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Transformation and revitalization approach of cultural heritage in Prizren in the 20th century

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Abstract. It is well known that cultural heritage is said to have never reached to now its source state. Over time they have undergone changes depending on the circumstances of the time. Changes and modifications that affect the monuments can be divided into two main groups. The first group comprises mainly privately owned buildings, especially residential buildings where the owners have made various arbitrary modifications depending on their needs. The second group includes state-owned public buildings or various religious-social communities that have served the general public.

Interventions in this group (second) were mainly carried out by the competent institutions that were obliged to preserve and promote cultural heritage. So there are times when monuments, ensembles or entire complexes have been demolished to pave the way for new urban planning with new buildings "for the general good of the population". Monuments that have survived new urban adjustments, conflicts and wars, and natural disasters, some of them have been abandoned at the mercy of time while the rest have been reused for different cultural, tourist and commercial needs.

During the reuse process the “restoration” interventions were different depending on the ultimate purpose planned for the monument. In general the preservation of the originality and the identity of the monument was the criterion that was least important during restoration-conservation and revitalization interventions. The main focus was on the new function of the monument, thus "mutilating” the original parts and elements of the monument. These modifications were made in order to change the source identity of the monument, to adopt the monument as a legacy of their culture, and to make the monument adopted for a new function as functional as possible. Of course these changes have often not been the proposals of heritage specialists and they have usually been opposed by them, but the social system and various national and commercial interests have ignored their suggestions.

In this study we will analyze some of the buildings of various public and private typologies in Prizren that have been restored and revitalized in the XX and XXI century. A brief analysis of the interventions will be made for: Archaeological Museum, Church of St. Spas, Gazi Mehmed Pasha's Hammam, Church of St. Friday, Complex of Prizren League, City Fortress, Beledije Building, Shehzada House, Complex Arasta, Shadervan Square, etc.

Keywords: Restoration, revitalization, reconstruction, transformation, museum, complex, mosque, church, dwelling, square, hammam, fortress, shops, urban silhouette

Introduction

In this study, the situation of the architectural development within the late Ottoman socio-cultural framework in the Balkans was examined and the architectural development within the socio-
cultural framework of the post-Ottoman Balkans was examined too. It was considered as a study showing how the change took place by exemplifying the structure production organization that developed in the environment followed by the development and change under the Ottoman rule at the end of the Ottoman Empire, followed by the withdrawal of the Ottoman Empire. The aim of the study is to provide information and documents that show the effects of architectural development on urban and individual buildings between the years of 1912-1960 by considering the case of Kosovo. Due to the size of the study area, the study covers the different types of buildings in Prizren, one of the most important cities in Kosovo.

Methodology

The aim of this study is to investigate the effects of the late Ottoman period and after it in the Kosovo region and especially in city of Prizren, by styding in three separate chapters and at the fourth chapter the results of the study, the findings of the Ottoman Archives, literature and field research on the Balkans of the Ottoman period were tried to be concluded.

Socio-Economic Environment, Urban Structure and Architectural Development in the late Ottoman Period in the 19th Century Balkans

The Balkan Peninsula, which remained under Ottoman rule for centuries and known as the European provinces of the Ottoman Empire, witnessed radical changes between 1820 and 1920. During this period, the emergence of nationalist movements caused the fragmentation of the multinational Ottoman Empire and as a result of the establishment of the Greek state in 1828, the acceptance of the autonomy of Serbia in 1815, Romania and Bulgaria between 1829-1878, Albania and Modern Greek states between 1910-1922 have been announced. In these periods, the Ottoman Empire in order to keep with the rapid development of Europe started the Renewal Movements from official institutions to civilian life. The most prominent example of this is the declaration of the Tanzimat in 1839 and the start of a radical reform movement. This period, affected political, literary writing and social life too, trying to change this attitude also affected architecture. (Sözen, 1984) However, in 1795 Mühendishane-i Berri Hümayun'da architecture courses in accordance with the new understanding, and in 1883 opened the Department of Architecture in Sanayi-i Nefise Mekteb-i Ali (Cezzar,2005) bureaucracy and organizational sense of the new state of the Ottoman Empire, which will shape the new physical environment, fashion architecture trends of the period, followed by the development of architects has led to know. (Uzun, 2008, s.23)

Until the beginning of the 19th century, the baroque style in Ottoman architecture showed its development with influences from Western Europe. This new style can be seen in particular members of the educational family Armenian completed in Europe (the family Bale) architects from Turkey, then France and architects and education brought from Germany completed in France and Germany of Turkish architects (Hayrettin Bey and Vedat Tek and Kemalettin Bey) by the Ottomans Neo-Ottomans or Ottoman revivalism, which was described as a new era in architecture, marked the architectural development in the last years of the Ottoman Empire. (Freely, 2011, s.392)

The Küçük Efendi Complex (Figure 1), which was built at the Belgrade Gate in Istanbul in 1825, shows that examples such as Nusretiye Mosque, Teşvikiye Mosque (Figure 2) and Ortaköy Mosque, built by Krikor Baylan in 1822, developed due to the westernization of the Ottoman architecture.
In other words, in all areas of life, there are movements of emulation in western Europe under the name of westernization. Examples of these are the Dolmabahçe palace, built in neoclassical style. The palace was built in 1844 by Garabet Balyan (son of Krikor Bayla) and his son Nikogos. In the same way, the structures such as Yıldız Palace, Beylerbeyi Palace, Küçüksu Pavilion, Tophane Pavilion were interpreted and constructed in neoclassical style and within the logic of westernization. (Freely, 2011, s.410–417)
Before the 19th century, in the Balkan countries where Ottoman administrative sovereignty was strong, there was certainly a different urban physiognomy and physical environment dimensions from Central Europe or Italy. In this period, environmental physiognomy in the Balkan countries was definitely marked by the Ottoman Empire. The reasons are clear: there was no aristocracy under Ottoman rule, and the urban bourgeoisie had not developed as in other European countries. The territorial regime was specific to the Ottoman Empire. There was a definite Istanbul based autocracy. Apart from residential architecture, Islamic cities such as mosques, madrasas, Turkish baths, inns, caravansaries and bedesten were built in cities with a certain Muslim population. Their style was also defined in the East. For these reasons, the cities of the Balkan countries, which were not in line with European culture and art, resembled Ottoman cities, not European cities. The monumental structures were also Ottoman. Cities such as Sarajevo, Plovdiv, Skopje, and Thessaloniki are more Ottoman than Diyarbakır or Urfa. The introduction of European influences in the year, the weakening of Istanbul's power, the rise of nationalist currents, the surrender of the economy to European capital and a conscious destruction and restructuring since then, destroyed the components of an Ottoman Balkan architectural environment that continued until the 19th century. (Kuban, 2007, s.596)

Although the architectural development of the Ottoman lands in Europe in the last period was not as intense as in the pursuit of the architectural currents in Istanbul, however, in the general sense, after the arrangement, the construction activities started to be constructed as a regular
differentiation and neoclassical structures or building annexes. In this sense, the applications made to build their own structures especially on the demands of non-Muslim people have been accepted. These structures have been built as well as being more influenced by European currents. In this context, the Saborna Church in Sarajevo, which was built during the reign of Sultan Abdul Aziz and with his permission in 1859, was added to the bell tower in 1872, and it was dealt with in the neo baroque conception of the late Ottoman period in the architecture of Bosnia and became an indicator of change. Similarly, the Frnajevacka Klisesi in the town of Livno in Bosnia was built by architect Franjo Moise in the late Balkans (in 1854) and was handled in the general approach of emulation to the west with the historicist approach.

The granting of a license for the construction of a church called the Virgin Mary on the household and garden land purchased by the church foundation in 1872 in order to meet the avaaaz tax of the poor people of Prepol’s Varos District, on the condition that the Orthodox community will be fully covered by the foundation, reveals the change of the Ottoman structure of the last period. (Anonymous, 2007, p. 269)

Socio-cultural environment in 19th century Kosovo
The administrative structure of the Ottoman Empire, 19th century did not show a comprehensive change. With the modernization process, some changes have been made considering the needs. In this process, when the administrative structure of the province of Kosovo is defined, the confusion of the concept is one of the most common issues. However, the name of Kosovo was not the name of a settlement but was given to a geographical region. However, 19th. For the first time in the last quarter of the century with the legal arrangements in Kosovo began to be used as a province name. (Yigit, 2010, s. 123)

Within the Ottoman administrative structure 19th century Prizren, the most important city in the province of Kosovo, took part as Sancak and continued to bear all the characteristics of the Ottoman Empire. The city of Prizren 18th century and 19th. At the beginning of the 18th century, with its lifestyle, cultural activities, there was no difference from a city in Anatolia, the most important reason for the Ottoman domination, as well as taking an important role in the management of Prizren, is known as the place where the activities of the leading scholars. (Solmaz, 2012, s.189)

19th century. In the political arena, there have been great events that will change the fates of the people living in all the Balkans and thus in the Kosovo region. With the Berlin Conference, the Prizren Union was founded in 1878, which had political and military consequences, despite the unfair division of Albanian lands into Slavs and Greeks. In this way, Albanians declared that independence in 1912 and showed that Albanians were not a community, national identity was formed and they were on the way to becoming a state. (Judah, 2008).

In the last periods of the Ottoman Empire, in the periods when the central system was experiencing the difficulties of the central system and had difficulty in controlling it, the granting of broader rights in political and administrative administration to the provinces allowed the operation of autonomous provinces. However, this situation led to the rebellion of the Balkan people during the reign of Sultan Mahmud II, in 1831 with the introduction of military, tax and administration reforms, and policies to restore and strengthen centralized authority. The Bushatliu family from Shkodra and the Rrotla family from Prizren, which were known to be the leading mmutars of this period (Haskuka, 2003, p: 134).

Urban Structure and Architectural Development in the Late Ottoman Period in Kosovo

Religious structures, mosques and churches are also important in cities. First mosques in Kosovo 15th. century, and in every city there was necessarily a large mosque (Shtylla, 1974, p. 121). The mosque and the bazaar are generally located side by side and are known as the places where the city movement is most common. In addition to religious buildings, baths were also built. Nearly each of the baths in Kosovo belongs to a separate period. These baths XV., XVI., XVII., XVIII. century. (Shtylla, 1974, p. 121)
Development of Religious Structures

Religious activities in the late Ottoman period in Kosovo have continued without diminishing their importance and the construction of mosques, although to a lesser extent, has continued. In addition to the construction of new mosques, the addition of existing mosques. These annexes are all the annexes constructed in the general neoclassical manner of the period. Examples include the last congregation annex of the Taş Mosque in Pristina and the last congregation annex of the Terzi Memi Mosque in the Terzi District in Prizren (Figure 10). As seen in both examples, the annexes were dealt with in a completely different, neoclassical approach, far from the classical mosque architecture.
The mosques of this period were generally built by families who were prosperous. From 1770 to 1843, the Rrotla family in Prizren played a major role in the management of Prizren and its surroundings as well as in its urban structure. Emin Pasha, a member of the family, built the last Ottoman mosque in Prizren in 1831. Along with the mosque, the construction of four madrasah buildings was completed. (Hartmuth, 2006, p. 89)

The architecture of the mosque in Kosovo during the late Ottoman period did not change significantly. The biggest change occurred in interior decorations. Emin Pasha in Prizren and Yaşar Pasha Mosque in Pristina are examples of this. Emin Pasha Mosque is a scaled copy of Sinan Pasha Mosque, which was built approximately two hundred and twenty years ago. It reflects the baroque period in terms of interior decoration, and it is seen in Sinan Pasha Mosque as well as Emin Pasha Mosque. This suggests that the decoration could be done at the same time and probably by the same person. (Hartmuth, 2006, p. 90) (Figure 11)
On the other hand 19th century. in Kosovo architecture, the effects of the changing environment will be manifested in different types of structures. In this sense, granting permission for the restoration or reconstruction of the religious structures of non-Muslims as in the Balkans will reveal the change in architectural lines. As an example, the construction of the Catholic church in Prizren came together in 1869 and the demands of the Ottoman administration for the construction of their own churches were allowed (Anonymous, 2007, p.264).
In the same situation, the Orthodox Serbian community living in Prizren was allowed between 1856-1887 (Nikolic, 1998, p. 321).

Apart from the Ottoman lines, there are religious schools among the developing structures. In the application made for the construction of the religious education school of the Slav people of Prizren, construction was made in 1906 with the permission of the Ottoman administration for the permission of the plan drawings. It is known that the plan was drawn by the architect Peri Popovic (Stankovic, 1987, p.50)

**Effects of Post-Ottoman Balkan Geography on Socio-Economic Environment, Urban Structuring and Architecture**

The renewal of the architectural language of the Balkan region took place later than Europe. The reason for this was that when the Turkish wars came out under Turkish rule, it was obvious that there were problems in following the Balkan wars and following the innovations. Le Corbusier 20th century. While creating purist and white volumetric new architecture, which was formed on the basis of five basic points in the early years, the Balkans demonstrated the development between the neoclassical and neo-baroque dilemma eclectically. (Sampo, 2012)

In this period, the coast of the Balkans, the Adriatic, developed under the influence of the Italians, in fact, Italy’s "black side” as described as a return to classicism Novecento Italiano as the oldest doomed architecture, will be the most prominent features (Fuller, 1988). This will probably affect Arnautism, which is ruled most by Ahmet Zogu. In Tirana, almost all the proposals were prepared and implemented by the Italians. In 1917, as seen from the military map prepared by the Austrian
Hungarian army (Figure 24), the city of Tirana, whose arrival is in a beautiful, organic city fabric, will take the first steps of the change with the proposals of the square to be renewed.

On the other hand, following the 1848–49 uprisings, Bosnia and Croatia continued to develop under monarchic order under the Austro-Hungarian rule. With this new order, differences in the field of architecture will be felt immediately. In particular, architects passing through the education system based in Viena, also known as architect Friedrich von Schmidt students, will come to the fore and start to build neoclassical structures within the eclecticist and historicist approach. In this period, especially in Bosnia and Croatia, the most mentioned architects are...
Herman Bolle, Josip Vancas, Janko Holjac, Martin Pilar, Janko Josip Grahor and Vincenz Raucher. (Damjanovic, 2011)

Herman Bolle, Zagreb, design for the E vagelichka Church 1882-84 (Damjanovic, 2011)

Josip Vancash, Sarajevo Cathedral, 1884-89 / sv. Blaza Church, Zagreb, 1892. (Damjanovic, 2011)

The radical change after the Ottoman Empire was re-considered in harmony with the newly formed political and military environment without demolishing the existing buildings. For example, the clergy in Djakovo, Croatia, makes it clear. The Seminary was built by the Croatian architect Dionis Sunka in 1804-05, and with the adaptation of Josip Vrancaš in 1908, the building
reveals a difference in the façades and in one storey increase, the decorations and inserts on the façades (Figure 28) (Bagarić, 2007). This change includes different types of architectural structures as in all areas of life. For example, with the change of education systems, they are arranged according to the new education in the places they are needed and built considering the emulation (Figure 29).

Josip Vancash, Before and After the Seminary in Djakovo (Bagaric, 2007)

Change is considered as adaptation to the new environment under the name of renewal in the urban area and the practices that they sometimes see as successful examples have been implemented in other cities as type. For example, they applied examples of urban renewal in Thessaloniki and Seres to Eastern Macedonia.

1920 Eastern Macedonia, city plans (Yerolympos, 1996)

The Impacts of the Socio-Economic Environment in the Urban and Architectural Areas in the Post-Ottoman Period in Kosovo

Immediately after the Ottoman withdrawal from the territory of Kosovo in 1912, the Serbs established dominance over these lands. From 1915 to 18, the sovereignty of the Serbs would follow the Bulgarian sovereignty and later developed under the borders of Yugoslavia and under the rule of the Italians and Germans. (Judah, 2008)
In the region, in the newly formed and constantly changing socio-political environment, the urban structure did not undergo serious changes at first, and the structure character that is changing at present was seen as continuing. New additions of old buildings or decorations on the façades were seen as the first steps of the change. Foreign consulate buildings have played a leading role in this sense. The changing socio-economic environment and the new demographic situation created new necessities, revealing the necessity to rethink and redesign the buildings, and with this, urban new restructuring occurred under the influence of new administrations.

The city plan prepared by Serbian soldiers in 1913 (Haskuka, 1985, p.217) In this period, the Orthodox Serbs, which were in power, started the destruction in order to remove the city from the Islamic world. Among the first demolished buildings, it is known as Arasta Bazaar (bazaar on the bridge), Gazzane building, Saray building, Mahmud Pasha Mosque, Beg-zade Mosque in Prizren. (Haskuka, 1985, p.217) The Ottoman organic urban fabric and structures in Kosovo remained relatively unchanged until the Second World War. In 1950, serious changes occurred within the slogan of Let's demolish the old and do it new ”. (Anonymous 2006, p.3).
Development of Religious Structures

In the development of post-Ottoman religious structures, the first practice was to convert the churches converted into mosques back to their original function. For example, the church building in Prizren was converted into a mosque before 1756 and the building called the Cuma Mosque was converted into a church again. (Shukriu, 2001)

The development between wars, with the emergence of Marxist thought and its adoption within a short time, brought socialist as a new order and then communism, making it a society that completely excluded religion. It is seen that the activities of religious buildings were forbidden and the buildings were abandoned in a useless condition. During this time, some religious buildings, especially the large number of mosques, were completely demolished and new spaces were created instead. For example, the construction of the Bank instead of the Mustafa Pasha Mosque in Prizren (Virmiça, 2012, Volume II, p.244), or the demolition of the Arasta Mosque in Prizren and the construction of a public building (only minaret is standing today) mentioned.

The new order that emerged after World War II, more precisely the time when the old interpretation is interpreted differently, after the destruction of long wars and the new structure in this sense, and the new order in this sense of Marxist thought as the adoption of communism in all areas of life will be reflected in the architecture as reflected in all areas of architecture. This reflection, especially after long wars in the Balkans, rejects the Old, as the construction of the Yen to renew the cities on a macro scale, micro-scale will extend to the interior furniture. At this point, the majority of Muslim communities in the Balkans will see a resistance to protect the old unlike (Virmiça, 1999, p.26). The local people who perceived Islamic culture, lifestyle and this as a part of their own culture, and their tendency to preserve and maintain traditional architecture as a part of this system have been a natural result of this process. As of this period, it is known as the period in which the most abolition of religion was experienced. With this resistance, the demolition of some of the old buildings was prevented, especially in the regions inhabited by Muslims. Nevertheless, religious buildings are not active, either used as warehouses or the lucky ones have been turned into museums. The example of Sinan Pasha Mosque is turned into a museum of manuscripts. (Virmiça, 1999, p.28). The construction of new mosques was allowed only after the 1980s and started to be built. (Virmiça, 199, p. 23)
Development in Residential Buildings

Residential buildings continued their changes in the late Ottoman structure organization after the Ottoman Empire. The fact that kouts are placed directly in daily life is perhaps the fastest and most sensible type of change in terms of size and cost required. The most prominent feature is the replacement of the large eave roofs in the houses with the roofs hidden among the ornamented parapet walls. These trarz buildings are located on the sides of the road and are thought to be six commercial buildings and they are structures that allow the living space. Considering craft as a traditional business line, on the contrary, the need for industrial products, causes differentiation in their spaces and it is seen as developments affecting commercial life in general.

The City of Prizren in the early 1900's (from IPMP, Archive)

Views of the changing structure after 1920 (from IPMP, Archive)
Development of Management, Health, Education and Industrial Buildings

The change in administrative buildings started in the general framework and within the newly established socio-economic conditions, primarily as the adaptation and change of existing buildings. Another important role of the change in the architecture of educational buildings has been the change of education system within socio-political change. Accordingly, the high school building (Haskuka 2003, p.261), which was started to be built in Prizren in 1930, shows how the neoclassical elements on the facades, the capitals of the entrance with large columns and the capitals of the Ionic imitation column and the erasing ends and the historisist approach.

Plan, Section and View of Prizren "Gymnazium” high school building (Nikolic, 1998, p.346)

Post-Ottoman developments in Kosovo have led to the construction of new buildings, such as the establishment of power plants, the expansion of railway tracks, and consequently the construction of new buildings. These buildings, as well as the technical and technological needs of the period and gave answers, in terms of architectural approach has shown the differentiation.

Plan and Appearance of Hydroelectric Power Plant Building (Shukriu, 2001, p. 210,211)

The Hydroelectric Power Plant was built in 1929 by a Viennese company near the river in Prizren. The first hydroelectric power plant in Kosovo, 160 kVA, then 320 kVA, has met the electricity needs of Prizren for 44 years. (Shukriu, 2001, p.209) The railway, which was built in 1874, was connected to Mitrovica via Fushe Kosova from Skopje and from Belgrada, and later expanded to Prizrene and Silk City (Figure 40). With the expansion of the rail network, new buildings have been built at the railway station points. (Anon, 2010, p.4)
Conclusion

Although the Ottoman administration continued its development within the centralist system in the last period, the reinterpretation of this system with the regulation brought westernization and played an active role in all areas of life. With the loss of power of the Ottomans, more internal issues were directed, increasing the powers of the provinces, and especially in the Balkans, nationalism under the name of “National Renaissance developed rapidly. (Hartmuth, 2006, p.132) The Westernization movement in the Ottoman Empire tried to keep up with the changes in the Balkans by taking into consideration the commercial relations of the more specific communities and their proximity to European lands. The fact that this change, which is the main purpose of this study, is examined with examples of its development in the Balkans during and after the Ottoman period, and its concentration on the territory of Kosovo, gives the impression that the neoclassical approach, which is one of the most important elements of westernization, is interpreted differently in the Balkans and is seen as an element of separation instead of development. The construction of the churches in the Balkans and the different architectural features used, especially under the late Ottoman rule, make this differentiation more pronounced. In this context, it can be seen as one of the most important elements of the environment, which has begun to take an active role in the architectural consciousness of religion. Unlike the Muslim religion in Kosovo, as a part of the culture of the people here in the five-century lifestyle, the post-Ottoman “past traces” emerges as an obstacle to the erasure. This is of great importance for the preservation of distinctive structures from the Ottoman period. But even if this lifestyle has survived to the present day, it has not developed within the building organization. The newly constructed structures were dealt with in the differentiation movement that started in the Ottoman period.

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