

Hannes Grandits, *Multikofesionalna Hercegovina: Vlast i lojalnost u kasnoosmanskom društvu* [Multiconfessional Herzegovina: Power and Loyalty in Late Ottoman Society]. Sarajevo: Institut za istoriju, 2014. Pages 547.

The book under review is a translation from German of Hannes Grandits's habilitation thesis accepted at the Karl-Franzens University in Graz in 2006, here entitled *Multikofesionalna Hercegovina: Vlast i lojalnost u kasnoosmanskom društvu* (Multiconfessional Herzegovina: Power and Loyalty in Late Ottoman Society). The author focuses on Herzegovina as a borderland of the Ottoman Empire during the time of the reforms (*Tanzimat*) initiated by Sultan Mahmud II (1808-1839), and the promulgation of the Hatt-ı Şerif of Gülhane (*Noble Edict of the Rose Chamber*, 1839) carried out by his successor, Sultan Abdülmecid (1839-1861). These pro-Western "useful reforms" reflected on the entire social organisation of the Ottoman Empire. Preceded by a military campaign, the reforms were implemented in Herzegovina in 1851, when the Sublime Porte deposed Ali-pasha Rizvanbegović, one of the rare imperial viziers who administered his native region. Supported by the local Muslim feudal lords, he held absolute power in Herzegovina for about twenty years. Although in the 1830s Ali-pasha played an essential role in crushing the rebellion in Bosnia, this time he was the target of the central government in Istanbul. This period was also marked by the national awakenings in Bosnia and Herzegovina, especially among the Catholics who considered themselves Croats, and the Orthodox who declared themselves as Serbs. This multiconfessional environment proved fertile ground for various political and social reactions and ferment. Grandits very successfully probes into the nature of these multinational relations, displaying remarkable knowledge of the entangled local circumstances.

Divided into six chapters, the book opens with an introduction in which the author sets forth the underlying theme of his study: power as the main political instrument of the Ottoman Empire on the one hand, and loyalty of the local population on the other. It was in the diversity of the local population structure that the author saw the key to the understanding of their social and economic situation. In addition, he explains the methodology of the research he had conducted in the territory of Herzegovina during 2000 and 2001. The research included three villages, each being predominantly Catholic, Orthodox or Muslim. The methodology was based on two rounds of interview, the results of which Grandits compared with historical sources and scientific research to date.

Chapter One, »Elita notabiliteta naspram državne birokratije: konfliktno etabliranje tanzimata« (*Notability elite against state bureaucracy: conflicting establishment of the Tanzimat*) provides an overview of the historical circumstances in Herzegovina during the introduction of the Tanzimat. The rule of the local vizier Ali-pasha in the 1830s was marked by grave discontent and open antireform revolts of the Muslim feudal lords, who represented a serious obstacle to the implementation of the Tanzimat, and whose opposition the government in Istanbul was determined to crush. Grandits offers a detailed analysis of the underlying reasons of this resistance from a broader historical vantage point.

Chapter Two, »Ruralne životne sredine i lojalnosti: pravoslavni, katolički i muslimanski konteksti« (*Rural environments and loyalties: Orthodox, Catholic and Muslim contexts*) deals with the structure of the Herzegovinian population. His sample includes three villages: Zavode in eastern Herzegovina (Orthodox), Brotnjo Polje in western Herzegovina (Catholic), and Ošanjić Brdo in central Herzegovina (Muslim). On the basis of oral tradition and testimonies of older inhabitants of the three rural communities respectively, Grandits examines the legends of their origin and migrations, handed down by generations. In pursuit of the answers to the riddle, the author goes back to the fifteenth century and the time before the Ottoman conquest, with particular emphasis on the issue of "Vlachs" in both ethnic and social terms. Namely, the majority of the population

in these areas had fled before the Ottoman raids, whereupon the abandoned villages were inhabited by the newly arrived Vlachs, changing profoundly the religious and social structure of the local population. The author examines the three villages through historical circumstances and the transformation that had taken place in this area. He centres on the structure of the local family, their social ties and marriage, which insightfully mirrors the social, economic but also religious factors that had an important impact on the relationship between the three religions.

Having highlighted the rural communities of Herzegovina and their specific features, Chapter Three, »Gradska uređenja i period tanzimata« (*Urban organisation and the Tanzimat period*) discusses urban environments of Herzegovina as the centres of the Muslim elite. Unlike multiconfessional rural area, the cities were mainly populated by the Muslims. With regard to size, Herzegovinian towns were distinguished as *šeheri* (above 10,000 inhabitants such as Mostar, Foča and Pljevlja), and smaller *kasabe* (Bileća, Konjic, Ljubuški, Nevesinje, Počitelj, Stolac, Trebinje, Gacko, Ljubinje and Blagaj). The Tanzimat reforms had a large impact on the confessional framework in the urban communities. Although the Christian population was present in the towns before the implementation of the reforms, albeit in a small portion, the Tanzimat introduced certain religious 'equalities' which spurred the inflow of non-Islamic population to towns, notably to Mostar, the largest town in Herzegovina.

The Tanzimat reforms were primarily concerned with the separation of religion from the state, as the only realistic frame for preserving the ramshackled Ottoman Empire. This issue is covered in Chapter Four, »Vjersko vodstvo i reforma vjerski zasnovanog poretka« (*Religious leadership and the reform of a religion-based order*), with focus on the organisation of the three religion groups. Most important role was played by the ulema, a religious elite of the dominant Muslim population comprised of high-positioned dignitaries, muftis, kadis, teachers at the madrasa and hafizes (persons who could recite the Qur'an from memory). Orthodox Church in Herzegovina had a sizeable clergy. In the mid-nineteenth century the eparchy of Mostar included several monasteries with some 130 clergymen. Highest authority was held by the eparchs of Mostar, mostly Greeks (Phanariotes). The fact that they had good relations with the Muslim authority prompted them to seek privileges for their subjects. Catholic Church in Herzegovina consisted of the members of various religious orders, Franciscans, and diocesan clergy, commonly known as *Petrovci*. Franciscans were distributed mainly in western Herzegovina, while the *Petrovci* remained east of the Neretva River. Open dissent among the Franciscans under Bishop Barišić eventually led to the establishment of the Herzegovinian custodies. Through these internal conflicts inside the religious communities and their institutional consequences, the author pans across the multiconfessional relationships in Herzegovina. Also, he notes the role of the religious institutions in the founding of the first educational institutions and schools in this period.

Having explored the internal complexities that evolved around each of the religion groups and their interaction, the author shifts to external influences—that is, various envoys, consuls and agents who saw their political interests in Herzegovina, particularly those of Austria as a 'protector' of the Herzegovinian Catholics, and Russia as that of the Orthodox. Apart from these two states, France and England also had consular officials appointed to Mostar. External political influences are examined in Chapter Five, »Novi akteri i postupci za vrijeme tanzimata« (*New actors and activities during the Tanzimat*). Even within the Ottoman administration in Herzegovina itself the reform introduced some new 'actors' to the scene after the deposition of Ali-pasha. New officials were selected, among whom tax officers occupied an important place in collecting tax from the already overburdened Christian peasants.

The final chapter, »Revoltirajuće društvo: nasilje i odanost« (*Revolting society: violence and loyalty*) concentrates on the emergence of revolts and insurrections during this period in Herzegovina,

which first started along the border with Montenegro, only to spread throughout eastern Herzegovina in the course of 1852, generally known as the Vukalović rebellions. Yet, the crucial event was to take place some fifteen years later, in 1875, when the united Christians—Catholics and the Orthodox—headed by Ivan Musić, parish priest of Ravno, rose in rebellion against the Ottoman rule in a so-called Herzegovinian Uprising. The rebellion ended in failure, yet spelled an end to the Ottoman rule in Bosnia and Herzegovina. The ensuing Congress in Berlin in 1878 was to set a new frame regarding the administration of this region. Austria-Hungary, flanked by Germany and England, was determined to find a diplomatic solution for the pacification of Bosnia and Herzegovina. According to the Constantinople Conference and Article 25 of the Berlin Treaty, Bosnia and Herzegovina was placed under Austro-Hungarian administration.

Hannes Grandits's book surveys a specific period in the centuries-long Ottoman rule in Herzegovina which marked a turning point in its political and economic history. Moreover, the nineteenth century proved of great significance to all three religion groups that lived in that region. To the Catholic population, it brought freedom from the Ottoman rule and realisation of their aspirations of becoming subjects of the Catholic Austrian Empire. As for the Orthodox, despite futile attempts to be unified with Montenegro or Serbia, they built good relations with the new government, in which at times they even surpassed their Christian counterparts. To the Muslims, the nineteenth century brought nothing but defeat. Internal conflicts and the deposition of the local ruling elite, followed by the fall of the Ottoman Empire in which they were privileged, inevitably led to massive emigration to Turkey. This century also witnessed the national awakenings of the Catholics (Croats) and the Orthodox (Serbs).

In sum, this volume is an important contribution to the study of the history of Bosnia and Herzegovina, especially to the pivotal developments in the nineteenth century, casting welcome light on many processes which have shaped profoundly the national picture of this land to the present day.

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