

RECONSTRUCTION OF MEMORY AND MEMORIALS IN SZIGETVÁR

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ABSTRACT

Recent discovery of the Tomb of Sultan Suleiman within a palanka (redoubt) close to the town of Szigetvár proved to be a worldwide archaeological event with unexpected repercussions. The Tomb of Suleiman has been a major source of scholarly and public interest, but the central role of the historic town of Szigetvár has also become highlighted. In 1566, Sultan Suleiman went to the location for the reason to take Szigetvár and died in his royal tent close to the town one night before the downfall of it. They shared a common fate: Sultan and the Christian town have gone. Later a tomb and its adjacent buildings were erected on the site commemorating Sultan's death. Szigetvár now became a typical Ottoman Turkish-Islamic town, which lived as such for a century and a few decades more. Its capture by the Christian forces and destruction of the entire Ottoman-Turkish urban fabric together with the Sultan's tomb introduced a similar faith. Now the Christian town is refurbished in the place of the Muslim town. In point of fact history of Szigetvár is a history of construction and reconstruction of memory. Memories become concretized with memorials, which become reconstructed to make room for new memories and memorials. The site of the Sultan's tomb, old fortress and modern town are dotted by such reminders and new ones are being built today. Szigetvár is a palimpsest of permutations that is the real source of its heritage value. The paragon of the town is reconstruction of memories and memorials. In this paper, we draw a map of historical relocations also in Hungary in order to point out a cycle of memory reconstruction with the aim to help accommodate the Ottoman case.

Keywords: Hungary, Magyar, Ottomans, Habsburgs, Commemoration

1. INTRODUCTION

Szigetvár in southern Hungary is a small and tranquil town. In the old center, its calm streets with inconspicuous rustic house facades and a small number of monumental official buildings contrast greatness of its former role in the tumultuous history of Magyar, Austrian and Ottoman Hungary. Szigetvár inscribed its name in history by its fabulous fortress and a

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tremendous war that took place here between the Ottoman army and Christian forces. Its victor Sultan Suleiman (1494-1566) and its loser Miklós Zrínyi (1508-66) both lost their lives at the end of the war in 1566. Sultan Suleiman died on the sixth of September and the town fell the next day when Zrínyi became killed during his martial breakthrough out of the castle. Szigetvár's fall became symbolic of memory reconstruction since memorials built following the Ottoman infiltration became replaced by the ones after the Habsburg retake in 1689.

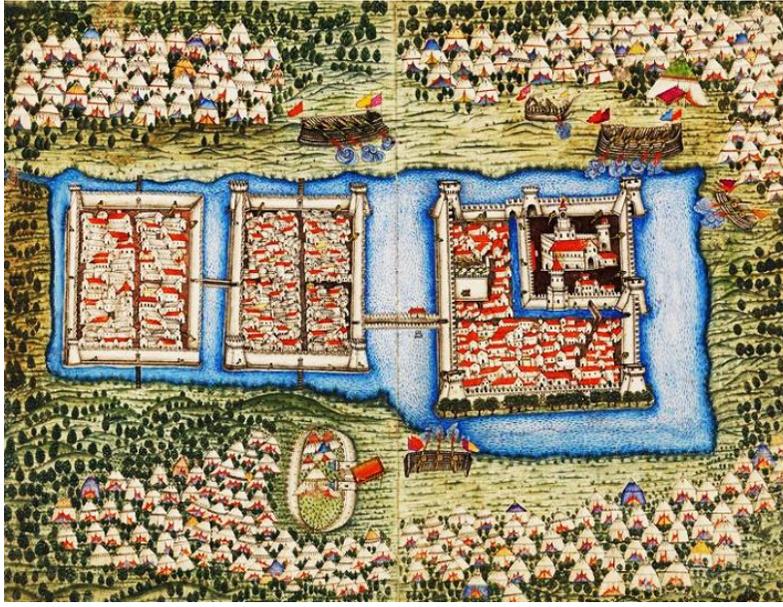


Figure 1. Siege of Szigetvár by the Ottomans (From left: New Town, Old Town, Fortress and Citadel) Miniature from *Nüzhət-i Esrarü'l Ahyar Der-Ahbar-ı Sefer-i Sigetvar* (1569) by Feridun Ahmed Bey

2. LEGACY OF RESENTMENT

Miklós Zrínyi was a Croatian nobleman in the service of the Habsburgs who appointed him ban of Croatia. His Croatian name was Nikola Šubić Zrinski. Zrínyi's heroic defense of Szigetvár has become symbolic of the resistance to Ottomans in Hungary. The Szigetvár case became released as a turning point in the struggle between Christians and Muslims at the gates of Western Europe. Christians indebted Zrínyi for wiping out a considerable number of the Ottoman forces hence impeding their further advance. Sultan Suleiman's prolonged siege has been introduced as an achievement and Szigetvár resistance became pronounced with the aim to plant confidence and courage among Hungarians and its allies. We know that Sultan Suleiman's campaign mainly aimed to reconsolidate Ottoman power on the borders in Hungary. He planned to reconquer recently lost fortresses, and reinforce authority of János Zsigmond, King of Hungary, who was under his tutelage (Peçevi, 1992: 290; Evliya Çelebi, 2013: 6/351; Uzunçarşılı, 1988: 409; Fodor, 2016: 74). There is no clear evidence that Ottoman agenda was to continue incursions in western Christian lands following the siege of Szigetvár. Anyhow, given the fact that Sultan Suleiman heading the greatest army of the time had become victorious in almost every war preceding the siege of Szigetvár, Zrínyi's coercion met

expectations. Public opinion and historians like Eckhart (2010, 120) maintain that Zrínyi sacrificed himself in order to defend his homeland and Western civilization.



Figure 2. Miklós Zrínyi's Charge from the Fortress of Szigetvár, Painter Johann Peter Krafft (1780–1856) (Hungarian National Gallery, Budapest)

Christianization of the resistance against Ottoman power was a leitmotif in the Western discourse. This outlook is paralleled in the Ottoman realm by a similar discourse in which Muslims confront heathen Franks. As Wheatcroft (2008: 61) remarked, in the case of the Szigetvár battle, “each also regarded the other as damned and accursed infidels.” Ban Miklós Zrínyi's great-grandson Count Miklós Zrínyi (1620-64) authored a poetical romance on the siege of Szigetvár (Zrínyi, 2011). Count Zrínyi himself fought Ottomans while he was composing this prose. The military role he played in the struggle against the Ottomans strengthened his stature. As Gómóri (2011: xvii-xx) explains this text was written with the aim to raise the national awareness and identity of the Hungarian and the Croatian nations. Zrínyi presents Sultan Suleiman as a clever man, but he is also tyrannical. Zrínyi exalts the martial talents of the Turks, but regards them as incompetent leaders and drug addicts. According to him “Christianity is superior to Islam” (Gómóri, 2011: XX). Similarly the accounts written by the Ottoman scribes and poets about the Szigetvár campaign humiliate Christians as heathens (*küffâr, kefer*) (Başpınar, 2015; Feridun, 2012; Kaçar, 2015). Both parties, be it Christian or Muslim, were fierce in their approach to the enemy. In the words of Wheatcroft (2008: 61), “each regarded the other as damned and accursed infidels”. This mindset introduced drastic changes to the material culture of the country. The medieval Hungary of the Magyars was replaced by the Ottoman Hungary which then became Habsburg Hungary, and later modern Magyar Hungary took over, each in substituting its memories and memorials along with a process of oblivion.

Initial Ottoman infiltration following the Mohács battle was rapid with long lasting impacts. Central Hungary now became ruled by the Muslims from Ottoman lands. Ottomanization introduced a new ethos to Hungary in reconstructing memories. Later following the Siege of Vienna (1683) Germanization aided by Christianization erased memories and memorials of the Ottoman past. Mass destruction of the Turkish material culture and architectural heritage

is mostly due to the Austrian incursions after the unsuccessful siege of Vienna by the Ottomans in 1683. Supply officer Gallo Tesch and castellan Gabriele Vecchi were unmerciful to Turkish monuments in Szigetvár, Pécs and Siklos (Molnár, 1993: 27). Wikipedia covers an article on Mohács. History of the town is confined to the famed battle of Mohács: “Two famous battles took place there: Battle of Mohács, 1526; Battle of Mohács, 1687. These battles represented the beginning and end, respectively, of the Ottoman domination of Hungary.” Mohács Battle here is regarded central to the town’s past and seen as the entry of an invading force which became expelled 161 years later. According to this succinct account what had infiltrated after 1526 became expelled following 1687. Ottoman era is regarded a brief interval and overlooked if not despised. Even in scholarly writings Ottoman presence is “occupation” and Hungary under the Ottomans is considered as having become “part of an unfamiliar world” (Visy, 2003: 405). But actually Ottoman-Hungary affairs cannot be reduced to the naivety of public opinions spoken out in popular press and media, or curtailed in formulaic scholastic definitions. Quite the opposite, this relationship is Janus faced. János Hóvári (2014: 17) makes the point: “there are two Ottoman Empires in the historical consciousness of the Magyar: one responsible of the fall of the Magyar kingdom and the other friend and ally. We struggle to tackle this for centuries.” The former Ottoman Empire in the role of destroyer is well known in the Western world, but the latter in the role of supporter of the Magyar liberation is not much of common knowledge. The Pasha of Nagyvárad is long forgotten who led a Turkish army to help Imre Thököly in his struggle as the head of the anti-Habsburg rebels against the Habsburg Emperor in 1681. After their fall in Hungary the new role taken over by the Ottomans as backers of the Magyar independence is still far overshadowed by the severely underscored role of the slayer Turk. The scary effigy of Sultan Suleiman holding skulls in a mesh bag exhibited in the Historical Memorial Park of Mohács (1976) clearly displays this.



Figure 3. Historical Memorial Park of Mohács. Museum (left) and effigy of Sultan Suleiman (right)
(Photo: AU Peker)

3. SWING OF POWERS

The 450th anniversary of the Siege of Szigetvár was celebrated in 2016. Publications to create public awareness on the history of Szigetvár accompanied social activities (e.g. Varga, 2015). These reminders of a corner of Szigetvár’s past in which Ottoman presence had traditionally been sealed are valuable. Sustainability and enhancement of their exalting role need to be aided by mindfulness of the role played by the Ottomans in the socio-political ebb and flows housed in the history of Hungary. The specific case of the Ottoman involvement was in reality not out

of the ordinary. The country's staggering past is helpful to understand intermittent commemorative incarnations.

While Hungary's memory reconstruction phases can mainly be portrayed by Christian and Muslim dislocations, Catholic Austria fueled permutations as well. The latter's unwelcome impacts were brought about by the expansionist policies of the Habsburgs. From the time of Prince Árpád who unified Magyar tribes and founded the Hungarian Nation in the ninth century, Hungarians enjoyed union. Prince Géza (940-97) had a policy to approach Christian West. Géza's son, Stephen I (997-1038) legitimized Christianity and Hungary was acknowledged as a Catholic Apostolic Kingdom. Stephen ruled the country following Frankish administrative tradition and introduced the Latin alphabet. The Great Schism between Western Roman Catholic and Eastern Orthodox Christianity rose to the surface in 1054. On the fringes of the Catholic Church between Rome and Constantinople, Hungary took over a demanding role: defender of Western civilization in the east. Pope Pius II (1405-64) affirmed this role in declaring to Holy Roman Emperor Frederick III that "Hungary is the shield of Christianity and the protector of Western civilization." Despite this Catholic alliance, Austrian/German presence was a reality in Hungary and relations with Austria were always disconcerting. In Buda, until the early sixteenth century, Latin and German were languages of the letters and language of the Magyars gained prominence only after this date (Botar, 1987: 5). The Black Army of Hungary created by the able king Matthias Corvinus (1443-1490) captured Vienna and parts of Bohemia in 1477-88. Matthias is regarded a true Renaissance prince, whose private archive, the Bibliotheca Corviniana was second to the Vatican Library in Rome. Following the death of this erudite and able king Hungary faced a fatal interregnum, when nobles agreed to enthrone a weak king, Vladislaus II (1456-1516) whose reign witnessed a period of decentralization and stagnation in terms of administrative and economic system. The most detrimental outcome of his reign was weakening of the country's defenses that led to tragic results on the face of the approaching Ottoman threat.

In 1526, the Battle of Mohács proved to be a tragedy for the Kingdom of Hungary. At the dawn of the battle, Hungary was in the process of disintegration and suffered from the greater struggle between France, the Ottoman Sultanate and the Holy Roman Empire (Eckhart, 2010: 113). The battle proved to be a catastrophe. King Louis II, his army and nobles were annihilated by Sultan Suleiman's military forces. Hungarian nobility decided to assign kingship to János Szapolyai and Ferdinand of Habsburg to rule in the parts of Hungary unconquered by the Ottomans. The kingdom was divided into three parts following the downfall of Buda in 1541. In Buda, Magyar community turned out to be the smallest one by the seventeenth century due to the Fifteen Years' War (Botar, 1987: 10). Ottoman Empire gradually controlled Transylvania in the east, which became a vassal state. Ottomans reigned in central part of Hungary and were unable to conquer the northern and western parts. Hence Hungary was divided into three parts: the lands occupied by the Ottoman Empire, the Principality of Transylvania and the Kingdom of Hungary under the Habsburgs. King Ferdinand extended Habsburg rule in the northwestern part (Slovakia, western Transdanubia and Burgenland), which was known as Royal Hungary. Habsburg Emperors were now regarded Kings of Hungary.

The Hungarians under the Ottoman rule largely became Protestant (largely Calvinist). Ottomans ubiquitously gained advantage from the conflict between the Protestants and Catholics. Goffman (2004: 103) holds that "did much of eastern Hungary enter the Ottoman realm in part because its Protestant inhabitants feared the absolute Catholic intolerance toward their beliefs." As a result protestant churches in Ottoman ruled provinces of Hungary far outnumbered the ones in the Habsburg territory (Wheatcroft, 2008: 108). In contrast, Catholic

Habsburg monarchs repressed Protestants in their dominion in Hungary until the end of the eighteenth century when in 1781 King Joseph II granted religious freedom to the Lutheran, Calvinist and Greek Orthodox Christians.

Following the failure of Kara Mustafa Pasha to conquer Vienna, Austria in alliance with central European Christian forces gradually reconquered Ottoman territories and from the age of King Ferdinand I Austrians reigned over the Kingdom of Hungary. The Treaty of Karlowitz signed in 1699 provided the Habsburg Monarchy's control over the Kingdom of Hungary except the Principality of Transylvania which remained a separate territory within the monarchy. But, Hungary was not a bed of roses for the Habsburgs. Imre Thököly headed anti-Habsburg rebels in 1678. In alliance with Sultan Mehmed IV, he was a leading actor of Magyar national independence until the failed siege of Vienna in 1683 by the Ottomans. Due to the turmoil caused by incessant battles after 1683, repressions exerted on the Protestants and taxes levied by the monarch impoverished peasants (serf). In 1703, they supported Ferenc Rákóczi's aspiration to appropriate control from the Habsburgs (Eckhart, 2010: 145). Rákóczi's Freedom Fight (Rákóczi-szabadságharc) failed after a series of engagements and his forces (Kuruc) were compelled to sign a truce in 1711 with the Habsburgs. Rákóczi fled Hungary for France then took refuge in the Ottoman Empire. Hungarian nationalism never surrendered, and fermented by the Enlightenment ideals and Romantic nationalism led to the revolution of 1848–49. Hungarian intellectuals sought for civil and political rights and economic reforms within the period 1825-1848. The reformers like Lajos Kossuth and Mihály Táncsics were imprisoned by the Habsburgs who purposefully encouraged an agrarian society impeding industrialization.

In 1848, mass demonstrations overwhelmed Pest and Buda conducting the Hungarian Diet to device a list of Twelve Demands, which proposed civil rights reforms. Emperor Franz Joseph rejected the reforms, but became encountered by the foundation of an independent Hungarian government. Lajos Kossuth was appointed as governor and president of the first Republic of Hungary. Franz Joseph played upon the ethnic minorities who in part supported Hungarians. He invited Russian Czar Nicholas I and marched with his army to Hungary from west accompanied by the Russians invading Transylvania. General Artúr Görgey surrendered in August 1849 and Lajos Kossuth fled. Prime Minister Batthyány as well as the leaders of the Hungarian army were executed (The 13 Martyrs of Arad). Now a period of Germanization and "passive resistance" began in Hungarian history.

Having realized necessity of compromise with the separatists for the longevity of the Habsburgs, Vienna came to terms with the Hungarians and in 1867, the dual Monarchy of Austria–Hungary was established. Franz Joseph was crowned King of Hungary residing upon two parliaments in two capitals. The Austro-Hungarian Empire was now second largest country in Europe after the Russian Empire. The Compromise of 1867 enabled the Magyar nobility to run the country, which started to prosper with industrialization by the turn of the 20th century. Pest became the country's administrative, political, economic and cultural capital. The share of the Hungarians in the population of the country reached to 54.5%, which was 40% around 1700 up to the 1850's; now higher than the total population of the minorities for the first time.

World War I proved to be a disaster for Austro-Hungarian Empire since Allied Powers defeated the Empire which belonged to the Central Powers. In October 1918, the union between Austria and Hungary became broken. Serbian, Czechoslovak and Romanian armies partitioned Hungary claiming lands after ethno-linguistic criteria. At the end, after the Treaty of Trianon in 1920, nearly one third of the 10 million ethnic Hungarians became minorities outside the borders of the new Hungary. The last severe blow was exerted by the Second World

War at the end of which Hungary was invaded by Russia and Communist regime was established that lasted until democratization of the country in 1989. In the meantime, an attempt for freedom and social/economic reform now called Hungarian Revolution of 1956, was abolished by the Russians. Russian domination ended with the adaptation of a "democracy package" by the Parliament in 1989. Soviet military forces withdrew in 1991. The last decade of the twentieth century witnessed Hungary's integration to Western Europe that became concluded with its membership to the EU in 2004. Hungary today is one of the independent and respected countries of the world. Magyars who founded it are now the majority within its borders.

4. RESTORATION OF MEMORY AND MEMORIALS, PUBLIC AND SCHOLARLY REMEMBRANCE

Hungary's geopolitical landscape amid Eastern and Western Europe; Germanic, Slavic and Turkish territories; Catholic, Protestant, Orthodox and Islamic faiths exacerbated shifts of power in its tumultuous history. Its capital, Budapest has almost been an open-air exhibition space of memory reconstruction. The Millennium Monument at Heroes' Square (Hősök tere) is a good case in point. This statue group begun to be built in 1896 as a national memorial to accommodate the country's protagonists for the occasion of the 1000th anniversary of the Magyar entrance to the Carpathian Basin in 895 under the leadership of Árpád. In the period between First and Second World Wars "interwar Magyar nationalists" sought "nationalization of Budapest" (Vari, 2012: 710). In 1929, they placed the World War I Heroes' Tombstone where a statue of Marx was placed under Bolshevik Republic in 1919, and the name of the Square changed from Millennium to Heroes in 1932 (Vari, 2012: 723). Until the Second World War the Millennium Monument also included a number of Habsburg monarchs. After the War their statues became replaced by the Hungarian heroes. Statues of Ferdinand I, Charles III, Maria Theresa, Leopold II and Francis Joseph were replaced by István Bocskai, Gábor Bethlen, Imre Thököly, Ferenc Rákóczi and Lajos Kossuth. Thorstensen (2012: 4) finds this and similar memorial fluctuations in Budapest as illustrative of *damnatio memoriae* (condemnation of memory), a phrase coined by the historians to point out the practice of condemnation of the Roman elites and emperors after their demise. In the wake of the 21st century Hungarian authorities plan to remove tangible traces of Communism from the cityscape (Thorstensen, 2012: 28). We understand that memory and memorial reconstruction is an ongoing process.

Having encountered with this land of fierce transmutations and memory reconstructions, this paper has come out of our conviction that amnesia is actually 'forgotten existent'. Our term, 'forgotten existent', refers to shared memories of a people now divided and breathing in different social-cultural spheres. Shared memories spring from a 'past shared space' whose objects and souls belonging to the 'other' have been forgotten. But actually they are vibrant in the memory of the other who is sensitive to its own past and can readily recuperate its rudiments. The other half is now distanced from them, needs stimulation to remember. Huyssen (2003: 17) offered a dimension to define sort of retrieved or recreated memory what he calls "mass-marketed imagined memory". According to him this kind of memory is "easily forgettable".

4.1. The Szigetvár Case

The Szigetvár case is a fecund ground to check such delineations. The soap opera “the Magnificent Century” (Csodálatos század) and Turkey’s economic boom in the last decade fueled “mass-marketed imagined memories” about Sultan Suleiman and the Ottoman past of the town. This aspect of Szigetvár has now become validated by the leader of the foe in the battle, Sultan Suleiman, who had been the fabulous symbol of the ‘other’, born out of his ashes as a ‘symbol of reconciliation’ allied by Zrínyi. Historic town of Szigetvár has now a number of corners created to commemorate the Ottoman past of the town. These memorials are brought about by a process of remembering ‘forgotten existents’. The claim that they are inarguably products of “mass-marketed imagined memory” is an early verdict or to say that they have potential to endure is a matter of prophecy. We have time to see.

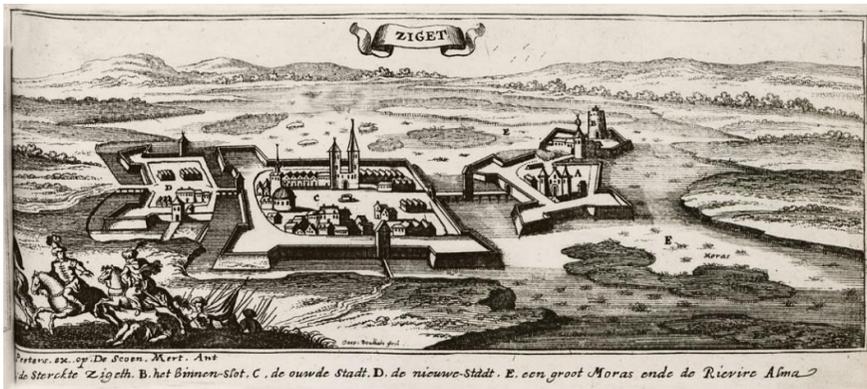


Figure 4. View of Szigetvár, Jacob Peeters, 1686
(The Gennadius Library, picture from Travelogues)

Up to the twentieth century, Szigetvár almost totally lost its Ottoman architectural heritage except a few remnants (Ayverdi, 2000: 237-52). Evliya Çelebi (2013: 359-61), when he visited the town in the second half of the seventeenth century, observed 3 fortresses with 10 masjids, 2 madrasas, 3 primary schools, 1 small bath and two small dervish convents. He informs that the old town of Szigetvár (Sigetvar Orta Varoşu) housed 300 wooden shops along the central street which was boarded by Boynueğri Mehmed Pasha with planks to prevent influx of mud from the marshes. In the market area is the Ali Pasha Mosque with a fountain and courthouse attached to it. The town contained 470 wooden buildings (houses) of one or two floors covered with tiled or wooden roofs. Inside the inner fortress (iç kale) are the Sultan Suleiman Mosque, 20 wooden roofed single floored houses and sumptuous Zirinoğlu mansion where castellan resided.



Figure 5. Zrínyi Miklós Museum (left) and Sultan Suleiman Mosque in the Fortress (Photos: AU Peker)

Today except bits and pieces like bath basins and window bars, architectural remains in Szigetvár are limited to the Sultan Süleyman Mosque, the Turkish House, the Ali Pasha Mosque and the fortress walls. Recently discovered tomb of Sultan Suleiman on Zsibót-Turbék Szőlőhegy (Vine Hill) can be added to this list. Here the palanka (redoubt) which was built to guard the tomb of Sultan Suleiman also housed a mosque, a dervish convent and janissary rooms. Among this group, the tomb and the mosque completely and the convent partially unearthed during the excavations by Turkish and Hungarian teams that took place in two seasons in 2015-2016 (Peker et al., 2016). In Szigetvár today forgotten memories have either become revived or in the process of revival by memorials like the Hungarian-Turkish Friendship Park (Magyar-Török Barátság Park, 1994, restored in 2016) and the planned commemorative park next to the excavation site of the Tomb of Sultan Suleiman. The Hungarian-Turkish Friendship Park has already been greeted as a platform where “memory dissolved the one-time hostility into peace” (Varga et al., 2015: 94).



Figure 6. Excavated mosque building in the palanka of the Tomb of Sultan Süleyman (left) (Photo: AU Peker); Excavation Site on Zsibót-Turbék Szőlőhegy (Photo: GeoResearch Nonprofit Kft.; Egyed and Lebedi, 2016, 98-9)

These memorials give the impression of being fashioned by “mass-marketed imagined memories” which are prone to turn out to be wasted memories under different global socio-political circumstances. Result would be oblivion and abandonment. But, Szigetvár case also accommodates hope for sustainability. It is the rewarding prospect created by a profound scholarly interest in the resuscitated memories that challenges transience. In scholarly publications, unbiased archaeological and historical evaluation of the past material culture helps construction of toned memories (e.g. Egyed and Lebedi, 2016). Moreover, the recently reconstructed park, the Turkish House Museum and the archaeological excavations pose scholastic knowledge about the past of the town. In addition, the Zrínyi Miklós Museum in the

Fortress shelters authentic information about the other (Ottoman) and effective digital and conventional exhibition reconstructions.



Figure 7. Hungarian-Turkish Friendship Park (left) and Turkish House Museum (Photo: AU Peker)

In Hungary, with the foundation of the National Commission for Historical Monuments (MOB) in the end of the nineteenth century, then remained Ottoman monuments and architectural fragments started to be conserved and restored that led to sound scientific research in Ottoman architecture and later Ottoman archaeology (Molnar, 1993: 27-8). Archaeological excavations in Ottoman settlements accelerated following the Second World War (Gerő, 2003: 22). One of the praiseworthy outcomes of this earlier stage is the impressive volume titled *Archaeology of the Ottoman World in Hungary*, recently published by the Hungarian National Museum (Gerelyes and Kovács, 2003). Demonstration of facts through sound scientific research is cure to marginalization and humiliation of the other and also to superfluous exaltation. Growing scientific interest in Ottoman material culture and in cross-cultural influences in arts are safeguards of reconstructed memories and memorials (e.g. Gerelyes, 2005; Gerelyes and Hartmuth, 2015). Constructive relocation of the Ottoman involvement in the history of Hungary is an ongoing process that we hope this paper's miniscule input on reception and reconstruction of memories and memorials will contribute.

4.2. Realities of the Encased and the Revealed

In the center of Szigetvár today a parish church named Saint Roch stands as the most visible and significant monument of the Janus-faced, Islamic/Christian, past of the town. It is Ali Pasha Mosque founded in 1579-80 by Müezzinzade Ali Pasha (David, 2012: 147), later converted to a church in 1712 by the Austrians. The mosque underwent an extensive reconstruction phase in 1789 (Gerő, 1976: 20). New building left behind typical Ottoman features of its exterior: the spherical dome became concealed by a pyramidal roof, the portico replaced by a vestibule, the minaret by a bell tower and the mihrab by an apse. The only still predominantly Ottoman part of the building, the dome inside, became ostentatiously decorated with a ceiling fresco by celebrated István Dorfmeister (1741-1797) who depicted the fall and recapture of Szigetvár (Varga et al., 2015: 92). Dorfmeister was a Hungarian painter of Austrian origin, a graduate of the Vienna Academy and master of Hungarian Baroque painting. In 1780's Dorfmeister engaged in assignments given to him by the Catholic clergy to paint historical pictures in ecclesiastical environments. One of them is this depiction filling inside the dome of the Saint Roch Church in Szigetvár. The mural painting obviously aimed at creating a reminder if not propaganda of the fall and recapture of the town as a symbol of reconstruction of memory within the duality of a memorial setting. Intended purpose of the

architectural restructuring was also this. It is dubious whether eighteenth century message of the church is still telling.



Figure 8. Ali Pasha Mosque (left) (Photo: AU Peker); István Dorfmeister's Mural Painting (right) (Photo: from Civitas Invicta)

The concealment of the Ali Paşa Mosque by a Baroque ‘architectural screen’ stirs a curious link with Christo’s wrapping of Reichstag in Berlin that happened in 1995. Huysen (2003: 36) suggests that “Christo’s veiling did function as a strategy to make visible, to unveil, to reveal what was hidden when it was visible...it opened up a space for reflection and contemplation as well as for memory”. Saint Roch Church in a similar fashion forcefully reveals the hidden mosque within it to those visitors who have knowledge of the Ottoman Szigetvár. Paradoxically they wouldn’t much bother themselves to ponder before a mosque in a still Muslim dominated town. Ideological suppression of times past –manifested in our case with a building veiled by another building- now provokes memories instead of amnesia in an age of mass communication facilitated by digital media and tourism, which bestows unregimented intercultural explorations viable.



Figure 9. Gazi Kasım Paşa Mosque; from left: before the restoration (photo from: Levárdy, 2016, 3); during the restoration (Photo from HNDA; after the restoration (Photo: AU Peker)

Another remarkable case is in Pécs. The Gazi Kasım Paşa Mosque (1543-64) here was converted to a Roman-Catholic Church after the recapture of the town by the Habsburgs and named Downtown Candlemas Church of the Blessed Virgin Mary. The façade of the mosque

was altered with the addition of a new roof on the dome, a bell tower and a transept replacing the portico. The minaret of the mosque was demolished in 1776. In 1938, a restoration by architect Gyula Gosztonyi initiated clearance of the later additions that became finalized in 1962 with the restitution of the dome from a Renaissance exterior to its former Ottoman shape and with the replacement of the transept by a semicircular prayer hall (Molnár, 1993: 11; Geró, 1976: 14-5). Moreover, Ottoman decoration is also recuperated inside the domed unit. Most remarkable of all these rehabilitative strokes is the placement of a crescent-cross finial on top of the dome referencing Islamic-Christian overlapping.



Figure 10. Gazi Kasim Paşa Mosque, from west (left) and details from interior (Photos: AU Peker)

In the case of the Gazi Kasim Paşa Mosque, we have a contrary situation, a building which was formerly a church now restored to achieve its pristine mosque configuration. This reconstruction of architectural memory is highly significant since the building is still used as a Christian shrine in an Islamic prayer house disguise. This release of the constrained Ottoman shell is an exemplary case where insight triumphed over ignorance. It is symbolic of the special case of Hungary, whose gradual liberation from foreign political impacts in the twentieth century brought forth fresh historical perceptions. The recuperation of the Gazi Kasim Paşa Mosque parallels increase of scholarly concern to the Ottoman heritage in Hungary, which guarantees sustainability of recently rehabilitated memories and memorials.

5. CONCLUSION

Above in the chapter titled ‘Swing of Powers’, a brief account of Hungary’s eventful past is given with the purpose to underline this country’s special history case in which various different actors with different socio-political backgrounds partook and receded. Accordingly memories and memorials arose and became forgotten. To tell the truth we cannot eliminate oblivion but we can unburden public heart with a tag: “What happened in past happened as it should be!” Fuller’s (2012) recent study convincingly demonstrated that conflicts are caused by geopolitics and interests rather than religions. According to him a world without Islam would not be different and international clashes are in effect amongst states. Par example, in Hungary, in the sixteenth century, if not Ottomans, Orthodox Palaiologos, Romanov or Muslim Safavids would force the doors in the east; if not Habsburgs, perhaps French would seek hegemony in penetrating from the west. We understand that religious fault lines canalized by powerful elites superfluously intensify social-cultural hierarchies. The concise history of Hungary is instructive to prove this. We can monitor reconstruction of memories and

memorials in counterbalancing the hierarchies imposed by biases prevalent in the chronicles and orations attached to them. The restoration process of the Gazi Kasım Paşa Mosque in Pécs is a good case in point. In Szigetvár, the memorials dedicated to the encounter between Zrínyi and Suleiman, Hungarians and Turks, Christianity and Islam, West and East can be rendered durable with this scholarly initiative.

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