su uništeni tijekom austrijske vlasti. Osmanski putopisac Evlija Čelebi u svojem je putopisu zabilježio da je u tvrđavi u Brodu postojala džamija sultana Sulejmana i da je ta građevina prije nego što je pretvorena u džamiju bila crkva (vjerojatno je riječ o kapeli sv. Marka). U samom gradu Brodu i okolici postojao je određen broj skromnih kamenih česmi, a dvije od njih još se uvijek nalaze u susjednim selima: jedna u selu Oriovcu, a druga, koja se naziva česma Rozinka, u Brodskom Brodu.

Sačuvano je nekoliko nadgrobnih spomenika (nišana) iz okolice Slavonskog Broda, ali oni se više ne nalaze na svom izvornom mjestu, nego su premješteni u muzej u Slavonskom Brodu. Što se tiče ostataka osmanske rezidencijalne arhitekture u Brodu, u gradu je postojala samo jedna zgrada koju se nazivalo Turskom kućom, ali ona je vjerojatno sagrađena nakon kraja osmanske vladavine u tome kraju i pod utjecajem arhitekture susjednih bosanskih gradova. Spomenuta tzv. turska kuća, koja se nalazila u središtu Slavonskog Broda, nedavno je devastirana.

The Ottoman Empire controlled Slavonski Brod until 1691, when it was conquered by the Austrian army and remained a part of the Habsburg Empire, as confirmed by the Treaty of Karlowitz in 1699.

When it comes to Ottoman remains in Slavonski Brod, they were mostly destroyed during the Austrian rule. The Ottoman traveller Evliya Çelebi noted in his travelogue that there was a Suleiman Han Mosque at the fortress in Slavonski Brod and that it was a church before it became a mosque (probably the Chapel of St Mark). There have been a number of modest stone fountains (česme) in the town and its surroundings, and two of them are still standing in nearby villages: one can be found in the village of Oriovac, and another, called the Rozinka Fountain, is located in the village of Brodsko Brdo.

A number of standing tombstones (nišan) from the Slavonski Brod area have been preserved, but are no longer to be found in their original location as they are stored in a museum in Slavonski Brod. As for the residential Ottoman architectural remains in Slavonski Brod, there was one building in the town that was called the "Turkish House", but it was probably younger in provenance and was built under the influence of the architecture of the nearby Bosnian towns. The mentioned "Turkish House", which was located in the centre of Slavonski Brod, was recently destroyed.

## Đakovo

**G**rad Đakovo nalazi se u srcu Slavonije. Tijekom srednjega vijeka Đakovo je postalo značajno vjersko središte. Osmanska vojska osvojila ga je 1536. godine. U osmanskim vremenima Đakovo je bilo kasaba, odnosno srednje urbaniziran trgovački grad. Nakon što su grad i utvrda osvojeni, srušene su skoro sve katoličke crkve, a neke su pretvorene u džamije. U gradu je ukupno bilo pet džamija. Najpoznatija među njima nazivala se Ibrahim-pašina džamija, a pretvorena je u katoličku crkvu Svih svetih nakon što su Đakovo i njegova okolica potpali pod austrijsku vlast. Danas ta crkva još uvijek ima klasičnu kupolu iz 16. stoljeća, a na tim ostacima poduzeti su restauratorski radovi.

Đakovo is a Croatian town located in the centre of the region of Slavonia. During medieval times Đakovo became a significant religious centre. It was conquered by the Ottoman army in 1536. During the Ottoman times, Đakovo was a kasaba, which meant it was a semi-urbanised market town. After the conquest of the town and its fort almost all Catholic churches were torn down, whilst some were remodelled into mosques. There were five mosques in total. The best known mosque, called the Ibrahim Pasha Mosque, was converted into a Catholic Church of All Saints after Đakovo and its surroundings came under Austrian control. Today it still has the 16<sup>th</sup> century classical dome, and restoration works are being carried out on these remains.



Osim toga, ostaci minareta na prijašnjoj Kasim-pašinoj džamiji, koji su danas poznati među stanovnicima Đakova kao „turska tamnica“, uklopljeni su u park đakovačke biskupije nakon osmanskog povlačenja, ali danas su poznati jedino iz povijesnih dokumenata. Turski putopisac Evliya Čelebi zabilježio je da je taj cijeli minaret bio od crvene cigle. Danas se u đakovačkome muzeju čuva nekoliko nadgrobnih spomenika s osmanskih muslimanskih groblja.

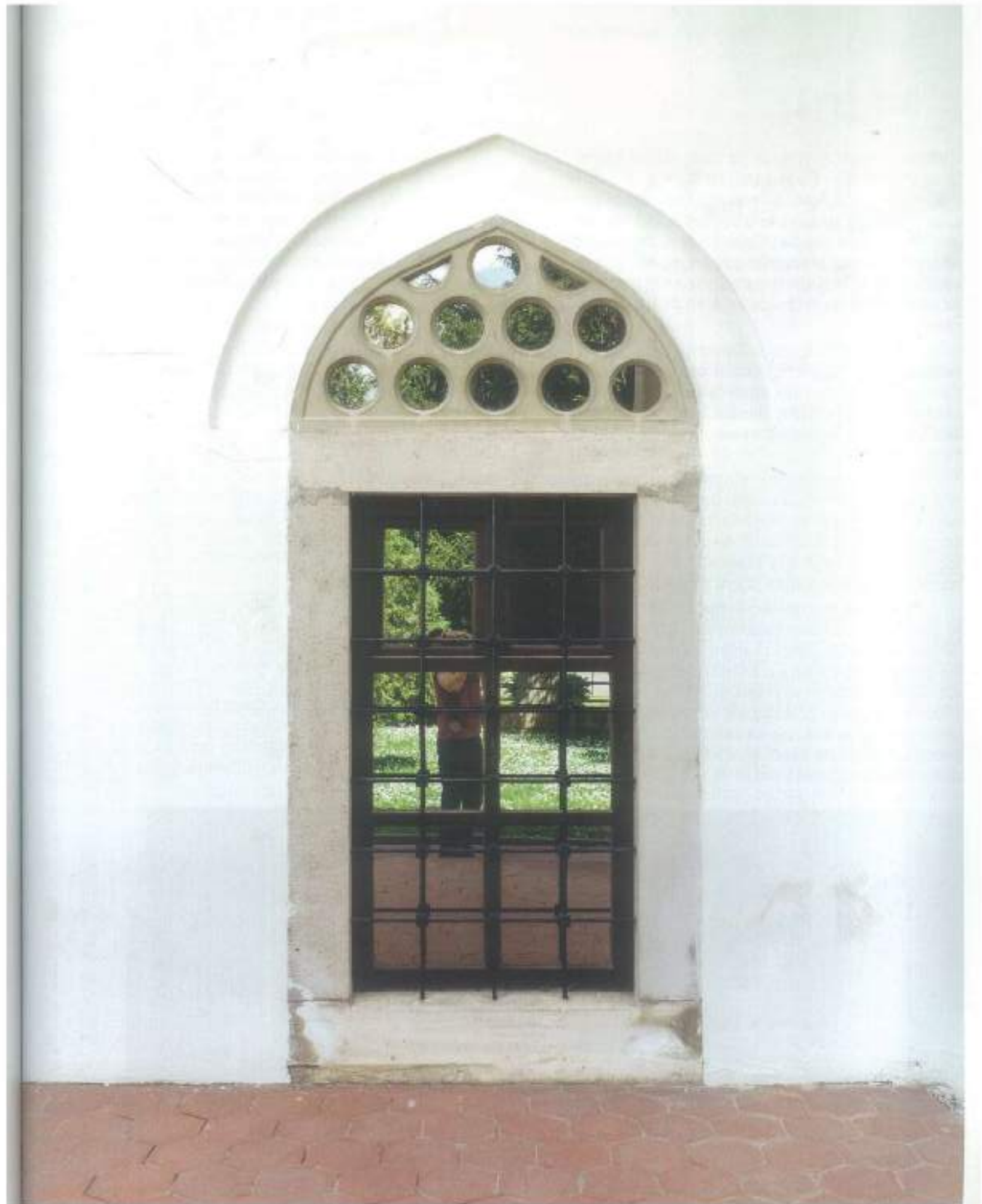
Đakovo i njegova okolica ostali su pod osmanjskom vlašću gotovo 150 godina, i to sve do 1687. godine, kada su austrijske snage osvojile okolicu grada i većinu Slavonije.

Furthermore the remains of the minaret of the former Kasim Pasha Mosque, which is today known among the natives of Đakovo as the "Turkish dungeon", was incorporated into the park of the Đakovo bishopric after the Ottoman retreat, although it is today known only from documents. The Ottoman traveller Evliya Çelebi recorded that this minaret had been built completely out of red brick. A number of tombstones from the Ottoman Muslim cemeteries are held in the museum in Đakovo today.

Đakovo and its surroundings remained under Ottoman rule for almost 150 years, up until 1687, when Austrian forces conquered Đakovo's surroundings and most of Slavonia.







# Cernik

**S**elo Cernik nalazi se u južnoj Slavoniji. U njemu je od 14. stoljeća postojala utvrda. Kada su osmanske snage osvajale druge utvrde u Slavoniji, 1536. godine osvojile su i Cernik i njegovu tvrđavu te ga pretvorile u važno uporište i trgovačko, obrtničko i vjersko središte, kao i bazu svoje administrativne jedinice koja se zvala Cernički sandžak.

Nakon dugih borbi u Slavoniji između nadirućih austrijskih i uzmičućih osmanskih snaga Cernik je 1691. godine zauzela austrijska vojska i otad je ostao dio Austrijskoga Carstva jer Osmansko Carstvo u budućnosti više nije imalo snage za protuudar.

Tijekom osmanske vladavine franjevački red imao je jedan od svojih centara u Cerniku, gdje je blizu franjevačkoga samostana sagrađen i franjevački hospitium, odnosno konačište. Nakon tog hospicija franjevci su sagradili i drvenu crkvu na mjestu gdje je danas crkva sv. Leonarda.

Osmanski putopisac Evlija Čelebi zabilježio je da su se u Cerniku nalazila dva karavansaraja, česma, hamam, tekija i brojni mlinovi, od kojih su četiri zabilježena i u osmanskim planovima Cernika. Čelebi je zapisao da se ondje tijekom 1660-ih nalazila i 21 džamija, ali možda su to bila samo muslimanska mjesta za molitvu. Naime, ako je doista mislio na džamije, u točnost tog podatka zbilja je teško povjerovati.

Cernik is a village situated in the southern Croatian region of Slavonia. It had a fort from the 14th century. In 1536, when Ottoman forces were conquering other forts in Slavonia, they also seized Cernik and its fort, and made it into an important stronghold and a trade, craft and religious centre, as well as the centre of its own administrative unit, called the Cernik sanjak.

In 1691 after long fighting in Slavonia between the invading Austrian and retreating Ottoman forces, Cernik was seized by the Austrian army and remained a part of the Austrian Empire from then on, because the Ottoman Empire didn't have the strength for a counterattack.

During the Ottoman rule, the Catholic Franciscan Order had one of its centres in Cernik, where a Franciscan hospitium, or an inn, was built near the Franciscan monastery. After the construction of a hospitium, the Franciscans built a wooden church on the location where the Church of St. Leonard is today.

The Ottoman traveller Evliya Çelebi noted that Cernik had two caravanserais, a fountain (çeşme), a hammam, a tekke and numerous mills, of which four are actually recorded in the Ottoman plans of Cernik. Çelebi even noted 21 mosques in Cernik in the 1660s, but maybe they were just Muslim places of prayer; if he actually meant mosques then that information is difficult to believe.





Blizu Cernika, u selu koje se zove Bačica nalazila su se dva osmanska mlina koje su ondašnji stanovnici zvali Sulejman-pašin i Osman-pašin mlin. Nažalost, mlinovi su uništeni 1960-ih. Čelebi je zabilježio da je Cernik imao jednokatne i dvokatne kuće te sandžakbegovu palaču koja se naziva saraj.

U Cerniku i njegovoj okolini također su pronađeni mnogobrojni nadgrobni spomenici (*nišani*) koji se danas mogu vidjeti u franjevačkom samostanu u Cerniku i požeškome muzeju.

Near Cernik, in a village called Bačica, there were two Ottoman watermills, which the locals called the Suleiman Pasha Mill and the Osman Pasha Mill. Unfortunately they were destroyed in the 1960s. Čelebi noted that Cernik had single-storey and two-storey houses, and a saray of the sanjakbey.

Numerous tombstones (*nišan*) were also found in Cernik and its surroundings, which can be seen in the Franciscan monastery in Cernik and in the museum in Požega today.

## Požega

**G**rad Požega nalazi se u središnjoj Slavoniji. Koliko je poznato, Požega i njezina tvrđava postoje još od 12. stoljeća. Krajem 14. stoljeća grad je počeo slabjeti u ekonomskom pogledu zbog nesigurnosti koju su uzrokovali osmanski upadi. U 15. stoljeću sagrađene su gradske zidine i tako je zamijenjen jarak koji je postojao do njihove gradnje. Međutim, to se pokazalo kao nedovoljna obrana jer su 1537. godine osmanske snage zauzele Požegu.

U Požegi je do osmanskog osvajanja gospodarstvo bilo vrlo slabo, tako da je za vrijeme osmanskog osvajanja ondje bilo 110 kuća i 15 poslovnih objekata. Međutim, do 1579. godine u Požegi se pojavilo 160 obrtnika kao rezultat pojačane sigurnosti i porasta broja stanovnika.

Tijekom 150 godina osmanske vladavine Požega je bila sjedište Požeškoga sandžaka i imala je važnost kao upravno i vojno središte Slavonije. Dva glavna osvajača grada Mehmed-paša Yahya-oglu, smederevski beglerbeg, i Gazi Husrev-beg, bosanski sandžakbeg, sagrađili su najvažnije građevine u središtu grada kao svoje zadužbine. Mehmed-paša sagrađio je tržnicu sa 70 dućana i svoju palaču, odnosno saraj koji je također služio kao *imaref* (javna kuhinja). S druge strane, Husrev-beg naredio je gradnju hamama, karavansaraja i povećeg broja dućana za uzdržavanje medrese u Sarajevu. Biskupova palača sagrađena je u 17. stoljeću na mjestu spomenutoga hamama koji je pak sagrađen na mjestu prijašnjega srednjovjekovnog dominikanskog samostana.

The town of Požega is situated in central Slavonia. From what is known, Požega with its fortress had existed from the 12<sup>th</sup> century. By the late 14<sup>th</sup> century the town began to decline economically due to the insecurity from Ottoman raids. In the 15<sup>th</sup> century the city walls were built, replacing a moat that had existed before the wall. This proved insufficient defence as Ottoman forces seized Požega in 1537.

After a considerable economic decline, at the time of the Ottoman conquest in 1537, Požega reportedly had 110 houses and 15 businesses. However by 1579 there were 160 craftsmen in Požega as a result of improved security and an increase in the population.

During the 150 year-long Ottoman rule Požega was the seat of a Sanjak of Požega and was given certain prominence, being the administrative and military centre of Slavonia. The two main conquerors of the city: Mehmet Pasha Yahyaoglu, beylerbeyi of Smederevo, and Gazi Husrev Bey, sanjakbey of Bosnia, built the most important city buildings in the centre of the city as their foundations. Mehmet Pasha built a trade market with 70 stores and his manor, a saray, which also served as an *imaref* (public kitchen). Conversely Husrev Bey built a hammam, caravanserai and a number of stores for the upkeep of the madrasah in Sarajevo. The bishop's court was built in the 17<sup>th</sup> century at the place of the mentioned hammam, which was in turn built on the place of the former medieval Dominican monastery.



Sredinom 16. stoljeća Požega je vjerojatno imala luksuznu vilu (tur. *köşk*), koja je pripadala Bali-begu Malkočeviću, i još jedan saraj, koji je pripadao Hadži Mehmedu i bio mjesto na kojem su putnici mogli odsjesti i prenočiti. Danas više nema ostataka tih građevina.

U Požegi se može vidjeti zgrada koja se naziva Tomićevom kućom, a ima takozvani „turski“ dimnjak, kao i zgrada koja se naziva Muljevićev *čardak*, a nalazi se u požeškoj četvrti Arslanovci. Te građevine imaju vidljive orijentalne elemente i, kao i druge zgrade istoga tipa, lokalno ih stanovništvo obično naziva „turskim kućama“. Međutim, te su kuće u većini slučajeva mlađeg datuma i nisu sagrađene u osmanskome razdoblju, a vrlo je vjerojatno da su nastale pod utjecajem arhitekture prekograničnih bosanskih gradova.

Požega je u 16. stoljeću imala sustav vodoopskrbe i to je bio drugi takav sustav nakon onoga u Dubrovniku. Postojalo je i nekoliko kamenih česmi od kojih je jedna sačuvana i danas, a naziva se Tekija. Drvene i keramičke cijevi koje su nekada bile dio sustava vodoopskrbe u Požegi danas se mogu vidjeti u požeškome muzeju.

Požeške crkve ili su bile srušene ili pretvorene u džamije nakon što su Osmanlije osvojili grad: 1573. godine crkva Duha Svetog pretvorena je u džamiju Selima II, a 1688. godine opet u crkvu; crkva sv. Pavla razorena je tijekom opsade grada 1536. godine; crkva sv. Lovre postala je džamija sultana Sulejmana 1536. godine, a krajem 17. stoljeća pretvorena je u crkvu požeških jezuita. Sve u svemu, tijekom osmanskog vremena Požega je imala devet vjerskih objekata, odnosno tri džamije i šest manjih mjesta za molitvu (tur. *masjid*), kao i nekoliko većih prostora za molitvu na otvorenom (tur. *musalla*). U Požegi je također postojala vjerska škola *zawiya*, nastala vjerojatno nakon 1550. godine, a budući da ju je sagradio Ulama-paša, nosila je njegovo ime. Osim toga, u Požegi je bila tekija derviskog reda *halvetija* koja se nalazila na mjestu gdje je nekada stajao mauzolej (tur. *türbe*) *Donmez-bega*, kamo su često odlazili hodočasnici. Nažalost, nakon odlaska Osmanlija o tim se građevinama ili njihovoj sudbini ne mogu naći detaljniji podaci. Mnogobrojni nadgrobni spomenici (*nişani*) pronađeni u okolici Požege danas se mogu vidjeti u požeškome muzeju.

By the middle of the 16<sup>th</sup> century Požega probably had a luxurious *köşk*, or a villa, which belonged to Bali Bey Malkočević, and another saray that belonged to Hacı Mehmet and which was a place where travellers could stay and spend the night. There are no remains of these buildings today.

In Požega one can find a building called the "Tomić House", which has a so-called "Turkish" chimney, and the Muljević *čardak* in the neighbourhood of Požega called Arslanovci. These buildings have visible oriental elements and are, as all other buildings of this type, generally called by the local population as "Turkish houses". These houses are, however, probably younger in provenance and were not built in the Ottoman period. They were probably influenced by the architecture of the Bosnian border towns.

Požega had a water supply system in the 16<sup>th</sup> century, and it was the second of its kind after the one in Dubrovnik. There were a number of stone fountains (*çeşme*), of which one still stands to this day, and bears the name Tekija. The wooden and ceramic pipes which were once parts of the water supply system of Požega can be found in the Požega Museum today.

Požega's churches were torn down or transformed into mosques after the Ottoman conquest of the town: the Church of the Holy Ghost was converted into the Sultan Selim II Mosque in 1573, and became a church again in 1688, the Church of St Paul was demolished during the siege of the town in 1536; the Church of St Lawrence became the Sultan Suleiman Mosque in 1536, and at the end of the 17<sup>th</sup> century it was converted into the church of the Požega Jesuits. All in all, during the Ottoman time, Požega had nine places of prayer: three mosques and six places of worship (*masjid*), and a number of larger areas for prayer in the open (*musalla*). Požega also had a religious school called *zawiya*, built by Ulama Pasha which was named after him, built probably from 1550 onwards, and a *Khalwatiyyah tekke*, at the location where once stood the *türbe* of Donmez Bey, and these places were often visited by pilgrims. Unfortunately there is no further information about these buildings or about their post-Ottoman destinies. Numerous tombstones (*nişan*) found in the proximity of Požega can be seen in the Požega Museum today.







Požegu su oslobodili njezini građani 1688. godine predvođeni fratrom Lukom Ibršimovićem. Dan pobjede koja se odigrala 12. ožujka danas se slavi kao Dan grada Požege. Nakon pobjede nad Osmanlijama Požega je pala pod austrijsku vlast.

U današnje vrijeme u Požegi se održava mnogo tradicionalnih kulturnih manifestacija, a jedna od njih, koja se zove *Grgurevo* i održava se na Dan grada na glavnom trgu, tradicionalna je manifestacija s topovima i mušarima. Ta manifestacija uključuje topovsku paljbu iz požeških vinograda koja simbolizira tjeranje osmanskih vojnika iz tih krajeva i slavi pobjedu nad Osmanlijama 1688. godine na brdu Sokolovac pored Požege.

Požega was freed from Ottoman rule in 1688 by its own citizens, led by Friar Luka Ibršimović of Požega. The day of that victory (12<sup>th</sup> March) is today celebrated as the town's day. After the victory over the Ottomans Požega came under Austrian rule.

Today Požega hosts a number of traditional cultural events and performances, and one of them, called *Grgurevo*, or St Gregory's Day, is a traditional show of cannons and mortars, exhibited on the central square on the Day of the City. The event includes the firing of cannons from Požega vineyards, which symbolizes the chasing of the Ottoman soldiers from the region and commemorates the victory over the Ottomans on Sokolovac Hill near Požega in 1688.

## Kutjevo

**K**utjevo je mali grad u srcu Slavonije. Njegova povijest seže sve do 13. stoljeća. Tijekom druge polovine 15. i ranog 16. stoljeća osmanske snage u navalama iz Bosne pijačkale su i uništavale slavonska sela. Nakon dugogodišnjih upada s bosanskog područja u okolne krajeve Osmanlije su 1536. godine osvojili Kutjevo, kao i cijelu središnju Slavoniju. Kao rezultat osmanskog osvajanja stanovništvo Kutjeva značajno se smanjilo jer su se kršćanski stanovnici grada započeli iseljavati. Kutjevo je postalo dio osmanske upravne jedinice koja se zvala Požeški sandžak.

U slabo naseljeno Kutjevo između 1540. i 1545. osmanske vlasti ponovo su naselile Kutjevo i okolna sela muslimanskim, pravoslavnim i katoličkim doseljenicima. Tada se i gospodarska situacija u Kutjevu poboljšala, a osmanski porezni popisi pokazuju da su stanovnici Kutjeva plaćali porez na pšenicu, raž, zob, ječam, sijeno, dirje, vino, vinograde, svinjetinu, pčelinjake i vodene mlinove.

U osmanskim poreznim popisima za 1561. godinu Kutjevo se nazivalo trgovačkim gradom, odnosno većim naseljem s utvrdom, 71 kućom naseljenom muslimanima i 25 kuća naseljenih kršćanima. Muslimansko stanovništvo imalo je džamiju, a kršćansko stanovništvo živjelo je oko opatije iz 13. stoljeća. Postojala je i župna crkva od drva u kojoj su franjevci obavljali pastoralne dužnosti.

Kutjevo is a small town located in the centre of the Croatian region of Slavonia. Its history reaches back to the 13<sup>th</sup> century. During the second half of the 15<sup>th</sup> and the early 16<sup>th</sup> centuries Ottoman forces coming from Bosnia were looting and destroying Slavonian villages. After many years of Ottoman incursions in this area Kutjevo was conquered by the Ottomans in 1536, as well as all of central Slavonia. The result of the Ottoman conquest was that the population of Kutjevo significantly changed after the start of the migrations of Christian villagers. Kutjevo became a part of the Ottoman administrative division called the Sanjak of Požega.

The scarce population of Kutjevo was renewed between 1540 and 1545, when the Ottoman authorities settled Kutjevo and the surrounding villages with Muslim, Orthodox and Catholic immigrants. The economic situation in Kutjevo was thus better, and the Ottoman tax records show us that its inhabitants paid taxes on wheat, rye, oats, barley, hay, melons, wine, vineyards, pork, beehives and watermills.

In the tax records for the year 1561, Kutjevo is named as a market-town, a larger settlement with a fortress, 71 houses inhabited by Muslims and 25 houses inhabited by Christians. The Muslim population had a mosque, whilst the Christian population lived around an abbey that was built in the 13<sup>th</sup> century. There was also a parish church built of wood in which Franciscans carried out pastoral work.



U osmanskome poreznom popisu iz 1579. godine Kutjevo se spominje kao sjedište provincije s 38 sela. Kutjevo je tada imalo 60 muslimanskih i 30 kršćanskih kuća. U 17. stoljeću Kutjevo je zamalo dobilo status grada, ali to se ipak nije dogodilo vjerojatno zbog toga što je broj muslimanskog stanovništva bio u neprestanom opadanju. U istom osmanskome popisu spominje se 16 vodenih mlinova.

Austrijske i hrvatske snage osvojile su Kutjevo i njegovu okolicu 1691. godine. Posljednji osmanski gospodar Kutjeva bio je alajbeg Mehmed Hadžiagić koji je živio u Požegi. Nakon 155 godina osmanske vlasti u Kutjevu ondje je malo osmanskih ostataka danas većinom nepoznatih.

The Ottoman tax records of 1579 mention Kutjevo as the seat of a province with 38 villages. Kutjevo has 60 Muslim and 30 Christian houses. In the 17<sup>th</sup> century Kutjevo was almost granted the status of a town, but this did not happen, probably because of the steady decline in the Muslim population. The same Ottoman records also mention 16 watermills.

In 1691 Austrian and Croatian forces conquered Kutjevo and its surroundings. The name of the last Ottoman ruler of Kutjevo is known, and it was Alaybey Mehmed Hadžiagić, who lived in Požega. After 155 years of Ottoman rule in Kutjevo few Ottoman remains were left behind, and today they are mostly unknown of.





## Donji Miholjac

**D**onji Miholjac je maleni grad u sjeveroistočnom dijelu Slavonije blizu mađarske granice. Bio je naseljen još u pretpovijesno doba. Donji Miholjac i njegova okolica postali su dio Osmanskoga Carstva nakon osmanske pobjede u Bitci na Mohačkom polju 1526. godine.

Osmanski gospodari Donjeg Miholjca sagradili su malenu utvrdu za zaštitu od osmanskih upada iz kršćanskih zemalja. Ta je utvrda vjerojatno razorena nakon što je razdoblje osmanske vladavine došlo kraju jer tvrđava koja je sagradena u Donjem Miholjcu nakon uspostave austrijske vlasti nije bila na mjestu stare tvrđave.

Crkva sv. Mihaela u Donjem Miholjcu, koja je sagradena u srednjem vijeku, vjerojatno je u osmanskome razdoblju služila kao džamija. Ta je građevina ponovo postala crkva sv. Mihaela nakon osmanskog povlačenja.

Kao i cijelo područje istočne Slavonije, 1687. godine Donji Miholjac osvojile su nadiruće austrijske snage i otad ga Osmanlije više nisu preoteli. Ondašnje osmanske građevine s vremenom su nestale, a vjerojatno su ih namjerno uništile nove austrijske vlasti. Zato danas ondje nema ostataka koji bi svjedočili o osmanskoj prošlosti grada.

Donji Miholjac is a small town situated in the north-eastern part of the Croatian region of Slavonia, close to the Hungarian border. It has been inhabited since prehistoric times. Donji Miholjac and its surroundings became a part of the Ottoman Empire in the period after the Ottoman victory at the Battle of Mohacs in 1526.

The Ottoman rulers of Donji Miholjac built a small fortress for protection from incursions coming from Christian lands. This fortress was probably destroyed after the end of the Ottoman rule, because the castle that was built in Donji Miholjac after the establishment of Austrian rule was not built in the place of the old fortress.

The Church of St Michael in Donji Miholjac, which was built in the Middle Ages, was probably used as a mosque during Ottoman times. This building was reinstated as the Church of St Michael after the Ottoman retreat.

As well as the whole area of eastern Slavonia, Donji Miholjac too was conquered by the invading Austrian forces in 1687, and was never retaken by the Ottomans. Its Ottoman structures disappeared over time, and were probably intentionally destroyed by the new Austrian authorities. This is why today there are no remains from its Ottoman past.

## Valpovo

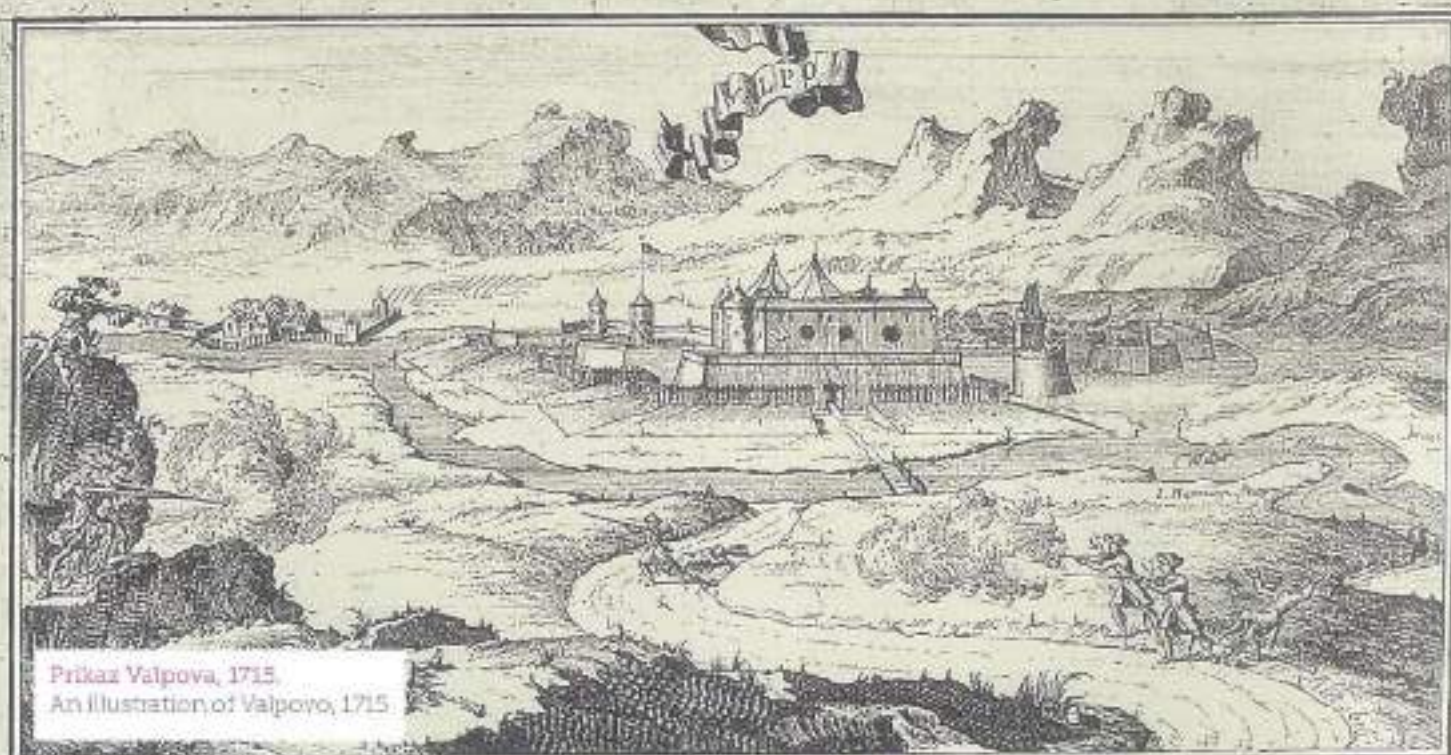
**V**alpovo je maleni grad u Slavoniji blizu mađarske granice. Osmanska vojska osvojila ga je 1543. godine i Valpovo je uskoro proglašeno središtem upravne jedinice koja se zvala nahija. Osmanski gospodari Valpova dogradili su ondašnju tvrđavu iz srednjeg vijeka, vjerojatno iz 15. stoljeća, i koristili je kao sjedište osmanskoga garnizona.

Po veličini Valpovo je bilo *kasaba*, to jest djelomično urbaniziran trgovišni grad. U njemu se nalazilo pet mjesta za molitvu koja se nazivaju

Valpovo is a small town located in the Croatian region of Slavonia, close to the Hungarian border. It was conquered by the Ottoman army in 1543 and it was soon declared a centre of an administrative unit called *nahiye*. The Ottoman rulers of Valpovo upgraded its fortress, which was built in the Middle Ages, possibly in the 15<sup>th</sup> century, and it was used as the headquarters of the Ottoman garrison.

As for its size Valpovo was a *kasaba*, that is, a semi-urbanised market town. It had five places of worship called *masjids*, and each of those was inside its own neighbourhood called *mahalle*. One





Prikaz Valpova, 1715.  
An illustration of Valpovo, 1715

*VALPO op de Rezior de Walpo in Slavonia.*

mesdžidi (tur. *masjid*), a svako od tih mjesta nalazilo se u vlastitoj četvrti koja se naziva mahala (tur. *mahalle*). Jedan od tih mesdžida, koji se nalazio u tvrđavi, bio je katolička kapela pretvorena u muslimansko mjesto za molitvu, a zanimljivo je napomenuti da je ta građevina ponovo pretvorena u katoličku kapelu nakon prestanka osmanske vlasti u Valpovu.

Valpovo je imalo i muslimanski samostan, odnosno tekiju, toranj sa satom u spomenutoj tvrđavi i hamam, a osmanski putopisac Evlija Čelebi naveo je da je Valpovo imalo i dva konačišta za putnike, odnosno han.

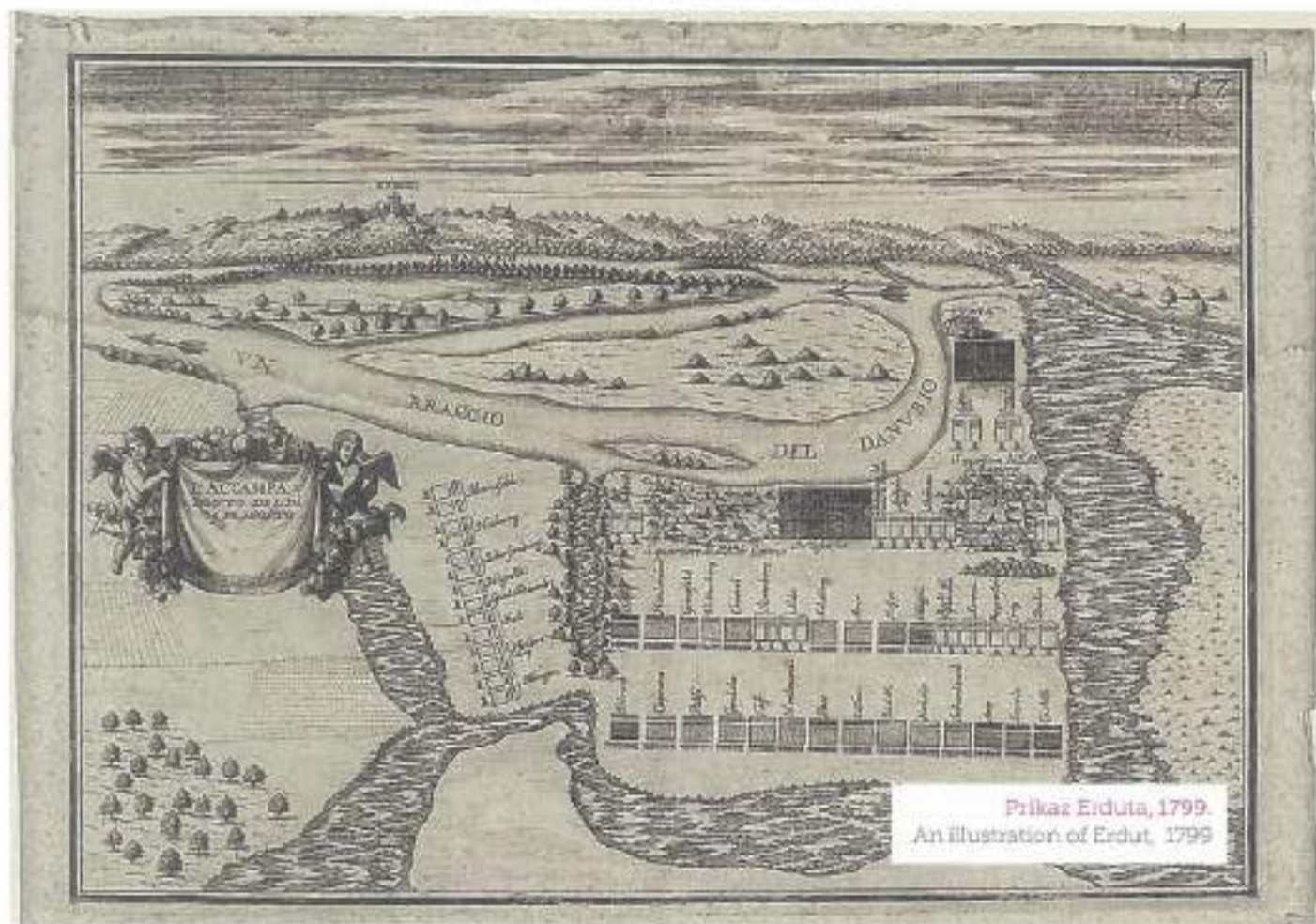
Osmanska vlast u Valpovu došla je kraju 1687. godine, kada su ga osvojile austrijske snage i istjerale osmansku vojsku iz toga područja. Uništenje svega što je predstavljalo osmansku kulturu imalo je za posljedicu posvemašnji nestanak osmanskih zgrada u Valpovu, osim nekoliko tragova prenamjene tvrđave i kapele. Spomenuta tvrđava danas je turistička atrakcija, ali njezina osmanska povijest nije baš dobro poznata.

of those masjids, situated in the fortress, was a Catholic chapel converted into a Muslim place of worship, and it is interesting to note that this building was again converted, after the end of the Ottoman rule in Valpovo, back to a Catholic chapel.

Valpovo also had a Muslim monastery called *tekke*, a clock tower in the mentioned fortress, a bathhouse (*hammam*), and the Ottoman chronicler Evliya Čelebi notes that it also had two inns for travellers called *han*.

The Ottoman rule in Valpovo ended in 1687 when Austrian forces conquered it and drove the Ottoman army from the area. The destruction of all things representative of the Ottoman culture resulted in the total disappearance of Ottoman buildings in Valpovo, except for some traces of the conversion of the fortress and the chapel. The mentioned fortress is today a tourist attraction, but its Ottoman history isn't well known.





Prikaz Erduta, 1799.  
An illustration of Erdut, 1799

## Erdut

Selo Erdut nalazi se u istočnoj Slavoniji u samom istočnom dijelu te regije i na Dunavu. Palo je pod osmansku vlast 1526. godine, u isto vrijeme kad su osmanske snage pod zapovjedništvom sultana Sulejmana Veličanstvenog zaposjele susjedne gradove Vukovar, Ilok i druga mjesta na Dunavu. Tijekom osmanske vlasti Erdut je bio kasaba, što znači da je bio manji trgovački grad. Bio je i središte upravne jedinice koja se zvala nahija. Stanovništvo Erduta bilo je većinom muslimansko i zato je to selo vjerojatno imalo džamiju iako je povijesni izvori ne spominju.

Erdut je također imao tvrđavu sagrađenu u 14. stoljeću, koju su nadogradili njezini osmanski vlasnici. Smještena je na brežuljku blizu Dunava, pa se odande nudi odličan pregled okoline i mogućnost zamjećivanja bilo kojeg neprijatelja u njezinoj blizini.

Erdut is a village situated in the eastern Croatian region of Slavonia, at the very east of Croatia and on the river Danube. It came under Ottoman rule in 1526, at the same time when the Ottoman forces under the command of Sultan Suleiman the Magnificent conquered its neighbouring towns of Vukovar, Ilok, and other places on the Danube. During the Ottoman rule, Erdut was a kasaba, which meant that it was a small market town. It was also the centre of an administrative unit called nahije. Erdut's population was mainly Muslim and this is why it probably had a mosque, although historical sources don't give us any confirmation of this claim.

Erdut also had a fortress, which was built in the 14<sup>th</sup> century and upgraded by its Ottoman masters. It is situated on a hill close to the Danube, which provided an excellent view of its surroundings and the possibility to spot any enemies nearby.



Erdut su osvojile austrijske snage 1687. godine zajedno s cijelom istočnom Slavonijom, uključujući gradove Osijek i Vukovar. Erdut je ostao pod austrijskom vlašću još mnogo godina. Danas ondje više nema ostataka osmanske kulture, što znači da su sve osmanske građevine bile uništene ili prenamijenjene.

Erdut was conquered by Austrian forces in 1687 together with the whole eastern part of Slavonia, including the towns of Osijek and Vukovar, and it remained under Austrian rule for the years to come. As far as we know there are no remains of the Ottoman culture in Erdut today, which means that all of its Ottoman structures were either destroyed or repurposed.

## Vukovar

**G**rad Vukovar nalazi se u istočnoj Slavoniji, a bio je naseljen već u pretpovijesnom dobu. Pao je pod osmansku vlast 1526. godine, kada su snage sultana Sulejmana Velikog osvojile sve tvrđave na srednjem toku Dunava. Pomicanjem ratne zone sjevernije u Mađarsku Vukovar je izgubio strateško značenje, ali ostao je važno središte trgovine i obrta. Bio je kasaba, to jest srednje razvijen trgovački grad s 3000 stanovnika. Stanovništvo je većinom bilo muslimansko i zato je Vukovar imao pet mjesta za molitvu (mesdžid; tur. masjidi), svako u svojoj četvrti. Kao i većina urbaniziranih naselja, imao je veći prostor za molitvu na otvorenom (tur. musalla). Jedan takav prostor pronađen je na osmanskoj karti Vukovara.

Vukovar je također imao dvije škole (tur. mekteb), kao i muslimanski samostan, odnosno tekiju koja je nosila ime Hindi Babe, mistika čiji su grob posjećivali hodočasnici. Grob se nalazio na mjestu na kojem je danas dvorac Eltz. Vukovar je također imao toranj sa satom, veliki karavansaraj i tri manja (zvala su se han). Veliki karavansaraj služio je i kao *menzilhan*, to jest postaja za izmjenu konja.

Na kartama Vukovara koje potječu iz osmanskog razdoblja vide se dva hamama, to jest javna kupališta koja su imala dva kupolasta dijela (dio za muškarce i dio za žene), a njihovi su temelji pronađeni u novije vrijeme prilikom jednog popravka tijekom obnove tih kupališta. Od drugih građevina povezanih s vodom treba spomenuti osmanski vodeni mlin koji se zvao Cigut i nalazio se u blizini sela Berka. Prikazan je na jednoj fotografiji iz 1910. godine koja se čuva u Gradskom muzeju u Vukovaru.

Vukovar is a city situated in eastern Croatia, in the region of Slavonia, and it has been populated since prehistoric times. It fell under the Ottoman rule in 1526, when the force of Sultan Suleiman the Magnificent conquered all the fortresses along the central part of the river Danube. With the shift of the warring area northwards into Hungary, Vukovar lost its strategic significance, but it remained an important centre for trade and craft. It was a kasaba, or a semi-urbanised market town with 3,000 inhabitants. Most of these people were Muslims, and this is why Vukovar had five masjids, each in its own neighbourhood. Like most urbanised settlements, it also had a musalla (a larger area for prayer in the open). One such area has been identified on the map of Ottoman Vukovar.

Vukovar also had two schools or mektebs, and a Muslim monastery called tekke, which bore the name of Hindi Baba, a mystic whose grave was visited by pilgrims. It stood at the site of what is today the Eltz Manor. Vukovar also had a clock tower, one large caravanserai and three smaller ones (called han). The large caravanserai also served as a *menzilhan*, that is, a station for changing horses.

On the maps dating from the Ottoman period one can see two hammams, or bathhouses, in Vukovar, which had two domed areas (the men's and women's areas) and whose foundations were discovered during repair work carried out in Vukovar in recent times. When it comes to other constructions related to water, it should be noted that one picture located in the City Museum of Vukovar and dating from 1910 depicts an Ottoman watermill called 'Cigut' on the stream beneath the village of Berka, but it no longer exists.

Tijekom osmanskog napada na mađarski grad Mohač 1526. godine veliki vezir Ibrahim-paša Paržanin naredio je gradnju vodenog mosta dugog 550 m koji bi služio kao vojni prijelaz preko močvara oko rijeke Vuke blizu Vukovara. Osmanski putopisac Evlija Čelebi zabilježio je da je taj most sagrađen za tri dana i tri noći, tako da ga je osmanska vojska mogla prijeći tijekom napada na grad Osijek. Iako Čelebi često pretjeruje u svojim opisima, ostaje činjenica da je Vukovar bio okupiran 1. kolovoza 1526. godine i da je 13. kolovoza sultan Sulejman Veličanstveni prešao preko dovršenog mosta sa svojom vojskom. Iako je bio načinjen od drva, služio je svojoj svrsi idućih 261 godinu, dakle još čitavo stoljeće nakon što su Osmanlije već bili napustili ta područja, a uništen je 1787. godine.

Osim tog mosta sve spomenute građevine uništene su nakon osmanskog poraza i njihova povlačenja iz Vukovara 1687. godine. U Vukovaru se i danas mogu vidjeti ostaci osmanske kulture poput mnogo malenih nadgrobnih spomenika koji se nazivaju nišanima. Oni nisu sačuvani na svojim izvornim lokacijama, nego se nalaze u muzeju u Vukovaru. Ondje se također mogu vidjeti drvene i keramičke cijevi koje su bile dio osmanskoga sustava vodoopskrbe i akvadukta koji se nalazio u Vukovaru.

During the Ottoman attack on the Hungarian town of Mohacs in 1526, Grand Vizier Pargalı Ibrahim Pasha commissioned a wooden bridge measuring 550 metres to be built across the marshlands of the river Vuka near Vukovar as a military crossing. The Ottoman chronicler Evliya Çelebi notes that this bridge was built within three days and three nights, so that the Ottoman army could have crossed it

during attacks on the town of Osijek. Although Çelebi often tends to exaggerate facts in his descriptions, the fact remains that Vukovar was occupied on 1st August 1526 and that Sultan Suleiman the Magnificent crossed over the finished bridge with his army on 13th August. Although it was made of wood, it served its

purpose for the next 261 years - an entire century after the Ottomans had already left these regions, and it was demolished in 1787.

Besides this bridge all the mentioned edifices were destroyed after the Ottoman defeat and retreat from Vukovar in 1687. As for the remains of Ottoman culture that can still be seen today, Vukovar had a number of smaller grave monuments called nišan, or standing tombstones. Those haven't been preserved in their original location, but they can be found in the museum in Vukovar. In the museum one can also find wooden and ceramic pipes belonging to the Ottoman water supply system and the aqueduct that was located in Vukovar.





## Tambura ili tamburica

### Tambura / Tamburica

Tambura ili tamburica naziv je za bilo kojega člana porodice žičanih instrumenata dugog vrata popularnih u južnoj i srednjoj Europi, a posebice u Mađarskoj, Bosni i Hercegovini, Srbiji (posebno Vojvodini), Sloveniji i Hrvatskoj (posebno Slavoniji). Tamburica je dobila ime po perzijskom instrumentu koji se naziva *tambur* i preuzela je neke njegove karakteristike. Prečnice tambure mogu biti punitne kako bi se moglo svirati u različitim mjerama.

Nema mnogo provjerenih podataka o tome kako je tambura došla u srednju Europu. Zna se da je postojala još u vrijeme Bizantskoga Carstva, a Grci i Saveri zvali su je *pandouras* ili *tambouras*. U Bizantskom Carstvu taj se instrument nazivao *thambourin*. Postoji tvrdnja da su ga vjerojatno osmanski Turci donijeli u Bosnu, odakle se instrument raširio zahvaljujući migracijama etničkih skupina Šokaca i Bunjevaca sjeverno od rijeke Save u sve dijelove Hrvatske, Srbije i još dalje, iako ta teorija nije usuglašena s opće prihvaćenim stavom da je predak tambure antički grčki *pandouris*.

Moderni oblik tamburice razvijen je u Mađarskoj (u Budimpešti) krajem 19. stoljeća. Do velike seobe Srba krajem 17. stoljeća najviše korišten tip tambure u Hrvatskoj i Srbiji imao je dug vrat i dvije ili tri žice. U obične žičane instrumente spadaju češki *bratsche*, turski *saz*, kao i *šargija*, *çiftelia* i *botuzouki*, koji se koriste diljem Balkana.

U Bosni i Hercegovini, Hrvatskoj i Srbiji, ali posebice u panonskoj nizini, to jest Slavoniji, Sloveniji i Mađarskoj tambura je osnovni instrument u tradicionalnoj narodnoj glazbi koju obično izvode mali orkestri koji broje od tri do deset članova, iako postoje i veliki orkestri koji mogu izvoditi čak i klasičnu glazbu napisanu za tamburu.

Tambura or tamburica refers to any member of a family of long-necked string instruments popular in Southern and Central Europe, particularly Hungary, Bosnia and Herzegovina, Serbia (especially Vojvodina), Slovenia and Croatia (especially Slavonia). Tamburica took its name and some characteristics from the Persian instrument called *tambur*. Its frets may be moveable to allow the playing of various modes.

There is little reliable data showing how tambura came to Central Europe. It already existed during the Byzantine Empire, whilst the Greeks and Slavs used to call it *pandouras* or *tambouras*. The instrument was referred to as *thambourin* in the Byzantine Empire. It is said it was probably brought by the Ottoman Turks to Bosnia, from where the instrument spread further with the migrations of ethnic groups of Šokci and Bunjevci above the Sava river to all parts of Croatia, Serbia and further afield, although this theory is not consistent with the generally accepted view that the ancestor of tambura is the ancient Greek *pandouris*.

The modern tamburica shape was developed in Hungary (Budapest) at the end of 19<sup>th</sup> century. Until the Great Migration of the Serbs at the end of the 17<sup>th</sup> century, the type of tambura most frequently used in Croatia and Serbia had a long neck and two or three strings. Similar string instruments are the Czech *bratsche*, the Turkish *saz*, and the *šargija*, *çiftelia* and *botuzouki*, which are played all across the Balkans.

In Bosnia and Herzegovina, Croatia and Serbia, but especially the Pannonian plain, that is in Slavonia, Slovenia and in Hungary, the tambura is the basic instrument of traditional folk music, usually performed by small orchestras of three to ten members, though large orchestras capable of even playing classical pieces arranged for tambura also exist.

## Pismenost među osmanskim muslimanskim stanovnicima hrvatske u osmanskom razdoblju

### Literacy Among Ottoman Muslim Inhabitants of Croatia in the Ottoman Period

Muslimanski stanovnici hrvatskih zemalja u razdoblju osmanske vlasti bili su izuzetno pismeni i čak poduzetni na znanstvenom polju. U hrvatskim gradovima toga vremena živjeli su mnogi istaknuti osmanski književnici. Razina pismenosti među intelektualcima toga doba može se procijeniti na temelju prepisivanja knjiga, što je bila prilično raširena aktivnost, a koliko se zasad zna, u 17. stoljeću u Slavoniji prepisano je barem dvadeset knjiga, dok je oko 1560. godine u gradu

Muslims inhabitants of Croatian lands in the period of Ottoman rule were considerably literate and were even active in the field of science. A number of eminent men of letters lived in Croatian towns of that time. The activity by which we can discern the level of literacy among the intellectuals of those times is the copying of books, which was fairly prevalent: so far it is so known that in the 17<sup>th</sup> century in Slavonia at least twenty books were copied, whilst another five works were copied in

Sinju prepisano pet djela. Većina prepisivačkog posla obavljala se u gradu Požegi, a autori kopija većinom su bili u službi vjere, ali i činovnici, vojnici, trgovci i katkad obrtnici. Osim njih poznata su četiri izvorna pisca iz Osijeka, Đakova, Knina i Imotskog.

Sva standardna i osnovna djela islamskog obrazovanja imala su svoje čitatelje, a isto je bilo i s tadašnjim bestsellerima, poput djela Vizija Veysi-efendije prepisanog u Osijeku, s temom političke krize u Osmanskom Carstvu u vrijeme sultana Ahmeda I (1603.-1617).

the Dalmatian town of Sinj around 1560. Most of the copying was done in the town of Požega, and the authors of these copies were mostly religious copyists, as well as clerks, soldiers, merchants and occasionally craftsmen. Apart from these, four original writers were known, and they lived in the towns of Osijek, Đakovo, Knin and Imotski.

As for the readers, all the standard and basic works of Islamic education were read, and so were the contemporary bestsellers, such as *The Vision of Veysi Efendi*, which was copied in Osijek, and whose topic was the political crisis in the Ottoman Empire at the time of Sultan Ahmed I (1603-1617).

## Islamski vjerski redovi u Hrvatskoj tijekom osmanske vlasti Muslim Religious Orders in Croatia During the Ottoman Rule

Oko 1680. godine na području današnje Hrvatske možda je bilo i dvadeset različitih islamskih vjerskih redova sa svojim samostanima koji se nazivaju tekije i članovima koji se nazivaju derviši. Halvetijski vjerski red vjerojatno je bio najbrojniji vjerski red onog doba u Hrvatskoj. Postoje podaci o vjerskom vođi Hindi Babi i o derviškom samostanu koji je postojao blizu Vukovara. Osmanski putopisac Evlija Čelebi posjetio je taj samostan. Osim toga, postojale su grobnice (ili turbeta) Šejha Gajbija (koji je predvidio kraj osmanske vladavine u Hrvatskoj) blizu Nove Gradiške, Šejha Musafi-efendije u Kninu i Šejha Hasan-efendije u Požegi.

Derviši su imali značajnu ulogu u oblikovanju lokalne tradicije i legendi u kojima su mitski sadržaj i uzorci bili isprepleteni i amalgamirani s materijalom iz zapadnjačkih i istočnjačkih izvora. Priče o čudima i proročanstvima spomenutih mistika Hindi Babi i Šejha Gajbija postoje i danas.

Around 1680, on the territory of present-day Croatia, there may have been as many as twenty various Islamic religious orders with their monasteries called tekkes and their members called dervishes. The Halveti religious order was probably the most prevalent order at that time in Croatia. There are records about the religious leader Hindi Baba and a dervish monastery that existed near Vukovar. The Ottoman traveller Evliya Çelebi visited this monastery. There were also tombs (or turbe) of Sheikh Gaybi (who predicted the end of Ottoman rule in Slavonia) near the town of Nova Gradiška in Slavonia, of Sheikh Musafi Efendi in the town of Knin in Dalmatia, and of Sheikh Hasan Efendi in the town of Požega in Slavonia.

Dervishes had a considerable role in the shaping of local tradition and legends in which mythical contents and patterns were intertwined and amalgamated with material from western and eastern sources. Stories of miracles and prophecies of the mentioned mystics Hindi Baba and Sheikh Gaybi still exist to this day.

[desno] *Rukopis Seyahatname Evlije Čelebija*

[right] The manuscript of the *Seyahatname* of Evliya Çelebi.

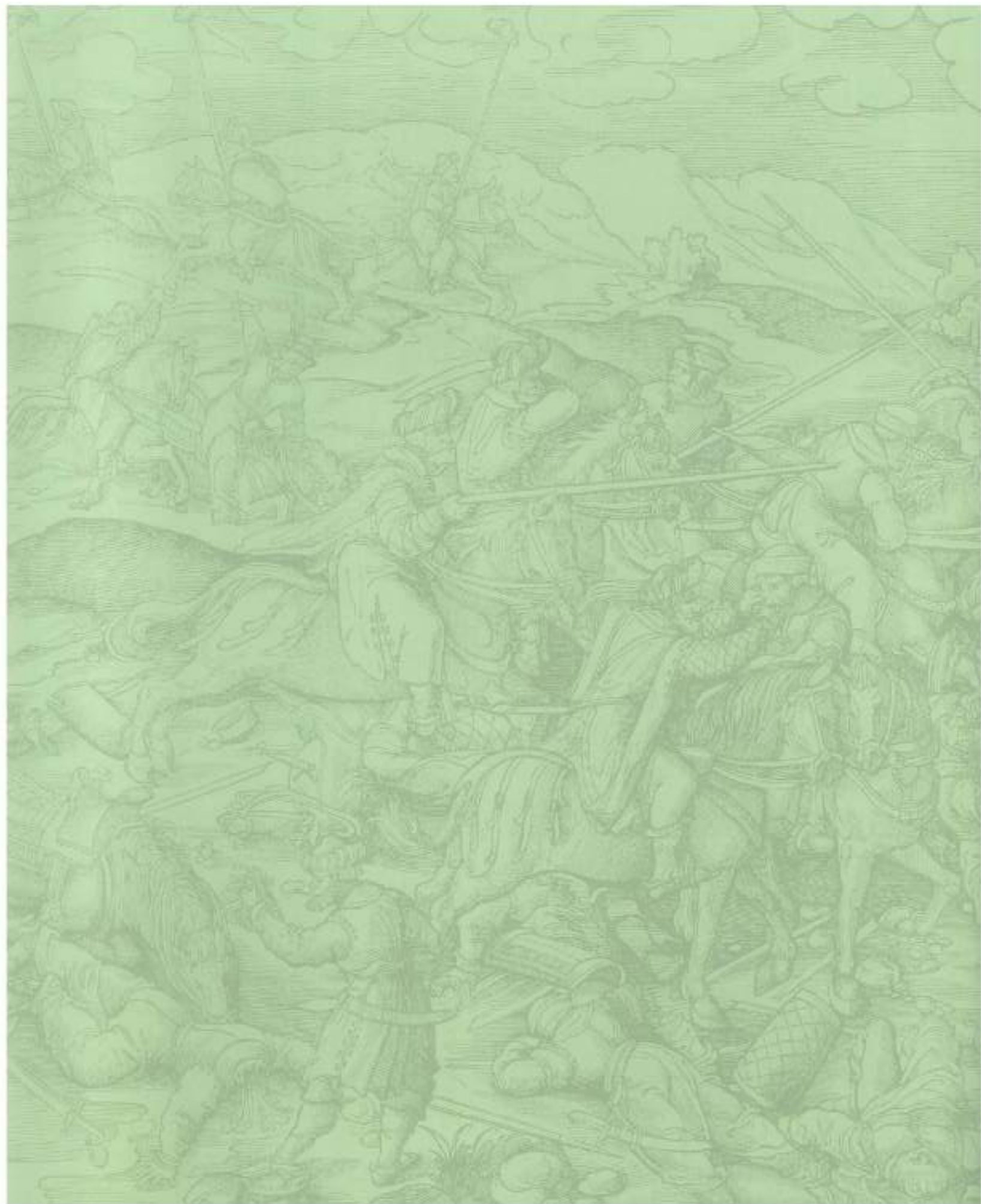




## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المجدد الذي شرف المسلمين بشريف الطاعات \* ويسرل سفر الارض المقدسة  
وسباحة البلاد والزيارات \* والصلاة والسلام على من اسس بليان قلاع الشريعة  
وحصنها بلسان النبوة والطريقة وعلى آله الطيبين الطاهرين خير البرية (وتحف  
نحبات زاكيات وصلوات غامبات طاهرات طيبات اشرف كائنات واكمل  
موجودات يشوای محراب صلوا كرامتوني رهنمای بی ارتباط اول محمد افضل  
من نطق بالضاد اوزريه اولسونكه انك آب روبه اول حضرت حق ملك الملوك  
ادیم ارضی ابن آدم ایچون مسكن وماوای لطیف ابدوب بنی آدمی جیع مخلوقات  
وموجوداتین اشرف مخلوق ایندی (وبعد) دعاء وخیرنا اول ظل الله روی  
زمین نظلم انتظام ارضین اولان سلطان غازی مرادخان ثالث ابن السلطان  
سلیم خان ثانی ابن السلطان سلیمان خان ابن السلطان سلیم خان اول ابن السلطان  
یلیزدولی خان ثانی ابن السلطان ابوالفتح محمدخان ثانی رحمة الله عليهم اجمعین  
اوزريه اولسون بوسودهمزه شروع ابتدكمز محلده خدمت شریفه شرفیاب  
اولدینغر پادشاه جمجاه جناب فاتح بغداد بهت آباد سلطان مرادخان غازی  
طاب ثراه غرق غریق رحمت اوله انلرك زمان سلطنتلرنده هجرت نبویهك بك  
اونوز تاریخندن پیادهجه بلده طیه یعنی محیة قسطنطنیه اطرافلرنده اولان  
قراوقصبات ونیجهيك حدیقه وكل كلستانلی باغ ارملری سیر وتمشا ایدرك  
خاطره سیاحت کبری ارزوسی خطور ابدوب ایلدر ومادر واستاد ورادر

(فهرلندن)







Zapadna Hrvatska  
Western Croatia

# Zapadna Hrvatska Western Croatia

## Štulića Kulina / The Tower of Štulić

Štulića kulina osmanska je utvrda u blizini dvaju sela Ploča i Mogorič u Lici. Ostaci te osmanske utvrde donekle su dobro očuvani čak i danas, za razliku od mnogobrojnih nekadašnjih utvrda koje na tome području više ne postoje.

Utvrda nosi ime po osmanskom vojnom zapovjedniku Štulić-agi. Ostaci tog utvrđenja sastoje se od kružnog zida sa zaobljenim kutovima koji su nekada okruživali dvorište i kula unutar zida. Svrha te utvrde bila je zaštita okolnih sela od manjih skupina razbojnika.

Nažalost, riječ je o jedinoj utvrdi na tome području kojoj je toranj još uvijek viši od zidova koji ga okružuju. Osim toga u Lici danas više nema fortifikacija kvalitetne arhitekture kao kod Maškovića hana, detaljno opisanog u poglavlju o Vrani.

Jednostavnost arhitekturnih odlika Štulića kuline i loša kvaliteta materijala od kojega je sagrađena (kamen i čak drvo) govore da je ta malena utvrda, baš kao i druge koje su postojale u blizini, služila jedino u svrhu zaštite tijekom svakodnevnog života u graničnom području koje je bilo prepuno opasnosti, ali ne i kao obrana u vrijeme rata.

Danas je Štulića kulina na Listi zaštićenih kulturnih dobara Ministarstva kulture Republike Hrvatske kao nepokretno kulturno dobro. Nalazi se u slabo naseljenom području i zato je posjećuju jedino ljudi upoznati s regijom, nikada turisti.

Štulića kulina (Croatian: The Tower of Štulić) is an Ottoman fort located in the vicinity of the villages of Ploča and Mogorič in the region of Lika. The remains of this Ottoman fort are relatively well-preserved even today among the number of forts that no longer exist in this area. Its Croatian

name comes from the name of an Ottoman military commander, Štulić ağa, and this is why in Croatian it is called: "Štulić Ağa's Tower". The remains of the mentioned fort include a circular wall with rounded corners that once surrounded a courtyard and a tower inside the wall. The purpose of this fort was the protection of the surrounding villages from small groups of rebels.

Unfortunately this fort is the only one in this region with a tower still taller than the surrounding walls. Besides this there are no fortifications still standing today in the region of Lika with the architecture of such quality as, for example, the Maškovića Han, which is described in detail in the chapter about Vrana.

The simplicity of the architectural features of the Štulića kulina and the low quality of its material (stone and even wood) tells us that this small fort plus others that existed nearby were used only for protective purposes during daily life in a border region full of dangers, but not for war.

Today Štulića kulina is on the List of Protected Cultural Property of the Ministry of Culture of the Republic of Croatia as an immovable cultural property. It is situated in a scarcely populated area and, as such, is visited only by people familiar with the region, and not by tourists.





# Lički Osik

Selo Lički Osik nalazi se u Lici u okolici grada Gospića. U blizini Ličkog Osika nalazi se još jedna od malenih osmanskih kula koje nose ime po osmanskome zapovjedniku i kakve se još može naći diljem Hrvatske. Ta se kula zove Bešina ili Bešlićeva kula, koja nosi i naziv Budak, ili Stari Budak, po imenu obitelji kojoj je navodno nekada pripadala.

Bešina kula dobar je primjer osmanskih kula koje su izgubile važnost zbog neprestanih promjena granice, zbog čega nisu bile obnavljane. U osmanskim vremenima Bešina okrugla kula u isto je vrijeme služila za obranu i stanovanje. Nije bila okružena nikakvim ostacima zidova ili drugim obrambenim strukturama. Sagrađena je od kamena i slovi kao kvalitetna, za razliku od drugih malenih kula na tome području. Svrha joj je vjerojatno bila da se iz nje nadziru i štite okolna muslimanska sela od napadača koji su pristizali s onu stranu granice, nedaleko od njezine lokacije.

Danas je ta kula prilično nepoznata i među stručnjacima i među turistima. Nije na Listi zaštićenih kulturnih dobara Ministarstva kulture Republike Hrvatske iako su njezini povijesno vrijedni ostaci još uvijek značajnih dimenzija.

Lički Osik is a village in the region of Lika, in the environs of the town of Gospić. Nearby is another one among the small Ottoman towers that bears the name of an Ottoman commander, and that can still be seen throughout Croatia. It is a tower called Bešina kula, or Bešlićeva kula, meaning: "The tower of Beša, or Bešlić", which should be the supposed name of the Ottoman commander. Another name given to this tower is Budak, or Old Budak, after the name of a supposed family that owned the tower.

Bešina kula is a good example of the Ottoman towers which lost their importance because of the constant movement of the border, and so it wasn't renovated. During Ottoman times this circular tower was used for defence as well as for living. It isn't surrounded by any remains of walls or other defensive structures. It was built from stone and is of quality design, unlike some other small towers in this region. Its purpose was probably to control and protect the surrounding Muslim villages from attackers coming from across the border, which was not far away from its location.

Today this tower is not well-known among experts or tourists. It is not on the List of Protected Cultural Property of the Ministry of Culture of the Republic of Croatia, although its remains are still significant.

## Morčić Morčić

Morčić je naziv za specifičnu vrstu ulnaza koji se prodaju u zlatarnicama i na štandovima u gradu Rijeci i diljem Kvarnera. U ukrasi prikazuju glavu crne boje kože koja nosi bijeli turban i veliku ogrlicu s dijamantima. Morčić je danas čest motiv na naušnicama ili ogrlicama. Osim toga, u Rijeci tijekom Riječkoga karnevala ljudi odijevaju kostime morčića i šecu ulicama i trgovima.

Postoje dvije legende o nastanku morčića. Jedna legenda kaže da je prije mnogo stoljeća matarska ili osmanska vojska došla čak do Rijeke. Kako su se ljudi bojali tih okrutnih ratnika, molili su se Bogu za zaštitu. Tada je plenuć Zrinski, poznat po junaštvu, strijelom ubio neprijateljskog vođu, a neprijateljske vojnike pokosilo je kamenje koje se sručilo s neba. Od njih je ostao samo

Morčić is the name given to a specific brand of ornaments sold in jewellery stores and on trinket stands in the city of Rijeka, which is situated on the northern coastline of Croatia in the region called Kvarner. These ornaments depict a black-skinned individual's head wearing a white turban and a huge necklace with diamonds. The Morčić is usually found on earrings or necklace pendants. Furthermore, during the Carnival of Rijeka, people dressed in costumes representing the Morčić fill the streets and squares of the city.

There are two legends which try to explain the story of the Morčić. One legend says how, many centuries ago, Moorish or Ottoman troops came within close proximity of Rijeka. The people were afraid of these cruel warriors and

jedan bijeli turban na velikom kamenu. Zrinski ga je pokupio i odnio rječkim ženama. Da bi se obilježila ta čudesna pobjeda, one su napravile ukras morčić, odnosno maursko lice s bijelim turbanom na glavi.

Druća legenda govori o talijanskoj grofici koja je imala crnu sluškinju. Iako je jako voljela tu djevojku, znala je da joj ona ipak samo služi i da je zbog toga prinorana biti daleko od svojeg doma. Odlučna usrećiti one koji su joj bili dragi, grofica joj je dala slobodu. Zahvalna djevojka krenula je kući, a grofica, svjesna da više nikad neće vidjeti svoju prijateljicu, naložila je joj se napraviti nakit morčić kao uspomenu na nju.

Međutim, povijesne činjenice govore drugačije, odnosno da su u 17. stoljeću Venecijanci postali opsjednuti dalekim Orientom, tamošnjim zemljama i kulturom. Cijele fote brodova slale su se u one krajeve po odjeću i začine iz dalekih mističnih zemalja.

S njima su stigle i priče o istaknutim kraljevskim slugama obučenim u najfiniju svilu i okičenim prekrasnim smaragdima oko vrata. Uskoro su venecijanski plemići izrazili želju za takvim slugama koje su se nazivale moretto (u prijevodu „tamkoso dijete“). U razmaku od nekoliko godina imati barem jednoga od tih stranaca kao slugu u palači postala je stvar prestiža. Venecijanski draguljari bili su inspirirani raskošnom odjećom svih boja koju su nosili slave, pa su načinili specifičan ukras u obliku minijature prepune dragoga kamenja, koja je uskoro postala vrlo popularna između plemstva i među pukom.

Ni Hrvati nisu zapostavili za njima, ali oni su napravili vlastitu verziju moretta, odnosno morčić kakav je danas. Izrađivali su ih na specifičan način koristeći komad stakla na vrhu metalne površine za minijature glave koje su potom ukrašavali različitim draguljima. Godine su prošle, a morčići nisu nestali a naušnice, prstenja ili čak noževa pa su uskoro postali više od komada nakita. Danas je morčić službeni simbol grada Rijeke.

prayed to God for protection. As it came to be, the heroic noble Zrinski killed the enemy leader with an arrow, while the invading troops were killed by rocks which came tumbling down from heaven. All that remained of them was a single, white turban atop a large boulder. Zrinski picked it up and brought it to the women of Rijeka. To commemorate the miraculous victory, they created the Morčić ornament, a Moorish character with a white turban on its head.

Another legend speaks of an Italian courtesa who had a black maidservant. She loved the girl very much, but she also knew how sad she was to be a servant, being far away from her home. Determined to bring happiness to those she cared about, the courtesa granted the girl her freedom. The thankful maiden left for home, and the courtesa, aware that she will never see her friend again, created the Morčić jewellery as a memento.

As for real historical facts, they tell a different story. In the 17th century, the Venetians became obsessed with the distant Orient and its lands and culture. Entire fleets of ships were dispatched to bring back clothes and spices from these far away, mystical countries. They also brought stories about distinctive royal servants, dressed in the finest silk and wearing beautiful emeralds around their necks. Soon Venetian nobleman expressed an interest in hiring such personnel, which they called a moretto (in Italian: dark-haired child). Within a few years it was a matter of prestige to have at least one of these foreigners as a servant in one's palace. Venetian jewellers were inspired by the lavish colours of the moretto's clothing, and created a specific ornament, a miniature full of precious stones. It soon became very popular among royalty and common people alike.

The Croats didn't lag behind; they created their own version of the moretto, which is the Morčić we know today. Croats made them in a specific way, using a cuilet on top of a metal surface to create miniature heads, which they then decorated with various gems. Time passed, but the Morčićs didn't vanish from people's earrings, rings or even knives. They soon became something much more than a piece of jewellery, and today the Morčić is an official symbol of the city of Rijeka.





## Balbijev luk / Balbi's Arch

**B**albijev luk kameni je luk u Istri u gradu Rovinju. Međutim, kako osmanske snage nikad nisu osvojile Rovinj, baš kao nijedan predio Istre, ondje ima malo ili skoro nikakvih tragova osmanske kulture, posebice

arhitekture, stoga je Balbijev luk zadivljujući podsjetnik na stoljeća kada je Osman-sko Carstvo bilo jedna od najbližih susjednih zemalja. Taj spomenik potječe iz 17. stoljeća, a još i danas služi kao prolaz za pješake koji idu prema rovinjskoj ulici koja se zove Grisia. Na jednoj stani luka nalazi se izrezbarena glava Osmanlije, ili Turčina, dok je na drugoj strani izrezbarena glava Mlečanina. Luk se nalazi na mjestu starih gradskih vrata koja su vodila u utvrđeni grad. Stara vrata srušena su na prijelazu iz 1678. u 1679. godinu, a na tom je mjestu podignut Balbijev luk. Sagrađen je u vrijeme gradonačelnika Daniela Balbija i zato nosi upravo njegovo ime. O tome svjedoči natpis uklesan u kamenu ploču koja je postavljena na luk. Iznad luka vidi se grb obitelji Balbi, kao i reljef lava sv. Marka, simbola Venecije.

Iako Rovinj nikad nije bio dio Osmanskoga Carstva i osmanska vojska nikad nije došla do njegovih vrata, glava Turčina na luku podsjeća na osmansku prijetnju u vrijeme osvajanja, koja se nadvijala nad istarskim poluotokom od druge polovine 15. do kraja 17. stoljeća, kada je Osmansko Carstvo vladalo susjednim hrvatskim zemljama i izazivalo strah među istarskim stanovništvom. Odatle glava Turčina na Balbijevu luku, simbol koji je trebao otjerati osmanske napadače, dok je glava Mlečanina na unutarnjoj strani luka bila simbol koji je trebao štiti mletačko stanovništvo unutar rovinjskih gradskih zidina.

Balbi's Arch is a stone arch situated in the town of Rovinj in the Croatian region of Istria. Although Rovinj and Istria were never conquered by the Ottoman forces and consequently have little or no traces of Ottoman culture, almost none architectural. Balbi's Arch is a remarkable reminder of the



centuries when the Ottoman Empire was one of the closest neighbouring countries. This monument dates from the 17th century and today still serves as a passage for pedestrians who head towards Grisia Street in Rovinj. On one side of this arch there is a carved head of an Ottoman, or a Turk, while on the other side is a carved head of a Venetian. The arch stands on the site of the old town gate to the fortified town. The old gate was pulled down in 1678/79 and Balbi's Arch was built in its place. It was built during the time of Mayor Daniel Balbi, and this is why it bears his name. The inscription written on a stone slab placed on the arch bears witness to this fact. Over the arch the Balbi family coat of arms can be seen, as well as a

relief of the Lion of St Mark, the symbol of Venice.

Although Rovinj was never part of the Ottoman Empire and the Ottoman forces never reached the town, the head of a Turk on the arch is reminiscent of the threat of the Ottoman conquest, which loomed over the region of Istria from the second half of the 15th to the end of the 17th century, when the Ottoman Empire ruled the neighbouring Croatian lands and incited fear among the population of Istria. This is why the head of a Turk is carved on Balbi's Arch: it is a symbol intended to ward off Ottoman invaders, while on the inside of the arch a Venetian's head is a symbol to safeguard the Venetian population inside Rovinj's town walls.



## Turska kuća u Rijeci / Turkish House in Rijeka

Iako gotovo da uopće nema sačuvanih primjera rezidencijalne arhitekture koja potječe iz vremena osmanske vlasti u hrvatskim zemljama, onih nekoliko zgrada koje preostaju, a imaju vidljive orijentalne elemente obično nose imena koja im je dalo lokalno pučanstvo. Tako npr. u Rijeci postoji „turska kuća“. Takve kuće obično su nastale u novije doba i predstavljaju primjere arhitekture „uvezene“ iz susjedne Bosne. Turska kuća koja se nalazi u gradu Rijeci sagrađena je tijekom 19. stoljeća u neomaurskom stilu. Taj stil može se prepoznati po lukovima iznad prozora, balkonskih vrata i prozora na krovu. Lukovi su obično ukrašeni cvjetnim i geometrijskim ornamentima, ljudskim figurama i arapskim tekstom i brojevima.

Na turskoj kući u Rijeci u arapskim natpisima vide se varijacije arapskog pisma. Oko njih dodani su cvjetni ornament, a natpisi u obliku potkove nalaze se u središtu kupola ponad prozora i balkonskih vrata, kao i unutar brojnih kvadrata točno ispod krova.

Ta zgrada bila je vlasništvo Nikolaj-efendije Nikolaidesa (1855.-1933.), dugogodišnjeg osmanskog diplomatskog i trgovačkog predstavnika u Španjolskoj, a nakon toga, od 1898. godine nadalje, i konzula u Rijeci. On se 1891. godine vjenčao s bogatom udovicom iz Rijeke koja je bila dvadeset godina starija od Nikolaidesa. Zvala se Antonia Bartolich Gelletich i upravo je ona uložila novac u obnovu obiteljske palače iako se pretpostavlja da nije bila izravno uključena u osmišljavanje novog izgleda palače.

Međutim, u povijesnim okolnostima kad su se ispreplitale sudbine ljudi iz različitih kultura dogodilo se da su kršćanin u diplomatskoj službi Osmanskoga Carstva i njegova supruga, rođena i odrasla u Rijeci, naredili da se podigne građevina koja bi harmonično objedinjavala elemente arapske andaluzijske arhitekture, kaligrafski ispisane islamske vjerske formule na arapskom jeziku, ime izvođača radova i simbol sultana, kao i freske koje prikazuju muške i ženske likove, što je jako netipična značajka za islamsku dekorativnu umjetnost.

Muški lik negroidnih crta lica *moretto*, ili *morčić*, također povezuje neomaurske elemente s lokalnom tradicijom Rijeke i Kvarnera.

While there are almost no preserved examples of residential architecture dating from the period of Ottoman rule in Croatian lands, the few buildings that remain with visible oriental elements generally have locally given names such as the "Turkish house". They are usually younger in provenance and architectural imports from bordering Bosnia. The "Turkish house" located in the Croatian city of Rijeka, in the region of Kvarner, was built during the 19<sup>th</sup> century in the neo-Moorish architectural style. This style is represented by the arches above the windows, balcony doors and roof windows of the building. The arches are generally decorated with floral and geometrical ornaments, human figures and Arabic phrases and numbers.

As for this particular house, the Arabic inscriptions are written in different variations of the Arabic script. Around them are located floral ornaments, while the inscriptions are in the centre of a domed and horseshoe-typed part shape above the windows and balcony doors, as well as directly beneath the roof in square-shaped forms.

This building was owned by Nikolai Nikolaki Efendi Nikolaides (1855-1933), a long-time Ottoman diplomatic and trade representative in Spain, and after that he also a consul in the city of Rijeka from the year 1898 onwards. In 1891 he married a wealthy widow from Rijeka, who was twenty two years older than he was. Her name was Antonia Bartolich Gelletich, and she invested money into the reconstruction of the family palace. She may not have been directly involved in the designing of the new look of the palace.

However due to historical circumstances, through which the destinies of the people originating from different cultures intertwined, it happened to be that a Christian in the diplomatic service of the Ottoman Empire and his wife, born and raised in Rijeka, ordered the design of an edifice which in itself harmonically brings together elements of Arabic Andalusian architecture, calligraphically written Muslim religious formulae in Arabic, the name of the contractor and a Sultan's symbol, as well as frescos displaying male and female figures, a characteristic which is highly untypical of Islamic decorative art.

There is also a male figure with a black man's facial features – a *moretto*, or *morčić* – and it serves as a connection with the local tradition of Rijeka and Kvarner.



## Turska kuća u Bakru / Turkish House in Bakar

**J**oš jedna tzv. turska kuća postoji u gradu Bakru koji se nalazi na Kvarneru istočno od Rijeke. Ta građevina ima ponešto drugačiju povijest od turske kuće u Rijeci jer nije poznato tko ju je sagradio i kad je točno podignuta. Vjerojatno je riječ o nepoznatom arhitektu u 14. ili 15. stoljeća, a izgled te čudnovate zgrade podsjeća na osmansku arhitekturu zbog toga što ima trijem ispred ulaza, prizemlje joj je pravilnog oblika, a gornji kat i krovna konstrukcija imaju nepravilan peterokutni oblik, tako da cijela građevina podsjeća na turski čardak.

Možemo samo nagađati da je ta turska kuća vjerojatno pripadala nekom pomorcu ili trgovcu iz Bakra koji je putovao zemljama Levanta i odlučio sagraditi dom koji bi podsjećao na orijentalne zgrade.

Ta se kuća nalazi na istaknutome mjestu u Bakru, na trgu koji se zove Bačica. Obnovljena je 1965. godine, a od obnove služi kao umjetnički atelje.

Another "Turkish house" can be found in the town of Bakar, which is located on the Kvarner coast east of Rijeka. This edifice has a somewhat different history than the "Turkish house" in Rijeka because it is not known who ordered its construction or when exactly it was constructed. Built by an unknown architect, possibly in the 14<sup>th</sup> or 15<sup>th</sup> century, this peculiar building resembles Ottoman architecture: it has a perched entrance, its lower floor has a regular rectangular shape, and its upper floor and the roof construction have an irregular pentagonal shape, so that the whole edifice resembles a Turkish *čardak*.

We can only guess that this "Turkish house" probably belonged to a seafarer or merchant from Bakar, who travelled through the countries of the Levant and decided to build himself a home that would be reminiscent of oriental buildings.

It is situated in a prominent position in Bakar, on a square called Plačica. It was renovated in 1965, and following its reconstruction the house serves as an artist's atelier.

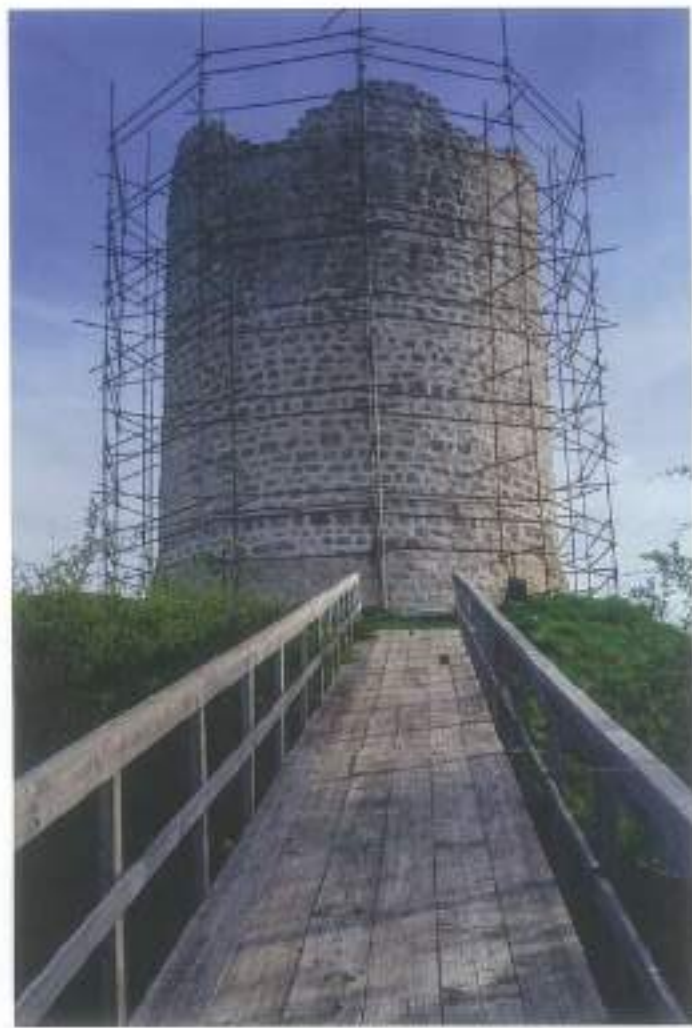






TRACES OF OTTOMAN CULTURE IN CROATIA







# Perušić

**G**rad Perušić nalazi se u Lici. Nastao je u 15. stoljeću, a u organizirano naselje razvio se u ranomodernom dobu (16. i 17. stoljeće), kada se to naselje nalazilo na granici Osman-skog i Habsburškog Carstva. Perušić se prvi put spominje kao naseljeno mjesto 1487. godine. Osnovali su ga braća Dominik i Gašpar Perušić, članovi plemićke obitelji podrijetlom iz Bosne, pa je naselje nazvano po njima. Obitelj Perušić također je sagradila utvrdu na brdu ponad sela poznatu kao perušićki Stari grad, Gradina ili Perušićka kula, koja je služila za obranu.

Kada su 1528. godine Osmanlije osvojili Liku i uspostavili upravnu jedinicu koja se zvala Lički sandžak, Perušić je postao dio Osmanskoga Carstva i bio glavno osmansko uporište u Lici, a spomenuta utvrda također je služila za obranu.

Perušić i ta cijela pokrajina tijekom osmanske vlasti bili su slabo naseljeni, a činjenica da su se nalazili na granici tri velike države (Mletačke Republike koja je graničila s Habsburškim i Osmanskim Carstvom) značila je da ta pokrajina zbog neprekidnog ratovanja nije bila sigurno mjesto za život.

Perušić je 1685. godine osvojila mletačka vojska i otađ je ostao pod mletačkom vlašću. To je razlog zašto ondje danas nema arhitekturnih ili drugih ostataka osmanske kulture osim spomenute utvrde koju su koristili i Mlečani i Osmanlije, a trenutačno se restaurira.

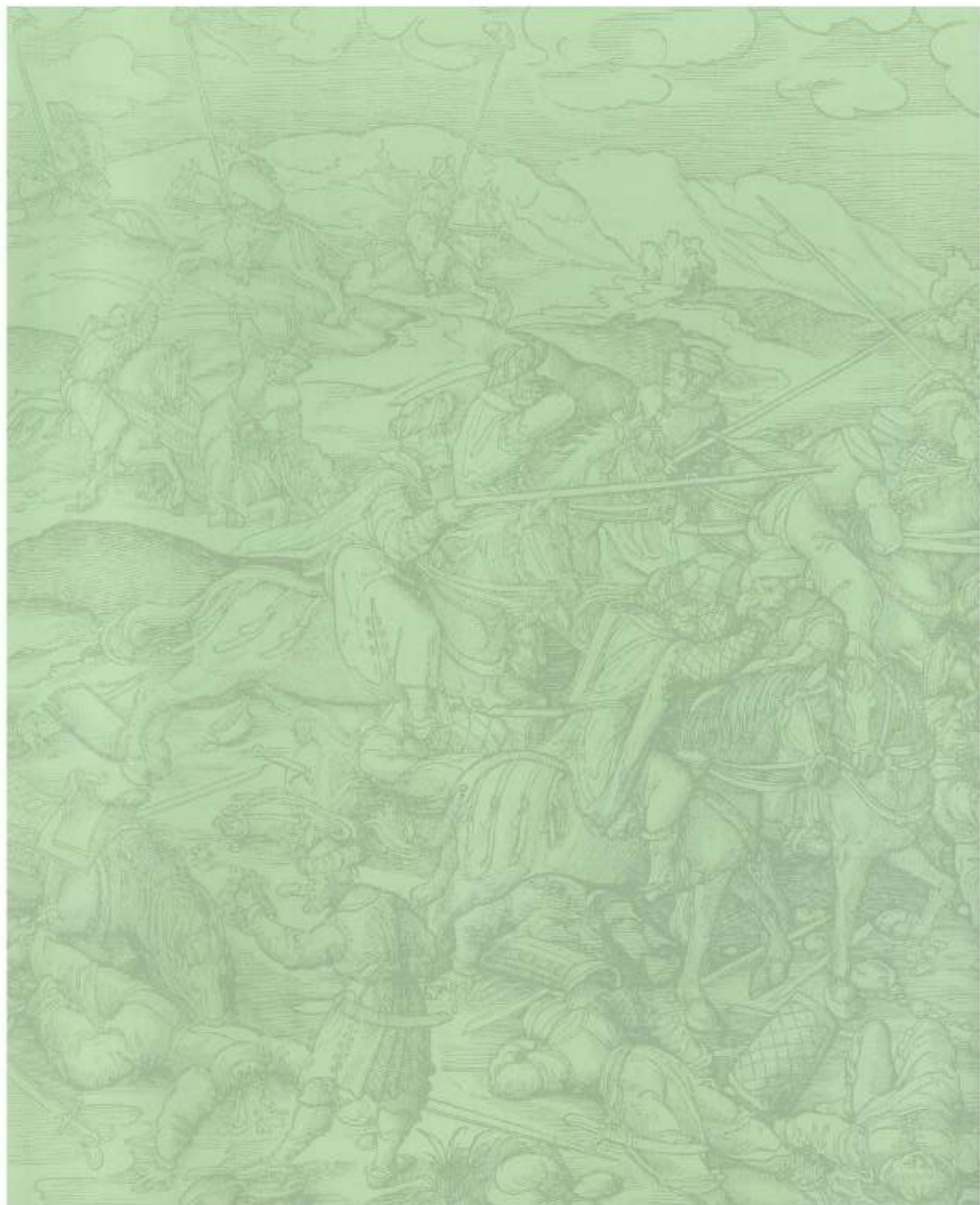
Perušić is a town situated in the Croatian region of Lika. It was created in the 15<sup>th</sup> century, but it emerged as an organised settlement in the Early Modern period (16<sup>th</sup> and 17<sup>th</sup> centuries), when the settlement was located on the borderline between the Ottoman and the Habsburg Empires. Perušić was first mentioned as an inhabited place in 1487. It was founded by brothers Dominic and Gašpar Perušić, members of a noble family that originated from Bosnia, and the place was named after them. The Perušić family also built a fort on the hill above the village (its Croatian names are: Perušićki stari grad, Gradina, Perušićka kula), and it was used for defence.

When the Ottomans conquered the region of Lika in 1528 and set up an administrative section called the Sancak of Lika, Perušić became the part of the Ottoman Empire and it was its main stronghold in Lika, while the mentioned fort was used for defence.

Perušić and the whole region of Lika were sparsely populated during the Ottoman rule, and the fact that it was a borderland between three great states (the Republic of Venice, the Austrians and the Ottomans) meant that, because of constant warfare, the region wasn't safe for its then population.

In 1685 Perušić was conquered by the Venetian army and, from then on, it remained under the Venetian rule. This is the reason why today there are no known architectural or other remains of the Ottoman culture, except for the mentioned fort, which was used by both the Venetians and the Ottomans and which is currently in the process of being restored.









Južna Hrvatska  
Southern Croatia

## Kula Jankovića u Islamu Grčkom

### Janković Castle in Islam Grčki

**K**ula Jankovića nalazi se u selu Islam Grčki u sjevernoj Dalmaciji i izvanredan je primjer srednjovjekovne fortifikacije i rezidencijalnoga kompleksa koji se danas nalazi na točki nekoć najzapadnije granice Osmanskoga Carstva. Kula je smještena na brdu iznad Ravnih kotara i okružena zadivljujućim parkom (arboretumom) u kojem se mogu pronaći rijetke biljne vrste i stabla stara stotine godina. Jezgra kompleksa ima pravokutni oblik, dimenzija otprilike 80 x 60 m i djelomično je zatvorena zgradama (utvrdom, rezidencijalnim dijelom, skladištima, stajom itd.), a djelomično visokim zidovima. Odmah izvan zidova ali i dalje kao dio kompleksa nalazi se srednjovjekovna romanička crkva.

Građevina je registrirana kao spomenik kulture prve kategorije. Tijekom stoljeća njezini su vlasnici u njoj skupljali vrijedne i važne kolekcije prekrasnih ikona i drugih crkvenih predmeta poput srednjovjekovnog oružja, a ondje također postoje etnografska zbirka i arheološka kolekcija, rimski novčići i stari predmeti od stakla, kao i galerija slika, knjižnica u kojoj se nalazi otprilike 5000 knjiga na raznim jezicima, antikni namještaj, stari kartulari, geografske mape, fotografije itd.

Građevina ima bogatu povijest i povezana je s brojnim važnim ličnostima, na primjer Stojanom Jankovićem čije obiteljsko ime kula danas nosi. Život Stojana Jankovića kao i veza te kule i okolnoga područja s vremenima osmanske vlasti u Dalmaciji opisani su u sekciji knjige koja govori o Stojanu Jankoviću.

Kula Jankovića u posjedu je obitelji Janković-Desnica već više od tri i pol stoljeća. Ranijih 1950-ih i 1960-ih godina slavni hrvatski pisac Vladan Desnica pokušao je predstaviti vrijednost i ljepotu kule Jankovića javnosti. Uredio je određeni broj soba u toj kuli i ondje izložio dio njezina bogatog inventara te otvorio te prostorije za javnost. Sadašnja generacija vlasnika kule – nasljednici Vladana Desnice – imaju iste ciljeve. Nadalje, trude se podržati svaku inicijativu koja bi mogla pomoći obnovi i revitalizaciji kule. Prije svega, vlasnici su voljni dati pristanak da se veliki dijelovi kule koriste za kulturne, znanstvene i obrazovne projekte i

The Janković Castle (in Croatian: Kula Jankovića) located in the village of Islam Grčki in northern Dalmatia is an exceptional example of a medieval fortification and residential complex. It is situated in a place that, in Ottoman times, was on the westernmost border of the Ottoman Empire. The castle is located on a hill above the wide plain of Ravni Kotari, surrounded by a remarkable park (arboretum) with rare vegetation and centuries-old trees. The core of the complex has a rectangular form, approximately 80 by 60 metres, enclosed partly by buildings (the fort, the residential part, storehouses, stables, etc.) and partly by high walls. Just outside the walls, but belonging to the complex, there is a medieval Romanesque church.

The building is registered as a monument of culture of the first category. Over the centuries the owners gathered together in the castle valuable and important collections of beautiful icons and other ecclesiastical objects, medieval weapons, an ethnographic collection, an archaeological collection, Roman coins and glassware, a picture gallery, a library with approximately 5,000 books in many languages, antique furniture, old cartulary and geographic maps, old photos, and so on.

The building is rich in history and has a connection with numerous important personalities, for instance, with Stojan Janković, whose family's name the castle bears today. Stojan Janković's life and the connections of this castle and the surrounding area with the times of the Ottoman rule in Dalmatia are described in the section of this book about Stojan Janković.

The Janković Castle has been in the possession of Janković-Desnica family for more than three and a half centuries. As early as the 1950s and 1960s, the famous Croatian writer Vladan Desnica began campaigns aimed at presenting the values and beauties of the Janković Castle to the public. He arranged a number of rooms in the castle, exhibiting part of the castle's rich inventory and opened it to the public. The present generation of the owners of the castle – the successors of Vladan Desnica – nurture the same goals. Furthermore they are keen to endorse any initiative that would help the rebuilding and



aktivnosti, kao i projekte i aktivnosti povezane s održivim razvojem.

Uz financijsku pomoć jugoslavenske vlasti i Instituta za očuvanje spomenika, sa sjedištem u Zadru, 1989. godine započeli su konzervatorski i rekonstrukcijski radovi na toj kuli. Konzervatorski radovi zaustavljeni su početkom rata 1991. godine. Kao i u vrijeme Osmanlijskoga Carstva nekoliko stoljeća prije toga, u ratu koji je trajao od 1991. do 1995. godine kompleks se ponovo našao na prvoj crti bojišnice i tad je teško oštećen.

Od 2002. godine kula Jankovića ponovo je uvrštena u plan Ministarstva kulture Republike Hrvatske koji uključuje njezin popravak, restauraciju i konzervatorske radove. Sve u svemu, do kraja 2010. godine povijesna jezgra kule dobila je nove krovove, a obavljeni su i brojni drugi popravci. Bilo kako bilo, ogroman posao obnove te kule još uvijek čeka bolje dane.

revitalisation of the castle. Specifically, the owners are willing to give their consent for large parts of the castle to be used for cultural, scientific, educational and sustainable development projects and activities.

In 1989, with the financial support of the Yugoslav government and the Institute for the Preservation of Monuments based in Zadar, conservation and reconstruction works began at the castle. The conservation works were halted with the onset of war in 1991. Just as in times of the Ottoman Empire several centuries before, in the 1991-95 war the complex found itself again at the frontline. The complex was heavily damaged during and after the war operations.

In 2002 the Janković Castle was reintroduced into the plan of the Ministry of Culture of the Republic of Croatia for repair, restoration and conservation works. By the end of 2010 the historic core of the castle was once again covered with new roofs and numerous other restorations were carried out. Nevertheless enormous renovation work still remains to be done.













# Vrana

**V**rana je danas maleno selo koje se nalazi nekoliko kilometara od jadranske obale u sjevernoj Dalmaciji, ali u srednjem vijeku ono je imalo status grada. Prvi doticaj Vrane s osmanskom kulturom zabilježen je nakon Bitke na Mohačkom polju 1526. godine, kada Mlečani nisu bili u stanju zaštititi dalmatinsko zaleđe od osmanskih osvajanja. Zbog straha od osmanskih snaga lokalno je stanovništvo napustilo grad i preselilo se na otok Murter, a neki su se čak preselili u južnu Istru. Osmanska vojska osvojila je Vranu 1527. godine i otada je grad bio naseljen muslimanskim stanovništvom, posebice kad je riječ o samom središtu sela. S druge strane, pravoslavni vlaški stanovnici smjestili su se u okolici Vrane. Sredinom 17. stoljeća u naselju je bilo otprilike 500 kuća, nekoliko džamija, škola za islamski vjeronauk, česme, javna kupališta i vodovod.

Osmanska vojska potpuno je obnovila utvrdu u Vrani koja je ondje postojala još od srednjeg vijeka. Od njezina osvojenja u njoj se nalazio garnizon s 150 osmanskih pješaka i 100 konjanika. Vrana kao grad najprije je bila dio Klišškoga sandžaka, zatim Ličkoga sandžaka, a potom i Sandžaka Krka. Osim toga, njome su upravljale osmanske plemićke obitelji Atlagić i Durakbegović.

Jusuif-paša Mašković, koji je vjerojatno bio podrijetlom iz Vrane ili Pakošтана, tijekom svoje karijere dosegao je čin drugog vezira. Nakon toga imenovan je admiralom osmanske mornarice. Na

Vrana is today a small village located a few kilometres from the Adriatic coast, in the north of Dalmatia, but it was a town in medieval times. Its first contact with the Ottoman culture happened after the Battle of Mohacs, in 1526, when the Venetians were able to protect the Dalmatian hinterland from the Ottoman conquest. Out of fear of the Ottoman forces the local population left their town and relocated on the island of Murter, some of them even moved to southern Istria. In 1527 the Ottoman army conquered Vrana, and the town was inhabited by a Muslim population from then onwards, especially in the centre of the village. Conversely an Orthodox Vlach population settled in the surroundings of Vrana. During the 17th century the village had 500 houses, a number of mosques, a school for Islamic education, fountains, public baths, and waterworks.

The fort of Vrana, which had existed from medieval times, was completely renovated by the Ottoman army and, from its conquest onwards, the fort was inhabited by a garrison of 150 Ottoman infantrymen and 100 cavalrymen. As for its administration, Vrana belonged firstly to the Klis sanjak, then the Lika sanjak, and then to the Krka sanjak. In addition to this it was governed by the Ottoman noble families Atlagić and Durakbegović.

Yusuif Pasha Mašković, who probably originated from Vrana or Pakošтана, during his career rose to the rank of second vizier. After that he was named kapudan başı - the admiral of the Ottoman fleet. At the end of his career, in 1644, he decided





koncu karijere 1644. godine odlučio je sagraditi karavansaraj u Vrani koji mu je trebao služiti i kao rezidencija. Amelioracijom je oko karavansaraja uređeno nekoliko polja. Maškovićevom smrću 1646. godine daljnja gradnja karavansaraja je zaustavljena i tako je ostao nedovršen sve do danas.

Tijekom Kandijskog rata (1645.-1669.) Mlečani su osvojili Vranu, ali vrlo su se brzo morali povući odande. Pritom su uništili utvrdu u Vrani i sve čvrste građevine. Vrana je ostala pod osmanskom vlašću skoro 150 godina, sve dok je Republika Venecija nije zauzela tijekom Morejskog rata 1683. godine, nakon čega je ostala pod mletačkom vlašću. Iste godine stanovništvo mletačke Dalmacije pobunilo se i, zajedno s kršćanskim stanovništvom koje je živjelo s onu stranu osmanske granice, zauzelo osmanske gradove Skradin, Karin, Benkovac i Obrovac. Mletačka vojska u Vrani je zatekla obnovljenu utvrdu i tri džamije i sve ih je uništila, tako da se danas u Vrani mogu vidjeti jedino ostaci nekad vrlo moćne tvrđave.

Restauracija Maškovićeva karavansaraja, odnosno Maškovićeva hana, kako se ta utvrda ponekad naziva, započela je 2013. godine. Karavansaraj je imao brojne dodatne dijelove koji su se poprilično razlikovali od izvorne građevine. Obrambeni zidovi ostali su očuvani, kao i konaci unutar njih. Na temelju tih ostataka bilo je moguće rekonstruirati izgled cijeloga objekta i 2014. godine posve ga obnoviti. Maškovića han danas je poznat kao najveći kompleks osmanske arhitekture u Hrvatskoj i osmanski povijesni spomenik smješten najdalje na zapadu od svih osmanskih svjetovnih građevina koje još postoje.

to build a caravanserai in Vrana, which would also serve as his residence. A number of fields were planted around the caravanserai through amelioration. With Mašković's death in 1646 the further construction of the caravanserai was stopped, and it has remained unfinished to the present day.

During the Cretan War (1645-1649) the Venetians conquered Vrana and held it for a while, but had to retreat. Upon their retreat they destroyed Vrana's fort and permanent buildings. Vrana remained under Ottoman rule for nearly 150 years, before the Republic of Venice took it during the Morean War in 1683, and from then on it remained under Venetian rule. In 1683 the population of the Venetian Dalmatia rebelled and, together with the Christian population living behind the Ottoman frontier, they took the towns of Skradin, Karin, Benkovac and Obrovac from the Ottomans. The Venetian army found in Vrana a renewed fort and three mosques and destroyed them all, so that today in Vrana one can see only the remains of a once mighty fortress.

In 2013 the restoration of the Mašković caravanserai, or Maškovića Han, as it is known in Croatian, began. The caravanserai had numerous additional parts which differed greatly from the original building. The defensive walls were preserved, as were its konaks, its main building, the pavilion, etc. Based on these remains, it was possible to reconstruct the layout of the entire structure and to restore it completely in 2014. The Maškovića Han is today known as the largest complex of Ottoman architecture in Croatia, and an Ottoman historical monument which is situated the furthest towards the West out of all the Ottoman secular buildings still standing.





TRAGOVI OSMANSKE KULTURE U HRVATSKOJ





## TRACES OF OTTOMAN CULTURE IN CROATIA





# Novigrad Dalmatinski

**N**ovigrad je grad koji se nalazi u najsjevernijem dijelu Dalmacije na jadranskoj obali. Razvio se oko srednjovjekovne tvrđave sagrađene u 13. stoljeću koja se nalazi na brežuljku u središtu grada. Novigrad je preživio opsadu osmanskih snaga koje su 1571. godine stigle iz Bosne pod vodstvom Ferhat-bega Sokolovića, zapovjednika (sandžakbega) Bosne. Iako je bio opskrbljen topovima i mnogo većim brojem vojnika, osmanski zapovjednik nije uspio zauzeti Novigrad. Obranu grada vodio je kapetan Luka Halaburić koji je u konačnici uspio natjerati osmanske snage da se povuku natrag u Bosnu.

Međutim, osmanska vojska uspjela je osvojiti Novigrad 1646. godine tijekom Kandijskog rata (1645.-1669.). Osmanlije su ponovo provalili iz Bosne i osvojili mnogo gradova, uključujući (dotad) neosvojivi Novigrad, koji je pao nakon dva dana bombardiranja tamošnje utvrde. Ta pobjeda uskoro je zaboravljena jer su već sljedeće godine mletačke snage zauzele Novigrad.

Ta kratka osmanska vladavina u Novigradu razlog je zašto se danas u Novigradu ne mogu pronaći tragovi osmanske kulture. Dokazi osmanske prisutnosti na tome području mogu se vidjeti u drugim gradovima i selima južno i istočno od Novigrada, gdje je osmanska vlast bila dugovječnija i stabilnija.

Novigrad is a Croatian town located in the northernmost part of the region of Dalmatia on the Adriatic coast. It evolved around a medieval fortress built in the 13th century, which is located on a hill in the centre of the town. Novigrad survived a siege by the Ottoman forces that arrived in 1571 from Bosnia under the leadership of Ferhat Bey Sokolović, commander (sandžakbey) of Bosnia. Although supported by cannons and a far larger number of soldiers, the Ottoman commander was unsuccessful in taking Novigrad. The defence of the town was led by Captain Luka Halaburić, who in the end, forced the Ottoman forces to retreat back to Bosnia.

Nevertheless the Ottoman army did succeed in conquering Novigrad in 1646 during the Cretan War (1645-1669). The Ottomans again attacked from Bosnia and conquered many towns, including the (until then) unconquerable Novigrad, which fell after two days of bombarding its fortress. This victory was soon forgotten because the Venetian forces took Novigrad back the next year.

This very short Ottoman rule in Novigrad is the reason that no traces of the Ottoman culture can be found in Novigrad today. However signs of the Ottoman presence in this area can be seen in other towns and villages to the south and to the east of Novigrad, where the Ottoman rule was longer and more stable.





# Knin

**G**rad Knin nalazi se u dalmatinskom zaleđu i uvijek je bio važno prometno čvorište između sjevernog i južnog dijela Hrvatske. Zbog toga je u njemu postojala velika tvrđava još od 10. stoljeća. Osmanske snage osvojile su Knin i njegovu tvrđavu 1522. godine. Nakon pada grada njegovo katoličko stanovništvo u velikom je broju napustilo grad, a Osmanlije su ga naselili pravoslavnim stanovništvom iz drugih krajeva, ponajviše iz Bosne.

Nakon gotovo stoljeća i pol osmanske vlasti Knin je 1688. godine osvojila Mletačka Republika, i to za vrijeme Morejskog rata (1684.-1699.), kada su Mlečani zauzeli velike dijelove dalmatinskog zaleđa, a s njima i Knin.

Knin is a town located in the Dalmatian hinterland and was always an important road junction on the road between the northern and southern part of Croatia. Therefore it had a large fortress dating back to as early as the 10<sup>th</sup> century. Knin and its fortress fell to the Ottoman forces in 1522. After the fall of the town its Catholic population left the town in large numbers, and the Ottomans settled it with an Orthodox population of people from other regions, mainly from Bosnia.

After more than a century and a half of Ottoman rule, in 1688, Knin was captured by the Venetian Republic. This happened during the Morean War (1684-1699), when the Venetians conquered substantial parts of the Dalmatian hinterland.





O životu u Kninu za vrijeme osmanske vlasti ne zna se mnogo, ali poznato je da su muslimanski stanovnici bili izuzetno pismeni, da su mnogo čitali i da su se čak bavili znanstvenim radom. U Kninu, gdje je živio jedan muslimanski pisac, vjerojatno je bilo slično. Osim toga, grad je bio hodočasničko središte jer su vjernici dolazili posjetiti grob (ili turbe) Šejha Musafi-efendije.

Kninska tvrđava ostala je funkcionalna tijekom cijelog razdoblja osmanske vlasti. U njoj je bila smještena osmanska vojna posada koja je imala svoju džamiju. Nakon što je Knin pao u mletačke ruke, dio katoličkog stanovništva vratilo u grad. Iste godine spomenuta džamija u tvrđavi pretvorena je u katoličku crkvu sv. Jeronima.

Druga građevina preostala iz osmanskoga vremena kameni je most koji se zove Atlagića most, a nalazi se na rijeci Krki. Nažalost, taj je most uništen tijekom Drugoga svjetskog rata.

Little is known about the life in Knin during Ottoman rule, but it is known that its Muslim inhabitants were highly literate, that they read a lot and even engaged in the sciences. A similar situation probably existed in Knin too, where one Muslim writer lived. Furthermore, the town was a centre of pilgrimage because religious pilgrims visited the tomb (*türbe*) of Sheikh Musafi Efendi.

The Knin fortress remained functional during the Ottoman rule. It was inhabited with an Ottoman military garrison and had a mosque. After the fall of Knin to Venetian hands, the Catholic population partially returned to the town. In the same year the mentioned mosque in the fortress was converted into a Catholic church dedicated to St Jerome.

One other building remaining from the Ottoman period was a stone bridge called Atlagića Bridge, situated on the river Krka. Unfortunately it was destroyed during the Second World War.





# Drniš

**G**rad Drniš nalazi se u unutrašnjosti Dalmacije. Njegova je važnost rasla tijekom osmanskog prodora u dalmatinsko zaleđe iz smjera Bosne, kada su Drniš i njegovu okolicu neprestano pljačkale osmanske snage. Imao je geografski stratešku važnost, zbog čega je Drniš bio među prvim gradovima u okolini koje je osmanska vojska zauzela 1522. godine. Utvrda koja se nalazi u Drnišu i među stanovnicima poznata je kao Drniška gradina danas je spomenik kulture u Republici Hrvatskoj. Ta utvrda postoji ondje od pretpovijesti, a tijekom osmanske vlasti dodana joj je konstrukcija središnjega tornja i sjeveroistočni obrambeni zid. Utvrda je imala stalnu osmansku posadu na čelu koje bio je dizdar.

Tijekom osmanskih vremena, prema svjedočenju osmanskog putopisca Evlije Čelebija, u Drnišu je bilo 200-300 kuća i pet džamija. U grad je stizala svježa voda s obližnjih planina i postojalo je nekoliko mostova na rijeci Čikoli. Drniš je očuvao svoju važnost tijekom osmanske vlasti. Imao je status kasabe, to jest srednje urbaniziranoga grada s tržnicom, a 1528. godine postao je središte osmanske upravne jedinice koja se zvala *nahija*.

Drniš is a town located in inland Dalmatia. Its importance grew during the period of Ottoman penetration into the Dalmatian hinterland from Bosnia, when Drniš and its surroundings were continuously pillaged by the Ottoman forces. Its location had a strategic significance, and this is why Drniš was among the first towns in that region to be captured by the Ottoman army, in 1522. The fortress located in Drniš, known among the inhabitants as Drniška Gradina, is today a Croatian monument of culture. It was built in prehistory and during the Ottoman rule it was adapted with the construction of a central tower and the northeast defensive wall. The fort had a permanent Ottoman military presence, which was headed by a commander called *dizdar*.

In Ottoman times, according to the Ottoman traveller Evliya Çelebi, Drniš had 200-300 houses and five mosques. It was supplied with fresh water from a neighbouring mountain, and had a number of bridges over the river Čikola. Drniš kept its importance during Ottoman times; it had the status of a *kasaba*, that is, of a semi-urbanised town with a market, and in 1528 it became the centre of an Ottoman administrative unit called *nahiye*.







U Drnišu postoje mnoge zgrade koje potječu iz osmanskoga vremena, a očuvane su i danas. Razlog za to može se pronaći u riječima Evlije Čelebija koji je zapisao da su sve zgrade u Drnišu od trajnog materijala zbog toga što su tijekom ratova mogle izgorjeti. U baroku jedina preostala džamija koju su sagradili Osmanlije pretvorena je u katoličku crkvu sv. Ante Padovanskog. Danas se ta džamija s klasičnom kupolom iz 16. stoljeća restaurira. U Drnišu je postojala i kula sa satom, tj. sahat-kula koju je srušila mletačka vojska nakon što je osvojila grad. U gradu postoje i ostaci minareta, jedinog takvog očuvanog spomenika u Hrvatskoj iz 16. stoljeća. Taj minaret bio je od fino obrađenoga kamena, a okrugli toranj utvrde i danas je dobro očuvan.

There are numerous buildings in Drniš from the Ottoman period, and they are survived to this day. The reason for this may be found in the words of Evliya Çelebi, who noted that all the buildings in Drniš are made of durable material due to fear that they may be burnt down during the wars. During the Baroque period the only remaining mosque built by the Ottomans was transformed into the Catholic Church of St Anthony of Padua. Today this church, with a classical dome from the 16<sup>th</sup> century, is being restored. In Drniš there was also an Ottoman clock-tower, which was demolished by the Venetian army after the conquest of the town. There are also remains of a minaret, which was made of finely carved stone, and it is the only preserved minaret in Croatia from the 16<sup>th</sup> century plus a round tower in the fort, which has been well-preserved.



Prikaz Drniša, 17 st. [Vicenzo Maria Coronelli]  
An illustration of Drniš, 17th century [Vicenzo Maria Coronelli]

## Knjižnica u samostanu Visovac / A Library in Visovac Monastery

**K**atolički samostan Visovac nalazi se na otoku Visovcu u Nacionalnom parku Krka, u srcu dalmatinskog zaleđa. U 14. stoljeću otok Visovac naselili su augustinski redovnici koji su sagradili maleni samostan i crkvu posvećenu apostolu Pavlu. Članovi franjevačkog reda, koji su se ondje smjestili nakon što su se povukli iz dijelova Bosne s tamošnjim pučanstvom kada su Osmanlije 1463. godine zauzeli Bosnu, povećali su i adaptirali samostan 1445. godine. Tako je otok pretvoren u oazu mira i prirodne ljepote, kao i u mjesto utjehe okolnom katoličkom stanovništvu.

The Visovac Catholic Monastery is located on the island of Visovac in the Krka National Park, in the central Dalmatian hinterland. In the 14<sup>th</sup> century, the island of Visovac was settled by Augustinian monks who built a small monastery and church dedicated to the Apostle Paul. In 1445 it was enlarged and adapted by the members of the Catholic Franciscan Order, who had settled here having withdrawn from parts of Bosnia with the population, when the Ottomans had taken over Bosnia in 1463. Thus the island was transformed into an oasis of peace and natural beauty, and a place of comfort for the surrounding Catholic population.





Tijekom Kandijskog rata (1645.-1669.) franjevci su bili prisiljeni napustiti samostan, nakon čega je bio spaljen do temelja. Međutim, franjevci su se vratili 1672. godine, a u 18. stoljeću sagrađen je novi samostan.

U samostanu se nalazi važna arheološka zbirka povijesnih crkvenih knjiga i bogata knjižnica s nekoliko povijesnih rukopisa i rijetkih knjiga, uključujući posebno rijetku inkunabulu Ezopovih basni, zbirku dokumenata kao što su sultanski edikti i sablja koja je pripadala Vuku Mandušiću, jednom od najomiljenijih junaka srpske epske poezije.

Jedan od najvažnijih ondašnjih osmanskih dokumenata je povelja, odnosno ferman sultana Mehmeda IV napisan 1672. godine, koji franjevcima jamči pravo na visovački samostan i svu njihovu imovinu koju su priskrbili prije izbijanja Kandijskog rata.

During the Cretan War (1645-1669), the Franciscans were forced to leave the monastery in 1648, and the monastery was then burned to the ground. However the Franciscans returned in 1672, and a new monastery was built in the 18<sup>th</sup> century.

The monastery has an important archaeological collection of historic church books and a rich library with several historical manuscripts and rare books, including a particularly rare incunabula of Aesop's Fables, a collection of documents like the Sultan's edicts and a sabre belonging to Vuk Mandušić, one of the best-loved heroes of Serbian epic poetry.

One of the most important Ottoman documents is a ferman of Sultan Mehmed IV, written in 1672 which guaranteed the Franciscans the right to the Visovac monastery and to all of their properties that they obtained before the outbreak of the Cretan War.

## Klis

Selo Klis nalazi se u središnjem dalmatinskom zaleđu blizu grada Splita. Okružuje ga strmo brdo na vrhu kojega se nalazi tvrđava po kojoj je selo dobilo ime. Kliška tvrđava u povijesti je uvijek imala ogromno strateško značenje kao utvrda koja je branila pristup Splitu i čitavoj okolici. U vrijeme rastuće osmanske prijetnje Dalmaciji u prvoj polovini 16. stoljeća kliška tvrđava, koja je postojala još od rimskih vremena, bila je proširena i tako je postala jedna od najvažnijih utvrda koje su imale ulogu u obrani Dalmacije od Osmanlija.

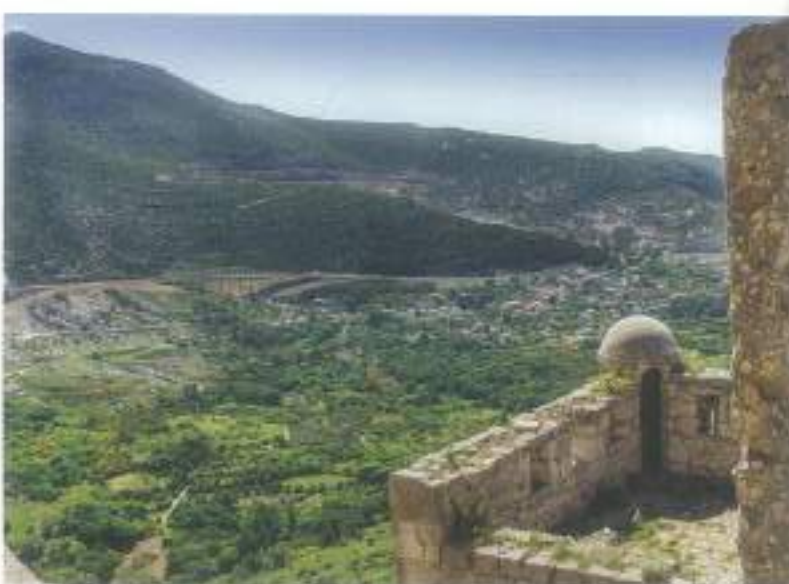
Hrvatski kapetan Petar Kružić bio je na čelu obrane tvrđave u vrijeme osmanskih invazija. Osmanlije su često opsjedali klišku utvrdu tijekom dva i pol desetljeća borbi. Najslavnija opsada Klisa, još poznata kao Bitka kod Klisa, odvijala se od kolovoza 1536. do ožujka 1537. godine. Hrvatsku vojsku predvodio je Petar Kružić, a na čelu osmanskih snaga bili su Murat-beg Tardić i Malkoç-beg. Murat-beg, još poznat kao Murat-vojvoda, kao dijete bio je odveden iz hrvatskoga sela putem devširme i postao je uspješan vojni zapovjednik. Malkoç-beg je, kao i on, bio unovačen kao dijete kroz instituciju

The village Klis is located in the central Dalmatian hinterland, close to the city of Split. The village surrounds a steep hill with a fortress after which it was named. The Klis fortress has had a major strategic value throughout history as the fortress defending the access to Split and its entire region. At the time of the growing Ottoman threat to Dalmatia, in the first half of the 16<sup>th</sup> century, the Klis fortress, which was an already existing fortress from the Roman times, was expanded and became one of the most important forts in the defence of Dalmatia against the Ottomans.

Croatian Captain Petar Kružić led the defence of the fortress against the Ottoman invasions. The fortress of Klis was besieged by the Ottoman numerous times over more than two and a half decades of fighting. The most famous siege of Klis, known also as the Battle of Klis, was fought from August 1536 to March 1537. The Croatian troops were led by Petar Kružić, and the Ottoman forces were headed by Murat Bey Tardić and Malkoç Bey. Murat Bey Tardić, known also as Murat Voivoda, was taken as a child from a Croatian village through the practice of *devşirme* and became



TRAGOVI OSMANSKE KULTURE U HRVATSKOJ





*devşirme*, a vjerojatno je također bio hrvatskoga podrijetla. Dakle, zanimljivo je napomenuti da su se Hrvati u toj bitki, kao i mnogim drugima, borili na suprotnim stranama. U konačnici branitelji kliške tvrđave bili su poraženi i Osmanlije su zauzeli utvrdu.

Nakon toga Klis je postao upravno središte sandžaka unutar veće upravne jedinice koja se zvala Bosanski ejalet. Njezin prvi zapovjednik bio je upravo Malkoç-beg. Hrvatske snage 1596. godine s dalmatinske su obale organizirale napad na klišku tvrđavu i uspjele je osvojiti. Osmanska se vojska pregrupirala i opsjela utvrdu. Kako je bitka sve više bjesnjela, Osmanlije su bili sve uspješniji i naposljetku su preoteli Klis.

Iz dobro utvrđenoga grada Klisa osmanske su snage bile neprekidna prijetnja pokušaju Mlečana da nadziru dalmatinsku obalu. Međutim, Osmanlije nikad nisu uspjeli zauzeti ugrožene gradove Zadar i Split.

Mlečani su se desetljećima trudili zauzeti Klis prije nego što im je to pošlo za rukom. Tijekom Kandijskog rata (1645.-1669.) Mlečani su zauzeli nekoliko drugih utvrda u Dalmaciji i tako su uspjeli natjerati osmanski garnizon u kliškoj utvrdi da se preda. Nakon gotovo jednog stoljeća pod osmanskom vlašću Klis je 1669. godine opsjela i zauzela Republika Venecija, tako pomičući granicu kršćanske i muslimanske Europe dalje na istok, čime se pripomoglo opadanju moći Osmanskog Carstva. Od 1669. godine kliška tvrđava ostala je u stalnom posjedu Mlečana.

Osmanlije u kliškoj tvrđavi sagradili su džamiju, a riječ je o najstarijoj sačuvanoj zgradi u utvrdi, koja ima kupolu i četvrtastog je oblika. Sagrađena je nakon osvajanja Klisa 1537. godine na temeljima ranije katoličke kapele. Nakon što su 1648. godine osvojili Klis, Mlečani su srušili minaret i pretvorili džamiju u katoličku crkvu posvećenu sv. Vidu. Od drugih osmanskih građevina u selu ponad tvrđave još je postojala osmanska česma koja se nalazi ondje i danas. Ima luk i nišu, karakteristične značajke kad je u pitanju tip česme koji se zove *mihrab-česma*.

Mlečani su obnovili tvrđavu i proširili je. Danas se u kliškoj tvrđavi, koja je i sama povijesne vojne strukture, nalazi muzej u kojem posjetitelji mogu vidjeti velik broj oružja, oklopa i tradicionalne uniforme.

a successful army commander. As for Malkoç Bey he was also collected through *devşirme* as a child, and was probably also of Croatian origin. So, it is interesting to note how Croats ended up fighting on different sides of the battlefield during this battle and many others. Ultimately the defenders of the fortress of Klis were defeated and the fortress was occupied by the Ottomans.

After that Klis became an administrative centre of a sanjak within the Bosnia Eyalet. Its first commander was the mentioned Malkoç Bey. In 1596 Croatian forces from the Dalmatian coast organised an attack on the Klis fortress and succeeded in conquering it. The Ottoman army regrouped and besieged the fortress. After a battle the Ottomans were successful and retook Klis.

From the well-fortified position in Klis the Ottoman forces were a constant threat to the Venetian control of the Dalmatian coast. Nevertheless the endangered cities of Zadar and Split were never seized by the Ottomans.

The Venetians fought for decades before they finally managed to retake Klis. During the Cretan War (1645-1669) the Venetians in Dalmatia seized several other forts and managed to compel the Ottoman garrison of the Klis fortress to surrender. After more than a century under Ottoman rule, in 1669, the Klis fortress was besieged and seized by the Republic of Venice, thus moving the border between the Christian and Muslim Europe further east and helping to contribute to the decline of the Ottoman Empire. From 1669 Klis fortress was permanently in the possession of the Venetians.

The Ottomans built a mosque in the Klis fortress. It is the oldest remaining building inside the fort, it had a dome and a minaret and was square-shaped. It was built after the conquest of Klis in 1537 on the foundations of an earlier Catholic chapel. After the occupation of Klis in 1648, the Venetians pulled down the minaret and converted the mosque into a Catholic church dedicated to St Vitus (Croatian: Crkva Sv. Vida). As for other Ottoman buildings, the village under the fortress had an Ottoman fountain, which is still standing today. It has an arch and a niche characteristic of the *mihrab-česme* type.

The Venetians restored and enlarged the fortress. Today, the fortress of Klis contains a museum where visitors to this historic military structure can see an array of arms, armour, and traditional uniforms.



# Nadin

**S**elo Nadin nalazi se u Dalmaciji u blizini grada Zadra. Kada se 1522. godine približila prijetnja da će Osmanlije osvojiti zadarsko područje, Mletačka Republika utvrdila je gradove Nin, Vranu i Skradin, koji se nalaze u dalmatinskom zaleđu. Međutim, ti poduhvati nisu spriječili prodor osmanskih snaga u zadarsko područje. Osmanska vojska 1527. godine okupirala je Zadar bez borbe zato što se mletačka vojska povukla prije dolaska Osmanlija.

Tijekom osmanske vladavine u Nadinu je živjelo pet osmanskih zapovjednika, odnosno aga. Osim toga, nadinska stara utvrda, sagrađena u srednjem vijeku i koja je služila i osmanskoj vojsci, bila je sjedište osmanskoga garnizona na čelu sa zapovjednikom, odnosno dizdarom. Nadalje, Nadin je bio sjedište osmanskog administrativnog i vjerskog dužnosnika, odnosno kadije.

Kada je Nadinu 1640-ih zaprijetila mletačka vojska, Nadin je okružen novim zidovima, a tada dograđena utvrda bila je opskrbljena i s nekoliko topova. Međutim, mletačka vojska 1647. godine osvojila je Nadin porazivši osmanskoga zapovjednika Mustafa-pašu Tekkeli i uništivši tvrđavu. Danas ondje postoje značajni ostaci nadinske utvrde, ali ona nije turistički atraktivna, a ni stručnjacima nije u središtu pozornosti.

Nadin is a village near the city of Zadar in the Croatian region of Dalmatia. In 1522, when the threat of Ottoman conquest moved towards the Zadar area, the Venetian Republic fortified the towns of Nin, Vrana and Skradin, all in the Dalmatian hinterland. However those actions did not stop the Ottoman forces from invading the Zadar area. Nadin was occupied by the Ottoman forces in 1527 without any resistance because the Venetian army had retreated before the arrival of the Ottomans.

During the Ottoman rule five Ottoman commanders called aga (ağa) lived in Nadin. In addition to this the Nadin fort, which was an old fort built in medieval times and reconstructed and used by the Ottoman army, was also the seat of an Ottoman garrison led by a commander called dizdar. Furthermore Nadin was the seat of an Ottoman administrative and religious officer called kadi.

In the face of the Venetian threat, in the 1640s, Nadin was reinforced with new walls, its fort was upgraded and it was supplied with a number of cannons. However in 1647 the Venetian army conquered Nadin: the Venetian forces defeated the Ottoman commander Mustafa Pasha Tekkeli and destroyed the fort. Today the remains of the Nadin fort are still noticeably visible, but it is not a tourist attraction, nor is it the centre of attention for experts.





# Zemunik

**S**elo Zemunik smješteno je u Dalmaciji blizu grada Zadra. Nastalo je oko brežuljka na kojem se nalazi Gradina, stara utvrda iz srednjeg vijeka i jedna od najvažnijih utvrda u zadarskom zaleđu u predosmanskom i osmanskom vremenu. Utvrdu je proširila osmanska vojska nakon što su 1570. godine osmanske snage zauzele Zemunik. Većinom katoličko stanovništvo tada je napustilo selo i preselilo se na teritorij koji je bio pod Mlečanima.

Zemunik je postao osmansko uporište s garnizonom od 1200 vojnika. Što se tiče samog sela, u njemu se nalazilo 3000 stanovnika, pa je ono bilo jedno od najvećih osmanskih naselja na tom području.

Tijekom prvih godina Kandijskog rata (1645.-1669.) Zemunik je osvojila Mletačka Republika. Tada se katoličko stanovništvo iz okolnog područja vratilo u Zemunik.

U Zemuniku ima relativno malo ostataka osmanske kulture, a u naselju nema izvornih osmanskih građevina. Ostaci zemuničke utvrde i danas su jasno vidljivi, ali ne privlače pozornost ni turista ni stručnjaka.

Zemunik is a village in close to the city of Zadar, in the Croatian region of Dalmatia. It was formed around the hill on which is the Gradina (Croatian: city), an old fort from medieval times, which was one of the most important forts in the Zadar hinterland during pre-Ottoman and Ottoman times. The fort was enlarged by the Ottoman army after Zemunik was conquered by Ottoman forces in 1570. The majority of Catholic inhabitants of Zemunik left the village, and moved to the territories controlled by the Venetian Republic.

Zemunik became an Ottoman stronghold with a garrison housing 1,200 soldiers. As for the village itself, it had 3,000 inhabitants and was one of the largest Ottoman settlements in the area.

In the first years of the Cretan War (1645-1669) Zemunik was conquered by the Venetian Republic. This caused the return of the Catholic population from the surrounding area to Zemunik.

As for the remains of the Ottoman culture in Zemunik, they are relatively scarce: there are no original Ottoman buildings there. Remains of the Zemunik fort are still clearly visible today, but they do not attract attention of tourists nor experts.





# Bribir

Selo Bribir nalazi se u sjevernom dalmatinskom zaleđu. Nastalo je na obronku brda koje se zove Bribir u prvom stoljeću, a vrhunac je doživjelo u 13. i 14. stoljeću, kada je jedna od najslavnijih hrvatskih plemićkih obitelji, odnosno obitelj Šubić na bribirskome brdu sagradila veliku palaču i tvrđavu, kompleks koji lokalno stanovništvo naziva Bribirska glavica, idealno mjesto za nadzor okolnog područja i svih prolaza iz unutrašnjosti prema moru.

Kada je 1523. godine osmanska vojska osvojila Bribir, selo je bilo jako razoreno u borbama. Značajan dio stanovništva napustio je selo, a one koji su ostali redovito su posjećivali franjevci iz samostana Visovac. U Bribiru se smjestio snažan osmanski garnizon, i to, naravno, na strateški ključnom brdu Bribir na Bribirskoj glavici.

Nakon uspostave osmanske vlasti Bribir su naselili pravoslavni Srbi i ondje 1574. godine sagradili srpsku pravoslavnu crkvu sv. Joakima i Ane.

Bribir i njegovu okolicu 1684. godine osvojila je mletačka vojska pa je od te godine Bribir ostao pod mletačkom upravom.

Danas na Bribirskoj glavici još uvijek postoje ostaci okrugle osmanske utvrde. Od 2005. godine Europska unija sponzorira iskapanja, zaštitu i istraživanja na Bribirskoj glavici, što je nešto lakši posao ako se uzme u obzir činjenica da nakon povlačenja Osmanskoga Carstva iz tih područja lokalno stanovništvo nije ponovo odlučilo naseliti Bribirsku glavicu.

Bribir is a village located in the northern Dalmatian hinterland. The village was formed on the side of the hill of Bribir in the 1st century and it achieved its peak in the 13<sup>th</sup> and 14<sup>th</sup> centuries, when one of the most famous Croatian noble families, the Šubić family, built a large palace and a fortress on the hill of Bribir, called Bribirska Glavica by the local population, which is the ideal place to control the surrounding territory and all approaches from the hinterland to the sea.

When the Ottoman army conquered Bribir, in 1523, the village was seriously damaged in the fighting. A considerable part of its population left the village, and those who remained were visited regularly by the Franciscans from the Visovac monastery. Bribir was inhabited by a strong Ottoman garrison which settled, of course, on the strategically crucial hill of Bribir, or Bribirska Glavica.

After the establishment of the Ottoman control Bribir was populated by Orthodox Serbs who built the Serbian Orthodox Church of St Joachim and Anne in 1574.

In 1684 Bribir and its surroundings were conquered by the Venetian army and, from that year onwards, Bribir remained under Venetian control.

Today there are still remains of a round Ottoman fort on the plateau of Bribirska Glavica. Since 2005 the European Union has been sponsoring excavations, protection and research on Bribirska Glavica, which is a slightly easier work when one takes into consideration that the local population decided not to resettle on Bribirska Glavica after the retreat of the Ottoman Empire from those areas.





# Proložac

**S**elo Proložac smješteno je u središnjem dalmatinskom zaleđu i prvi put spominje se u povijesnim dokumentima iz sredine 15. stoljeća. Nakon što su 1463. godine Osmanlije osvojili Bosnu i Hercegovinu, 1482. godine osmanska prijetnja nadvila se nad Proložac i njegovu okolicu. Proložac je pao pod osmansku vlast zajedno sa susjednim gradom Imotskim i cijelom okolicom 1493. godine.

Nakon što su borbe na tome području završile, u selu su se smjestili osmanski upravitelj sela, njegovi činovnici, vojnici koji su činili garnizon u prološkoj utvrdi i određeni broj obitelji koje su prisvojile najplodniju zemlju u Prološcu. Ondje su se također smjestili članovi franjevačkog reda koji su došli ili nedugo prije Osmanlija, ili tijekom narednih godina.

Proložac is a village situated in the central Dalmatian hinterland, and it was first mentioned in the historical documents in the middle of the 15th century. After the Ottoman conquest of Bosnia in 1463 and Herzegovina in 1482, the Ottoman threat was looming over the Proložac area. Proložac came under Ottoman rule together with the neighbouring town of Imotski and its surroundings in 1493.

After the fighting in this area stopped the village was populated by an Ottoman village governor, by his officials, by the soldiers who were stationed in Proložac fort's garrison, and by a number of families who took the most fertile lands in Proložac. In addition to this members of the Franciscan order also settled in Proložac just before the Ottoman arrival, or in the years that followed.

The Ottomans built a number of towers throughout Proložac, reportedly seven of them,



Osmanlije su sagradili nekoliko kula diljem Prološća, a zasad je potvrđeno njih sedam, ako se izuzme utvrda koja je postojala i ranije. I jedna od kula postojala je prije osmanskog osvajanja sela, koja je tada nadograđena. Najveća kula zvana Badnjavice nalazi se na brežuljku koji se zove Čavac, a sastoji se od starije hrvatske kule i osmanske osmatračnice. Kula je bila visoka 12 m i imala je tri kata. U njoj je tijekom osmanske prisutnosti u selu bilo smješteno ukupno 12 vojnika: *dizdar* (zapovjednik kule), *čehaja* (zamjenik zapovjednika), imam, vratar, skladištar, topnik i šest običnih garnizonskih vojnika.

Tijekom Velikog turskog rata između Osmanlija i Habsburškoga Carstva (1683.-1699.) utvrda u Prološću bila je obnovljena i nadograđena. Stanovnici Prološća 1686. godine podigli su pobunu u pokušaju da istjeraju Osmanlije nakon čega bi bili stali na mletačku stranu. Međutim, Mir u Srijemskim Karlovcima 1699. godine odredio je da Proložac i njegova okolica ostaju pod osmanskim vlašću.

Tijekom Mletačko-osmanskog rata (1714.-1718.) Proložac i svu njegovu okolicu osvojili su Mlečani pa je nakon Mira u Požarevcu 1718. godine Proložac postao dio novih posjeda Mletačke Republike u Dalmaciji. Proložac je bio pod osmanskim upravom ukupno 224 godine, a spomenute kule skoro su jedini ostaci osmanske kulture na tome mjestu.

apart from the pre-existing fort. One of the towers also existed before the Ottoman conquest of the village and was upgraded. The largest tower, called Badnjavice, is situated on a hill called Čavac (Croatian: nail), and consisted of an older Croatian tower and an Ottoman watchtower. The tower was 12 metres high and had three stories. There were 12 soldiers in the tower in total during the Ottoman presence in the village: *dizdar* (the commander of the tower), *kehiuda* (Croatian: čehaja, commander's deputy), imam, doorman, *ambarci* (warehousemen), *topçu* (gunner) and six ordinary garrison soldiers.

During the Great Turkish War between the Ottomans and the Habsburg Empire (1683-1699) the fort in Proložac was renovated and upgraded. In 1686 the natives of Proložac rebelled, and tried to drive out the Ottomans and join the Venetian side. However the Treaty of Karlowitz, in 1699, decreed that Proložac and its surroundings would stay under Ottoman rule.

During the Ottoman-Venetian War (1714-1718) Proložac and all of the surrounding area was conquered by the Venetians and with the Treaty of Passarowitz (1718) Proložac became a part of the Venetian Republic's new territories in Dalmatia. Proložac was under Ottoman control for 224 years, and the mentioned towers are almost the only remains of the Ottoman culture in this location.

## Sinj

### i Sinjska alka / and The Alka Tournament

Cetinska krajina nalazi se u južnoj Hrvatskoj, u zaleđu dalmatinske obale na granici s Bosnom i Hercegovinom. Od sredine 15. do početka 18. stoljeća to je područje bilo na granici Osmanskog Carstva i Republike Venecije. U nekoliko navrata osvojili su ga i Osmanlije i Mlečani.

Sinj je bio važan grad na mletačkoj granici zbog toga što se nalazio cesti koja je vodila prema dalmatinskoj obali. Zbog toga su ga osmanske snage pokušavale osvojiti tijekom Mletačko-osmanskog rata (1714.-1718.). Godine 1715. vrhovni

The Cetina region is situated in southern Croatia, in the hinterland of the Dalmatian coast and on the border of Bosnia and Herzegovina. From the middle of the 15<sup>th</sup> and up to the beginning of the 18<sup>th</sup> century, this area has been the border area between the Ottoman Empire and the Republic of Venice. It was conquered by the Ottomans and Venice on several occasions.

Sinj was an important town on the Venetian border and on the road towards the Dalmatian coast. This is why the Ottoman forces tried to conquer



osmanski zapovjednik Mehmed-paša Ćelić poveo je osmansku vojsku iz Bosne koja je brojala otprilike 60.000 vojnika. Osmanske snage okružile su Sinj 6. kolovoza 1715. godine i topovima započele bombardirati sinjsku tvrđavu koja se nalazi na brežuljku blizu grada. Tvrđavu je branilo 700 mletačkih i hrvatskih vojnika koji su odbili sve osmanske napade. Odjednom su se osmanski vojnici počeli povlačiti. Prešli su rijeku Cetinu i povukli se u Bosnu. Kako je osmanska vojska, značajno brojnija od posade koja je branila tvrđavu, doživjela poraz, do danas je ostalo neobjašnjeno. Moguće je da su osmanske snage bile nespremne za dugotrajno ratovanje ili da ih je mučio manjak zaliha hrane, vode i municije. Neki vjeruju da je Djevičica Marija pomogla braniteljima Sinja koji su navodno vidjeli njezin lik u tvrđavi. Oduševljeni ishodom bitke, stanovnici Sinja odlučili su organizirati komemorativnu manifestaciju, odnosno Alku, kojom će se sačuvati sjećanje na tu junačku pobjedu.

Alka je natjecanje koje se jednom godišnje održava u Sinju, i to u nedjelju u prvoj trećini mjeseca kolovoza. U njoj sudjeluju natjecatelji koji se zovu alkari i isključivo je riječ o muškarcima. Riječ alka turskog je podrijetla (tur. *halka*) i znači „karika“ ili „krug“, a u isto vrijeme označava i ime natjecanja i metu koja se koristi u natjecanju jer alkari koriste maleno željezno koplje kojim ciljaju metu u obliku kruga. Alkari jašu na konjima u punom galopu noseći koplje i pokušavajući pogoditi krug koji visi na užetu iznad trkališta. Ishod natjecanja ovisi o preciznosti alkara, stoga je pobjednik onaj tko u tri uzastopne utrke ciljanjem u alku skupi najviše bodova, odnosno punata. Svi natjecatelji dvaput

it during the Ottoman-Venetian War (1714-1718). In 1715 the Ottoman high commander Mehmed Pasha Ćelić led the Ottoman army from Bosnia, consisting of approximately 60,000 soldiers. The Ottoman forces surrounded Sinj on 6th August 1715 and began bombarding with cannons the fortress of Sinj, situated on a hill close to the town. The fortress was defended by 700 Venetian and Croatian soldiers, who repelled all the Ottoman attacks. Suddenly the Ottoman soldiers began to retreat. They crossed the river of Cetina and retreated all the way

to Bosnia. The defeat of the Ottoman army, although it significantly outnumbered the defending troops of the fortress, remains unexplained to this today. It is possible that the Ottoman forces were unprepared for a long drawn out battle, or that they had a lack of supplies, water and ammunitions. Some believe that the Christian saint, the Virgin Mary, mother of Jesus, helped the defenders of Sinj, who allegedly saw her image in the fortress. Delighted with the outcome of the battle, the inhabitants of Sinj decided to organize a commemorative event, known as the Alka, which would preserve the memory of the heroic victory.

The Alka is a competition held in the town of Sinj once a year, on the first Sunday in the month of August. It is played by competitors called alkars who are exclusively male competitors.

The word alka, which is of Turkish origin (Turkish: *halka*, meaning a ring or door-knocker), signifies both the name of the tournament and the target used in the tournament, because the alkars use a small iron spear as they aim at a target in the form of a ring. The alkars ride horses at full gallop carrying a spear and try to hit the ring, which is suspended





galopiraju prema meti i pokušavaju je pogoditi. Treću priliku imaju alkari koji su skupili najviše bodova u prva dva kruga. Pobjednika Alke očekuje bogata nagrada i slavi ga se sve do sljedeće Alke.

Alka započinje ceremonijalnim mimohodom alkara i njihovih paževa ili „momaka“. Uniforme su im bogate bojama i ukrasima, a svi alkari nose različite vrste bogato urešenog oružja. Povorku predvodi arambaša (tur. *harami başı*, zapovjednik haramija, posebne vojne skupine; vođa pobunjenika, hajduka). Arambaša predvodi skupinu alkarskih momaka koji hodaju naoružani puškama i pištoljima koji se zovu kubure (tur. *kubur*, zaštitne korice, npr. korice mača; preneseno značenje: maleni pištolj), a alkari ih nose za pojasom zajedno s mačevima koji se zovu yatağani (tur. *yatağan*, *yatağan*). Obučeni su u ceremonijalnu starinsku narodnu nošnju iz svojega kraja.

Nakon paževa prolaze buzdovandžije (tur. *bozdöğancı*). Tako se nazivaju zbog toga što nose buzdovane (tur. *bozdöğan*) s izrezbarenom drškom i željeznom glavom. Na prednjem dijelu paževa prsluka nalaze se ilici (dugmad; tur. *ilik*, rupica za dugme) s velikim srebrnim prstenima. Nakon buzdovandžija prolazi paž koji nosi trofejni osmanski štit, a druga dvojica paževa vode konja bez jahača, koji se naziva edek (tur. *yedek*, uže, povodac; preneseno značenje: rezervni konj). Edek je bogato opremljen i ukrašen konj koji je prema legendi pripadao osmanskome zapovjedniku u Bitci za Sinj. Štit, prekriven crvenom svilom i

on a rope above the racetrack. The outcome of the competition depends on the precision of the alkars: the winner is the one who, in three consecutive races, by aiming at the Alka ring collects the most points, called *punat* (Croatian plural: *punati*). All the competitors gallop twice towards the target and try to hit it. The third chance to run is reserved for the alkars who have won the most points in the first two rounds. The winner of the Alka is richly rewarded and celebrated until the next Alka.

The Alka tournament begins with a ceremonial procession of alkars and their squires. Their uniforms have rich colours and decorations, and they carry various kinds of richly ornamented weapons. The procession is led by a man called *arambaša* (Turkish: *harami başı*, commander of the *haramis*, a special military group; leader of the *hayduks*, or rebels). The *arambaša* leads a group of alkar squires who walk in the cortege on foot, armed with guns and pistols called *kubura* (Turkish: *kubur*, protective box, sheath, or scabbard, transposed meaning: small gun) which they carry in their waistbands along with swords called *yatağans* (Croatian: *yatağan*, Turkish: *yatağan*), of Turkish origin. They are dressed in the old-fashioned ceremonial costumes of their region.



After the squires walk the men known as buzdovandžije (Croatian singular: *buzdovandžija*, from Turkish: *bozdöğancı*). They are called this because they carry maces (Croatian: *buzdovan*; Turkish: *bozdöğan*) with a carved hilt and an iron



stiliziranim mjedenim ukrasima, perzijskog je podrijetla i potječe s kraja 17. stoljeća. Prema legendi i on je 1715. godine oduzet tijekom sinjske bitke.

Potom se u mimohod uključuje alkarska povorka ispred koje hoda barjaktar s pobočnicima (tur. *bayrakdâr*, onaj koji nosi zastavu). Alkarsku povorku predvodi alkarski vojvoda, voditelj natjecanja kojega slijedi njegov zamjenik adutant (lat. *adjuvant*, pomoćni stožerni časnik). Uniforma alkarskoga vojvode među ostalim sastoji se od dolame, duge turske vanjske halje (tur. *dolama*, janjičarska halja s dugim rukavima), prsluka, hlača i kalpaka (tur. *kalpak*, ceremonijalna vojnička kapa od krzna i svile).

Nakon barjaktara i vojvode prolazi povorka alkara podijeljena u dva reda, na konjima i s kopljima u rukama. Svi jahači nose alkarske čizme od crne kože s mamuzama (tur. *mahmuz*). Konji koji se koriste na alkarskom natjecanju također imaju posebnu opremu, na primjer sedlo im je prekriveno izvezenom abajom, a ta riječ potječe od turske riječi *aba* ili *abai* što znači domaće grubo sukno, odnosno platno kojim se pokriva konj. Na začelju povorke i ujedno na kraju mimohoda jaše alaj-čauš (tur. *alay*, gomila i *çavuş*, vođa skupine vojnika), zapovjednik alkarske skupine. Alaj-čauš i njegova alkarska skupina obučeni su u uniforme koje potječu iz ranog 18. stoljeća.

Postoje i drugi odjevni predmeti koji okružuju alku i imaju tursko podrijetlo imena. Opanci koje nose cetinski seljaci prave se od štavljene kože, a obično se nose s pletenim vunanim čarapama i nekom vrstom nadčarapa, odnosno terluka (tur. *terlik*, papuče), koje se navlače prije nego što se obuju opanci. Tradicionalna ženska nošnja još je jedan dio alkarske ceremonije, a sačinjavaju je, među ostalim, ječerne (tur. *geçürme*, navlake, u prenesenom značenju vrsta veste), odnosno jakna bez rukava koja seže preko koljena. Pravi se od vunene tkanine i nosi se preko košulje.

head. On the front part of squires' waistcoats are *iliks* (Croatian: *ilik*, meaning button; from Turkish: *ilik*, meaning buttonhole) with big silver rings. The *buzdovandžije* are followed by a squire who wears an Ottoman trophy shield, and another two squires who lead the riderless horse called *edek* (Turkish: *yedek*, rope, leash; transposed meaning: spare horse). *Edek* is a richly equipped and decorated horse that, according to the legend, belonged to the Ottoman commander of the Battle of Sinj. The shield, coated with red silk and with stylised brass ornaments, is of Persian origin and originates from the end of the 17<sup>th</sup> century. According to the legend it was also seized in 1715 during the Battle of Sinj.

Next in the procession is the troop of alkars, in front of whom walks the flag bearer with his lieutenants. The flag bearer in Croatian is called *barjaktar* (Turkish: *bayrakdâr*, flag bearer). The troop of alkars is led by the Duke of Alka, the master of the competition, who is followed by his deputy called *adutant* (from Latin: *adjuvant*, assistant staff officer). The uniform of the Alka Duke, among other clothes, consists of a *dolman*, which is a long Turkish outer robe (Croatian: *dolama*; Turkish: *dolama*, janissary garment with long sleeves), waistcoat, trousers, and *kalpak* worn on the head (from Turkish *kalpak*, meaning ceremonial military cap made of fur and silk).

After the flag bearer and the Duke comes the troop of alkars in two rows, on horses and holding spears. All of the riders wear alkar boots made of black leather, with spurs (Croatian: *mamuza*, plural: *mamuze*; from Turkish: *mahmuz*). The horses used in the Alka tournament also have special equipment, for instance, their saddle is covered with embroidered *abaja*, which is a Croatian word originating from Turkish *aba* or *abai* meaning locally-made duffel, or horse-covering cloth. At the rear of the procession is the alaj-čauš (Turkish: *alay*, crowd, and *çavuş*, a leader of a group of soldiers), commander of the troop of alkars. He rides at the end of the Alka procession. The alaj-čauš and his alkar troop are dressed in uniforms originating from the early 18<sup>th</sup> century.



# Solin

**G**rad Solin nalazi se u središnjoj Dalmaciji vrlo blizu grada Splita. Doticaj Solina s Osmanskim Carstvom započeo je krajem 15. stoljeća, kada je opasnost od osmanske invazije prijetila tom gradu i njegovoj okolini. Nakon pada Bosne pod osmansku vlast 1463. godine osmanske snage pljačkale su okolicu Solinu i nakon nekog vremena zauzele grad, vjerojatno u ranim tridesetim godinama 16. stoljeća, a zatim su nastavile napadati strateški vrlo važnu klišku tvrđavu u blizini Solina.

Osmanski putopisac Evlija Čelebi u svojem je putopisu zapisao da je osmanski zapovjednik Gazi Husrev-beg 1534. godine počeo graditi četverokutnu kamenu tvrđavu u Solinu kao osmansko uporište tijekom napora koji su trebali rezultirati osvajanjem kliške tvrđave. Solinska tvrđava preživjela je do današnjeg dana i tamošnje stanovništvo naziva je Gradinom.

Solin is a town situated in central Dalmatia, very close to the city of Split. Its contact with the Ottoman Empire began at the end of 15<sup>th</sup> century, when the danger of Ottoman invasion began to loom over Solin and its surroundings. In 1463, after the fall of Bosnia to the Ottoman conquerors, Ottoman forces were pillaging the surroundings of Solin and eventually took control of it, probably in the early 1530s, and then proceeded to attack the strategically very important fortress of Klis, which was close to Solin.

The Ottoman traveller and writer Evliya Çelebi wrote in his travelogue that, in 1534, the Ottoman commander Gazi Husrev Bey began to build a square-shaped stone fortress in Solin for it to be an Ottoman stronghold in the quest of conquering the Klis fortress. The Solin fortress has survived to this day and is called Gradina by the local population.

This fortress was the focus of numerous sieges and battles between the Ottoman and Venetian forces because of its importance for the defence





Ta tvrđava bila je žarište brojnih opsada i bitaka između osmanskih i mletačkih vojski zbog svoje važnosti u obrani okolne dalmatinske obale. Mlečani su nekoliko puta zauzeli solinsku tvrđavu i Osmanlije su je nekoliko puta preoteli, a svaka promjena vlasnika značila je njezino djelomično razaranje i potom popravke i nadogradnje.

Konačno povlačenje Osmanskoga Carstva iz solinskoga kraja dogodilo se 1647. godine, kada su mletačke snage posljednji put osvojile Solin i njegovu tvrđavu. Od tada je Solin ostao pod mletačkom vlašću, a Mlečani su uništili većinu tragova osmanske kulture na tome području. Solinska tvrđava ostala je u upotrebi za vrijeme mletačke vlasti. Danas tu tvrđavu posjećuju turisti.

of the surrounding Dalmatian coast. The Solin fortress was seized by the Venetians a couple of times and retaken by the Ottomans; and every change of owners included its partial destruction and subsequent repair and reinforcement.

The final retreat of the Ottoman Empire from the Solin area happened in 1647 when the Venetian forces conquered Solin and its fortress for the last time. From then onwards Solin remained under Venetian rule and the Venetians destroyed most of the traces of Ottoman culture in the area. The Solin fortress remained in use during Venetian rule, and today it is visited by tourists.

## Makarska

**G**rad Makarska nalazi se u srednjoj Dalmaciji na jadranskoj obali. Područje grada bilo je naseljeno od pretpovijesnih vremena, a grad je postao dio Osmanskog Carstva 1499. godine, kada je Makarsku i njezinu okolicu osvojila osmanska vojska. Taj grad pod osmanskom vlašću bio je okružen zidinama i imao je tri kule. Ime Makarska prvi se put spominje u dokumentu iz 1502. godine u kojem se navodi da je časnim sestrama iz Makarske bilo dopušteno popraviti svoju crkvu.

Osmanske su vlasti preko Makarske bile povezane sa svim dijelovima Jadranskog mora i zato su održavanju makarske luke posvećivali golemu pozornost.

Spomenuta tvrđava u Makarskoj nadograđena je 1568. godine radi obrane od Mlečana. Sustav snažnih zidova i kula sagradio je Hajredin Mlađi, učenik neimara Sinana koji je sagradio i slavni most u Mostaru.

Tijekom Kandijskog rata između Venecije i Osmanskoga Carstva (1645.-1699.) među stanovnicima Makarske i okolice rasla je želja da se oslobode osmanske vlasti, a 1646. godine Venecija je osvojila jadransku obalu u blizini Makarske. Međutim, razdoblje neprekidnih borbi potrajalo je do 1684. godine, a osmanska prijetnja bila je

Makarska is a town situated on the Adriatic coastline in the Croatian region of Dalmatia. Its location has been inhabited since prehistoric times, and it became a part of the Ottoman Empire in 1499, when the town and its surroundings were conquered by the Ottoman army. Under Ottoman rule the town was surrounded with walls that had three towers. The name Makarska was cited for the first time in a 1502 document which says how the nuns from Makarska were permitted to repair their church.

The Ottoman authorities had links with all parts of the Adriatic Sea via Makarska and therefore they paid a great deal of attention to the maintenance of the Makarska port.

In 1568 the fortress in Makarska was upgraded as defence against the Venetians. A system of strong walls and towers was built by Mimar Sinan's pupil Hayrettin the Younger, who was also the builder of the famous bridge in Mostar.

During the Cretan War between Venice and the Ottoman Empire (1645-1699), the desire among the people of the Makarska area to be free of Ottoman rule intensified, and in 1646 Venice conquered the Adriatic coastline near to Makarska. However a period of constant fighting lasted in this area until 1684, and the Ottoman threat lasted until 1699, when the Ottoman Empire had to retreat into Bosnia and Herzegovina and when





prisutna sve do 1699. godine, kada se Osmansko Carstvo moralo povući u Bosnu i Hercegovinu pa je tako prestala opasnost od novih osmanskih invazija.

Od osmanskih arhitekturnih ostataka u okolici Makarske osim spomenute tvrđave još se nalaze rezidencijalne kule koje je sagradila osmanska vojska: tri kule u selu po imenu Gornji Tučepi koje vjerojatno potječu iz 16. stoljeća (danas se zovu kula Bušelića, Šarića i Lalića), potom tri osmanske kule u blizini sela Podgore (Ruščići, Marinovići i Batošići) i jedna osmanska kula u selu koje se zove Podaca. Ondje su još kula u selu Drašnicama, dvokatna kula u selu koje se zove Gradac i ruševine osmanske kule u selu Drveniku.

Nekoć se u Makarskoj i njezinoj okolici nalazilo mnogo džamija, mekteba, nadgrobnih spomenika i drugih kamenih objekata poput mauzoleja, mostova i karavansaraja. Nažalost, ubrzo nakon što su stigli mletački osvajači, muslimanski stanovnici istjerani su iz tih krajeva, a osmanski objekti uništavani su diljem Dalmacije, tako da ondje danas postoji još samo tih nekoliko kula.

the danger of a new Ottoman invasion ended.

As for the Ottoman architectural remains in Makarska, apart from the fortress, there also numerous residential towers in its surroundings that were built by the Ottoman army: three towers at the village of Gornji Tučepi, probably dating from the 16<sup>th</sup> century (their names today are: Bušelić, Šarić and Lalić), three further Ottoman towers in near the village of Podgora (Ruščići, Marinovići and Batošići) and an Ottoman tower in the village of Podaca. There is also a tower in the village of Drašnice, the two-storey tower in the village of Gradac and the ruins of an Ottoman tower in the village of Drvenik.

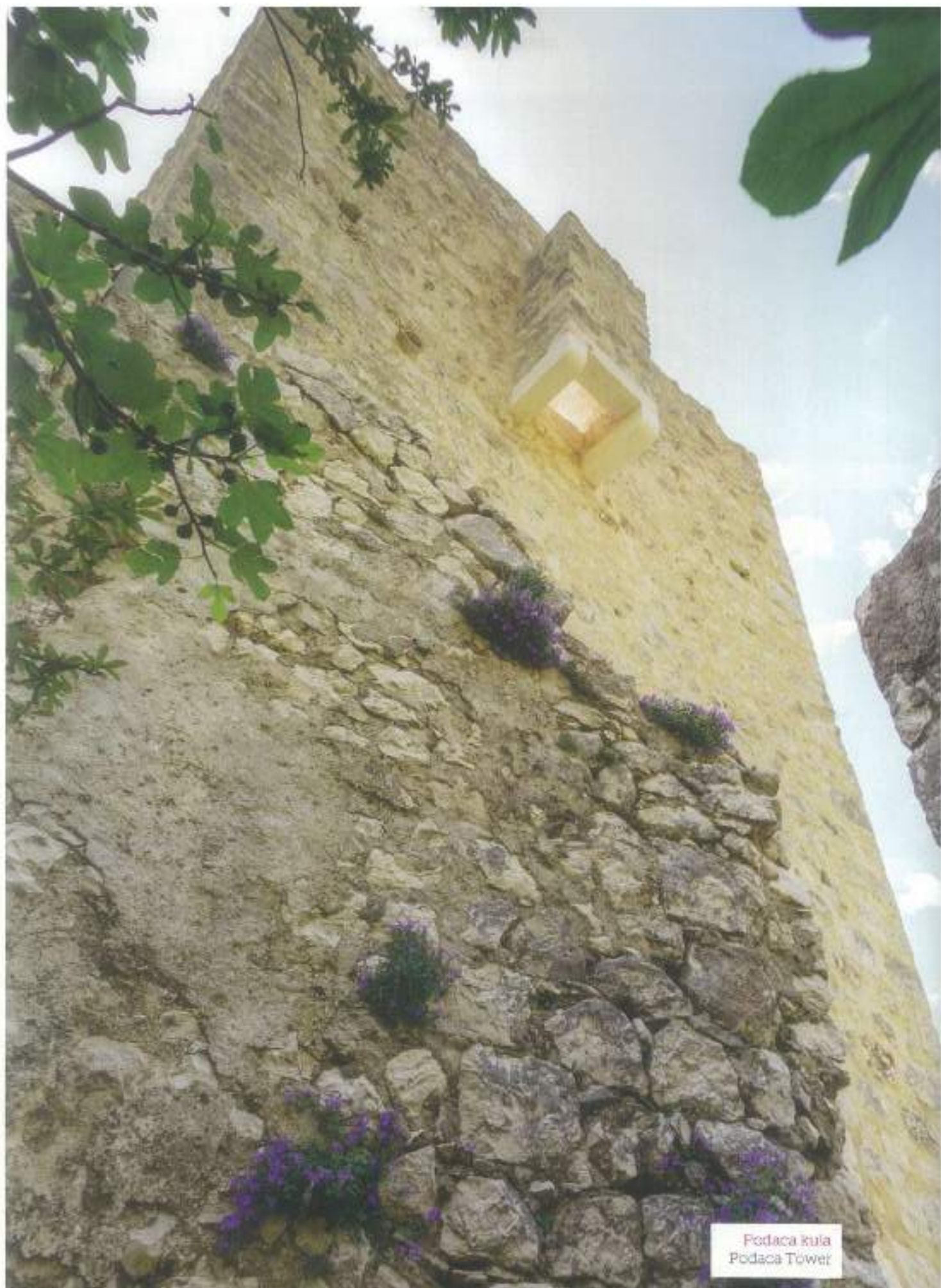
Makarska and its surroundings most likely had numerous mosques, mektebs, gravestones and other stone objects such as mausoleums, bridges and caravanserais. Unfortunately, soon after the Venetian takeover, the Muslim inhabitants of these areas were expelled and the mentioned Ottoman objects were destroyed throughout Dalmatia, therefore the mentioned towers are the majority of what is left today.



TRACES OF OTTOMAN CULTURE IN CROATIA









# Opuzen

**O**puzen je maleni grad koji se nalazi u južnoj Dalmaciji vrlo blizu jadranske obale. Vjerojatno je nastao još u rimsko doba. Osmansko Carstvo osvojilo je Opuzen 1490. godine i gradić je ostao pod osmanskom vlašću do 1684. godine. O povijesti Opuzena pod Osmanlijama ne zna se mnogo. Kao i drugi gradovi i sela u njegovoj blizini, 1684. godine Opuzen su zauzele mletačke snage, nakon čega je mletačka vojska odlučila sagraditi utvrdu kako bi grad bio siguran od novih osmanskih osvajanja. Utvrda je dobila ime Opus, a jedna teorija kaže da ime Opuzen dolazi od imena te mletačke utvrde. Međutim, Opuzen je imao utvrdu i prije osmanske vladavine, a to se zna zbog toga što se opuzenska tvrđava spominje i u osmanskim izvorima.

Poslije 1684. godine Osmansko Carstvo više nije uspjelo osvojiti Opuzen i okolno područje, tako da su tijekom mletačke vlasti tragovi osmanske kulture u Opuzenu ubrzo nestali. Danas u Opuzenu nema zgrada za koje bi se sa sigurnošću moglo reći da su osmanske građevine, a čak ni spomenuta utvrda nema osmanskih obilježja.

Opuzen is a small town situated in the southern part of the Croatian region of Dalmatia, very close to the Adriatic coast. It was probably inhabited during the Roman times. Opuzen was conquered by the Ottoman Empire in 1490, and it remained under the Ottoman rule until 1684. Little is known about the history of Opuzen under the Ottomans. As with other towns and villages in its vicinity, Opuzen was taken by the Venetian forces in 1684, after which the Venetian army decided to build a fort to make the town safe from new Ottoman incursions. This fort was named Fort Opus, and one theory says that the name of Opuzen comes from the name of this Venetian fort. However Opuzen did have a fort of its own before the Ottoman conquest, and that we know of this because the fort of Opuzen is mentioned in Ottoman sources.

After 1684 the Ottoman Empire never re-conquered Opuzen or the surrounding area, so the remaining traces of Ottoman culture in Opuzen quickly disappeared during the Venetian rule. Today there are no buildings in Opuzen that could be positively identified as Ottoman and the mentioned fort has no Ottoman features.

# Vrgorac

**G**rad Vrgorac nalazi se u zapadnoj Dalmaciji vrlo blizu granice s Bosnom i Hercegovinom. Čim su osmanske snage 1482. godine osvojile Hercegovinu, zaprijetila mu je osmanska invazija pa je nedugo zatim bio i zauzet. Vrgorac se pod osmanskom vlašću razvio u ormanji muslimanski grad s nekoliko kula sagrađenih tijekom 16. i 17. stoljeća koje su bile potrebne za zaštitu Vrgorca i njegove okolice od neprijateljskih upada, u to vrijeme čestih u toj pograničnoj pokrajini. Osmanski gospodari Vrgorca nastavili su koristiti maleno utvrđenje u Vrgorcu koje je danas zaštićeno i poznato kao Gradina.

Vrgorac is a town situated in the eastern part of the region of Dalmatia, very close to the Bosnian-Herzegovinian border. It came under threat of Ottoman invasion as soon as the Ottoman forces conquered Herzegovina in 1482, and it was conquered shortly after. Under Ottoman rule Vrgorac developed into a small Muslim town with a couple of fortifications built during the 16<sup>th</sup> and 17<sup>th</sup> centuries, which were needed to protect Vrgorac and its surroundings from enemy incursions, which were frequent in this border region. The Ottoman rulers of Vrgorac continued to use the small fortress of Vrgorac, which is today preserved and known under the name of Gradina.



Ondje je postojalo i sedam manjih kula koje su danas većinom u ruševinama: kula Avala, kula Dizdarevića, Cukarinovića ili Fratarska kula, Pakerova kula, Mumina kula, Kapetanovića kula i Raosova kula. Zanimljivo je napomenuti da su Dizdarevića i Cukarinovića kule čak i danas u dobrom stanju kad je u pitanju rezidencijalna arhitektura, to jest u njima se i danas može živjeti.

U osmanska vremena Vrgorac je bio središte administrativne jedinice koja se zvala nahija, a sve važne vojničke položaje držali su članovi najslavnijih muslimanskih obitelji iz Vrgorca, poput obitelji Cukarinović. Tijekom Kandijskog rata (1645.-1669.) Vrgorac i njegova okolica doživjeli su mnogo neprilika izazvanih borbama između Osmanlija i Mlečana, ali svejedno su ostali pod osmanskim vlašću. Međutim, 1690. godine tijekom Velikog turskog rata (1683.-1699.) Vrgorac su osvojile mletačke snage. Na kraju rata na mirovnoj konferenciji utvrđene su nove granice i Vrgorac je podijeljen između Venecije i Osmanskog Carstva, a spomenuta tvrđava završila je na mletačkoj strani granice. Istočni dio vrgoračke okolice još je 28 godina ostao pod osmanskim vlašću.

Nakon novoga mletačko-osmanskog rata koji je trajao od 1714. do 1718. godine dogovorena

There were also seven smaller towers which are today mostly in ruins: Avala Tower, Dizdarević Tower, Cukarinović (or Friar's) Tower, Pakar Tower, Mumin Tower, Kapetanović Tower and Raos Tower. It is interesting to note that, as far as residential architecture is concerned, that is, from the point of the suitability for living in them, the Dizdarević and Cukarinović Towers are in a good state even today.

In Ottoman times, Vrgorac was the centre of an administrative unit called nahije, and all important army positions were held by members of the most famous Muslim families of Vrgorac, such as the Cukarinović family. During the Cretan War (1645-1669), Vrgorac and its surroundings lived through many calamities due to the fighting between the Ottomans and Venetians, but it nevertheless remained under the Ottoman rule. However during the Great Turkish War (1683-1699), in 1690, Vrgorac was conquered by the Venetian forces. After the end of this war new borders were set at a peace conference and Vrgorac was divided between Venice and the Ottoman Empire, with the mentioned fortress on the Venetian side of the border. The eastern part of Vrgorac's surroundings remained under Ottoman rule for another 28 years.



Mumina kula  
Mumin Tower



Kapetanovića kula  
Kapetanović Tower



Pakerova kula  
Pakar Tower



je nova granica, a područje istočno od Vrgorca prošireno je u korist Venecije. Ta posljednja utvrđena granica nije se pomicala sve do današnjeg dana, stoga danas čini granicu Hrvatske i Bosne i Hercegovine.

Osmanske vlasti u Vrgorcu su sagradile džamiju i nakon povlačenja Osmanskoga Carstva iz vrgoračkog područja ta je džamija 1694. godine pretvorena u katoličku crkvu. Ostala je čitava do 1913. godine, kada je uništena. Budući da je relativno nedavno srušena, dobro je opisana i dokumentirana. Zato se danas zna da je imala minaret visok 12 m s unutrašnjim spiralnim stubištem. Nažalost, minaret je postojao samo do 1861. godine, kada je srušen. Od drugih primjera osmanske arhitekture u Vrgorcu postoji česma i dva osmanska bunara koja su danas poznata kao bunari Muminovac i Dizdarevac.

Jugozapadno od Vrgorca nalazi se selo Kokorići, a u njemu kula Antuna Prže Prvana. Riječ je o slavnom vojvodi iz toga mjesta koji se rodio u toj kuli i bio poznat kao ratnik u borbama s Osmanlijama. Takvi borci nazivali su se hajducima. Turisti koji danas dođu u selo Kokoriće mogu vidjeti njegovu nošnju i oružje izložene u njegovoj kuli.

After the next Venetian-Ottoman war, which lasted from 1714 until 1718, a new borderline was decided, and the area east of Vrgorac was expanded in favour of Venice. This last border has remained the same to the present day, and it is the border between Croatia and Bosnia-Herzegovina.

The Ottoman authorities built a mosque in Vrgorac and, after the retreat of the Ottoman Empire from the Vrgorac region, this mosque was adapted into a Catholic church in 1694. It remained standing until 1913 when it was destroyed. As it was destroyed in relatively recent times it has been described and documented. This is why we know that it had a 12 metre high minaret with an inner spiral staircase. Unfortunately this minaret existed only until 1861 when it was destroyed. As for other examples of Ottoman architecture, Vrgorac has a fountain (česma), and there are two Ottoman wells, which today are known as the Muminovac and Dizdarevac wells.

Southwest from Vrgorac is the village of Kokorići, and in that village is the tower of Antun Prže Prvan. He was a famous man from this place and a duke as well. He was born in this tower and was known as a warrior who fought against the Ottomans. These fighters were known as hayduks (or hajduks). Today tourists who come to Kokorići can see his costume and his weapons on display in his tower.



Oukarinovića/Pratarska kula  
Oukarinovići/Friar's Tower



Kula Avala  
Avala Tower



Kapetanovića kuća / unutrašnjost  
Kapetanović Tower / inside



# Imotski

**G**rad Imotski nalazi se u istočnom dijelu dalmatinskog zaleđa blizu bosansko-hercegovačke granice. Njegova povijest započela je u 10. stoljeću, kad je bio pod osmanjskom vlašću od 1493. do 1717. godine, odnosno 224 godine. Kada su osmanske vlasti organizirale svoje ustanove u imotskome kraju, grad je postao sjedište vjersko-upravnog predstavnika koji se zvao kadija, a hrvatsko ime za tu upravnu jedinicu bilo je Imotski kadiluk. Grad je imao značajan broj muslimanskih i kršćanskih stanovnika kao i franjevački samostan. Franjevci su se brinuli o vjerskim potrebama katoličkoga stanovništva u Imotskome. Kameno kadijino sjedište u Imotskome danas je dio franjevačkoga samostana.

Od drugih arhitekturnih ostataka osmanske vlasti u Imotskom se još uvijek može vidjeti Alibegova kula i ostaci tvrđave koja se danas zove Topana. Ime joj očito dolazi od turske riječi *tophane*, a označava arsenal i oružarnicu. Tvrđava je sagrađena na ostacima prethistorijske utvrde i predstavljala je strateški važno mjesto.

Imotski is a town located in the eastern part of the Dalmatian hinterland close to the Bosnian-Herzegovinian border. It has a history stretching back to the 10<sup>th</sup> century, and it was under Ottoman rule from 1493 to 1717, i.e. 224 years. When the Ottoman authorities organised their institutions in the Imotski area, the town became the seat of a religious-administrative representative called kadi, and the Croatian name for this administrative division was Imotski kadiluk. The town had a significant number of Muslim and Christian inhabitants and a Franciscan monastery. Franciscans took care of the religious needs of the Catholic population of Imotski. The stone edifice that was the kadi's seat in Imotski is today part of the Franciscan monastery.

As for other architectural remains of Ottoman rule in Imotski Alibeg's tower can still be seen here and the remains of a fortress which is called Topana today. The name obviously comes from the Turkish word *tophane*, which was an arsenal and an armoury. The fortress was built on the remains of a prehistoric fortification and was a strategically important point.





Mletačke snage zauzele su Imotski 2. kolovoza 1717. godine na dan Gospe od Anđela, a u znak sjećanja na taj događaj 1718. godine na mjestu tvrđave u Imotskom i na ostacima osmanske džamije sagrađena je crkva Gospe od Anđela.

Mirovnim ugovorom u Požarevcu 1718. godine utvrđena je granica u dalmatinskom zaleđu. Zanimljivo je da je granica oko Imotskog određena prema doseg topovske kugle ispaljene s imotske tvrđave, a područje oko Imotskoga koje je mogla doseći topovska paljba postalo je dio Venecije. Ta linija oko Imotskog i danas čini granicu Hrvatske i Bosne i Hercegovine.

Imotski was captured on 2<sup>nd</sup> August 1717 by Venetian forces, on the Day of Our Lady of Angels, and in that memory the Church of Our Lady of Angels was built in 1718 on the site of the Imotski fortress, and over the remains of an Ottoman mosque. In 1718, with the Treaty of Passarowitz, the border in the Dalmatian hinterland was decided. It is interesting that the border around Imotski was defined by the reach of a cannonball being shot from the Imotski fortress: the area around Imotski that could be reached by cannon fire became a part of Venice. The same border around Imotski today is the border between Croatia and Bosnia-Herzegovina.





# Igrane

**S**elo Igrane nalazi se na jugu Dalmacije, a doživjelo je istu sudbinu kao druga sela na dalmatinskoj obali tijekom 16. i 17. stoljeća, odnosno i tom je selu neprestano prijetila opasnost od osmanske najezde na hrvatska područja na Jadranskoj obali. Selo je zauzela osmanska vojska i nakon toga Osmanlije su sagradili obrambenu kulu na najvišoj točki u selu, a ta se kula danas zove Zalina kula. Treba napomenuti da nije jasno je li kula izvorno osmanska ili je sagrađena u razdoblju neposredno nakon povlačenja osmanskih snaga kao zaštita od ponovnog osmanskog osvajanja sela. Kula nosi ime po Zali Antičiću, najpoznatijem ratniku iz Igrana koji se istakao kao borac na mletačkoj strani tijekom Kandijskog rata (1645.-1669.).

U Igranama nema nikakvih arhitekturnih ostataka tipičnih za mjesta koja su bila pod osmanskim vlašću. Selo su osvojile mletačke snage tijekom Morejskog rata (1684.-1699.) i otad su Igrane ostale pod vlašću Mletačke Republike. Danas je Zalina kula jedini spomenik koji podsjeća na osmanska vremena. Kula je vrlo dobro očuvana i u ljetnim mjesecima predstavlja turističku atrakciju.

Igrane is a village located on the south of the region of Dalmatia. It had the same destiny as other villages on the Dalmatian coast during the 16th and 17th centuries, in that it felt the danger of Ottoman attacks on the Croatian areas on the Adriatic coast. It was conquered by the Ottoman army and the Ottomans then constructed a defensive tower at the highest point of the village, and today that tower is known as the Zale Tower. It has to be mentioned that it is unclear whether the tower is of Ottoman origin or if it was built in the period immediately after the retreat of the Ottoman forces as protection against the re-conquering of the village by the Ottomans. The tower owes its name to Zale Antičić, the most famous warrior of Igrane, who distinguished himself as a fighter on the Venetian side during the Cretan War (1645-1669).

Igrane doesn't have any architectural remains which are typical for the places that were under the Ottoman rule. The village was conquered by the Venetian forces during the Morean War (1684-1699) and Igrane remained under the rule of the Venetian Republic from then onwards. Today Zale Tower remains the only monument which reminds us of Ottoman times. The tower is very well-preserved and is also a tourist attraction in summer months.



TRAGOVI OSMANSKE KULTURE U HRVATSKOJ





# Dubrovnik

**G**rad Dubrovnik nalazi se na Jadranskom moru na jugu Dalmacije i danas je jedno od najistaknutijih turističkih odredišta na Mediteranu. Dubrovnik je 1979. godine dodan na UNESCO-ov Popis svjetske kulturne baštine.

Napredak Dubrovnika povijesno se temelji na pomorskoj trgovini. Kao prijestolnica pomorske Dubrovačke Republike grad je dosegao zavidnu razinu razvoja, posebno u 15. i 16. stoljeću. U to vrijeme Dubrovnik je postao poznat po bogatstvu i vještoj diplomaciji, posebno kada su njegovi trgovci i diplomati uspostavili snažne trgovačke veze s Osmanskim Carstvom. Iako je Dubrovačka Republika plaćala danak Osmanlijama, zadržala je slobodu, neovisnost i privilegije slobodne trgovine na cijelom teritoriju Osmanskoga Carstva.

Zahvaljujući pronicljivom predviđanju političkih događaja dubrovački diplomati sklopili su dogovor s osmanskim sultanom Muratom I još 1365. godine. Treba napomenuti da je taj dogovor postignut davno prije nego što su Osmanlije 1453. godine osvojili Konstantinopol, nakon čega je europskim silama konačno postalo očito da će Osmanlije biti najveća prijetnja europskim zemljama u narednim desetljećima i stoljećima. Međutim, osmanske snage dosegle su Dubrovnik, ili u to vrijeme Dubrovačku Republiku, tek 1463. godine nakon što su osvojile Bosnu.

Dubrovnik je pokazao goleme diplomatske vještine s ciljem očuvanja svoje neutralnosti. Kao ilustracija načina na koji se Dubrovnik uspijevaao snaći u najsloženijim situacijama dobar je primjer tajna odluka Senata Dubrovačke Republike iz 1533. godine, kada su Španjolska i njezini saveznici vodili velike pomorske bitke protiv Osmanskog Carstva i njegovih satelita. Tom odlukom Dubrovnik ne samo da je zabranio trgovačkim brodovima da se pridružuju španjolskoj mornarici nego je i naredio svim dubrovačkim kapetanima da napuste brod ako ih Španjolci pokušaju natjerati da ratuju protiv Osmanlija. Kapetani su sa sobom morali ponijeti dubrovačku zastavu, tako da Osmanlije ne bi bili u stanju vidjeti kome brod pripada. Zaključak Senata uključivao je i kaznu od 500 dukata za svakog ne-

Dubrovnik is a city on the Adriatic Sea, in the south of the region of Dalmatia. It is today one of the most prominent tourist destinations in the Mediterranean. In 1979 the city of Dubrovnik joined the UNESCO list of World Heritage Sites.

The prosperity of Dubrovnik was historically based on maritime trade. As the capital of the Republic of Ragusa, a maritime republic, the city achieved a high level of development, particularly during the 15<sup>th</sup> and 16<sup>th</sup> centuries. This was the time when Dubrovnik became notable for its wealth and skilled diplomacy, especially when its traders and diplomats established strong trade relations with the Ottoman Empire. Although the Republic of Ragusa was paying a tribute to the Ottomans, it kept its freedom, independence and the privileges of free trade over the whole territory of the Ottoman Empire.

Due to their foresight of political events, Ragusan diplomats made an agreement with the Ottoman Sultan Murat III back in 1365. It should be mentioned and thus put in perspective that this agreement was made long before the Ottoman conquest of Constantinople, in 1453, which was the event that convinced the European powers that the Ottomans would be the biggest threat for European countries in the following decades and centuries. As for the Republic of Ragusa, it was only in 1463 with the Ottoman conquest of Bosnia that the Ottoman forces reached Dubrovnik.

Dubrovnik showed great diplomatic skill in order to preserve its neutrality. As an illustration of how Dubrovnik got along in the most complicated situation, one of the best examples is the secret decision of the Senate of the Ragusan Republic made in 1533, when great naval battles were being waged by Spain and its allies against the Ottoman Empire and its satellites. This decision not only forbade Dubrovnik trade ships from joining the Spanish navy, but also ordered all Dubrovnikian captains to abandon ship if the Spanish forced them to wage war against the Ottomans. Captains had to take care to carry the flag of Dubrovnik, so that the Ottomans would not have been able to see to whom the ship belonged. The conclusion of the Senate also envisaged a penalty of 500 ducats for any disobedient captain, 50 ducats for an officer and 25 ducats for a sailor.



poslušnog kapetana, 50 dukata kad su u pitanju bili časnici i 25 dukata kad je bila riječ o mornarima.

Zbog blizine Osmanskoga Carstva i bliskih veza dubrovačkih i osmanskih trgovaca, diplomata, putnika itd. Dubrovnik je imao mnogo zgrada i ustanova koje su podsjećale na arhitekturu u Osmanskom Carstvu. Na primjer, u dubrovačkom Starom gradu postojao je karavansaraj u kojem su odsjedali osmanski i drugi putnici karavana, a među njima i neki muslimanski hodočasnici. Godine 1543. jedna palača blizu Rektorove palače u središtu grada nosila je ime Hercegovina jer su u njoj većinom odsjedali ugledni Turci. Osim toga, 1592. godine u dubrovačkoj četvrti Ploče koja se nalazi istočno od gradskih zidina sagrađen karavansaraj koji je korišten za smještaj manje bogatih osmanskih putnika. Taj karavansaraj danas više ne postoji.

The proximity of the Ottoman Empire and close ties between Ragusan and Ottoman traders, diplomats, travellers, etc. were the reason that Dubrovnik had many buildings and institutions reminiscent of the Ottoman Empire. For example, in the Old City of Dubrovnik there was a caravanserai where Ottoman and other caravan passengers, some of them Muslim pilgrims, stayed. In 1543 a palace near the Rector's Palace in the city centre was called Hercegovina (Herzegovina) because the people who stayed there were mainly respected Ottomans. In addition to this the caravanserai built in 1592 at the Dubrovnik quarter called Ploče, to the east of the city walls, was used for accommodation for the less well-off Ottoman travellers. It doesn't exist today.





Unutar velikog kompleksa zgrada koji je služio kao karantena u četvrti Ploče nalazi se malena kuća koja se zove Eminova kula, a bila je sjedište neslužbenog predstavnika Osmanskoga Carstva u Dubrovačkoj Republici. On je obavljao posao carinika koji je nadgledao prodaju soli Osman-skom Carstvu i njegovim podložnicima. Emin je izdavao potvrde i izjave, razrješavao sukobe i posredovao u zaključivanju trgovačkih ugovora između osmanskih i dubrovačkih građana.

Dubrovnik je 1699. godine Osmanskome Carstvu prodao Klek i Sutorinu, dva dijela svojeg teritorija na kopnu, kako bi izbjegao sukob s mletačkim snagama koje su prisvajale dijelove teritorija na obali. Danas Klek pripada Bosni i Hercegovini i to je jedini izravni izlaz te države na Jadransko more, dok je Sutorina dio Crne Gore.

Within the extensive complex of quarantine buildings in the quarter of Ploče, there is a small house called Eminova kula (Emin's Tower) which was the seat of an unofficial representative of the Ottoman Empire to the Republic of Ragusa. He did the job of a customs officer supervising the sale of salt to the Ottoman Empire and its subjects. Emin issued certificates and statements, resolved disputes, and mediated in concluding trade agreements between the Ottoman and Ragusan citizens.

In 1699 Dubrovnik sold Klek and Sutorina, two mainland strips of its territory, to the Ottoman Empire in order to avoid being caught in the clash with advancing Venetian forces on the coast. Today Klek belongs to Bosnia and Herzegovina and it is that country's only direct access to the Adriatic Sea, while Sutorina is now part of Montenegro.

## Hrvatske narodne nošnje Croatian National Costumes

Hrvatska narodna nošnja spada u tradicionalnu odjeću koju su nosili Hrvati koji su živjeli u Hrvatskoj, Bosni i Hercegovini, Srbiji i drugim zajednicama u Mađarskoj, Crnoj Gori, Rumunjskoj itd. Budući da danas većina Hrvata nosi odjeću zapadnjačkog stila, narodne nošnje najčešće se mogu vidjeti za vrijeme posebnih svečanosti i proslava, većinom tijekom vjerskih blagdana i vjenčanja, a nose ih plesne skupine dok plešu tradicionalno hrvatsko kolo.

Svaka kultura i geografska regija ima svoje specifične nošnje koje variraju stilom, materijalima, bojama i krojem. Mnoge nošnje oblikovane su pod utjecajem austrijske, mađarske, njemačke, talijanske i osmanske prisutnosti, ovisno o tome tko je vladao na kojem području. Nošnje u Lici i Dalmaciji svjedoče o osmanskom utjecaju u tim regijama. Na primjer, crveni pojasevi vežu se oko struka i koriste se držanje pištolja i mačeva, što je ostavština iz ratnog doba, odnosno iz vremena ratova protiv Osmanlija. Većinom se koristi poseban izrezbareni nož iz osmanskih vremena (koji se još naziva *handžar*).

Međutim, u središnjoj Bosni osmanski utjecaj još je očiti, što se može prepoznati po tipičnoj ženskoj uglavnom bijeloj nošnji od teškog pamuka s nabranim okomitim prugama, dok je ovratnik izvezen kućićanom trakom i nakicen cekirima. Prsluk je uglavnom tamne boje sa zlatnom trakom izvezenom na samim rubovima, a pregača je od vune, obično obojena u crveno, crno ili

Croatian national costumes or Croatian dress are the traditional clothing worn by Croats living in Croatia, Bosnia and Herzegovina, Serbia, with smaller communities in Hungary, Montenegro, Romania, and so on. Today, as the majority of Croats wear Western-style clothing on a daily basis, the national costumes are most often worn in connection with special events and celebrations, mostly on religious holidays, at weddings and by dancing groups who dance the traditional Croatian kolo, or circle dance.

Each cultural and geographical region has its own specific variety of costumes that vary in style, material, colour and shape. Much of these regional costumes were influenced by the Austrian, Hungarian, German, Italian, or Ottoman/Turkish presence, depending on which power ruled the region. The costumes of the regions of Lika and Dalmatia bear witness to the Ottoman influence of the region. For example, red belts or sashes are tied around the waist and used to hold guns or swords, a remnant from the military era, in the times of wars against the Ottomans. A special carved knife from the Ottoman days called a *handžar* or *nož* was mainly used.

In central Bosnia however, the Ottoman influence is even more obvious, and can be identified in the typical costume: for women, the dress is mainly white heavy cotton with ruffled vertical stripes, while the collar is embroidered with a crocheted trim and dotted with sequins. The vest is generally dark in colour with a golden trim embroidered

tamnozeleno s minimalnim ukrasima. Žene također nose bijele čarape (tur. *çorap*) koje sežu do koljena. Pojas je crn sa zelenom i zlatnom vunom koja je iznutra ručno istkana. Matama može biti rubac s različitim geometrijskim elementima i/ili cvjetnim vezom, a može biti i složeniji *çember* (tur. *çember*) s kukičanim rubom sa širokom trakom višebojnih vezova od kojih je pola na jednoj, a pola na drugoj strani.

Muške nošnje sastoji se od bijele pamučne košulje širokih rukava i crnih hlača s resastim nogavicama, što čini osnovne elemente nošnje. Prsluk se izrađuje od debele vune i tamne je boje, a može biti izvezen ili kukičan kao i ženski prsluk. Boja pojasa varira ovisno o regiji, ali obično je tamna. Čarape su duge do koljena kao i ženske i obično su bijele, crvene ili zlatne.

along the edges, and the apron is made of wool, usually dyed red, black or dark green with minimal designs. Women also wear white, knee-length stockings (čarape, from Turkish *çorap*). The sash worn around the waist is black with green and gold wool handwoven within. The headscarf can be a *kirschief* with various geometric designs and/or floral embroidery, or more elaborate kind (*çember*, from Turkish *çember*) with a crocheted edge with a wide band of multi-coloured geometric embroidery on one side and half of the opposite side.

For men, white cotton shirts with wide sleeves and black trousers with a fringed leg are the basic elements of the costume. The vest is made of thick wool and is dark in colour and can be embroidered or crocheted like the women's. The sash around the waist varies in colour from region, but is usually dark. Socks are worn to knee length much like the women, and are usually white, red, or gold in colour.

## Hasanaginica / Hasanaginica

Hasanaginica (ili Asanaginica) je južnoslavenska narodna balada nastala između 1646. i 1649. godine u Imotskom kraju koji je u to vrijeme bio dio Bosanskog ejaleta Osmanskoga Carstva. Balada se prenosila s generacije na generaciju u usmenoj formi sve dok je naposljetku talijanski putnik i etnograf Alberto Fortis nije zapisao i objavio u knjizi *Viaggio in Dalmazia* (Putovanje Dalmacijom) 1774. godine.

Tijekom svojeg putovanja Fortis je otkrio ono što je nazvao „morlačkom baladom“, i to ponajprije radi razlikovanja ljudi koji su živjeli na obali i onih koji su živjeli u dalmatinskom zaleđu. Hasanaginica je kasnije prevedena na njemački (Wolfgang Goethe, 1775.), engleski (Walter Scott, 1798.), ruski (djelomično Aleksandar Puškin, 1835., a u cijelosti Ana Ahmatova, 1950.), francuski (Prosper Mérimée, 1827., i Adam Mickiewicz, 1841.) kao i na druge svjetske jezike, postavši tako integralnim dijelom svjetskoga književnog naslijeđa već u 18. stoljeću. Do danas Hasanaginica je prevedena na više od 140 jezika. Smatra se dijelom bosanskog, hrvatskog i srpskog književnog naslijeđa.

Mjesto je puni naslov *Žalobna pjesanca plemenite Asanaginice* i to je balada o muslimanskoj obitelji Arapović iz Dalmacije. Radnja se odvija blizu bosanske granice u selu Vrdolu (danas Zagvozd) blizu planine Biokovo u Dalmaciji gdje je aga Hasan Arapović imao velike posjede. Ruševine Hasan-agine kule postoje i danas, baš kao i mjesto gdje je Hasanaginica vjerojatno pokopana blizu ruševina kule na jugozapadnoj padini Plavog jezera.

Hasanaginica (or Asanaginica) is a South Slavic folk ballad, created during the period of 1646-49 in the region of Imotski in Croatia, which at the time was a part of the Bosnia Eyalet of the Ottoman Empire. The ballad was handed down from generation to generation in oral form until it was finally written and published in 1774 by an Italian traveller and ethnographer Alberto Fortis in his book *Viaggio in Dalmazia* ("A travel across Dalmatia") in 1770.

During his travels, Fortis discovered what he called a "Morlachian ballad". "Morlachian" was the term he used to distinguish the peoples from coastal Dalmatia from the inland locals. Hasanaginica was subsequently translated into German (by Wolfgang Goethe in 1775), English (by Walter Scott in 1798), Russian (by Alexander Pushkin in 1835 in part, and Anna Akhmatova in the 1950s, in full), French (by Prosper Mérimée in 1827 and Adam Mickiewicz in 1841) and other world's languages, becoming an integral part of the world literary heritage as early as the 18th century. Today Hasanaginica has been translated into more than 40 languages. It is considered a part of the Bosnian, Croatian and Serbian literary heritage.

With its full title being *The Mourning Song of the Noble Wife of the Asan Aga*, it is a ballad about the Muslim family Arapović in Dalmatia. The incident takes place close to the Bosnian border, in the village of Vrdol (today Zagvozd), near the Biokovo mountain of Dalmatia, where the Lord (aga) Hasan Arapović had large estates. The ruins of the Hasan tower exist to this day, as well as the place where Hasanaginica is understood to be buried, near the ruins of the tower, on the south-western slopes of the Blue Lake.



Balada govori kako je nakon bitke, ležeći ranjen, Hasan-aga pozvao svoju ženu Fatimu Arapović koja ga nije htjela ispratiti na bojište. Iako liječi u bolovima, Hasan-aga poslao je ženi poruku u kojoj joj naređuje da napusti njegov dvorac bez njihove djece. Usprkos tome što se požalila svojem bratu koji joj je donio tu poruku zajedno s papirima o razvodu, Hasanaginica je istjerana iz svojeg doma i njezin brat dogovorio je njezino vjenčanje s bogatim kadijom, a Hasanaginicina posljednja želja koju je izrekla svom bratu prije vjenčanja bila je kako želi imati dugi veo kroz koji neće moći vidjeti svoju djecu dok joj svadbeni povorka bude prolazila pored njezinog bivšeg doma.



*Hasanaginica*  
HNE, predstavba 2006. / CNT premiere 2006

Međutim, njezina su je djeca tada ugledala i zavrjela je. Kad je zastala da se zauvijek oprosti s njima, umrla je od tuge. Danas postoji debata o tome je li balada čisto poetske i fiktivne naravi ili je ta priča ipak utemeljena na stvarnim osobama i događajima.

The ballad relates that following a battle, whilst lying wounded, Hasan Aga summons his wife, Fatima Arapović, who was unwilling to accompany him to the battlefield. Deeply angered and in pain, Hasan Aga sends his wife a

message ordering her to leave his castle without their children. Despite pleading with her brother, who brings her the message and the divorce papers, Hasan Aga's wife is ousted from her home and her brother arranges her to be married to a wealthy kadi. As a last wish before she is married, she asks her brother for a long veil so that she does not see her children as the wedding procession pass by her former home.

However, her children see her and call out for her. As she stops to bid them

farewell one last time, she dies of sorrow. There is much debate about whether the ballad was purely poetical and fictional, or maybe based on real people and events.

## Protuturski duh u hrvatskoj književnosti 15. i 16. Stoljeća Anti-Turkish Spirit in Croatian Literature of the 15<sup>th</sup> and 16<sup>th</sup> Centuries

Hrvatski renesansni pisci 15. i 16. stoljeća živjeli su i stvarali u vrijeme najžešćih napada osmanskih Turaka na jugoistočnu Europu. Od sredine 14. stoljeća kršćanske slavenske države na Balkanu padale su jedna za drugom pred muslimanskim Osmanlijama. Renesansni humanisti, i Talijani i Hrvati, bili su među prvima koji su u svojim tekstovima naglašavali ideju protuturskog otpora. Kao rezultat neprekidnog uništavanja i daljnjeg prodora u hrvatske i mađarske zemlje tijekom 15. i 16. stoljeća države koje su se suočavale s najezdom Osmanlija ubrzo su postale poznate kao „predziđe kršćanstva“ (lat. *antemurale Christianitatis*) u borbi protiv muslimanskih osvajača.

Hrvatski humanistički pisci uglavnom su živjeli u dalmatinskim gradovima Zadar, Splitu, Trogiru i Šibeniku. Ti su gradovi, baš kao i sela u njihovoj okolini na dalmatinskoj obali, poput Primoštena, Biograda na Moru, Sukošana, Raštela i drugih, patila tijekom osman-

Croatian Renaissance writers of the 15<sup>th</sup> and 16<sup>th</sup> centuries lived and created during the period of the most severe attacks on South-eastern Europe by the Ottoman Turks. From the middle of the 14<sup>th</sup> century onwards, the Christian Slavic states in the Balkans were falling one after another to the Muslim Ottoman invaders. Renaissance humanists, both Italian and Croatian, were among the first who in their writings accentuated the idea of anti-Turkish resistance. As a result of the constant devastation and further penetration into the Croatian and Hungarian lands during the mentioned centuries, the countries under the Ottoman attack soon became known as the 'bulwark of Christianity' (Latin: *antemurale Christianitatis*) in the fight against the Muslim attackers.

The abovementioned Croatian humanist writers lived mostly in the Dalmatian towns of Zadar, Split, Trogir and Šibenik. These towns, as well as the villages in their surroundings and on the Dalmatian coast, such as the

skih upada u ta područja jer je kršćansko stanovništvo krajeva koje je osvojila osmanska vojska migriralo u gradove, tako stvarajući probleme kad su u pitanju nesnatni resursi tamošnjih urbanih područja. Nađaje, ti gradovi morali su nadograditi svoje fortifikacije ili ih tek sagraditi. Obrambene zidine trebale su biti dovoljno snažne da li se stanovništvo unutar njih obranilo tijekom dugih opsada koje su osmanske snage organizirale u 16. i 17. stoljeću u Dalmaciji.

To je razlog zašto su djela hrvatskih renesansnih humanista prožeta snažnim protuturskim sentimentom. Naime, pisci su na taj način htjeli ohrabriti svoje sunarodnjake i upozoriti druge nacije na neposrednu opasnost koja je dolazila s Balkana. Neki od najpoznatijih hrvatskih pisaca toga vremena i čitri bili su Juraj Šižgorić i Ivan Česmički, a njihova najpoznatija djela obojena protuturskim raspoloženjem su Šižgorićeva *Elegia de Sibenicensis agri vastatione* (*Elegija o pustošenju šibenskog polja*) i Česmičkova *Matthias Hungarorum rex Antonium Constantium poetam Italum allocutur* (*Kralj Matija od Mađarske govori Antoniju Konstanciju, talijanskom pjesniku*).

Nakon što je opisao Turke, njihovu vjeru, zakone i vojničku vještinu, kao i njihovo nedavno pustošenje svetih mjesta u Grčkoj, Šižgorić u svojem djelu načine glavnu temu elegije, a to je osmanska invazija na njegovu domovinu i grad Šibenik. S druge strane, Česmički se fokusira na opći neuspjeh organiziranja jedinstvenog otpora kršćanskih zemalja u Europi. Kritizira Francusku, Španjolsku, Englesku i Njemačku zbog njihove pasivnosti i manjka obrambene inicijative. Nađaje, upozorava Zapad, posebno Rim, da će konačni cilj Osmanlija biti poraz za dan zapadnom kršćanstvu.

Konsteći arsenal dobro poznatih stereotipa koji su u ono vrijeme kružili Italijom i Europom, Šižgorić i Česmički prikazali su negativnu sliku Osmanlija kao neprijatelja kršćanstva. Kao i mnogi drugi renesansni humanisti, izrazili su iste osjećaje neprijateljstva naspram Osmanlija ponašajući negativne srednjovjekovne stavove o proroku Muhamedu i ocrtujući muslimansko ponašanje i rituale u svojim opisima. Osmanlije su smatrali „novim barbarima“, a to je bilo standardno rećorićko oruđe u prikazima Osmanlija kao kulturne suprotnosti renesansnoj Europi.

villages of Primošten, Brijuni na Moru, Šukošan, Kaštel and others, suffered during Ottoman incursions in their neighbourhood because the Christian population of the areas that were conquered by the Ottoman army migrated towards the mentioned towns, creating a problem for the limited resources of these urban areas. Furthermore the mentioned towns needed to upgrade, or even build from scratch, their fortifications and make them strong enough to defend the population within the walls during the long sieges that the Ottoman forces organised throughout the 16th and 17th centuries in Dalmatia.

These were the reasons why Croatian Renaissance humanists filled their works with strong anti-Turkish sentiments, as a way to embolden their countrymen and warn the other nations of the imminent threat coming from the Balkans. Some of the best known Croatian writers of the time and genre were Juraj Šižgorić and Ivan Česmički, and their best known works with an anti-Turkish sentiment are Šižgorić's *Elegia de Sibenicensis agri vastatione* ('The Elegy about the Devastation of the Šibenik Field') and Česmički's *Matthias Hungarorum rex Antonium Constantium poetam Italum allocutur* ('King Matthew of Hungary speaks to Anthony Constantius, an Italian Poet').

In his work, after describing the Turks, their faith, laws and military skills, as well as their recent devastation of sacred places in Greece, Šižgorić introduced the major theme of his elegy, the Ottoman invasion of his native country and the town of Šibenik. On the other hand, in his work, Česmički focused his attention on the general failure to organise a unified resistance among the Christian countries in Europe. He criticised France, Spain, England and Germany for their passivity and lack of defence initiatives. He warned the West, in particular Rome, that the Ottomans' ultimate goal would be to conquer Western Christendom.

Making use of an arsenal of well-known stereotypes then circulating in Italy and Europe, Šižgorić and Česmički depicted the Ottomans in negative terms as an enemy of Christendom. Like many other Renaissance humanists they expressed the same feeling of hostility towards the Ottomans, reiterating medieval diatribes against Mohammed, describing the Muslim habits and rituals in denigrating terms. The Ottomans were perceived as the 'new Barbarians,' which was a standard rhetorical device used to depict them as the cultural opposite of Renaissance Europe.



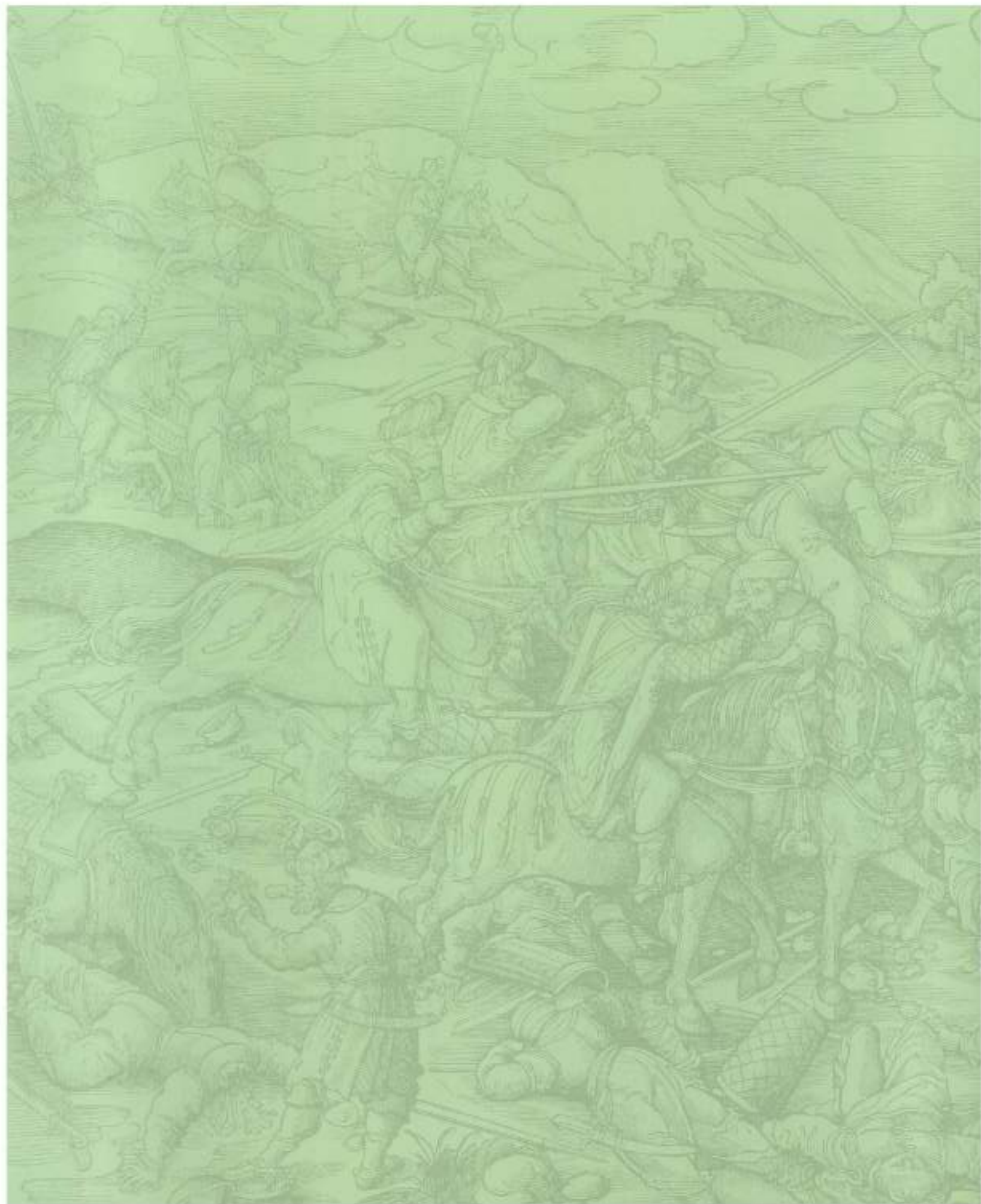


## Hrvatska pjesma o Bitci kod Lepanta Croatian Song about The Battle of Lepanto

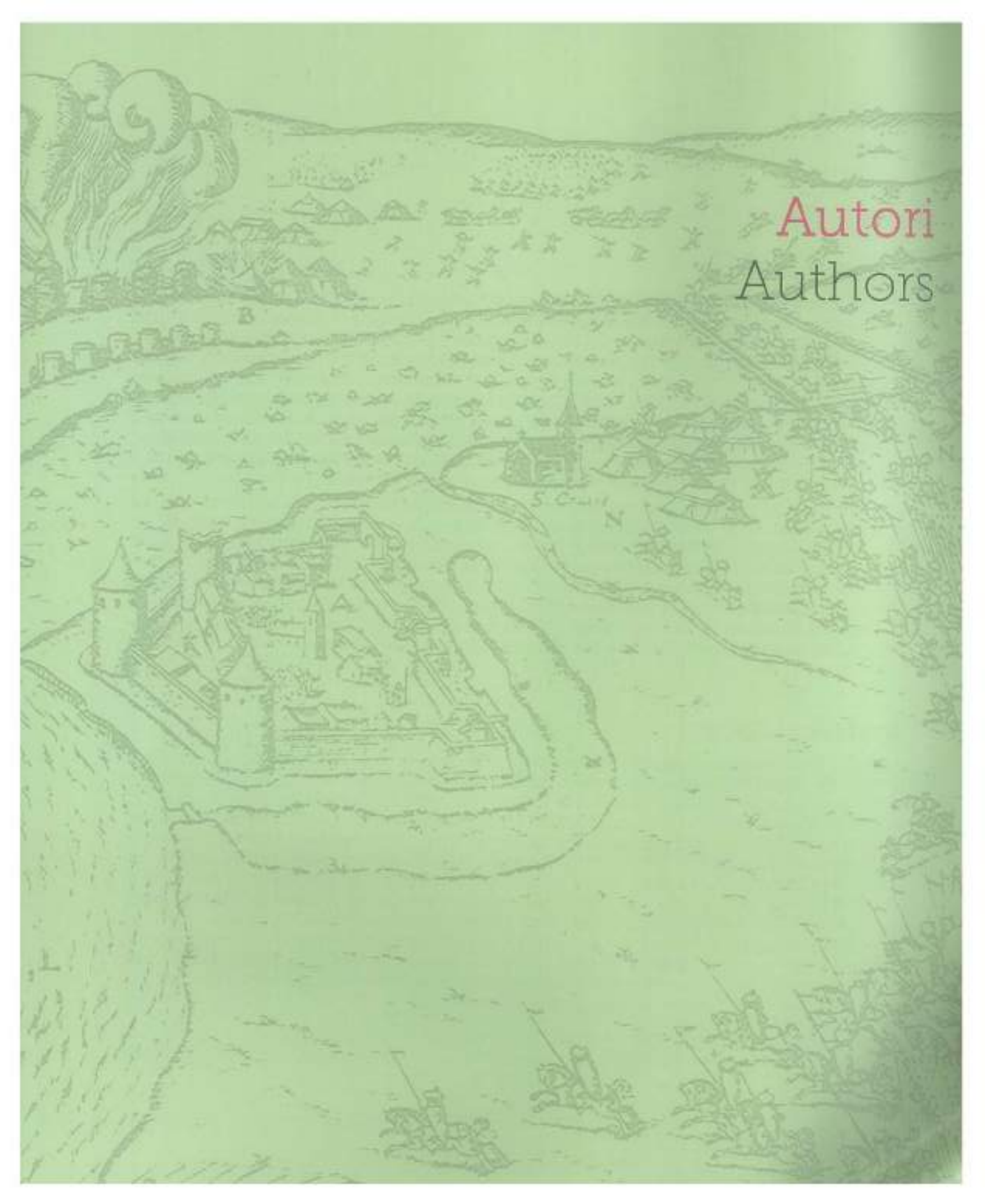
Bitka kod Lepanta odvila se 1571. godine blizu grada Lepanta na zapadu Grčke između flota koalicije južno-europskih katoličkih država (Venecije, Genove, Papinske Države, Španjolske itd.) i Osmanskoga Carstva. Katoličke snage pobijedile su u toj bitci koja je imala veliku važnost jer su se njome zaustavila daljnja osmanska osvajanja na sjevernom Sredozemnom moru. Osim toga, ta je bitka imala i snažnu simboličnu važnost i tako je ostalo sve današnjeg dana, stoga se ta pobjeda još uvijek spominje kao dio kulturnog naslijeđa Dalmacije. Ta je bitka bila inspiracija dalmatinskom skladatelju Ljubi Stipšiću Delmati (1938.-2011.) koji je 1984. godine napisao pjesmu Kod Lepanta, sunce moje. Ta pjesma govori o sudbini mornara iz Dalmacije koji su sudjelovali u Bitci kod Lepanta kao posada na osam mletačkih brodova, a mnogi od njih su poginuli ili nestali na moru nitad se više ne vrativši svojim domovima. Danas brojni dalmatinski vokalni ansambli, odnosno kape izvode tu popularnu pjesmu.

The Battle of Lepanto took place in 1571 near the western Greek town of Lepanto between the fleets of a coalition of Southern European Catholic states (Venice, Genoa, the Papal State, Spain, etc.) and the Ottoman Empire. The Catholic forces won the battle, which had a major significance because it prevented further Ottoman conquests along the northern edge of the Mediterranean. Its symbolic importance remains strong to this day as part of the cultural heritage of Dalmatia. This battle was an inspiration for the Dalmatian songwriter Ljubo Stipšić Delmati (1938-2011), who wrote a song called Kod Lepanta, sunce moje ("At Lepanto, my sun") in 1984. This song recounts the destiny of sailors from Dalmatia who were participating in the Battle of Lepanto as the crew of eight Venetian ships, many of whom were killed or lost at sea, never to return to their homes. Today, numerous Dalmatian vocal ensembles (Croatian: *kape*) sing this popular song.









Autori  
Authors

## Oğuz Aydemir

Oğuz Aydemir rođio se 23. prosinca 1950. u Ankari u Turskoj. Od 1975. djelovao je kao industrijalac provodeći brojne kulturne aktivnosti. U Turskoj je ispunio posljednju volju utemeljitelja Republike Turske Mustafe Kemala Atatürka tako što je podupro podizanje spomenika Yahye Kaptana u gradu Tavşancilu u blizini Izmita u Turskoj. Dao je podići spomenik na mjestu smrti sultana Mehmeda Osvajača u gradu Çayırovu u blizini Gebze u Turskoj povodom 700. godišnjice uspostave Osmanskog Carstva. U gradu Eskihasaru u Turskoj podupro je obnovu kuće Osmana Hamdija Beya, jednog od osnivača moderne muzeologije, i zalagao se za njezino pretvaranje u muzej. Osim toga, podržao je obnovu utvrde u Eskihasaru i njezino otvorenje radi održavanja kulturnih aktivnosti u amfiteatru s 1000 sjedećih mjesta. Otvorio je stalni postav osmansko-ruske izložbe u dvorani unutar utvrde u turskom gradu Çeşmeu u spomen na pomorsku Bitku kod Çeşmea. Povrh toga dao je potporu brojnim publikacijama.

Aydemir je također organizirao mnoge kulturne događaje u Hrvatskoj. Kada je 2013. godina proglašena godinom Pirija Reisa, zajedno s Turskom zakladom za podvodnu arheologiju kojoj je na čelu, organizirao je osam izložbi radova Pirija Reisa u Hrvatskoj i Sloveniji. Podržao je objavljivanje knjige Veliki osječki most: povijesni dossier i suvremena interpretacija (The great Osijek Bridge: historical dossier and contemporary interpretation), koju je 2014. objavila Hrvatska akademija znanosti i umjetnosti u Zagrebu i Osijeku. Dao je potporu organiziranju izložbi o ostacima brodoloma osmanskih brodova koji su u 16. stoljeću potonuli kod otoka Sveti Pavao i Gnalić. Osim toga, gradu Osijeku i Muzeju Slavonije u Osijeku poklonio je mural nazvan „Sultan Sulejman prelazi Dravu“.

## Andelko Vlašić

Andelko Vlašić (Slavonski Brod, 1982.) trenutačno je postdoktorski gostujući istraživač na Sveučilištu Koç u Istanbulu. Doktorirao je povijesne znanosti na Hrvatskim studijima Sveučilišta u Zagrebu (2010.) i magistrirao turkologiju i francuski jezik i književnost na Filozofskom fakultetu Sveučilišta u Zagrebu (2013.). Završio je napredni tečaj turskog jezika (TÖMER, Sveučilište u Ankari, 2013.). Osvojio je nagrade za izvrsnost na preddiplomskom i diplomskom studiju turkologije. Radio je kao nastavnik povijesti u Tehničkoj školi u Požegi (2006. – 2008.) i XVI. gimnaziji u Zagrebu (2013.). Osvojio je stipendiju Vlade Republike Turske za ljetni tečaj turskog jezika u Ankari (2010.), stipendiju Instituta Yunus Emre u Turskoj za ljetni tečaj turskog jezika u Istanbulu (2012.), stipendiju Sveučilišta Koç (Turska) za ljetni program povijesti i kulture Istanbula (2013.) i stipendiju Turske zaklade za znanost (TÜBİTAK) za jednogodišnje postdoktorsko istraživanje u Istanbulu (2014. – 2015.). Autor je nekoliko znanstvenih i stručnih radova na temu političke i kulturne povijesti Hrvatske i Jugoslavije u 20. stoljeću, jugoslavensko-turskih odnosa u 20. stoljeću te povijesti Hrvatske i posebno Slavonije pod osmanskom vlašću u 16. i 17. stoljeću. Preveo je nekoliko knjiga s turskog jezika na hrvatski.



## Oğuz Aydemir

Oğuz Aydemir was born on 23rd December, 1950, in Ankara. Since 1975 he has worked as an industrialist and has realised numerous cultural activities. In Turkey, he has fulfilled the last will of the founder of the Republic of Turkey, Mustafa Kemal Atatürk, by supporting the construction of the statue of Yahya Kapitan in the town of Tavşancıl (İzmit, Turkey). He has built a monument at the location of the death of Sultan Mehmet the Conqueror in the town of Çayırova (Gebze, Turkey) upon the occasion of 700 years since the establishment of the Ottoman Empire. He has supported the restoration of the house of Osman Hamdi Bey, one of the founders of modern museology, in the town of Eskişehir (Turkey) and its conversion into a museum; plus, he has supported the restoration of the Eskişehir fort and its opening as a cultural activity place with an amphitheatre of 1,000 seats. He opened a permanent Ottoman-Russian exhibition hall inside the fort of the town of Çeşme (Turkey) to the memory of the naval battle of Çeşme. He has also supported numerous publications.

Aydemir has also organised many cultural events in Croatia. When 2013 was proclaimed by UNESCO as the year of the Ottoman cartographer and traveller Piri Reis, together with the Turkish Underwater Archaeology Foundation (of which he is the chairman) he organised eight exhibitions of the works of Piri Reis in Croatia and Slovenia. He supported the publication of the book *"Veliki osječki most: povijesni dossier i suvremena interpretacija = The Great Osijek Bridge: historical dossier and contemporary interpretation,"* which was published in Zagreb and Osijek by the Croatian Academy of Sciences and Arts in 2014. He supported the organisation of the exhibitions of the remains of the Saint Paul and Gnalić shipwrecks of Ottoman ships, which sank in the 16th century. He has also donated the mural named "Sultan Suleiman crosses the River Drava" to the city of Osijek and the Museum of Slavonia in Osijek.

## Andelko Vlašić

Andelko Vlašić (born in Slavonski Brod in 1982) is currently a TÜBİTAK research fellow at Koç University in Istanbul. He gained his Ph.D in history at the University of Zagreb in 2010 and an MA in Turkish studies and French language and literature at the University of Zagreb in 2013. He finished an advanced course in the Turkish language at the University of Ankara TÖMER in 2013. He has won two excellence awards in the pre-graduate and graduate studies in Turkish studies. He has worked as a history teacher in the Technical School in Požega (2006-2008) and the 16th Gymnasium in Zagreb (2014) and as a translator of the Turkish language (2012-2015). He won the scholarship of the Government of Turkey for the summer course in the Turkish language in Ankara (2010), the scholarship of the Yunus Emre Institute for the summer course in the Turkish language in Istanbul (2012), the scholarship of Koç University for the summer programme in history and culture of Istanbul (2013) and the scholarship of the Research and Technology Council of Turkey (TÜBİTAK) for a postdoctoral research in Istanbul (2014-2015). He has published a number of scientific articles on the political and cultural history of Croatia and Yugoslavia in the 20th century, on Yugoslav-Turkish relations in the 20th century, and on the history of Croatia and especially Slavonia under Ottoman rule in the 16th and 17th centuries. He has also translated a number of books from the Turkish to Croatian language.

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