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Nota di contenuto	Cover -- Contents -- Introduction -- Patrimonialization, heritagization, heritization? -- Inheritances treasured, disregarded, or discarded -- Secondary inheritances and the politics and economies of interest -- Bandwidths of postOttoman patrimonialization -- Works cited -- No news as good news? -- The Habsburg empire's Muslim inheritance -- Scope: Whose art history? -- Periodization: Politics or culture? -- Modes of narration: Typology, survey, illustration -- Highlights: A canon prefigured -- Conclusion: Prevalence and persistence of the Oriental -- Works cited -- Ottoman until proven otherwise -- The long shadow of Ottoman Bosnia -- The architectural history of the Behram beg mosque -- The Ottoman period building(s), 1540-1871 -- The Habsburgperiod rebuilding of ca. 1888 -- A major intervention ca. 1895 -- Excursus on decorative layers recently uncovered -- The future of the Behrambeg mosque's past -- Conclusion -- Works cited -- Monument preservation as an aspect of 20th century Turkish Hungarian relations -- Introduction: Functional definition and the main aspects of the research -- Gül Baba and the shrine -- Sacral centre in a changing environment -- The shrine as a focus for visitors (emperors, historians, pilgrims, travellers, and delegations) -- The shrine and arts -- The shrine as museum -- The shrine as an educational area -- The shrine as the focus for monument preservation works -- A combination of previous factors: The complex heritage preservation works of the

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Knowing thy Other? Post2014 exhibitions -- Reinventing the canon of Ukrainian art history after 24 February 2022 -- Works cited -- Between destruction, protection, and transformative recreation -- Islamic culture in Crimea to 1783 -- Transformations under Russian/Soviet hegemony, 1783-1991 -- Heritage politics since 1991 -- Case studies -- Transformation and use for practical needs: The Kurkulet and Otarçq mosques -- Deliberate destruction: eyhköy Mosque, Kalgay Palace, and Azizler burial ground -- Dissonant heritage and revindication: The Khan's Palace and Salacq -- Reclaiming the historical past: ReOttomanization and the creation of a new tradition -- NeoOttomanism in the broader region -- Historical localness and (post)imperial claims -- Conclusion -- Works cited -- Approaches toward the Evkaf built heritage on Britishruled Cyprus -- Introduction -- The Ottoman waqf's traditional building upkeep and maintenance system -- 'Modernizing' Evkaf: British colonial transformations in the traditional waqf building upkeep systems -- British colonial approaches to Ottoman waqf built legacy: An Orientalist mindset in the age of the modern conservation movement -- A shift in colonial politics: Reconsidering the value of the Ottoman waqf built heritage -- Conclusion -- Works cited -- Unmixing peoples, delineating properties -- Introduction -- The shared concept of endowment/bequest -- From bequests to vakuf: The unmixing of peoples and property -- Political economists redefine the waqf -- Bajraklı Džamija and the mosque's new meaning -- Conclusion -- Works cited -- From Muslim piety to Turkish reason -- Vakflar in transition -- The Republic as a traditional institution's reinvigorator -- Tracing the preislamic origins of Islamic foundations -- Restoring the Turkishness of the vakfs -- Conclusion -- Works cited.

Ottoman dvn literature in the Turkish literaryhistorical canon -- Goal and scope -- The first examples: A very brief overview of the European corpus -- Gibb: The lack of Turkishness in Ottoman literature -- Köprülü: Extending Turkish literature beyond the Ottoman past -- Tarlan: Rehabilitating Ottoman literature's Turkishness -- Conclusion -- Works cited -- Afterword: From patrimonialization to the postimperial uncanny -- The double movement of patrimonialization -- Formations of national identity and Orientalimperial alterity -- An aesthetic rule of experts -- Patrimonialization, ruination, other times -- Toward the postimperial uncanny -- Works cited.

Sommario/riassunto

After the failed Siege of Vienna of 1683, the Ottoman Empire gradually withdrew from Europe. Even so, monumental reminders of its former presence survived across the continent. The contributors to this volume show that the various successor states adopted substantially different approaches towards their Ottoman architectural inheritance. Even within the same countries, different policies appear to have been pursued in different periods, in keeping with differing circumstances. Case studies inquire from diverse vantage points how this heritage has been coped with discursively and materially. Importantly, readers will find that it is almost impossible to disentangle these two levels of action.