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ABSTRACTS

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EFLAK-VIDİN İLİŞKİLERİ: *Tuna'da Karşı Yaka Komşuluğu*

Prof. Dr. Mahir AYDIN (İstanbul Üniversitesi)

Eflak, Osmanlı İmparatorluğu'nun gözde ülkesidir. Boğdan ile birlikte, *iki memleket* anlamında, *memleketeyn* olarak anılır. İç işlerinde serbest olduğundan, yönetimine karışılmaz. İstanbul yalnızca, voyvoda ataması yapar ve karşılığında, 27 milyon kuruş vergi alır. Bu serbestlikten dolayı ülkede, herhangi bir askeri garnizon kurulmamıştır. Bu yüzden Eflak, çevre kalelerin uzak gözetimi altındadır.

Eflak'ın karşısında ve Tuna'nın beri yakasında, Niğbolu ve Silistre sancakları yer alır. Ayrıntıda ise; İbrail, Hırsova, Silistre, Totrakan, Rusçuk, Zıştovi, Niğbolu ve Vidin bulunur. 18. yüzyıl başına kadar Vidin, Niğbolu Sancağı'nda, Tameşvar'a bağlı küçük bir iç kaledir. Daha batısındaki Belgrad'dan dolayı, önemli bir sorumluluk üstlenmez. 1718'de Belgrad'ın elden çıkışı üzerine, hızlı bir yükseliş göstererek, imparatorluğun en büyük kalesi olur. 1739'da Belgrad geri alınsa da, Vidin Kalesi'nin başat özelliği değişmez. İşte bu aşama ile Eflak'ın gözetilmesini, Vidin Kalesi üstlenir. Hatta Vidin'den giden *beşli yeniçeri* askeri, dönüşümlü olarak Eflak'te görev yapar.

Eflak'ın en önemli özelliği, *İstanbul'un Kileri* olmasıdır. Bu yiyecek deposundan çıkan ürünlerin, bir tekinin ve bir kilogramının başka yere satılması yasaktır. Bu ürünler içerisinde; buğday, bal, balmumu, tereyağ, don yağ, pastırma, yün, deri, koyun, inek, öküz, tosun, at, eşek yer alır. Başkent in yiyecek konusunun, günümüz anlayışının ötesinde olması, Eflak'ın çok daha titizlikle korunmasını gerektirir. Bu ülkeye, işi olmayanı *ayak bastırmamak*

da, çoğunlukla Vidin'e düşer. Bunun karşılığında Eflak ürünleri, İstanbul'dan başka, yalnızca Vidin'de satılır. Örneğin 1795 yılında, aylık olarak 300 ton buğday alınır. Satışlar, iki taraf yetkililerinin gözetiminde, Vidin'de ya da Kalafat'ta kurulan pazar yerinde yapılır.

Bu bildiride, Eflak'in öteki özelliklerine ve Tuna Boyu'nun karşılıklı komşuluğuna ilişkin, çeşitli bilgiler verilecektir.

“ŞAHINLER”İN PENÇESİNDE BİR ERDEL HÜKÜMDARI: II. Rakoczi György Ve Köprülü Mehmed Pasa

Yrd. Doç. Dr. Özgür KOLÇAK (İstanbul Üniversitesi)

Köprülü Mehmed Paşa'nın 1656'da sadaret makamına getirilişi, Osmanlı dış siyaseti açısından “fütühatçı” söylem ve eylemlere dayalı, saldırgan ve müdahaleci bir döneme girildiğini haber veriyordu. Babadan oğula devreden iktidar yapısı, Köprülü hanesine mensup başka şahsiyetlerin de katılımıyla en azından 1683'e değin Osmanlı askerî gücünü defalarca imparatorluğun sınır boylarına yolladı. Fazıl Ahmed Paşa'nın sadrazamlık yıllarında iyice ete kemiğe bürünen yeni Osmanlı “hükümeti”, genişlemeci dış siyaset anlayışına dair ilk sınavını yine de Köprülü hanesinin kurucusu ihtiyar Mehmed Paşa döneminde vermişti. II. Rákóczi György'nin 1657'de Osmanlı sarayından izin alma gereği duymadan giriştiği Lehistan seferi, Osmanlı merkezî iktidarında Erdel hükümdarını alaşağı etme yönünde belirgin bir isteğin doğmasına yol açtı.

Ne var ki, siyasî hadiselerin derinlemesine tahlili, Köprülü Mehmed Paşa'nın mevcut Erdel prensine yönelik olumsuz bakışında Osmanlı başkentinin menfaatlerini savunmanın ötesinde bir şeyler olduğu sezilebiliyordu. Bir kere, II. Rákóczi György ve Köprülü Mehmed Paşa arasında şahsî bir husumet var gibiydi. Ne de olsa, hane politikalarının iktidar yapısının meşru bir değişkeni olduğu erken modern dönemde, devletlerarası siyasî ilişkilerin kişiselleşmesi rastlanılabilen bir durumdu. Dahası, dışa yönelik daha saldırgan bir siyasetin sözcülerine kapıyı aralayan Osmanlı iktidarı, 1656 öncesindeki denge politikalarını bir yana bırakıp özellikle kuzeybatı sınır boylarında vuku bulan meseleleri askerî yöntemlerle halletme taraftarıydı. II. Rákóczi yanlış bir zaman seçmişti. Lehistan'da uğradığı yenilginin ardından bin bir diplomatik aracıyla Osmanlı devletin gönlünü almaya çabalamışsa da, "Köprülü hükümeti"nin onu affetmeye hiç niyeti yoktu.

Erdel hükümdarı adına Osmanlı sarayının kapısını çalan elçiler, bu konuda esas yetkilinin Osmanlı sadrazamı olduğu cevabıyla Köprülü Mehmed Paşa'ya havale ediliyorlardı. Arabuluculuk niyetiyle Osmanlı topraklarına gelenler, herhalde Erdel prensliği ile Osmanlı devleti arasındaki siyasî tabiiyet ilişkisinin eski haline sokmanın yeterli olacağını düşünmüşlerdi. Bununla birlikte iktidar mekanizmasının en tepesini işgal eden Mehmed Paşa, hiçbir surette II. Rákóczi'yi Erdel tahtında görmek istemiyordu. Bu nedenle Osmanlı yönetimi, Erdel'e doğrudan askerî müdahalelerde bulunduğu gibi, Tatar kuvvetlerinin bölgeye akınlar düzenleyerek talan etmelerine müsaade etti. Erdel tahtı etrafında dönen mücadelede, Osmanlı başkenti istisnasız biçimde II. Rákóczi'nin rakiplerini destekledi.

1658'de Yanova ve 1660'ta Varat'ın ilhakı, Osmanlı yönetiminin Erdel'de eski güç dengelerine dönmeye hiç de hevesli olmadığını gösteriyordu. Köprülü iktidarının yayılcı dış siyaset anlayışı, Rákóczi ailesini genişleme hatları üzerinde muhtemel bir engel olarak görüyor; 1664'te imzalanan Vásvar antlaşmasında açıkça yazıldığı üzere, bu aileye mensup hiç kimsenin tekrar Erdel'de hâkim olmasını istemiyordu.

Bu örnek vaka, bir yandan Osmanlı fütuhatçılığın 17. yüzyılın ortalarından itibaren canlanışını gösterirken, öte yandan da, iktidarı temsil eden Köprülü hanesinin aile çıkarlarıyla devlet menfaatlerinin nasıl imtizaç edilebildiğini gözler önüne serer. Genişleme siyaseti, en azından o tarihlerde Osmanlı sarayının desteğini almıştır. Osmanlı sınırları batı cephesinde genişledikçe, Osmanlı hazinesine irat kaydedilen toprakların miktarı arttığı gibi, Köprülü ailesinin servetinde de gözle görülür bir artış yaşanmaktadır. Rákóczi, mücadeleyi kaybedip aile mülklerini terk etmek zorunda kaldıkça Köprülü ailesinin vakıflarına yeni gelir kaynakları kaydedilmektedir. Bu arada Osmanlı idaresi, Habsburg sarayı nezdinde çok daha talepkâr ve uzlaşmaz bir tutum takınarak hudut boyundaki çatışma halinin kalıcılaşmasına yol açıyor; diplomatik pazarlıklarda öne sürdüğü kabulü zor taleplerle savaş seçeneğini sonuna kadar zorluyordu. Olayın mülkiyetin el değiştirmesi boyutuyla pek ilgilenmeseler de, görünen o ki, dönemin müverrihleri, eserlerini Köprülü Mehmed Paşa'yla II. Rákóczi arasında hassaten nahoş bir ilişki olduğunun farkında olarak yazıyorlardı.

THE INFLUENCE OF ATATÜRK'S REFORMS ON THE TURKISH COMMUNITY OF DOBRUDJA

Metin OMER

An Ottoman territory until 1878, Dobrudja is the main region of Romania that hosts an important Turkish community. Although a significant process of emigration started after the Romanian administration establishment, a numerous Turkish population remained in the land between the Black Sea and the Danube River.

Even though those that continued to live in Dobrudja after 1878 were under Romanian rule, the cultural and historical ties with the Ottoman state continued to influence the main developments of the community. This was also the case of the collapse of the Ottoman Empire and the birth of the Turkish Republic. The Turks from Dobrudja followed the changes from Anatolia with interest, agreeing or disagreeing with them. The reforms initiated by Mustafa Kemal were subject of debate among the Dobrudja Turks leaders. Although most of them adhered to the changes from Ankara, there was also a significant opposition that prolonged the adoption of the reforms. Officials from Ankara had also an interest on

implementing the reforms among Turkish community instructing its ambassadors for this purpose.

In our paper we try to identify the main mechanisms that allowed the adoption of the Atatürk's Reforms among the Turks from Dobrudja and to analyze the impact of these reforms on the main events that marked the community such as the process of emigration.

ECONOMIC RELATIONS BETWEEN TURKEY AND ROMANIA DURING ATATURK PERIOD

Omer METIN

Economical relationships between Turkey and Romania which was interrupted during the World War First resumed officially by execution of commercial act in Lausanne. In the first period of the Republic of Turkey, important commodities such as oil, livestock and wheat were supplied from Romania. Moreover, Turkey was supplying vegetables, fruits, olives and textile needs to Romania. Constanta Port's convenient position in terms of access and cost was important factor for Turkey to prefer Romania to export its basic commodities.

In the period of 1923 - 1931, there was a significant trade disadvantage of Turkey in term of trade between Turkey and Romania. Starting from the end of 1931, Turkey took several measures which were important in establishing commercial balance; for example,

Turkey protected of its customs and stipulated certain import conditions in the exchange of commodities imported from these trade partner countries. When it comes to 1938, Turkish-Romanian trade balance changed in the favor of Turkey prominently due to these measures and Turkey's efforts to dress the wounds of the World War First.

THE EFFECTS OF OTTOMAN SOVEREIGNTY IN EIGHTEENTH-CENTURY WALLACHIA AND MOLDAVIA: A CASE OF MENTAL GEOGRAPHY OF ENLIGHTENMENT EPOCH.

Rodica Butucel - Russia

The cultural construction of eastern Europe during the Enlightenment epoch was popular practice for western intellectuals in the context of their attempt to provide knowledge and control for geographical areas and populations yet little known by them. According to Enlightenment perceptions, eighteenth-century Wallachia and Moldavia under Ottoman sovereignty were associated with eastern Europe, imagined as a midway area lying in between civilized western Europe and barbarian Orient. In this perspective, general backwardness in the principalities were mainly explained by ineffective Ottoman administration. The perceptible effects of this policy: deserted counties, economic ruin, miserable population, corrupted morality were considered direct consequences of the provinces' orientalisation. Using the case study of Danubian principalities this paper suggests that Enlightenment civilisation frame was an essentially fictive elaboration serving concrete ideology.

The present article is based on research conducted for my ph.d. thesis, "*Представления об этнокультурной идентичности населения Дунайских княжеств и Трансильвании в XVII- начале XIX вв.*". [Perceptions of ethnocultural identity of Danubian principalities and Transylvania population, XVIIth - early XIXth centuries], Institute of History, St. Petersburg State University.

TRANSYLVANIAN PRETENDERS AT THE SUBLIME PORTE

Gábor Kármán

An important instrument of the Ottoman Empire for controlling its tributaries was to keep some of their pretenders in Istanbul. Crimean Khans could be efficiently kept in an uneasy state by the fact that some members of the Giray family lived in the center of the empire and could be mobilized at the sultan's will. It is also well known how many people (and even families) with more or less legitimate claim on the Wallachian and Moldavian thrones spent their days in the proximity of the Sublime Porte, building their networks and waiting for the right moment to win the padishah's grace – which kept the actual rulers of the two principalities under constant pressure. Less known is the fact that from the late sixteenth century to the end of the autonomous status of the Principality, Transylvanian pretenders have also almost constantly been present in Istanbul, even if simultaneously there were never more than two of them. Through a prosopographic analysis I will present the most important

characteristics of this group, with a special focus on the conclusions relevant in a comparative perspective, especially concerning the question of the Transylvanian rulers' legitimacy: the consequences of the repeated failures of princes to establish a ruling dynasty, as well as the role of the free election, theoretically consented upon by the sultan.

POLISH-LITHUANIAN DRAGOMANS AS CULTURAL BROKERS AND GO-BETWEENS

Mariusz W. Kaczka (European University Institute)

It is well known that the Mediterranean dragomans, descendents mostly of Levantine Italian-speaking families played a crucial role in the contacts between Western powers and the Ottoman Empire. As cultural brokers taking active part in the life of both cultures they were key link-persons for all travelers, missionaries and diplomats. The last were strongly depended upon their services and because of that most Western state tried to train their own interpreters.

The Polish-Lithuanian „Crown interpreters of the Oriental languages” (as they were officially called) were in the 16th and 17th century mostly Polish-Lithuanian subjects. Descendents of numerous Armenian and Lipka (Polish-Lithuanian) Tatar families they were perceived as more reliable than the Levantine dragomans. In the 18th century this practice

changed and the Crown interpreters of the Oriental languages were mostly of Italian origin like Giorgio Lomaca, Antonio Marini or Francesco Giuliani. Basing on some rather unknown examples I will try to redraw the importance of Polish-Lithuanian dragomans for the mutual contacts and place them in the burgeoning field of studies on Ottoman-European encounters regarding the „otherness” and “irregular behaviors” of such renegades.

ANATOLIA AND THRACE: CONNECTIONS IN THE ROMAN PERIOD

Dr. Ligia RUSCU (Babeş-Bolyai University Cluj)

The paper examines certain aspects of the connections between north-western Anatolia and Thrace in the Roman Imperial period. When Pompey the Great established the province of Pontus and Bithynia, in the wake of the defeat of the last king of Pontus, Mithradates VI Eupator, he also standardized the functioning and some of the political institutions of the province’s cities, such as the office of the “first magistrate” or of “collective magistracy”. This very same office, which is otherwise rather rare throughout the Empire, is to be found later in the province of Thrace, in those cities which were founded by the emperor Trajan after he conquered Dacia and reorganized the Roman possessions on the Balkan peninsula. It thus follows that the emperor deliberately modeled the institutions of the cities he established in Thrace after those extant in Bithynia. This choice is in turn due to the close relations – economic, cultural, personal – which had for some time been connecting Thrace to Anatolia.

CAN A PERSON BE A FAITHFUL MEMBER OF TWO DIFFERENT RELIGIONS?

"I pray not to cause scandal or bring shame upon either of my traditions."

Puia Ecaterina – Romania

Judaism, Christianity, and Islam are three closely related religions. Because they all revere Abraham and certain other patriarchs mentioned in the Hebrew Scriptures (the Torah), Christian Scriptures (Old and New Testaments) and Qur'an as their spiritual ancestors, they are sometimes called *Abrahamic religions*. However, their many points of similarity are no guarantee that their followers can get along

To complicate matters further, religious practices and beliefs throughout the world are influenced by many factors:

What the religion's holy book says.

How passages in the book is interpreted by theologians and clergy and above all:

The culture in which the religion is embedded.

These factors vary from country to country..

Thus, it is quite impossible to compare the Muslim and Christian beliefs and practices concerning same-sex behavior without going into a major explanation

Can a person be both a Muslim and a Christian? The answer is a firm *yes and no*.

Many large religions are divided into conservative, mainline and liberal wings.

Comparing beliefs between two faith groups within the same religion, or between two religions will often produce conflicts. However, it is possible for some to harmonize liberal/progressive Christianity with the basic tenets of Islam, denominations.

On the positive side, most Christians and all or essentially all Muslims believe in That **God is single** and **indivisible** , Jesus' virgin birth and anticipate his second coming.

SEMANTIC CHANGES OF THE WORDS BORROWED FROM TURKISH TO ROMANIAN

Uluhan Özalan - Şaban Doğan (Abant İzzet Baysal University)

Words are the reflections of human's learning, which result from relations with the environment, in a language. Every nation has a different experience and fund of knowledge in terms of the relations with environment and objects. Accordingly, the notions and the nets among notions may differ from a language to the other. In other words, every language has a vocabulary which reflects the experience of its speakers. However, the vocabulary of a given language does not only appear as a result of its speakers' experiences. There are also loan words reflecting the experience of other nations. These loan words are included in a language as a result of interrelations among nations. Relations between languages can be defined as a procedure in which experiences are transferred reciprocally or unidirectionally within the framework of relations between nations whose languages are not the same. When required, a nation can borrow vocabularies from a language whose speakers it has a contact with. In this

transfer process, it is known that a source word may expose to phonetic, morphological or semantic changes. To illustrate, as a result of close relations many words are borrowed from Arabic to Turkish, and most of them exposed to changes to some extent in Turkish. Although Arabic word *ehliyet* means “proficiency” in this language, it is used with the meaning of “driving license” as a loan word in Turkish. Another nation with whom Turks have close relationships in historical process is Romanians. Within the scope of this relationship there have been some linguistic borrowings between the languages, especially many words have been included in Romanian from Turkish. However, it is observed that many words borrowed from Turkish may have a different semantic structure from its origin in the source language. In this study, the semantic changes which the words borrowed from Turkish to Romanian exposed are analyzed. In this study the semantic changes of the words borrowed from Turkish and included in Romanian are analyzed.

Key Words: Romanian, Turkish, linguistic relations, semantic changes

ROMATIC EXOTICISM AND BEAUTY OF THE TURKISH HAREM WOMAN

Ana Mihaela Istrate (Romanian-American University)

Veil, as a symbol of morality in Arab world is invested with multiple functions: on the one hand we can talk about its decorative function, the protective function referring to the physical need of suiting clothing to the geographical area and regional climate. The third function, which for the present study is the most important, the concealment function, brings

an aura of mystery, creating a connection with the playful function of secrecy and concealment of the Western mask.

The present study places the research of the exotic world between Said's theory on orientalism, perceived as a complex relationship of power, domination and hegemony, and that of J.J. Clarke, referring to the debt of honor of the Western man, to the East.

In my opinion, we can talk about a transfer of cultural values from the East to the Western world, intermediated both by the development of tourism and travel literature, but mostly as a result of a development of the visual component (Thomas Gainsborough, William James Müller or Ingres, Delacroix). All these components bring to the forefront, an unusual world, virgin here and there, a real source of inspiration for the artistic generations, starting with the 18th century.

The paper studies the exoticism interdisciplinary, with a focus especially on the problem of the representation of femininity, and less on the philosophical systems on which the analysis of orientalism was built along the years. By making reference to *Works and Letters of Lady Mary Wortley Montagu* (1837), Julia Pardoe's journal *The Beauties of the Bosphorus* (1839), and Gerard Nerval's *Voyage en Orient* (1851), I will try to sketch a portrait of the woman of the Turkish harem.

THE IMPORTANCE OF WRITTEN MEDIA IN DEVELOPING THE TURKISH- ROMANIAN INTERCULTURAL TIES

Olga Bălanescu - University of Bucharest

The present article is meant to highlight the great part a newspaper can play in making nations come closer to one another. I have focused my attention upon **Zaman** newspaper, which is a Turkish publication written in Romanian language, issued both in Bucharest and in Constantza.

My article contains four parts: **Introduction** (in which I have underlined the importance of a knowledge based society, and the fact that knowledge may turn into a means of developing the intercultural ties between social communities); **Literature review**, which describes the main functions of media nowadays; **Methodology** and **Case study**. The last part contains the accomplishments of my research which is spread over a generous span of time: December 2013 – July 2014.

I have been interested in pointing out the **communication strategies** adopted by a foreign newspaper with the view to attract the new public of the host-country and to make it come closer to the spirituality of the mother-country of the foreign community represented by the newspaper. This could be the key of peace, able to ensure the successful co-operation between nations.

THE AROMANIANS BETWEEN THE TWO BALKAN WARS

Cotirlet Paul-Claudiu (University Of Bucharest)

In the paper: "Aromanians between the two Balkan wars" I tried to point out how Aromanians influenced inter-states relations between countries in South-East Europe. Romania has created a true shield of protection relative to the nation of blood that disrupted the role of mediator between the countries from the South of the Danube.

The work I divided it into three distinct parts based on chronological criteria:

- a) a brief history of the Aromanians
- b) Aromanians in the beginning of the twentieth century
- c) Macedo-romanians and the Balkan Wars

The Aromanians are a branch of the Asiatic Latin peoples with a history that have started a series more or less true theories and hypotheses.

Every single theory has had its supporters, for instance the Greek historian Telemachos Katsougiannes says that the Aromanians should be considered Romanian Greeks. Another idea completely different belongs to Matilda Caragiu Marioteanu, a Romanian lingvist of Aromanian heritage, who says that: 'The Aromanians have always been at the South of the Danube' argumenting the formation of the olden Romanian people in the geographical area between the northern Carpathians and the southern Balkans.

The fact that a number of historians, linguists, anthropologists and scientists cannot agree upon the common evolution of the Aromanians (one of the reasons would be the various

sources/information as well as the different affinities of each individual on which their work has been based) constitutes the basis for my future research in this domain.

FOOTBALL ENCOUNTERS BETWEEN ROMANIA AND TURKEY: CULTURAL, SOCIAL AND POLITICAL DIMENSION IN THE 20S

Pompiliu-Nicolae Constantin

Sport became an indicator for the international relations between The Two World Wars. The Romania – Turkey encounters didn't make exception. The popularity of football in both countries creates the proper context to organize games and to promote the idea of a nation. Romania had unified all its regions in 1918 and Turkey was proclaimed as independent republic in 1923. This last event was preceded by a Romania-Turkey football match.

This moment represent the first game for the national team of Turkey and was played in Istanbul. This encounter has a symbolic dimension, which can be identified in the Romanian media. In the 20s, Romania and Turkey played four matches (1923, 1925, 1926 and 1928). Each of them has a special heft, with a political, cultural and social significance. The sport performance is important for both sides, but in the same time every national team is received as a diplomatic delegation.

The footballers are seen as ambassadors in their countries and for this reason the encounters have a special connotation in terms of spiritual and collective attitudes in the

region. My paper will present the evolution of these football matches in the historical context of the Balkan history and will integrate the meaning of sport for the new formed countries.

ORIENTAL REPRESENTATIONS IN CAROL POPP DE SZATHMARI'S WATERCOLORS: DOCUMENTS FROM A WESTERN PERSPECTIVE?

Roxana Coman

This paper aims to discuss the characteristics of an oriental thematic approach in the works of the artist Carol Popp de Szathmari by comparing it with the wide spread cultural phenomenon known as orientalism in order to demonstrate the artist's take on the oriental image/representation. Can we speak of the same otherness which we can observe in the orientalist paintings of British or French artists when analyzing Szathmari's watercolors? Is it possible to assert that Szathmari's view on the Orient was more than just an artistic curiosity and became a quest for the ethnographic document? Could it be plausible that his fascination with the eastern customs and views can be related to the vicinity with the Ottoman Empire, and the existence of oriental cultural products via the ottoman cultural influence?

These are some of the questions raised by a debate over a great part of Szathmari's work, a Romanian artist, originating from Transylvania, one of the most prominent provinces of the Habsburg Empire. A province that was still dominated by the illuminist ideals and the artistic circles were imbued with neoclassicism that had a significant Biedermeier component.

The oriental exotic exerts a certain fascination in Szathmari's works, with his concise sketches, managing to depict an entire view with just a few pencil strokes. His main destinations can be traced back to the Near East (Constantinople and some of the main Turkish cities), and a few regions in the Middle East.

POLITICAL EDUCATION IN POST-COMMUNIST WORLD: SOME THEORETICAL QUESTIONS AND NEW REGIONAL PROSPECTS

Vladimir Gutorov – Russia

In the last decade of our century the post-communist countries, especially in the South Europe and the Balkan region entered again a period of deep transformations the consequences of which seem hardly to be predicted in nearest future. Progressive crisis of the economy and the real possibility of the loss of the natural and human resources cannot be compensated by official declarations claiming to historical optimism. The character of such assurances is on the whole reduced to problem of price which these countries ought to pay to expiate the sins of the communist past and join the world civilized community. The experience of post-war history of the 'third world' states showed that economic development and political stability are two independent goals and progress toward one has no necessary connection with progress toward the other (S. Huntington).

In such transitional situation the inconsistency of governmental policy with expectations of great amount of citizens is quite explicable and regular because of the conflict

type of political culture which is developing in this region. The unity of power and the overwhelming majority of citizens is secured not with real results of democratization but with the help of 'symbolic integration' which has to support a joint realization of democratic participation and help to overcome the contradictions by enforcing a mechanism of reconciling the conflicts in process of symbolic identification of citizens with basic democratic consensus.

THE ROLE OF THE OTTOMANS IN THE WAR BETWEEN TRANSYLVANIA AND THE HABSBURGS IN 1562-1568

Marius Diaconescu (The University of Bucharest, Faculty of History)

The war between Transylvania and the Habsburgs in 1562-1568 is little known in the historiography. The war started shortly after the betrayal of Melchior Balassa in the autumn of 1561, who betrayed the Prince of Transylvania, John Sigismund Szapolyai, in favor of Ferdinand of Habsburg. Consequently, the counties North-West of Transylvania, from Oradea to Kosice, which were under the authority of Balassa, submitted to the Habsburgs. Between 1562 and 1568 many battles took place between the armies of Transylvania and those of the Habsburgs. When the Ottoman troops from the Pashalics of Buda and Timisoara helped the Prince of Transylvania, the Habsburgs were defeated. But this came at a high cost: the Turks continuously plundered the towns and villages. The Ottoman help was also diplomatic, because

the Prince of Transylvania was vassal to the Sultan. Again and again the Prince sent his letters to the Sultan to claim the breach of the peace by the Habsburgs. The Sultan asked the Habsburgs to observe the treaties and the boundaries. It is not sure if this war played a role in the decision of Suleiman to organize the campaign in 1566 against the Habsburgs. His death marked the unfolding of the war. The new Sultan, Selim, asked the Pashas of Buda and Timisoara to withdraw their troops and, after the peace in 1568 between the Sublime Porte and the Habsburgs, the Prince of Transylvania was forced to look for peace with the Habsburgs, which was eventually signed in 1571 at Speyer.

THE RELATIONSHIP BETWEEN THE RIFA'IYYA ORDER AND THE ROMANIANS DURING PRE-OTTOMAN AND OTTOMAN TIMES

George Alexandru Costan - Romania

The present discussion addresses the question in what manner the Sufi order called the Rifa'iyya interacted with the Christian populations in the Dobrudja/Dobrogea region and the Romanian inhabited regions previously held by the Kingdom of Hungary, since the XIIIth-XIVth centuries and the XVIth century respectively. The order was created in the late XIIth century and achieved worldwide popularity ever since, due to its social appeal and extreme rituals, including in the Lower Danube region, during the Byzantine colonization of Turcopouloi from 1264, under the patronage of Sarı Saltık and later, Talâk. The premises of this presentation begins with the reconsideration of the archaeological sources, which

demonstrate a large scale acculturation during the pre-Ottoman times, with the Byzantine influences being predominant, while when taking into account the now-called Banat and Crişana regions, excavations are still to be made. In addition, with the lack of first hand written sources, we are obliged to look into ethnographic researches, with the only possibly accepted relevance being the doctrinal and normative flexibility of the order, all depending on the social environment. Finally, this presentation is encouraging the continuation of diggings in the territories previously administered by the Ottomans and inhabited by Romanians and searching in the archives documents that indicate the nature of the relationship between the Rifa'iyya order and the Romanians.

TURKEY IMAGE WITHIN ROMANIAN TRAVELLING LITERATURE BETWEEN 1848 AND 1935

Guţă Armand - Romania

Starting from the second half of the 19th and first half of the 20th century in Romanian publishing houses appeared couple travelling diaries about the European part of the Ottoman Empire and modern Turkey. Most of these studies describe the Oriental atmosphere and Levantin customs and traditions but some of these travel journals contain a harsh comments and opinions that analyze and criticize the Ottoman administration. It is clear that a imagery study is by its nature a constantly attempt to ballance between the author subjectivity and objective analysis. A major question to be considered is whatever these type of text is worth

to explore. Thus, taking into account the finality of this process, the great quantity of data and publishing support I will argue that for now, at least, we have almost a clear perspective about people and a country within a determined period of time.

ON THE VERGE OF WAR: “ACTIVISTS” VERSUS “NEUTRALISTS”. THE POSITION OF NICOLAE IONESCU

Irina Gafița - Romania

When Nicolae Ionescu was appointed Minister of Foreign Affairs at the end of July 1876, the political situation at home was strained. Not that the external setting stood very differently. At the time and later in historiography an answer to the question, why Nicolae Ionescu, was sought. Several hypotheses have been circulated.

Therefore, this paper aims to highlight the contribution of Nicolae Ionescu in the debate that grinded the Romanian society in the months leading to the Russo-Turkish conflict. Although sympathetic to the attempts of the peoples from the Ottoman Empire to emancipate, Ionescu was not willing to relinquish at any time his neutralistic conceptions. While he did not reject the need to defend the country in case of war, he believed that the Romanian politicians must take whatever possible caution in order to avoid it. His image, as it was recorded in the memoirs of the time, and later in historiography remains that of a convinced neutralist.

The study will focus on three main coordinates. Firstly, we will try to analyze the source of Nicolae Ionescu's neutralistic thinking, thus reporting to the interests of the Great Powers in the area, bringing up the deep roots of his rusofobiei and also the affinity for maintaining good diplomatic relations with the Ottoman Empire. Later, we will consider the impact of his ideological outlook in the foreign policy actions that Romania embarked on during this period. In the end, the paper will examine the manner in which Ionescu's mandate as Minister of Foreign Affairs had influenced the domestic political game as well as the view of the external events other politicians of the era shared.

CATHOLICS IN THE OTTOMAN EMPIRE THROUGH THE EYES OF ENGLISH TRAVELERS IN THE 17TH CENTURY

Radu-Andrei DÎPRATU - Romania

During the Early Modern Period Christians and Jews were permitted to live and practice their religion in the Ottoman Empire, under the protection of both Islamic and secular laws. Either as *zimmi* (tribute-paying subjects of the sultan) or *müstemin* (foreigners exempted from tribute), non-muslims benefited from the protection of the sultan and they were integrated in the Ottoman legal system. Catholics (*frenk*, *frenc*) had an ambiguous status considering they lacked a formal administrative-religious organization (*millet*), as the Greek-Orthodox, Armenians and Jews benefited from, and furthermore they were often looked upon as agents of the Pope or the Holy Roman Emperor and thus as enemies of the Ottoman state.

English travel accounts from the 17th century give us the chance to glimpse at the every-day life of Catholics and to observe their status in the multi-confessional Ottoman Empire. In my presentation I will use the writings of Fynes Moryson, William Lithgow, Henry Blount and others, to illustrate these aspects and to show how Englishmen perceived their fellow Christians in the Levant and how did they appreciate the religious tolerance of the Ottomans, at a time when Catholics and Jews were prohibited from practicing their religion freely in England. Also I will show how these travel accounts capture the clash between Catholicism and Protestantism even in the Abode of Islam.

THE ESTABLISHMENT OF THE RUSSIAN CONSULATES IN THE DANUBIAN PRINCIPALITIES IN THE 1780S AND THE OTTOMAN EMPIRE

After the treaty of Kuchuk Kainardji (1774) in which Russia obtained several rights to intervene the affairs of the Danubian Principalities, the next important step for the Russian advancement there was, without doubt, the establishment of its consulates in Wallachia and Moldavia in the first half of the 1780s. This significant issue not only for the Romanian history but also the Balkan, Russian and the Ottoman histories have been studied by several scholars like Spiridonakis, Grosul, etc. However, these previous works did not examine the issue based on the Ottoman primary sources and, in this reason, they lack the Ottoman viewpoint. And moreover, these works placed this issue in the broader context of Russia's Black Sea policy and the international relations of that time insufficiently.

Akitsu Mayuzumi - The University of Tokyo

For these reasons, this paper will examine mainly three issues: firstly, the Ottoman-Russian diplomatic relations concerning the establishment of the Russian consulates in the Danubian Principalities after 1774 by following the negotiations between both empires, secondly, Russia's general Black Sea policy, and thirdly, as the background, the policies of Habsburg and other European countries towards the Danubian Principalities, the Ottoman Empire and the Black Sea. Through these examinations, we will consider the significance of

this issue in the context of the Ottoman-Romanian and Ottoman-Russian relations, and the international relations around the Danubian Principalities.

THE TURKISH BATHS FROM TIMISOARA—AN ORIGINAL ARCHAEOLOGICAL MONUMENT IN THE CONTEXT OF REHABILITATING THE CITY'S HISTORICAL CENTRE

Dorel MICLE

Keywords: Turkish baths, hypocaust, archaeology, Islamic architecture, virtual reality

The Mayoralty of Timisoara started, in December 2013, the rehabilitation works of the infrastructure of the Cetate District, which affected almost the entire historical area of the city. Timisoara was occupied by the Ottomans between 1552 and 1716 (when it was conquered by the Austrians), who changed the street pattern – it became sinuous, after the Oriental model, crowded by wood and adobe buildings, and by public buildings such as the Great Mosque and the Great Bath of the town. The map of Timisoara made by Imperial Captain Perette in the dawn of the town conquest by the Austrians illustrates the two public buildings: their precise location on the map means that they were representative for the town.

Preventive archaeological diggings started in December 2013 uncovered, in the Libertatii Square of modern Timisoara, a public building of large size, impressive by its execution technique and spatial distribution of the rooms. The building had a heating system

below the floor of the hypocaust type and massive brick walls supported by a wood beam foundation embedded in the brickwork.

Together with the Great Mosque uncovered nearby (in the St George's Square), the Turkish Baths identified and excavated by our team were the core of urban life of Timisoara during the Ottoman rule.

Our study presents the results of archaeological research, the description of the architectural features, the building techniques, the artefacts identified inside and outside the building, a proposition of virtual reconstruction, and considerations regarding the importance of the building for the city's history.

“OTTOMAN POLICIES AND WALLACHIA'S PUBLIC FINANCES (1714-1774)”

Damian Panaitescu – Romania

This paper aims at identifying the interrelations between Ottoman policies in Wallachia and the evolution of the fiscal system of this province during a period of 60 years, from the end of Constantin Brâncoveanu's reign till the Küçük Kaynarca treaty.

It consists of two sections. The first addresses the changes in the main indicators of fiscal change during this period (tax types and tax rates, tax collection methods, the depth of fiscal surveys, groups of exempted subjects, other sources of revenue, total revenues, total expenditures and the pattern of the expenditures, debt managing) and other important interrelated factors, like demography, trade and the general economic setting.

The second part refers to the political and economic policies of the Ottoman Empire towards Wallachia. It aims at separating the Ottoman constraints on Wallachia's fiscal system from other constraints, mainly internal ones, related to the social tension caused by different interests and attitudes of the princes, boyars, rich farmers of the revenues and the peasantry. The study of the evolution of public finances of Oltenia during Habsburg occupation (1718-1739) could furthermore empirically separate the effects of Ottoman policies on the fiscal system from other effects.

This paper will consider not only the obvious effects of Ottoman policy on Wallachia's expenditures' pattern, but also those imperial orders to the princes that ban, or, on the contrary, enforce particular fiscal policies.

The emphasis on the specific effects of the Ottoman policies on Wallachia's fiscal system contributes to a better understanding of the province's economy, political system and society.

BETWEEN POLAND AND OTTOMAN EMPIRE. POLITICAL AND JURIDICAL STATUS OF MOLDAVIA IN 15TH – 18TH CENTURY.

Illona Czamańska - "Adam Mickiewicz" University, Institute of History, Poznań, Poland

The first tribute, which Moldavia has agreed to pay the Ottoman Empire, did not mean a significant change in its relationship with the Poland and political subordination. The factor that really influenced the change in the political status of Moldavia was mastering by Bayezid

II Moldavian Black Sea ports, Kilia and Belgorod, has placed a principality in a different situation economical and geopolitical, than before. Trying to get out of this situation by recognizing the sovereignty of Hungary caused, after submission to the King of Hungary John Zápolya Sultan Suleiman, formal and real passage of the Principality of Moldavia under Ottoman suzerainty. Poland accepted this state of affairs for the price of peace with the Ottoman Empire, but this is not, that resigned from political influence in Moldavia. Efforts to formalize these influences, undertaken by Polish diplomats, brought limited and temporary agreement, however, in almost every case, they were interpreted differently by the Polish side, differently by the Turkish and even differently by the Moldavian. Attempts to impose sovereignty by force, taken by John III Sobieski, ultimately weakened the political position of the Poland and strengthened the political relationship between Moldavia and the Ottoman Empire. In the 18th century Polish-Lithuanian Republic withdrew completely from their aspirations sovereignty over Moldavia.

ADA-KALEH TURKS. FRAGMENTS OF HISTORY, CULTURE AND...DESTINY

Iulia Chesca – Romania

The strategic importance that the Ada-Kaleh island had over time, because of its location on the Danube, as well as the different forms of cultural manifestation of the Turkish community, further remain in the attention of the historical, sociological, cultural and linguistic researches and so on. Myths and legends talk about Ada-Kaleh as a realm broken

from heaven, and the works dedicated to the tumultuous history of this island compose pages in which the local history mixes with the social and cultural aspects of life specific to the Turk islanders. Based on these considerations, our communication wishes to be a contribution to the Ada-Kalehislands history through archival research sources from the Ada-Kaleh Fund, held at the National Archives of Romania. The documents issued by the institutions from that time about Ada Kaleh, as well as the Turkish or Western authorities, reveal an ample official correspondence, while the images with the island and its surroundings, and the testimonials of the islanders, highlight the island as a place to express the own cultural identity of the Turks that lived there, namely a place of cultural interference.

BUCHAREST DURING THE PEACE OF 1812

Lepar Ana-Maria – Romania

The year 1812 remains in the Romanian Principalities history as the year when the peace treaty to end the Russian-Turkish war is signed. Basarabia was acquired by the Russian Empire from Moldavia as a consequence of the warfare. The peace treaty was signed in Bucharest, at Manuc's Inn, who was owned by Manuc Bei. He was an important Armenian merchant in Bucharest, who played a key role during the negotiation. The diplomats who participated in the peace have left travel journals depicting aspects of the city organization, how the peace talks were held and the role of the host in preparing the discussion sessions. The article describes the city, using testimonies left by Count Langeron Andrault, by the

Russian general Mihail Kutuzov, by the Navy Minister Pavel Vasilievtsi Ciceagov and by the English Attached Ambassador at the Ottoman Empire, Sir Robert Thomas Wilson. The article also encompasses diplomatic and consular reports from the volume *Consular and Diplomatic English Reports about the Danubian Principalities, 1800-1812*, coordinated by the historian Paul Cernovodeanu and from the “Hurmuzaki” collection of documents are used. The purpose of the research is to analyze the following aspects: the image of the city, the impact of the peace organization on residents, the role played by the Manuc Bei in the negotiations and the consequences of the peace treaty on the local evolution.

TRANSYLVANIA OR VENICE? THE OTTOMAN MILITARY CAMPAIGN IN 1658

Szabolcs Hadnagy - Hungary

In 1657 György Rákóczi, as the ally of Sweden, attacked Poland with his Transylvanian troops, his objective was to gain the Polish throne. To this military campaign he had not asked the permission of the Ottomans, therefore he was forced to quit from his office as the Prince of Transylvania. Seemingly at the end of 1657 he had resigned, but by early next year he returned to power. Despite the multiple warnings the Transylvanians did not make him leave, so as a retaliation already within the same year the Grand Vizier Mehmed Köprülü lead a campaign against Transylvania. The conclusion: the orders were forced to elect a new prince, Ákos Barcsay, the annual tribute of Transylvania was raised and the country must have paid large amount of war indemnity.

As it is well known, the war of 1658 was directed against Transylvania. On the other hand, according to both eastern and western sources, it seems, that the original objective was not the Principality, but Venice. Since the empire had been already at war with Venice as well, and although the advancing Venetians, who in 1656 reached Istanbul, were finally stopped, even till early 1658 they could not have been successfully driven back into a satisfactory position. Therefore in the same year a land campaign were planned at first against the city state of Venice herself, then after this plan were dismissed, against the Venetian strongholds in Dalmatia.

In the presentation the followings are going to be shown: the preparations of the initial military undertaking directed straight against Venice; the preparations and prospects of the now dual-goaled campaign, after the original objective of the campaign was altered because of the behavior of the 'unruly' Transylvanians.

THE INTERMEDIARY ROLE OF THE OTTOMAN EMPIRE IN THE CIRCULATION BETWEEN SOUTH ASIA AND SOUTH-EASTERN EUROPE.

Liviu BORDAŞ - Romania

The intermediary role of the Ottoman Empire in the circulation between South Asia and South-Eastern Europe is a topic which started to be investigated relatively recently. It raised interest mostly among scholars of Turkish history, who naturally laid emphasis on the Ottomans and much less on South Asia or on South-Eastern Europe. A view from the various

Southeast European countries would bring relevant unknown data as well as new perspectives. A comparison with the case of other intermediaries – Western European powers and Russia – is also necessary for understanding the case of the Ottoman Empire.

In the Romanian academia the circulation between South Asia and Romanian lands, prior to 1918, did not raise any special interest, most of the scholars not even suspecting its existence. The reasons lay mainly in the agenda of the traditional historical scholarship and in the way it assigned importance to various topics and subjects.

The present paper aims to give an account of the researches undertaken by the present writer and of the avenues that remain open to the exploration. It draws a map of the sources (Ottoman, Romanian, Western) investigated, of the persons (Romanians, Indians, Ottomans, Westerners) who traveled between India and the Romanian provinces via the Ottoman Empire, and it attempts to build a general image of the phenomenon as reflected by the data collected so far.

“THE METROPOLITAN OF THE GAGAUZ” AMBASSADOR TANRIÖVER AND THE PROBLEM OF ROMANIA’S CHRISTIAN ORTHODOX TURKS

Dimitris Michalopoulos (Romania)

The Gagauz and the Karamanlis constitute a major historical problem in the Balkans. Are they Christianized Turks or Turkish-speaking *Rumlar*? The point, however, is that in 1931, Hamdullah Suphi Tanrıöver was appointed Turkish minister at Bucharest. He was a

highly esteemed personality. Given, therefore, that Turkey's importance in the field of international relations was great by then, that legendary figure of the Turkish National Revolution had won an admiration rarely given to foreign diplomats. His words were listened to very attentively and weighed and registered by the Romanian leaders.

Tanrıöver was very interested in Romania's Christian Orthodox Turks; and as a result, the Turkish Legation staff nicknamed him "Metropolitan of the Gagauz". Still, he established that the Gagauz are a "branch of the Turks" who, when they left Central Asia and emigrated towards the West, they met first not Islam but Christendom; thus they adopted the Orthodox variety of Christianity and never renounced it. On the other hand, they preserved their language as well, though under the influence mainly of the Slavic tongues, have given it a special colour. Before the end of the Second World War they numbered about 44,000 souls in Dobruja and 90,000 in Besarabia.

The Orthodox head priest Mihail Mihailovich Çakır wrote their history (*Istoria Gagauzilor din Basarabia/Besarabiealâ Gagauzlarân Istoriesâ*) and translated into their "coloured" Turkish language the Gospel and the Psalter. Their case, therefore, is similar to that of the Karamanlis – and a comparative study (based on Turkish, Romanian and Greek bibliography) is now presented.

THE TURKISH LOANWORDS IN ROMANIAN: A SYNTHETIC VIEW

Emil Suciú – Romania

My paper aims at presenting to the English-speaking researchers (linguists, historians etc) a general, synthetic view on the results of my long-standing investigations regarding the Turkish influence on the Romanian language. The specific features of this influence, the chronology and viability of the lexical borrowings, their territorial repartition and semantic spheres, the phonetic, morphological and syntactic conservations and/or changes/adaptations, as well as the effects on the Romanian word-formation are briefly reviewed. The paper will conclude with revealing the frequency, value and importance of the different functional strata of the Turkish loanwords in the present-day Romanian language.

FORMATION OF COOPERATION COMPANIES IN ROMANIA

Aziz TEKDEMİR (TrakyaUniversity)

Romania is divided into three in terms of agricultural areas. the first one which extends from the Serbian border to the Galiçya where mountain ranges exist is almost totally mountainous. The second is the rugged region which is located in the skirts of these mountain ranges and covered with vines, figs, and meadows. The third is the large fertile plain which extends between the Danube and the Black Sea and forms the essence of Romanian agriculture. These fertile lands are tilled by small, medium and big-sized farmers. Small and middle scale farmers are generally servants of big scale farmers due to insufficiencies.

Cooperative companies were founded in order to rescue small and medium scale farmers from this situation. The first cooperative company in Romania started to operate in 1874 in the town of Çereş close to the Russain border. This date may be considered as the starting point for Romania. The company operated alone for 3 years. As the success of the company was seen companies all over Romaia were established one after another. Cooperative companies considered supplying farmers with cash money as their duty and they took the name of Public Bank. In 1880 some articles from Italian Commercial Law were adopted and establishment and management of cooperatives were made easier. In 1881 Agricultural Credit Bank (Caisse de crédit Agricole) was established and started to operate in 1882. It supplied credits for farmers in difficult situation. Agricultural Credit Bank which operated untill 1911 was taken over by Public Banks Central Bank (Caisse Centrale des Banques Populaires) in the same year.

In this paper the establishment of cooperative companies and their benefits for the farmers are dealt with and works done for the development of agriculture are dwelled on.

ROMANIA AND TURKEY IN THE '20'S: BETWEEN UNCERTAINTY, GOODWILL AND DIVERGENCIES. SOME MUTUAL PERCEPTIONS

Emanuel Plopeanu – Romania

The collapse of the Ottoman Empire and the new secular Republic emerging bring both states into the position of a new mutual knowledge, in order to find and promote the

common point of views and good will and reduce the differences. In various occasions, Turkish diplomats stated that Romania was the most open minded state to the new Republic. Most liberal, most tolerant, most lacked of xenophobic attitudes.

However, in the 20's, aside the declarations made in good faith, there was some clash of points of views, as Romanian diplomats reports shows us today. The topics of this clashes was various: either *the discontent of the Turkish side by the fact that Romanian Government delayed the moment of transferring its Legation from Istanbul to Ankara*; or *situation in which, toward the end of the 20's, at the diplomatic levels, Turkish side made known that, in fact, he own the Straits and any attempt of the members of the International Commission to "upset" Turkey will lead to a strong reaction against any power.*

The lack of common views from 20's was more amplified by the opposite standpoints as to Russia/Soviet Union. Over all, the points of harmony and those of discontent from 20's show two countries forced to re-known, to re-analyse and to try to find common ground for a positive future of the bilateral relations and also of the regional area. This trend became more successfully in the first half of the 30's.

THE INVOLVEMENT OF THE MORLACHS IN THE TRADE OF THE VENETIAN CITIES FROM THE EASTERN SHORES OF THE ADRIATIC AT THE MIDDLE OF THE 16TH CENTURY

Caciur Dana Silvia – Romania

During the peace period established from 1540 to 1570 between Venice and the Ottoman Porte in Dalmatia, the Morlachs appear mentioned in various situations. Most of the documents present them as outlaws, nomadic shepherds or victims of the Uskoks. However, the Morlachs became well known also for the trade they practiced in the region of the Dalmatian coastal cities. As merchants, the Morlachs brought a lot of benefits for both Venice and the Ottomans. The Morlach trade equally provided the supplies for the Venetian cities from Dalmatia strongly affected by the wars, and for the Ottoman provinces from the inner Balkans where they carried significant quantities of salt.

The Morlach caravans used to bring to Zadar, Šibenik, Trogir grain, cheese, meat, honey, wax, and other similar products, and buy salt, salted fish, flour, white wax or other merchandise difficult for them to obtain in any other way. This trade allowed Venice to use the main commercial points and harbors exclusively for its great commerce. Notwithstanding, the Morlach trade cannot be seen as a regional commercial monopoly, but as a profitable reality for Venetians and Ottomans alike, as well as the local communities.

THE ACTIVITY OF THE ROMANIAN DIPLOMACY AND THE ITALIAN-TURKISH WAR

Daniel Victor Crețu - Radu Ștefan Racovițan (Romania)

Within the Balkan space the evolution of the relationships between countries was determined by the territorial configuration established in Berlin in 1878. The Albanian territories, Thracia, Epirus and Macedonia, still administered by Constantinople, were totally or to some extent looked-for by the Balkan countries, but also by Italy, Austro-Hungary and Russia, interested in extending their rule and influence over the area. Italy felt at the same time the need to become one of the important colonial nations. The ways of bringing forward the tripolitanian question were carefully prepared. As soon as 1910 the Italian government protested several times against the unprincipality of the Turkish authorities towards their Italian subjects. Italy believed in the possibility that Turkey would consider passing over this territory, without marching into the war, since it had misunderstandings with all the major European powers, in spite of the fact that the turkophile policy of Germany and Austro-Hungary could create some inconvenients.

The ongoing of the Italian-Turkish war raised new problems for the Great Powers, grouped in the two political-military alliances, and had major implications for the states in the South-East Europe, especially for the Romanian Kingdom. The Romanian Government, fearing overthrow the status quo in the south of the Danube, gave an intense diplomatic activity to conclude hostilities between Italy and the Ottoman Empire.

THE OTTOMAN TRAGEDY. A ROMANIAN VIEW OF THE FIRST BALKAN WAR.

Cosmin - Constantin Ioniță (Romania)

The aim of the present paper is to highlight the interest of the Romanians to the events happening at the South of Danube during late 1912 and at the beginning of 1913. A shock for the decision unit of the country, the First Balkan War resumed one deep-rooted question for the Romanians. Was the war against the old ruler of the Balkans justified? And how could the conflict influence the relations between Constantinople and Bucharest?

Even if the Balkan Wars benefit of a large historiography, the link between Romania and the Ottoman Empire was subject only to limited research. This paper will mainly focus on various sources, diplomatic correspondence and press being completed by secondary literature. Representing a subject with a deep meaning in Romania, the fate of the Ottoman Empire became even of a vital interest for the Romanians.

Being caught between numerous pressure points, the leaders in Bucharest had to carefully plan their actions during the First Balkan War. The Ottoman defeats played a massive role in the Romanian policy making and the decisions the leaders in Bucharest assumed had as a starting point the fortification line at Çatalca.

ESTABLISHMENT OF RUSSIAN INFLUENCE IN WALLACHIA AND MOLDAVIA ACCORDING TO A WALLACHIAN

Feyzullah Uyanık (Trakya Universty Faculty of Letters Department of History)

Russian influence on Wallachia and Moldavia during Ottoman withdrawal from the Balkans has important role. Russian influence which was clearly visible in the territory during Pruth War became stronger during Phanariat Period (1711-1821). It grew further stronger under the administration of General Kiselev who took over the administiration of the area after the Turco-Russian War of 1828-1829. The booklet named "*Memleketeyn Yani Eflak-Bogdan Tarihi*" which deals with the process in a holistic wiew has only one copy of 58 leaves (116 pages). It is the main source of this paper. Based on booklet, the author about whose identity no clear information exist is thought to be a Wallachian and to have witnessed some of the events which he wrote about. Though he falls into mistakes from time to time he presents first hand information about the change of political life in Wallachia and Moldavia. In this study a general assessment is made on power games which converged in Wallachia and Moldavia comparing the content of booklet with the political literature of the era and archive documents.

THE ROMANIA'S NATIONAL SECURITY STRATEGY AND TURKEY DURING THE FIRST HALF OF THE TWENTIETH CENTURY

Pavelescu Serban Liviu - Romania

The First Half of the Twentieth Century represents for Romania a period of continuous reconsiderations of his National Security Strategy. Having like main objective the edification and the defense of the national unitary state, the Romanian Foreign Policy represents an example of analysis and response to the security risks of the international relations system and of the international security environment. In this context, considering his geostrategical position and the particular configuration of the regional security environment, Turkey has had a particular role in the development of the military and foreign affairs policies of Romania. The control of the Straits, his ponder in the Balkan security equation, the relations with the Moscow, but also the absence of any conflicts between the two states represents the main reasons for the place that Turkey had in the Romania's security and foreign affairs policy during the first half of the Twentieth Century.

The paper aims to analyzing the evolution of the bilateral relations between Turkey and Romania during the interwar period and also during the Second World War years from the perspective of their security and defense policies. The main course of our analysis aims to identify and explain the common points of interest between the two states, the frames of evolution of their bilateral relations and, also, the causes of their failure on the eve of the Second World War.

TURKISH: KNOWN OR UNKNOWN DURING THE OTTOMAN RULE

Lia Chisacof – Romania

If ever questioned the issue of how people managed to communicate , in fact in what language,during the Ottoman rule (mainly in teh 18th cent.)on Romanian soil, has never met proper answers.In line with previous research we have carried (see our **Româna în secolul fanariot**, Cluj, Casa cărții de știință, 2012) the present paper will focus on the degree of knowledge of Turkish the evidence of which is available in either memoirs ,manuscript dictionaries or handbooks .

PLACING THE DANUBIAN PRINCIPALITIES WITHIN THE COMPOSITE OTTOMAN EMPIRE

Michał Wasiucionek (European University Institute, Florence – Center for Comparative History and Political Studies, Perm’)

Recent scholarship has increasingly abandoned the vision of the Ottoman Empire as a static and uniform entity that reached its apogee in the times of Süleyman I and was unable to reform itself and adapt to the the new realities. Instead, the dynamic and pragmatic aspect of the Ottoman imperial structure has come to the fore: the one that allowed the Ottoman polity to adapt to the changing circumstances – both in time and space. While the traditional Orientalist vision of ‘static Orient’ and the ‘Turkish yoke’ was stressed, numerous scholars

stress the bargaining practices and negotiation that made it possible for the Porte to co-opt the regional elites and vest their interests into those of the central power.

The present paper aims to reconceptualize the relations between the Ottoman Porte and the Danubian principalities of Moldavia and Wallachia in the early modern period. As I will argue, the acknowledgement of the imperial and genuinely composite character of the Ottoman polity allows us to look beyond the traditional approach to the Moldavian-Ottoman and Wallachian-Ottoman relations in a number of ways. Firstly, it treating the Danubian principalities as parts of the larger Ottoman Empire gives scholars a possibility for comparative study of center/periphery relations; secondly, it allows us to move beyond the ‘methodological nationalism’ and move the level of analysis from inter-polity to a micro-level one.

NATIONAL REPRESENTATION UNDERMINED: ROMANIA AS AN ORIENTAL COUNTRY AT 19TH CENTURY UNIVERSAL EXHIBITIONS IN PARIS

Cosmin Minea – Romania

One of the most popular international events in the 19th century, the Universal Exhibitions were great opportunities for displaying and promotion of carefully constructed national images. The case of Romania reveals however two opposed discourses, both connected with the Oriental legacy of the Balkans: while the country, newly emerged from the Ottoman rule, tried to emphasize the Byzantine heritage and the elements that distinguished it

from the Ottoman Empire like the Orthodox religion or the Latin origins, the French saw on display an Oriental culture, like in the whole Balkan Peninsula, and in close connection with other Oriental countries.

In this paper I will analyze the French perceptions of the new Romanian state at the Universal Exhibitions that manifestly contradicted the official national image Romania wanted to promote. These can be seen from the depictions in the official publications and the popular press where often parallels with the Oriental culture were drawn; from the positioning of Romanian in the exhibition space, close to the Oriental sections; or from the French architects and engineers specialized in Oriental art, who were assigned to work for the Romanian display.

The image that emerges in Western eyes sheds light on the inherent difficulties the young Romanian state had in forging and promoting a national ideology. Mostly in the cultural realm, various influences of an elusive nature, like Ottoman or Byzantine, were easy to be interpreted in very different ways.

AN AGENDA OF OTTOMAN ARMY FOR SUÇEAVA BY SULEIMAN THE MAGNIFICENT IN 1538

M. Akif Erdoğan

In this article, we publish an Ottoman-Turkish manuscript that showing an agenda of Ottoman army for the castle of Suçeava in Moldavia by Suleiman the Magnificent in 1538 against Peter Raresch of Moldavian voivoda, kept at the National Library of Austria in Vienna, in the catalogue of Turkish manuscripts. Possibly, this text was copied by J. v. Hammer or his students.

THE MEETINGS OF FOREIGN ENVOYS BY THE PRINCIPALITIES OF WALLACHIA AND MOLDAVIA IN THE SECOND HALF OF THE 18TH CENTURY: The Case of the Embassy of Repnin to Istanbul (1775-1776)

Prof.Dr. Mehmet Alaaddin YALÇINKAYA

In this paper, we try to examine the role of the Principalities of Wallachia and Moldavia on Ottoman foreign policy through the Russian ambassadorial account of Prince Nicolai Vasil'evich Repnin. According to article XXVII of the Küçük Kaynarca treaty, the Ottoman Empire and Russia agreed upon exchange of ambassadors and principles of protocol rules.

The treaty and the protocols were put on test when Prince Repnin was appointed to ambassador extraordinary to Istanbul on 18 November 1774. He spent his time in Moscow in winter for his embassy's preparations. His embassy consisted of between six and seven

hundred persons. Repnin departed from Moscow in the spring and reached at Kiev on 15 May 1775. The envoys of Repnin and Ottoman ambassador Abdülkerim Paşa exchanged on the Dniester River at the frontier on 13 July 1775. Repnin's account describes his journey via Moldavia, Walachia and Bulgaria to Istanbul, his audiences with the sultan and the ceremonials activities and finally his return to Hotin in July 1776.

We try to demonstrate the importance of the Principalities on Ottoman foreign policy with border countries such as Russia. One of the duties of the Principalities was to make arrangements for the Ottoman missions and European missions from their capital seats to the border lines including the quarantine and reception. Principalities were also in charge of almost all missions to European countries, such as Austria, Prussia, England, Russia, France and Poland. This paper aims to demonstrate functions and roles of the Principalities in hosting the foreign envoys according to Repnin's account.

THE FIRST ENVOYS OF THE REPUBLIC OF RAGUSA IN TURKEY (1430-1431)

Valentina Zovko - University of Zadar

Although the Republic of Ragusa gave a lot of attention to diplomatic contacts, the authorities sent the first envoys to Turkey no earlier than 1430. The activity of Petar de Lucari and Đore de Goçe, the first Ragusan diplomats in front of the sultan Murad II, uncover the real power relations in South-East Europe during the Konavle war (1430-1433). In those

uncertain times creation and transformation of political relations in conjunction with social power imposed contacts of Ragusa with Turkey as important factor in resolving the conflict. Their diplomatic activity is followed by taking into account the following criteria: who were they, which tasks were entrusted to them, how long they stayed at the embassy, who made their retinue, how much they were paid for their service, how often they had to change their place of residence and what was their itinerary, with whom they came in contact and negotiate during their mandate, what were the general political and economic circumstances in the surrounding area and how much they influenced their work, which arguments they used in their public speech, how often they communicated with the Government, how well they performed the tasks that they were entrusted to, what was the role of their education, knowledge of behavioral patterns, customs, ceremonials and the culture of the country they were sent to and how did their work contributed to the exchange of diplomatic experience, transferring ideas and achievements between East and West.

A WALACHIA LORD AT 1787-1792 OTTOMAN-RUSSIAN-AUSTRO WAR IN OTTOMAN SOURCES: NIKOLA MAVROYANI

Dr. Ü. Filiz BAYRAM - Mimar Sinan University Of Fine Arts

The Ottoman Empire has continued dominating over the Balkans till the end of seventeenth century by making advantage of the conflicts between Western governments. After

this period, the alliances between Russia and Hasburg Empire over Europe has emerged as significant forces against the Ottoman Empire, thus weakened Ottoman Empire's control¹. By the end of the eighteenth century, the Ottoman Empire had to put up a struggle with Austrian and Russian Empires for domination over the Balkans. Principalities of Wallachia and Moldavia located in the north of the Danube are important places where those struggles have been lived.

Austria and Russia shared the Ottoman lands in Mohillev in 1780 as a result of the meeting held at the end of this century. This agreement has a reputation as Greek project afterwards². In reliance of this agreement, Russia violated the agreement Small Kaynarca signed between the Ottoman Empire, and seized control over the Crimea. The Ottoman Empire declared war against Russia in E.1201 – C. 1787 to get back the Crimea, later Jozef, the Austrian Emperor, signed agreement with II. Katerina joined in this war, too; the Russians invaded Moldavia, and the Austrians invaded Wallachia³. As a result of this, the Ottoman Empire faced with a war on two fronts.

¹ Barbara Jelavicch, *Balkan Tarihi C. 1*, Küre Yayınları, İstanbul 2006, s. 39.

² F. Sarıcaoğlu, "1774-1789 Yıllarında Osmanlı Devleti'nin Dış Politikası", **Türkler**, C. 12, s. 547.

³ İ. H. Uzunçarşılı, *Osmanlı Tarihi, C. IV, II. Kısım*, TTK, Ankara 1983, s.84.

Nikola Mavroyani was Greek from Paros Island. After coming to Istanbul, he has begun to work at Grand Admiral Gazi Hasan Pasha's exchange office. By virtue of his perfect Italian, he worked as naval interpreter. He became one of Hasan Pasha's reliable men with his perseverance and hardwork. His goal was to become a Wallachia Voivode, and the fate gave this chance to him.

Due to ongoing Ottoman and Russian-Austro war , it was necessary to appoint a trusted and useful voivode to Wallachia, and by Grand Admiral Gazi Hasan Pasha's support, Mavroyani was assigned to this position⁴. Though, this appointment as voivode violated traditions, Boatswain Greeks opposed it but they could say nothing because of their fear of Gazi Hasan Pasha.⁵

The Wallachian major castles like Ibrail and Yergöğü were places where the important struggles held place during ongoing Austro-Russian war. Therefore, Wallachian Lord carried out strengthening of these locations, meeting the many needs required. His contribution was not just logistics support, he himself joined in the war with his soldiers and achieved success against the Austrians.

⁴ Zeynep Sözen, Fenerli Beyler, Aybay Yayınları, İstanbul 2000, s. 135.

⁵ Zeynep Sözen, Fenerli Beyler, Aybay Yayınları, İstanbul 2000, s. 136.

Mavroyani Lord has acted in accordance with the orders and communicated with the center on lots of issues from his assignment to this position to his execution. Archival sources contain important information about this issue. In case of going over this info, that which services Wallachian Lord gave, on which subjects he supported the Ottoman Empire can be seen crystal clear. These can be sorted out as supply of timbers for bridge construction, iron ore for army, food for soldiers and animals, distribution of salary of the soldiers, transfer of intelligence information about the region, transfer of prisoners, dealing with foreign ambassadors, military assistance. In addition, Vasıf and Enveri's chronicles in which 1787-1792 Ottoman Austro and Russian war described tell about Mavrayoni, and have information on him in biographical style

Mavrayoni made important services to the Ottoman Empire with his contributions for 1787-1792 Ottoman-Austro and Russian war. Beginning from his assignment to the position till his execution he had fame amongst Wallachian Lords and the pages of history were recorded.

The importance of this place for the Ottoman Empire by telling about Wallachian Lord Mavroyani and his performance at 1787-1792 Ottoman-Austro and Russian war will be tried to put forward in the presentation, of which summary I gave above, based on the Ottoman Archives and Chronicles.

WALLACHIA –MOLDAVIA: THE FOOD DEPOSITORY OF OTTOMAN ISTANBUL

Mehtap Nasıroğlu – Arzu Karaslan

Batman University, Art and Science Faculty, History Department, Batman/Turkey

Until Berlin Treaty - signed after 1877-78 Ottoman Russian War -; Wallachia and Moldavia – became a part of Ottoman Empire on 1394 and 1455 respectively- were the most important food depositories of Ottoman Empire. There were several reasons of Ottoman Istanbul’s dependency for food to Wallachia and Moldavia. The climate and soil efficiency of Wallachia and Moldavia was appropriate for growing vegetables and fruits; livestock breeding was also at an important level. In addition, Danube River - which forms a natural trade route – was passing from the territories of these two statelets and they had important port cities; these facts show that Wallachia and Moldavia had an important role in the regional trade. Some important ports and castles; especially İbrail, Giurgiu, Akkerman and Kiliya were facilitating the flow of many goods to Istanbul via river and road transport.

In this study, in the light of archive documents, it will be examined which products were brought from Wallachia and Moldavia to Istanbul; how these goods were transported to Istanbul; the taxes that Ottoman Empire were collecting from these products and the importance of aforementioned two statelets on the food supply of Istanbul.

TURKEY VISIT OF MARIA TĂNASE, THE QUEEN OF ROMANIAN TANGO

Hayrūnisa Alp

“The Queen of Romanian Tango” Maria Tănase [1913 - 1963] who witnessed the WWI and WWII in her lifetime had performed all over the Europe and the America as the world struggled to relieve from the wars in order to introduce Romanian folkloric music and culture to the world. She came to Istanbul in the year 1941 to give a concert. Maria Tănase performed on Taksim Gazino for a while and after a Turkey tour, she went back to her country with her awarded title of Honorary Citizen of Turkey. The artist was born in Bucharest in 1913 and took the opportunity of making her name by singing for the wounded soldiers during WWII alongside George Enescu, George Vraca and Constantin Tănase. The first recordings of Tănase who represented Romania at the International Exhibition in Paris in 1937, were made by the Romanian Radio Society on February 20, 1938. Maria Tănase who had been recognized by many Romanians as their own Edith Piaf, had achieved worldwide fame by way of her extensive repertoire and made Romanian music tunes known all over the world. Maria Tănase’s tango tunes which back in 1930’s were heard commonly in the parks, cafes and restaurants of Romania, were also admired by the 114.000 emigrants from Romania to Turkey between the years 1923-1938. This paper focuses on evaluating the relationship between Turkey and Romania in terms of culture in the spotlight of Maria Tănase ’s artistry and the reflections in the media on her visit to Turkey..

IMAGE OF TURK AND MUSLİM ACCORDİNG TO CROTİAN VOYAGER MATIJA MAZURANIĆ

Tufan Gunduz - Hacettepe University Turkish Studies Institute

Matija Mazuranic whose ancestry was Croatian lived in a town called Novi Vinodolski near the Adriatic Sea. Although one of his siblings was a philologist and the other one was a poet, he was not well educated. He used to be busy with handicrafts as forging and ironsmith. He travelled to Bosnia- Herzegovina, where was belonged to Ottoman land in the year 1839, when he was just twenty two. Matija Mazuranic was impressed by nationalist movement which became effective through the Croatia, moreover Croatian nationalists -he was a member of them- were active in unity of South Slavs under the same flag. In their opinion Bosnia was a part of South Slavs. For his reason, they have believed in requirement of independence of Bosnia from Ottoman sovereignty and struggled for Catholic and Orthodox people act in unison. Mazuranic began to the journey with these ideas and emotions in his mind. His main purpose was to determine the situation of Bosnia region. His brothers send him to investigate the movements have been carrying on by the leaders and the folk of the Bosnia and also try to recognize what can be done for the public.

Matija Mazuranic wrote what he observed or events that he witnessed in two months during his voyage to Bosnia. After his return to Croatia his brothers published his notes without the writer's name; the name of the book was; *A view to Bosnia or a short travel of a*

Croatian to this province between 1839-1840. This book is known as the first and realistic travel book of Croatian literature. It is also one of the most significant literary works of romantic literature. Some researchers define the term in the book was described very realistic with the regards of the informations about the Bosnia.

In this paper the knowledges about daily life of Bosnian Muslims or Bosniacs will be examined based on the travel book *A view to Bosnia* of Matija Mazuranic who traveled to Bosnia in the years 1839-1840.

SEQUENCES OF OTTOMAN DIPLOMATIC CEREMONIES IN THE WORK OF KELEMEN MIKES

Margareta ASLAN - Cluj-Napoca

Diplomacy, through the entire process of conducting the ceremony when receiving diplomats from the Romanian countries, arouses high interest by the replenishing of the whole image. Thanks to works by chroniclers of the Romanian countries, fractional images form an illustration of diplomatic ceremonies. So far, the manuscripts of the Transylvanian nobles' chronicles have not been researched from this perspective.

This paper intends to fill this deep informational gap in the field of Romanian-Ottoman diplomatic relations by analyzing the suggested question based on the work of the Transylvanian nobleman of Hungarian background, Kelemen Mikes (1690-1761), who spent a large part of his life in the Ottoman Empire in exile. Diplomatic ceremonial scenes are

valuable due to the data reported by the observed rituals and this study will constitute an informational base for future research activities in the field.

“THE PRINCIPALITIES OF MOLDAVIA AND WALLACHIA AS SOURCES OF INFORMATION FOR THE PORTE FROM THE POLISH-LITHUANIAN COMMONWEALTH (1764-1795)”

Hacer Topaktaş

The Principalities of Moldavia and Wallachia carried importance in the first degree in the political life of the Ottoman Empire regarding the issues of facilities in the borders, diplomatic incidents, getting information and sending information to the capital. They also used to function as vassal principalities sending information and transmitting news to Istanbul related to Europe in the whole XVIIIth century. Many documents stored in the Ottoman Archive indicate that rulers of the Moldavia and Wallachia very often informed the Porte about developments with regard to European countries. Of course one of these countries was Polish-Lithuanian Commonwealth.

This paper aims to show how the Principalities of Moldavia and Wallachia were important for the Porte sending information to Istanbul about the Polish-Lithuanian Commonwealth during the reign of the last king of Poland, Stanisław August Poniatowski (1764-1795). In this paper, how Moldavian and Wallachian Voivods performed their tasks will be presented with examples. From the beginning of election of the last Polish king

(Poniatowski) in 1764, at that time of the Ottoman-Russian in 1768-1774 and the Ottoman-Russian and Austrian wars in 1787-1792, Moldavia and Wallachia played very significant roles in getting news from the other side of the frontier, Central and Eastern Europe. Monitoring developments taking place in Poland, and reporting them to Istanbul exactly as they happened in the process of the second and third partitions of Poland were also supplied by the reports of the Moldavian and Wallachian Voivods which are now in the Ottoman Archive. The purpose of this paper is to point out to this role of the Principalities before losing the independence of Poland.

XVII. YÜZYIL OSMANLI-AVUSTURYA İLİŞKİLERİNDE ERDEL SORUNUNUN DİPLOMATİK ALANA YANSIMALARI

Uğur Kurtaran

Erdel (Transilvanya) Osmanlı Devleti'nin Balkan coğrafyasındaki önemli bölgelerinden birisidir. XVI. yüzyılda Osmanlı hâkimiyetine katılan bölge, bu tarihten sonra Osmanlı-Avusturya ilişkilerinde sürekli bir mücadele konusu olmuştur. Bu mücadeleler, taraflar arasında yapılan diplomatik ilişkilere yansımış ve XVII. yüzyılda Avusturya ile yapılan antlaşmaların hemen hepsinde Erdel ile ilgili maddeler eklenmiştir. Bizde bu çalışmamızda name-i hümayunlar ve ahidname-i hümayunlar başta olmak üzere arşiv belgelerine dayalı olarak, XVII. yüzyılda Avusturya ile imzalanan antlaşmaları inceledik. Bu

çerçeve de arařtırmamızda 1606 tarihli Zıtvatoruk Antlaşması ile onun temdidi niteliğindeki 1615 ve 1628 tarihli antlaşmalar ile 1664 Vasvar ve son olarak 1699 tarihli Karlofça Antlaşmalarındaki Erdel ile ilgili hükümlerin tespiti yapılmıştır. Temel amacımız Erdel meselesinin taraflar arasındaki diplomatik ilişkilere ne şekilde yansıdığını ortaya koymaktır. Yine arařtırmamız sayesinde meselenin iki devlet arasındaki ilişkilerin gelişimindeki önemi yansıtılacaktır. Bu şekilde mikro bir bölge ya da konu üzerinden daha geniş perspektifte bir konunun aydınlatılması sağlanmış olacak ve yaklaşık 300 yıl süren Osmanlı Avusturya ilişkilerindeki önemli ayrıntıların alt yapısı belirtilecektir. Bu tespitler yapılırken belirtilen yüzyıla ait arşiv belgeleri ile yine döneme ait antlaşmaları içeren yazma eserlerden faydalanılacaktır.

İNGİLİZ BALKAN KOMİTESİ'NİN BİRİNCİ DÜNYA SAVAŞI'NIN İLK AYLARINDA ROMANYA'DAKİ OSMANLI ALEYHTARI ÇALIŞMALARI

Ahmet MEHMETEFENDİOĞLU

İngiltere'de 1903 yılında önde gelen bir grup aydın tarafından bir baskı grubu olarak kurulan ve İngiliz hükümetlerince finanse edilen ve kuruluşunu takip eden süreç içerisinde dönemin İngiliz hükümetlerinin Balkan politikalarının tespit edilmesinde çok önemli bir rol oynayan Balkan Komitesi'nin temel kuruluş amacı, özellikle Osmanlı İmparatorluğu'nun Balkan topraklarında yaşam koşullarını iyileştirmek ve bölgede İngiliz ulusal çıkarlarını

savunacak politikalar üretmekti. Nitekim bu doğrultuda Balkan Komitesi kuruluşunu takip eden dönem içerisinde İngiliz ulusal çıkarları doğrultusunda Balkan coğrafyasında geniş bir kamuoyu oluşturmayı başardı

Balkan Komitesi'nin kuruluşundan itibaren çalışmalarını yakından takip eden Osmanlı yönetimi ve kamuoyu ise komitenin Balkanlardaki azınlıklar arasındaki çalışmalarının kendi politikalarına ters düşen yaklaşımlar içerisinde olması nedeniyle Balkan Komitesi'ni Slav sempatician bir örgüt olarak algılamıştı. Balkan Komitesi Osmanlı kamuoyunda İngiltere'de Gladston'un başlattığı Türk düşmanlığı ve Bulgar hayranlığının devamı olarak algılanıyordu.

Bu tebliğde, Balkan komitesinin, Birinci Dünya Savaşının patlak vermesinden sonraki dönemde tarafsızlığını koruyan Romanya'nın İngiltere yanında savaşa girmesi ve Osmanlı İmparatorluğu aleyhinde İngiliz hükümeti adına takip ettiği politikalar ve bu doğrultuda Osmanlı İmparatorluğu aleyhine savaş sırasında yürüttüğü diplomatik girişimler tarih ve uluslar ilişkiler disiplini çerçevesinde ortaya konulmaya çalışılacaktır.

Konuya ilişkin temel kaynakları Dönemin İngiliz, Romen ve Türk arşiv belgeleri, basını ve bu konuda yapılan temel araştırma eserleri oluşturacaktır.

DOCUMENTS ABOUT HISTORY OF ROMANIA IN THE STATE ARCHIVES OF RUSSIAN FEDERATION

PhD, Prof. Zimin, I.V., PhD, Prof. Sokolov, A.R.

Most important national archives of Russian Federation are 15 federal Archives concentrating documents about history of statehood and foreign affairs of Russia. While there are many federal archives, the most enumerable collection on the history of Romania is situated in Russian Historical Archive (RGIA) in Saint-Petersburg.

This Archive has conserved materials, reflecting main stages and factors of development of State of Romania, sources on Russian-Turkish wars, and Eastern (Crimean) Campaign, revolutionary struggle for freedom on Balkans and in Austria-Hungary Empire, foreign affairs of European countries, Russia and Turkey, International conferences and meetings on problems and creation of state of the Romania. Documents displayed in the Archive also include questions on the World War I, disintegration of Austria-Hungary Empire, and join of Transylvania with Romania, affairs of the Russian Empire and Romania in the XIX – the very beginning of XX century.

The earliest materials dated 1711, for example, newsletter about coming General Field marshal Sheremetev to Iasi, papers on meeting and sign of the treaty against Ottoman Empire and the decree of Russian Tsar in the same year about seek for two houses in Moscow and suburb for Dmitry Cantemir.

One can note, there are many decrees of the Russian emperors in the Russian State Historical Archive. They are as follows: Order of Peter I, graduating Duke Dmitry Cantemir as Senator and secret council, one of the highest ranks by the Table of Ranks in 1721, decrees by Empress Catherine II (1765, 1770) about analysis of request “from Moldavian people” of Iasi in the Chancellery of trusteeship for the foreign subjects and about honoring of sent Moldavian deputies by golden medals and sponsoring their travelling losses, decrees to the Cabinet of H.I.M. to pay money of presents for gospodars, about study of sons of Gospodar G.A. Geek and Moldavian boyar Milo in the Cadet Corps sponsoring by The Cabinet, about counting of wages to living in the Capital nobility of Gospodar of Wallachia and to doctor in medicine Lukas being with him – pension.

Further orders of the Russian Emperors were aimed on organizing of Ambassadorial and diplomatic affairs in Moldavia, Wallachia, Bessarabia and appointment of the General Ambassadors, about Russian mission in the Bucharest and other relations. Decrees of Alexander I (1812) during the War against Napoleon proclaimed organization of governing of the lands.

There are projects of treaties and agreements of The Russia and Ottoman Turkey on the question of the Russian protectorate of the Moldavia and Wallachia, about commitment of election of the Gospodars in 1828 – 1830 conserved in the repositories of the RGIA. Materials about organizing of the Russian governmental committees for prescription of new state law –

Organic Statute, had remained main constitutional law, defined an order of election of Gospodars, financial and judicial governance.

One can note among materials on the Crimean (Eastern) War and Russian-Turkish war of 1877 – 1878 a letter of the Ministry of foreign affairs about financial characteristics of the Moldavia and Wallachia, documents on stages of transfer of the part of Bessarabia by the government of the Romaines to the Russian Empire on the tractate, signed in the Berlin (1878 – 1879), and about convinces between Russia and Romania.

Collections of resources of the Ministry of imperial courtyard are including materials on audiences of Emperor to just appointed Romanian Ambassadors E.Geekas, Catharji, Rosetty Solesko, Nano, Diomandy (1899 – 1915), order of Nicholas II about appointment as real state council Poglevskiy-Kozell to Extraordinary and Plenipotentiary Ambassador to the Court of the King of Romania (30.10.1913), about visits of King of Romania with successor to the Russian Empire (1898), on gift of baton of Field marshal to the King of Romania (1912) and to present it – travelling of Grand Prince Nicholas Michailovich to Bucharest.

Reports of the Ambassadors (1909 – 1916) and agents of the Ministries of finance, trade and industry in Dobrogea, Iasi, Bucharest, Sulina testify foreign and home affairs of Romania in the beginning of XX century.

There are materials of the Council of Ministers and the Ministries in the Archive depicting involvement of Romania in the World War I accented on measures, would have sprung by possible “evacuation of Romania” (1916), also there are documents of Provisional

Government about centering of functions of trusteeship and evacuation of the Romain refugees in an executive body (July, 1917).

The Russian State Historical Archive is representing wide range of sources about trade: to begin with the law of Alexander I (1808) to simplify transit of goods in Moldavia and Walachia in the seaport of Odessa, and material of register-book of the Committee of Ministers by 6-th of September, 1811 about customs on grain imported to Moldavia and Wallachia from Russia and other papers on grain trade in Romania till 1917.

Thus, to make a conclusion, these represented materials, while not complete at all, are proving points of view of historians on formation of Romania, not by revolutions, armed conflict or other shock, but by diplomatic affairs of rulers of Moldavia, Wallachia, Romania and country as a whole, had attended with contradictions of leading states and international situation promoted this process.

THE ANGLO-RUSSIAN AGREEMENT ON THE STRAITS (12 MARCH 1915). SOME CONSIDERATIONS

Ph. D. Valentin Fuşcan The National Archives of Roumania

Since the Crimean War (1853-1856), one of the main goals of the British diplomacy in Europe was to prevent a Russian occupation of Constantinople and the Straits. At the beginning of the First World War, Great Britain tried to avoid that Turkey enters the war

beside the Central Powers. The Foreign Office favored, in the first months of the war, the idea of a Balkan confederation, seen as a guarantee of the neutrality of the states from this region. The Ottoman Empire declaration of war to Russia of 30th October 1914 smashed any illusions of British diplomacy. The Anglo-Russian negotiations of March 1915 led to what was considered to be “a reversal of the traditional policy” of Great Britain: the acceptance of a Russian possession over Constantinople and of the strategic Bosphorus and the Dardanelles Straits.

Our study is focused, on one hand, on the analysis of the discussions who took place at the meetings of the War Council in March 1915 regarding the consequences for the naval position of Great Britain in the Mediterranean Sea, and in subsidiary, for the balance of power in Europe, of a Russian occupation of Constantinople and the Straits. On the other hand, our purpose is to reveal the process of Anglo-Russian negotiations who led to the agreement of March 1915 and the apprehensions of the Foreign Office to secure the political and economical interests of the British Empire after the War.

Our approach is based mainly on the study of the British documents – *Cabinet Office Series War* – and of the documents published during and after the Great War regarding the question of the Straits.

1716-1718 OSMANLI-AVUSTURYA MÜCADELELERİNDE EFLAK-BOĞDAN'DAN SAĞLANAN LOJİSTİK DESTEKLER

Dr. Bekir GÖKPINAR

Şüphesiz başarılı bir lojistik faaliyeti seferin kaderini önemli ölçüde etkilemektedir. Çok geniş bir coğrafi alana yayılmış olan Osmanlı Devleti'nde herhangi bir sefer kararı alındığı zaman bunun hazırlıkları ortalama altı ay kadar sürmektedir. Öncelikle sefer istikametine yakın bölgelerin stratejik ve lojistik vaziyetinden maksimum oranda yararlanma temel hedeftir. Bu kapsamda özellikle batı yönlü seferlerde Eflak-Boğdan stratejik konumu nedeniyle Osmanlı için önemli bir lojistik üs vazifesi görmüştür. Bir taraftan Osmanlı sarayında tüketilen bir çok iâşe buradan temin edilirken diğer taraftan da özellikle batı ve kuzey istikametine yapılan seferlerde Eflak ve Boğdan'dan yapılan alımlar önemlidir. İâşe dışında ordunun ihtiyacı olan mühimmatı da sıcak savaş alanına taşıyabilmek için gerekli hayvan gücü ve araba da buradan sefer mahalline sevk edilmiştir.

1716 yılında Damat Ali Paşa'nın Varadin Seferi ile başlayan Osmanlı-Avusturya savaşları 1718 yılında Pasarofça Antlaşmasına kadar devam etmiştir. Bu savaşları sürdürebilmek için Anadolu ve Balkanlar'dan yoğun bir zahire ve mühimmat sevkiyatı gerekmiştir. Bütün seferlerde olduğu gibi iki yıl süren Avusturya savaşları için Tuna'nın güney havzaları yanında kuzeyinde yer alan Eflak ve Boğdan'dan yoğun bir şekilde zahire sevkiyatı yapılmıştır. Bunun başında buğday, arpa ve un gelmektedir. Ayrıca seferdeki askerin temel ihtiyaçlarından olan koyun ve koyun eti de buradan yapılan sevkiyatlar arasındadır. Bunların yanında sefer mühimmatının nakliyesi için önemli miktarda öküz,

camus, at ve katır temin edilmiştir. Yine bunlara ilave olarak sefer mühimmatının Tuna nehrinden yapılması dolayısıyla çok miktarda ince donanma gemisi kullanılmıştır. Ancak bu gemileri Tuna üzerinde bulunan girdaplardan geçirmek her zaman problem olmuştur. Bunun için Eflak-Boğdan'dan çok miktarda cerahor ve urgan temini yoluna gidilmiştir.

Tebliğimizde 1716 yılında başlayıp 1718 yılına kadar devam eden Osmanlı-Avusturya savaşlarında Eflak-Boğdan'dan temin edilen iâşe(tahıl ve et vb.) ve miktarları konu edilecektir. Yine seferin nakliyesinde kullanılan camus, sığır ve topkeşan atları yanında Tuna nehrinde zahire gemileri için talep olunan cerahor ve mühimmat işlenecektir.

THE CRIMEAN TATARS THAT MIGRATED TO TURKEY FROM ROMANIA

Arzu Kılınç

Romania, throughout history, has had a strategic and economical value because of its Black Sea ports and the river Danube. At the end of the 14th century, this region which accepted Ottoman domination and was named Eflak, was awarded relative sovereignty. Independent Romania was established (1878) with the Berlin pact signed after the 1877-1878 Ottoman-Russian War. According to the articles of the pact, they left Bessarabia to Russians and contained Dobruja in return.

19th century Ottoman documents shows presence of Crimean Tatars in the cities of Constanta and Medgidia of Dobruja. This situation was established in consequence to Czardom of Russia coming down to the Black Sea and occupying the Crimean peninsula. The

pressures upon the Tatars during and after the Crimean War (1853-1856) caused this migration to continue increasingly.

The Ottoman State has helped its immigrants with their expenses of clothing, travel allowances and shipping. They also awarded salaries to professionals, equipment and materials to craftsmen and farmers to aid them in maintaining their subsistence. Also, they have built new institutions of education and religion. For instance, in 1857, they have decided to complete the building of the mosque in Medgidia and build a school and public bath.

Some of the immigrants have gone on in the Balkans to provinces like Silistra, Varna, Vidin, Nish, Sofia, Kosovo, Shtip and Rahova. Those who have been sent to Anatolia from Romania have been relocated in provinces of Ankara and Hudavendigar, in Edirne, Tekirdag, Gallipoli, Biga, Karasi and Izmit.

Within the 19th century, while in the wars the nation-states are being determined and afterwards, the people had been subjected to great pains, sorrow and difficulties. With the loss of the 1912-1913 Balkans War, the Turks and Muslims in the Balkans had to immigrate to Anatolia. Thus, another part of the Crimean Tatars have lost their country once more.

The aim of this study is to examine the Crimean immigrants who had migrated to Turkey from Crimea and to determine the places where they have located. This article is written making use of the Ottoman archive documents and secondhand sources like thesis and books were also used.

BEING HOMO BALCANICUS WITHOUT KNOWING IT: THE CASE OF ANTON PANN

Luminița MUNTEANU

Antonie Pandoleon Petrov(eanu), known as Anton Pann (1796/1797-1854), was one of the last Romanian representatives of traditional storytelling, but also of the old way of understanding and writing literature, based chiefly on compilation. Being born in present day Bulgaria and having Greek, Bulgarian, Romanian, maybe also Romany roots, he spent most of his life in Romania; besides the languages he became acquainted in his family environment he also knew Turkish and Russian. The literature he practiced was a kind of border literature, reflecting the tastes and habits of a large urban class consisting of craftsmen, merchants, petty bourgeois, teachers, etc. His potential readers, who were not very familiar with reading, writing and high culture standards, but enjoyed popular stories and books, shared the same way of life, values, mentalities. Their cultural heritage had a consistent Turkish background, which served for several centuries both as a connecting element between various Balkan peoples and cultures and a bridge between East and West, particularly between the Middle East and the South-Eastern Europe. For several centuries, Turkey was a kind of melting pot which contributed significantly to the crystallization of this common cultural area. Anton Pann and his literary works are a good illustration of this “world of yesterday”, full of color, variety, joy, and a very characteristic versatility.