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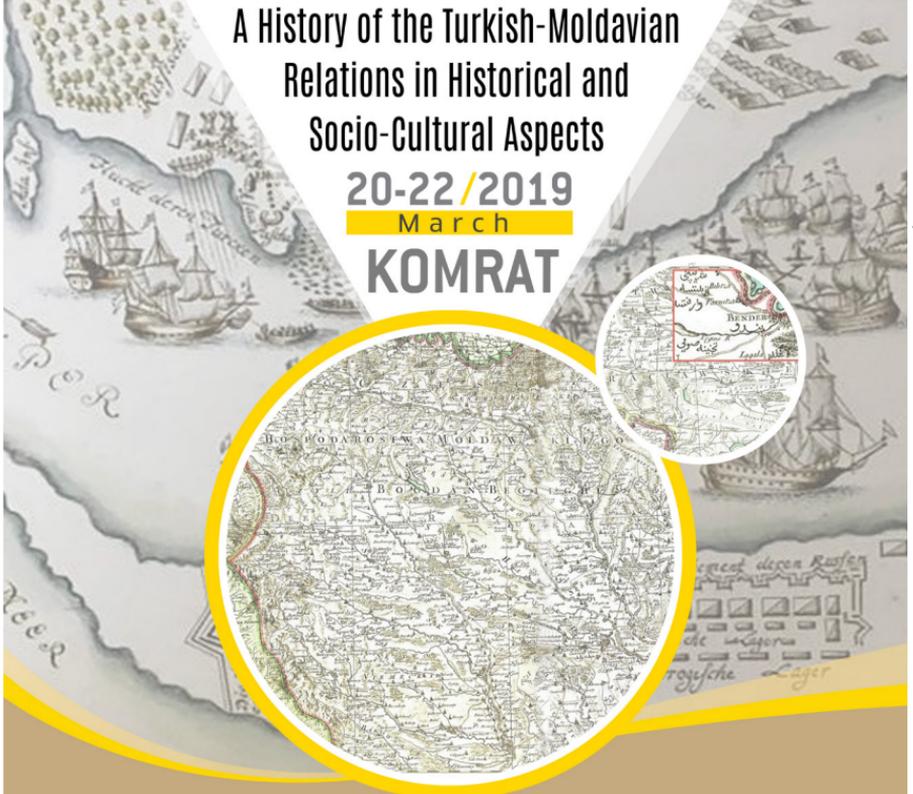
ABSTRACTS

A History of the Turkish-Moldavian
Relations in Historical and
Socio-Cultural Aspects

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BENDER KALESİ

MAHİR AYDIN

Bender Kalesi, Kırım'ın batısında Karadeniz'e dökülen beş ırmaktan, ortancası olan Turla'nın kıyısındaki yerleşim birimidir. Turla'nın sağında, Özi ile karışan Aksu ve solunda, Tuna ile karışan Prut ırmakları akar. Polonya topraklarından çıkan Turla yani Dinyester; önce yukarıdaki Kamanıçe'yi soluna ve hemen aşağıdaki Hotin'i, sağına alır. Çok sonra Bender'in solundan geçerek, Akkirman Kalesi önünde Karadeniz'e ulaşır. Turla'nın "*Akıntı Burnu*"nda yer alan Bender, 1538'de Türk İmparatorluğu'na katılan, bir Moldovya toprağıdır. Başlangıçta Özi Eyaleti' içinde "*sancak*" ve kalesi, henüz "*küçük kale*" boyutundadır.

Türk İmparatorluğu'nun son 300 yılında; 1600'ler "*durağanlık*", 1700'ler "*savunma*" ve 1800'ler "*çöküş*" süreçleridir. 1500'lü yıllar ise, henüz "*savunma kaygısı*"nın olmadığı, "*görmeli dönem*"dir. Bu dönemde, yerel yönetimin tepesinde, "*bilginin sembolü*" olan, kadı bulunur. Askeri konulardan ise, henüz "*muhafız paşa*" değil, "*bey*" sorumludur. Bu nedenle Bender'de de, "*kale muhafızı*" değil, "*sancak beyi*" yetkilidir. Güvenlik konusunda Akkirman ve Silistre, Bender'e yardımda bulunur.

1500'lü yılların sonuna doğru, batısı Polonya ve doğusu Rusya olan Bender'de, bu ülkelerden kaynaklı, "*eşkıyalık*" sorunlar görülür. Bu küçük başlangıç, Bender'in geleceğine yönelik, bir "*alarm zili*" olacaktır. Alan daraldıkça tehlike artacak ve Polonya-Rusya karşıtlığı, Rusya'nın üstünlüğü ile sonuçlanacaktır. 1700'lü yılların başında bile Bender, Özi Valisi'nin desteğinde olacaktır.

1576'dan 1805'e değin Bender Kalesi, birçok kez onarım görür. Bu onarımlar; Turla'nın taşması, savaş, deprem olduğu gibi, daha çok da yenileme ve genişletme amaçlıdır. Sonunda Bender; 11 tabyası, 4 kapısı, hendek, köprü, kışlak, cebehane ve anbarları ile donanımlı bir kaledir. Öyle ki, kalede yapılan yedi camiden üçü; Sultan Süleyman, Sultan Murat ve Sultan Ahmet adıdır.

200 yıl önce, çevresindeki birimlerin güvencesinde olan Bender, önemli bir "*sınır kale*" olarak, "*büyük kale*" düzeyine yükselir. Kırım'ın kaybından sonra da "*memleketin kilidi*" olarak tanımlanmaya başlar. Bender Kalesi önemli olarak, 1768-1774 Rus Savaşı'nda "*sınav*" verir. Barış döneminde Turla'nın suyunu kullanan kale, kuşatma sürecinde susuzluk çeker. Bu sorun, kısa süre sonra içeride açılan, kuyu ve çeşmeler ile giderilir.

1780 yılında Bender Kalesi'nde, 6.650 yeniçeri vardır. Bunlar topçu, cebeci, humbaracı, lağımcı, azap, atlı, yaya ve serdengeçti olarak görev yapar. Bu dönemde kalenin işleyişinden, kadılar değil muhafız paşalar sorumludur. İçlerinde de Muhsin-zade ve Köprülü-zade gibi, "*anlı-sanlı*" paşalar yer alır.

İki kez işgale uğrayan Bender Kalesi, 300 yıla yaklaşan "*Türk Yönetimi*"nden sonra, 1812'de Rusya'ya bırakılır. Bu bildiride, Bender Kalesi ile ilgili, daha geniş bilgi sunulacaktır.

A Contribution to the Ottoman Military History: Habsburg Observations on the Pruth Campaign (1711)

ÖMER GEZER

As a result of the Ottoman-Russian conflicts on the implementation of the Treaty of Istanbul, the Sublime Porte declared war on the Tsarist Russia on 20 November 1710. From that point on, the Habsburgs observed the diplomatic activities in Istanbul as well as the Ottoman preparations on war. This paper aims to focus on the Ottoman military actions, from Istanbul to the Pruth River, through the eyes of the Habsburgs.

Having a well-working intelligence network in the Sublime Porte and in the Sultan's Palace, the Habsburg ambassador Michael Talman sent several dispatches to Vienna from Istanbul and also from Edirne, in which he reported on the Ottoman military affairs during the campaign. His secretary, Franz Anselm von Fleischmann, who followed the Ottomans up to Isaccea, also wrote his observations on the Ottoman army marching to the north and fighting against the Russians. In addition to the diplomats in the Ottoman Empire, the Habsburg commanding generals in Hungary and Transylvania, who had their own intelligence from the frontier, reported every details of the news from Pruth to Vienna. Based on these dispatches and reports on the Ottoman-Russian War, this paper examines not only the Ottoman military operations on the Russian frontier, but also the Habsburg perception of the Ottoman military strength.

MOLDOVANS CAPTIVES IN THE OTTOMAN EMPIRE

Esen SALARCI BAYDAR

Esir is a term used for prisoners of war and prisoners in general. Prisoners are captured as a result of the wars, raids or plunders. The life of captivity starts at the moment a person is under the dominance of the other. The terms slave and “miri esir” are not different from each other, but they describe different dominations. Slave is described to those who live under the domination of the person, the captives owned and used by the state are called “miri esir”. In this context, “miri esir” comes to the Ottoman Empire from many different geographies. There are many archival documents about the Moldovan captives who live in the Ottoman Empire at the Ottoman State archives. Their position was different from that of the other captives by the Ottoman Empire because they were named “reaya” by the state. Sometimes Ottoman Sultans sent orders to prevent Moldovans from being captured. This study will focus on the Moldovans who were taken captive and the approach of the state to the capture of them, which was defined as “reaya”.

MOLDOVA REGION ON THE OTTOMAN MAPS

AHMET ÜSTÜNER

Moldova entered the Ottoman sovereignty in the late 15th century and remained under Ottoman rule until 1812. In this process, the region has carried out important functions politically and commercially for the Ottoman Empire with its strategic importance in Southeast Europe. At the same time, the region has maintained its importance because of the wars that took place during this period. In time, these political and military events made it necessary to draw the plans and maps of the region. The issue of re-determination of the post-war borders and the indication of new frontiers also revealed the necessity of maps. In addition, the need to obtain detailed maps and plans of the region in terms of the strategic policy of the state was also effective in drawing various Ottoman maps. As a different perspective, the region was depicted geographically by drawing detailed maps of the region with the efforts of Ottoman geographers and scientists to recognize the region.

In this paper, maps and plans of the region drawn during the Ottoman rule will be analyzed. In addition, the reasons for making of these maps will be emphasized. At the same time, Ottoman maps will be analyzed in terms of positioning and naming. The paper will be based mainly on Moldova and the surrounding Wallachia and Moldavia, Bender, Bessarabia, Khotyn, Izmail, Ochakov, the Dniester River and the Black Sea's west coast. Thus, during the Ottoman period, Moldova region will be evaluated in cartographic terms. The sources will consist of Ottoman geography-history books, Ottoman archival documents and works in different languages.

RELUCTANT GUEST: KING CHARLES XII AT BENDER

BÜLENT ARI

The Treaty of Karlowitz in 1699, which concluded the 16 years of war, did not bring a peaceful atmosphere to Eastern Europe. Russian Tsar was reluctant to sign a long-lasting Treaty. Inauguration of the attempts for the establishment of a new city at St Petersburg by Peter the Great in 1703 turned the events into another phase. It was a direct challenge to the Swedish strategical interests in the Baltic. Finally, in 1709, the developments resulted with a military clash. Swedish army was defeated. Charles XII sought refuge on Ottoman territory from the pursuit of the Russians, following his loss at the Battle of Poltava.

On 11 July 1709, three days after the disaster at Poltava, the remnants of the Swedish army now under the command of Lewenhaupt, surrendered to the Russians at Perevolochna. By 3 August 1709, Charles XII reached Bender, sick and wounded.

The Swedish king remained at Bender, until he forcefully driven to Adrianople, after the incident, called *Kalabalık* (12 February 1713). During his stay at Bender, The Sublime Porte has changed 5 Grand Viziers, and engaged in a war with Russia (at Prut in 1711). In the meantime, The Sublime Porte and the Sultan Ahmed III developed many strategies to get rid of the guest king, and to settle the disputes with Russia.

THE ARCHIVE OF HOTIN CAPTURED BY THE RUSSIAN ARMY IN 1739 – ITS HISTORY AND CONTENTS

DARIUSZ KOŁODZIEJCZYK

On 30 August 1739, the Ottoman fortress of Hotin was captured by Russian troops during the war fought by the Porte simultaneously against Russia and Austria. The commander of Hotin, Ilyas Kolchak Pasha, was imprisoned in St. Petersburg while the entire provincial archive was transported to Russia. Today this archive is held in Moscow and contains over two thousand documents in Ottoman-Turkish and in Polish, while its small section has also been located in Chernihiv. Since the eighteenth century, many other documents and entire archival collections from Ottoman fortresses captured by Russian troops have been incorporated in the so-called Kolchak Pasha archive in Moscow. The present paper traces the history of this collection, its composition, and offers some glimpses into everyday life of the *sancak* of Hotin in the 1730s.

MILITARY GARRISONS AND THE CIVIL POPULATION OF THE OTTOMAN FORTRESSES OF BUDJAK AT THE TURN OF THE XVIII- XIX CENTURIES

OLENA A. BACHYNSKA

For the first time in historiography the report reveals that it was a composition of military officials and civilians in the Ottoman fortresses of Bujak. The values of the fortresses – Bendery, Akkerman, Kilia, Izmail – that are increased at the end of the seventeenth and early nineteenth centuries. Especially it happened after the border with the Russian Empire from 1791 - on the Dniester. Due to the fact that the new Russian-Turkish war of 1806-1812 began quite unexpectedly for the leaders of the Ottoman fortresses, it gives an opportunity to imagine their composition in peacetime at the end of the seventeenth and early nineteenth centuries, that is, after 1791 and before 1806 inclusive. In addition, an analysis of the ethnic was suggested of the civil population of these fortresses, which was engaged in various kinds of economic activities, was proposed.

Budjak Fortresses were reinforced points intended to protect the Ottoman Empire's public interests in provincial areas. The fortress was not only a military pledge but also a civilian population. Generally, they were brokers who was engaged in trade and craft business, as well as a family of fortress officials.

In our study, it was revealed that the fortresses and three or two-legged pasha headed. Together with advisers and treasurer they were considered the highest officials. The second group of civilian and military leaders were consisted of the responsible ones: for order in the fortress, servants of the pasha, provision, lodging of bonds; the head of the Janischar, the engineers, the commander of the soldiers, the feldsher, the beregister, the head of the orchestra and others. The third group was horse and pedestrians, servants of officials and officers.

Due to the unexpected approach of the Russian Army in 1806 and the failure to adequately resist the commanders of the fortresses Akkerman, Kilia, Bendery opened them for the deployment of Russian troops. They received the status of "prisoners of war" and had to move with their families in Kherson and Katerynoslav province. The majority of Akkerman, Kilia, Bendery and Izmail were consisted of Greek, Bulgarian, Moldavian, Ukrainian, Russian, Armenian population. The overwhelming majority was engaged in trade, crafts and agriculture, a small part of fishing and hireling. The bulk of this population passed through the Danube to the Ottoman side, but since 1810 began to return to the city-fortress. The Russian Empire offered them new living conditions and new position.

TWO MONARCHS IN MOLDOVA: CHARLES XII OF SWEDEN AND NIKOLA MAVROCORDATO OF MOLDAVIA

MAHMUT HALEF CEVRIOĞLU

Life and deeds of the Swedish King Charles XII have attracted historians' attention already since the eighteenth century. Turkish-language monographs in the first half of the twentieth century by authors such as Altınay and Kurat also unveiled the King's life in the Ottoman Empire for a good deal. Accordingly, the contacts between the Ottoman administration in Istanbul and the Swedish camp at Bender are relatively well-known. However, the relationship of the Swedish King with the Danubian principalities of the time still remains somewhat in the dark. Therefore, the present study aims at highlighting the dynamics of the conduct between the Moldavian Prince Nikola Mavrocordato and the Swedish Royal administration at Bender. The coeval documents preserved in various European archives, and published by E. Hurmuzaki offer a good opportunity to examine this relationship; whereas the Western European newspapers of the era similarly provide an uninterrupted basis of data in order to build the chronology of the Swedish King's sojourn in the Ottoman Empire. In this respect, correspondence of Prince Mavrocordato and news regarding the Moldavia Principality and the Swedish camp in general will be utilised together.

ON THE ALLEGATIONS ABOUT THE GERAY DYNASTY AS AN ALTERNATIVE TO THE OTTOMAN THRONE

HAKAN KIRIMLI

The royal dynasty of the Crimean Khanate, the house of Gerays, was believed to descend directly from Chingghis Khan, and as such, it enjoyed an unquestionable dynastic legitimacy in the Islamic and Eastern world. This was also fully recognized by the Ottoman Empire, with whom the Crimean Khanate had been connected (depending on the period at issue) as an ally or a vassal. Consequently, the Porte bestowed upon the Geray dynasty vast and unique privileges. The status of Gerays was obviously at the background of certain allegations that they were or could be the only legitimate heirs to the Ottoman throne, in case the Ottoman dynasty terminated, a case which seemed not impossible due to a variety of reasons from the 17th century on. Such rumors became widespread among the Ottoman public especially during the times of crisis and they were frequently recited by several foreign diplomats and observers. Moreover, these allegations did not disappear even after the demise of the Crimean Khanate, to say nothing of their existence as a commonplace notion among many people today. This paper attempts to inquire the veracity of these allegations.

THE OTTOMAN POLICY TOWARDS THE WALLACHIAN REBELLION OF 1821**YAKUP ÖZTÜRK**

This paper attempts to revisit the Ottoman reaction and the accompanying political agenda towards the Wallachian rebellion of 1821 and its aftermath, known also as Tudor Vladimirescu's revolution, which broke out simultaneously with the Greek war of independence, in the Danubian Principalities under the Phanariot rule. In the Romanian historiography, the Vladimirescu's rebellion has been often seen as the beginning of the Romanian national awakening and independence struggle, but the role of the Ottomans as a sovereign power has been almost ignored. In this regard, through the contemporary official documents, this study particularly tries to understand how the Ottomans differentiated the "Romanian cause" from the Greek revolution and what kind of diplomatic maneuverers they applied to restore and consolidate the order, negotiating both with the European powers and local elites. Focusing on the region's geostrategic importance and its economic value for the Empire, this study essentially aims to determine the flexible the changing attitudes of the Sublime Porte on the administration of the Moldo-Wallachian Principalities, and about the boyars as rising political elites.

A NON-OTTOMANIZED SPACE OF THE OTTOMAN EMPIRE? ON THE ABSENCE OF MOSQUES IN

MICHAŁ WASIUCIONEK

Throughout Ottoman history, the construction of the mosques was not only a religiously motivated undertaking, but also constituted an important political act, projecting the authority of the sultan onto the landscape of conquered territories and demarcating the frontiers of the imperial space. However, in Moldavia and Wallachia, no mosques were constructed throughout the early modern period, despite the fact that both principalities had entered the Ottoman orbit during the fifteenth century. Since the nineteenth century, this conspicuous absence has been cited by historians as a proof that no Ottoman conquest ever took place and that the imperial authorities were prohibited from constructing Muslim places of worship. However, given that there no evidence of such formal arrangements exists, this explanation is no more tenable. The paper puts forward a different interpretation of this state of affairs: rather than a legal prohibition, the absence of congregational mosques in Moldavia and Wallachia was a product of a complex nexus of political institutions, socio-economic factors, and concerns with sultanic prestige. Drawing on local sources and comparison with other regions of the empire, I argue the boyar elite's control of arable land and continued grip on power discouraged Muslim settlement, which in turn removed the need to erect congregational mosques to accommodate the faithful. As a result, rather than legal arrangements, it was ultimately the absence of stable Muslim population rather that accounted for the absence of mosques in Moldavian and Wallachian landscape.

SCYTHIAN CAMPAIGN OF DAREIOS I. 513/512 B.C.

MUSTAFA HAMDİ SAYAR

According to the narrative of Herodot (IV, 136) was the **Scythian campaign of Darius I** a military expedition into parts of **Scythia** by **Darius I**, the king of the Achaemenid Empire. The Persian troops conquered the lands of the Scythian tribes and damaged whole area, which lies in a part of the territory of Moldavia. The aim of this paper is the authopsy of the narrative of Herodot on this spectacular expedition of Dareios I.

IDENTITY OF PAIN: HISTORIOGRAPHIC NOTES ON THE PROBLEM OF THE MOLDOVAN NATIONHOOD

RODICA BUTUCEL

Recent history of the Republic of Moldova has been mostly defined by its engagement with the problem of identity. This agenda has also affected the study of regionalism and local ethnic communities. For it is precisely the function of the "new" Moldovan nation building pattern to provide an integrative culture as a substitute for a variety of ethical identifications and autonomous aspirations in the former Soviet Republic. Surprisingly rare have been the attempts to trace the trajectory of the post-communist historiographical engagement with the problem of identity of the Republic of Moldova, though. This article argues that historians, scholars, and other writers have employed numerous methodological approaches to diagnose and propose treatments for the problem of identity in the Republic of Moldova. Ranging from defenses of Moldovenism as cultural and political specificity from the Romanian identity to condemnation of it as a Soviet colonial plot to exercise coercion and rule. The historiography of this problem has relied on such diverse fields as citizenship issues, media, politics, language, history teaching and various kinds of historicism. Unfortunately, despite this empirical density, intellectual, political, and historical discourses on the post-Soviet Moldovan identity have failed to mitigate the material, cultural and, most importantly, interethnic tensions costs incurred by the phenomenon of identity of the Republic of Moldova's population in practice. This article focuses on the interplay of local and external historiographic discourses in experimenting with new conceptual approaches. It suggests that a multi-centered, asymmetric history of the Republic of Moldova captures the complexities of modern history more fully than one framed in terms of national monolithic identity.

HISTORICAL MOLDOVA IN THE WORKS OF ALEXANDER PUSHKIN: POETIC IMAGINATION AND REALITY

VLADIMIR GUTOROV

Alexander Pushkin (1799-1837) is Russia's greatest poet, a 'founding father' of modern Russian literature, and a major figure in world literature. His poetry and prose changed the course of Russian culture. Ceaselessly experimental, he is the author of the greatest body of lyric poetry in the language, a remarkable novelist in verse, and a pioneer of Russian prose fiction, an innovator in psychological and historical drama, and an amateur historian of serious purpose. Like Byron, whose writing and personality were an inspiration to him, Pushkin had a sensational life, the stuff of Romantic legend. Pushkin was exiled to southern Russian possessions from 1820 to 1823 - first to the Caucasus, where the imperial army was skirmishing with "mountain tribes" to secure the border with Turkey, and then to Moldova, recently ceded to Russia by the Treaty of Bucharest in 1812. On his return to central Russia, Pushkin turned out a cycle of poetry featuring Georgians, Turks, and tribes such as the Circassians of *Prisoner of the Caucasus*. Interest in the laws of history, historicism was one of the main features of Pushkin's realism. He quite shared the thoughts of Aleksandr Bestuzhev-Marlinsky who wrote in 1826: "We are living in a historical era; soon we will live in a historically superior era. History is no longer an isolated pursuit, it is felt in the memory, intellect and heart of our people. We see, hear and perceive it every minute; it permeates all our feelings...". A deep interest in history originated in Pushkin as early as the Lyceum period, but it was during his life in Moldova that his historical views became quite mature and meaningful, which is reflected in his writings such as *Napoleon, To Ovidius*. During the period of life in Moldova (1820-1823), Pushkin studied the local culture, customs, traditions, and even the Moldavian language with interest. This was facilitated by his friendship with the writers K. Stamati, K. Negruzzi who helped him in this. The real political situation in Moldova, affecting the complex problems of Russian-Turkish relations, is reflected in the story of *Kirdjali*, in which he is rather skeptical about the military enterprises of Alexander Ipsilanti against Turkey and his political career in general.

ELEMENTS OF TURKISH CULTURE IN MOLDOVAN CULTURE

MARIANA BUDU

Culture has a very wide range of subjects when the elements such as its structure, its content, its type, the language forming it, religion, history, literature, art, music, geography etc. are considered. The circle of culture includes written and oral culture, customs and traditions, ways of entertainment, food and beverage, apparel, architecture, carpets, rights and superstitious beliefs. Culture is about interactions, events, phenomena and situations that were in the past, and are shared, accepted, learnt and became widespread by interactions.

Each civilized nation is influenced by the other civilizations they encountered. Nations has received various materials or moral things from each other. Moldovans have always had interactions with Turks, and they have done business as well. This has caused Moldovans to be influenced by the circle of Turkish culture, especially with language, food and beverage, apparel, architecture, carpets, entertainment and funeral, rights and superstitious beliefs, they have taken the applicable ones for themselves and attributed them to their culture.

In our study, we will examine the elements from the circle of Turkish culture seen as applicable for their own culture by Moldovans. Firstly, we will focus on the language that gives soul and meaning to the culture because Turkish and Moldovan communities are culturally interacted by means of language throughout the history. For this reason, various Turkish words, proverbs and idioms are found in Moldovan language and literature. On the other hand, we will analyze the other fields where the marks of Turkish culture are seen.

HAMDULLAH SUPHI TANRIÖVER AND GAGAUZ TURKS. ROMANIAN PERCEPTIONS

METIN ÖMER

In our paper, after we highlight Tanrıöver's main objectives and the means he has called to achieve them, we will analyze how the politicians in Bucharest and the Romanian society have perceived his actions. By appealing to the Romanian officials reports and articles from the press, we will show to what extent Hamdullah Suphi Tanrıöver's actions have been accepted or condemned.

Ever since his arrival as ambassador of Turkey to Bucharest in 1931 and until the end of his mandate in 1944, Tanrıöver has had a special interest on the situation of Gagauz Turks. In fact, one of the reasons why he chose to represent Turkey in Romania was the existence of a large Turkish population in this country. While for the Turks of Ada-Kaleh or Dobrudja there were no major problems with the protection of identity, the situation of the Gagauz Turks was not very favorable. Thus, Tanrıöver initiated a series of steps to help them preserve their Turkish identity. The Turkish Ambassador traveled to Bessarabia several times, met with the locals, turned to the Romanian authorities to open schools with Turkish language teaching, offered scholarships to Gagauz youths to study in Turkey.

GAGAUZ PERCEPTION IN THE TURKISH PRESS

SELÇEN ÖZYURT ULUTAŞ

The history of Turkish communities is undoubtedly one of the richest research areas in the world history. Turks have dominated a wide range of areas from Central Asia to the Balkans and treated their subjects with respect, never prejudiced against the cultures and beliefs of the peoples they rule. Turks have always been open-minded against all religions they encounter, received and gave various cultural effects from every religion they adopted.

The history of the Gagauz people, whose culture is a collectivistic one where it has blended the Christianity with the Turkish culture perfectly, is so remarkable and important. However, due to the lack of sufficient historical resources, the researches on Gagauz history remains incomplete. In Republic era, Yaşar Nabi Nayır is the first journalist gave information on Gagauzs. In his book *Balkanlar ve Türklük [Balkans and Turkishness]* Nayır mentioned Gagauz people living in the region of Bessarabia. The person who is closely interested in Gagauz people after Yaşar Nabi Bey is Hamdullah Suphi Tanrıöver who served as Ambassador of Bucharest from 1931 to 1944. After he started his mission, he traveled around Bessarabia. He went to all the Gagauz settlements he could reach and gathered lots of information about them. As a result of his outstanding efforts, the awareness of Gagauz people among Turkish historians and politicians increased. In the following years, information about the Gagauz people began to appear in newspapers.

In the context of our study, the Presidential Archive and the Turkish Press were scanned from 1932. As a result of the research, all reports and news related to Gagauz have been collected. According to the Ministry of Foreign Affairs reports, in the first years of Republic of Turkey an intense interest in the Gagauz people have been shown. In particular, the great efforts of Ambassador Hamdullah Suphi Tanrıöver have been instrumental in the publication of articles in the Turkish press about the Gagauz people. In the 1930s, especially in *Ulus* and *Cumhuriyet* Newspapers, academicians and statesmen wrote articles on the Gagauz people. However this interest haven't last long and until 1990s public and press interest on Gagauz people has been reduced. In the same years with the disintegration of USSR, Gagauz people become a current issue again. In this paper the Gagauz perception in the Turkish press with its causes and effects will be evaluated.

THE EFFORTS IN TURKISH PUBLIC TO INTRODUCE THE GAGAUZ TURKS

KEMAL GURULKAN

Osmanlı İdaresinde Dobruca'dan Bucak'a uzanan geniş bir coğrafyada yaşayan ve kökenleri itibariyle Türk olmalarına rağmen Osmanlı İdari sisteminde inançlarından dolayı farklı bir kompartıman içerisinde değerlendirilen ve belgelerde milli kimlikleriyle zikredilmeyen Gagauz Türkleri, özellikle Hamdullah Suphi Bey'in Romanya Büyükelçiliği döneminde üzerinde yoğunlaştığı konuların başında gelmiştir.

Türkiye Cumhuriyeti ile Romanya'nın çok erken tarihlerden itibaren geliştirdikleri diplomatik ilişkiler özellikle Balkan Paketi'na giden süreçte iki ülkenin birbirine verdiği destek, pek çok konuda birlikte çalışma iradesinin doğmasına sebep olmuştur.

Bu ilişkiler, Hamdullah Suphi Bey'in Romanya'nın egemenlik haklarını ihlal etmeyecek şekilde ülkede bulunan Türk soylu topluluklar hakkında çalışmalar yapmasını sağlamıştır. Bu çalışmalar, Gagauz toplumunun milli bilincinin oluşması, onlar için okullar açılması, Türkiye'den ders kitapları getirilmesi ve Türkiye'ye öğrenci gönderilmesi şeklinde belirgin bir hale gelmiştir.

Hamdullah Suphi Bey'in tüm bu faaliyetlerinin yanı sıra Türkiye'de tanınmayan bu soydaşları hakkında Türk Milleti'nin de bilgilendirilip, bilinçlendirilmesi hususunda özellikle hükümete gönderdiği raporlar ve gazetelerde yayınlamış olduğu makaleler ve Yaşar Nabi gibi dostlarına da Gagauzların tanıtılması için kitaplar hazırlamıştır.

Hamdullah Suphi Bey Romanya'da bulunan Türk soylu toplulukların Türkiye'ye göç ettirilmesi hususunda gerçekleşen faaliyetler içerisinde Gagauzların da bulunması hususunda ciddi gayretler sarfetmiş, ancak 1934 yılında yürütülen göç çalışmaları çerçevesine Gagauzları dahil edememiştir. Daha sonraki bir döneme bırakılan bu mesele ise II. Dünya Savaşı'nın ortaya çıkması ve Savaş sonrasında Romanya'nın Sovyet Bloku'na dahil olması sonucu bu mesele gerçekleştirilememiştir.

Sunacağımız tebliğde Türk Romen İlişkileri çerçevesinde gerek Romanya'da gerekse Türk Kamuoyu'nda Gagauzların tanınıp tanıtılabilmesi için gerçekleştirilen faaliyetler arşivlerimizde bulunan diplomatik belgeler ve dönemin basını üzerinden incelenecektir.

HALIL-PASHA YURDU AND MOLDOVA BORDER DETERMINATIONS AND THEIR TOPONOMIES IN BUDZHAK LAND ON THE OTTOMAN MAPS

OLEKSANDER SEREDA

When the Ottoman administration was established, the central part of the land between the Danube and the Dniester rivers was massively populated by the Nogai and Tatar tribes. In addition to the main Ottoman administrative units: Akkerman, Bender, Kiliya, Izmail and Ochakov, the administration of the lands of central Budzhak was also established. The formation of the Nogai-Tatar territory “Halil-Pasha Yurdu” led to the border contradictions between the Ottoman and Moldovan administrations. Ottoman cartography presents in detail the existing position of the demarcation of the territories of Moldova and the Ottoman Empire at the beginning of the 18th century. The detailing of the migration processes of the Moldovan and Tatar population is especially important. Presented toponymy on the maps allows to more accurately localize Tatar settlements and to indicate the territory of the Nogai settlement in Budzhak and to determine the contact zone of the Moldovan and Tatar nationalities

GAGAUZ MINORITY IN MOLDAVIA: A MODEL OF BILINGUALISM AND MULTICULTURALISM

NATALIA CUTITARU

Multiculturalism and multilingualism are some of the most controversial themes of our time. The existence of several languages on the territory of Moldova is an old, historic phenomenon. One of the ways to regulate and guide interethnic processes in a multinational community is the constructive dialogue in which an important role belongs to the development of bilingualism in the education and polycultural education system.

In UTAG, the Romanian language is involved in a way of social communication that takes place under the conditions of bilingualism. The linguistic effects of this bilingual communication system cannot be left unattended, especially taking into account the length of the process. In the region, the relations between the official language on the one hand and the regional language on the other hand are not interpreted in terms of competition or antagonism, but in relation to the increase in the number of Romanian speakers and not in the perspective of the decrease of the number of speakers of the language Gagauz.

EVOLUTION OF TURKISH CULTURAL INFLUENCE ON GAGAUZ SOCIETY

ALA PAPTOVA

Turkish culture has influenced the Gagauz society since the times it was shaped. However, at each stage of its development, the direction of the influence changed.

The Ottoman conquest of the Balkans preserved the diversity of ethnic groups, including Turkic ones, by slowing the assimilation of the Slavs. This was one of the factors of the Gagauz ethnogenesis. However, in the medieval period, religious identity was the most significant for the Balkan peoples, and Turkish culture did not have a direct impact, it did not alter the priority of the Orthodox identity of the Gagauz. In the New Age the migration of the Gagauz people to the territory of Budjak, which was a part of the Russian Empire, begins. That was another important stage in the ethnogenesis of the Gagauz, in particular, which contributed to the creation of the image of the past. In the first version of the image of the past, formulated by Archpriest Dmitry Chakir, the Gagauz were called the Slavic people, and a specific version of the Ottomans participation in shaping the Gagauz society was presented. In the second version of the image of the past, formulated by Archpriest Mikhail Chakir, the history of the Gagauz has been inscribed in the history of the Turkic world. In 1918-1940, attempts were made to strengthen the ties of the Turkish society with the Gagauz: the Gagauz youth were given the opportunity to study in Turkish universities. And almost all those who received that education remained in Turkey. During the Soviet period, the possibilities of Turkish cultural influence on Gagauz society were limited, but the ethnic mobilization of the Gagauz in the 1980s and the attainment of Moldova independence provided opportunities for closer cultural interaction. It became more diverse in form and content: Turkey played an important role in the development of the Gagauz autonomy, Turkish enterprises contributed to its economic development, but Turkish cultural influence was especially significant. It has already been reflected in the changing image of the past, henceforth even more firmly inscribed in the history of the Turkic world.

19. YÜZYIL OSMANLI TARİHİNİN GAGAUZ ŞİİRİNE YANSIMALARI

MUSTAFA ARGUNŞAH

Gagauzlar, 19. yüzyıla kadar Osmanlı topraklarında Müslüman Türklerle birlikte yaşamışlardır. Buna rağmen Osmanlı kaynakları Gagauzlardan bahsetmez. Çünkü onlar Türkçe konuşmalarına rağmen Hristiyan tebaa olarak kaydedilmişlerdir. Ancak 19. yüzyıldan itibaren Osmanlı kaynaklarında özellikle Gagauzların Bulgaristan'dan daha kuzeye doğru göçüp Bucak topraklarına yerleşmeleriyle ilgili bilgiler mevcuttur. Bilindiği gibi, Bulgaristan Gagauzlarının bir bölümü bu göçe katılmış, önemli bir bölümü de Bulgaristan topraklarında kalmış ve zamanla bir kısmı asimile olmuştur.

19. yüzyılda Bulgaristan'da, özellikle Varna ve civarında yoğun olarak yaşayan Gagauzlar Osmanlı-Rus savaşlarına kayıtsız kalmamışlardır, bu savaşların hatırasını sözlü kültürlerinde saklamışlardır. Bugün, 1828 yılında Varna'nın Ruslar tarafından işgalinden Yemen savunmasına kadar bazı tarihî olayların yansımalarını yazıya geçirilmiş şiirlerden, fıkralardan, hatıralardan öğrenebiliriz. Özellikle 20. yüzyılın hemen başlarında Rus general Valentin Moşkof'un derlediği metinler bize önemli veriler sunmaktadır. Yine 1930'lu yıllarda Atanas Manof'un Gagauz tarihi ve kültürüyle ilgili yaptığı çalışmalarda da 19. yüzyıl Osmanlı tarihiyle ilgili kimi edebî metinler bulunmaktadır. Włodzimierz Zajaczkowski'nin Bulgaristan Gagauzlarından derlediği sözlü edebiyat ürünleri arasında yer alan bazı manzum ve mensur metinler o yılların izlerini taşımaktadır. Bu metinlerin bir bölümü Osmanlı Türklerine ait olup Gagauzlara da yansımış, onların hafızalarında da yer etmiştir. Bu metinlerin bir bölümü Gagauzlara aittir ve doğrudan Osmanlılarla yaşadıkları sorunları ifade etmektedir.

1828 yılında Varna'nın Ruslar tarafından muhasara edilmesini yâd eden bir türkü taşıdığı tarihî değer yönünden önemli bir metindir. Bu türkü ilk kez 1938'de Manof tarafından derlenerek yazıya geçirilmiştir. Türküde tarihî olayı değerlendiren bir Osmanlı Türkü'dür. Aynı türkü, 1959 ve 1969 yıllarında Sovyetler Birliği döneminde Kışinev'de yayımlanan Gagauz halk edebiyatını ve folklorunu ihtiva eden iki kitapta ise oldukça farklı şekillerde yer almıştır. Bunlardan birincisi Dionis Tanasoğlu'na ait olan Bucaktan Sesler-Literatura Yazıları isimli kitaptır. Eserde "Varna" türküsünü yorumlayan V. Stefoğlu, olayı çok başka yönler çekmiş, Varnalı Gagauzların hasretle Rusları bekledikleri yorumunu yapmıştır. 1969'da Nikolay Baboğlu'nun yayımladığı Gagauz Folkloru isimli ikinci kitapta ise yazar, "kâmil Moskov ver bir yardım" ve "Moskov'dan geldi bir omuz" gibi değiştirilerek çarpıtılmış mısralarla bazı Sovyet aydınlarının tarihe taraflı bakışını göstermiştir.

Moşkof'un derlediği metinler arasında 1877-1878 Osmanlı-Rus Savaşı'nı anlatan türküler de yer alır. Yine Zajaczkowski'nin derlediği metinlerde Yemen'den Kars cephesine kadar Osmanlı tarihinin çeşitli safhalarını anlatan türküler vardır. Manof'un yayımladığı kitapta yer alan 1877-1878 Osmanlı-Rus Savaşı'nın ardından söylenmiş "Kal Selâmet" isimli türkünün altına düşülen dipnotta bugün bile okuduğumuzda bizi hüzne boğan ifadeler bulunur.

Bildirimizde bu türküler örnekler eşliğinde yorumlanacak, Gagauzların 19. ve 20. yüzyılda Osmanlı'ya bakışı, bu bakıştaki değişimler ve sebepleri üzerinde durulacaktır.

THE PLACE OF THE GAGAUZIAN LANGUAGE IN THE HISTORICAL PROCESS OF TURKIC LANGUAGE

GÜRER GÜLSEVIN

It's known the Gagauzian language is -with Turkish, Azerbaijan Turkish and Turkmen- in the Turkic languages' Oghuz group. In this group, the Gagauzian language has a lot of common features with Turkish mostly. There are two main groups of the difference features on the phonetic, morphology, vocabulary between Turkish. The first one is the features that Gagauzian language has acquired latterly, newly. The other one is the archaic and modified features for Turkish but by the Gagauzian language has been kept. In this paper, it'll be examined the place of Gagauzian language in the historical process of the Turkic language and the archaic features in the structure of Gagauzian language

FUNDAMENTALS OF COMPANY LAW AND RECENT DEVELOPMENTS: THE APPROACH OF TURKISH LAW

ALI PASLI

Nowadays multinational companies control economies even larger than many countries' and effect every aspect of life; from daily errands of a single person in an undeveloped country to world's major economic and political problems. It is fair to say that the company is one of the biggest and most influential inventions of human history. Of course, such an invention would not be left unregulated. Law makers tried to explain this concept from a legal point of view and set forth the rules governing it, but they could not also ignore economic parameters and necessities. There has always been a mutual relationship; economic needs influenced company law and company law shaped economy. Legal personality of corporation, limited liability of shareholders, special meaning of share and transferability of this share, separation of ownership and management and at last shareholder control. Owing to that fact, during last few years we witness a new direction in legal policy on the main principles of company law after serious economic depressions; delimiting the limitation in responsibility and making the ones behind corporate veil visible again. This progress demonstrates us that company law is actually proceeds towards it very beginning point; the problem of balancing benefits of creating huge corporations by basic instruments of company law such as separate legal personality, limited responsibility etc. with the economic and social damages occurred from these very instruments. In this work, from legal perspective with help of economic indicators, we will try to explain the historical journey of commerce, why and how we invented companies, the major breakdowns of this economic and legal phenomenon and where we are directed in future.

**PROVISIONS TO BE APPLIED TO PERSONS MAKING TRANSACTIONS ON
BEHALF OF FOREIGN MERCHANT IN TURKEY**

NURGÜL YILDIZ

There is a special provision in the Turkish Commercial Code (TCC), for the persons who are authorized by foreign merchants to make legal transactions on their own behalf. According to the Article 103 of the TCC, in some cases, the provisions related to agency are applied to persons who actually aren't technically agency. Ones who continuously authorized to make contracts on behalf of a local or foreign merchants and in his/her name and ones who make transactions in the name and behalf of the foreign merchants who haven't any head office or branches in the Republic of Turkey, take place in the scope of the Article. For example, to the person who has made an agreement on behalf of foreign merchant, the agency provisions of the TCC shall be applied. This Article is important in respect of implementation of clauses related to bringing a suit against the agency as representative of the foreign merchant, the equalization claim, prohibition of competition. This work will consist in the scope of this Article and the results of its implementation.

A MUST-SOLVE: THE ISSUE OF THE ADAPTATION OF CONTRACTS UNDER THE TURKISH LAW OF OBLIGATIONS DUE TO FLUCTUATIONS IN THE EXCHANGE AND INFLATION RATES

İBRAHİM CANBERK DEĞERLİYURT

In the ordinary course of life, people take risks to do business. However, in developing countries such as Turkey, there is a high risk of fluctuations in the exchange rates as well as inflation rates in the current economic climate. According to the sanctity of contracts (*pacta sunt servanda*), which is one of the most essential principles of the law of obligations, contracting parties are bound by the provisions of the contract and shall conform to them. Contracts which are lawfully formed have the binding force of “legislation” for those who have made them. However, circumstances may profoundly change since the formation of the contract, thereby upsetting thoroughly the equilibrium of the contract (*Störung der Geschäftsgrundlage*). To continue binding the party to the existing provisions, who would bear the burden of outcome of the alteration, could lead to inequitable results. In other words, one of the parties cannot reasonably be expected to uphold the contract without alteration. Thus, in certain cases and under certain conditions, it is possible to adapt the contract (*Anpassung des Vertrags, imprévision*) to the altered circumstances (*rebus sic stantibus*). This paper focuses on whether it is possible to adapt the contract under the Turkish Law of Obligations in case of fluctuations in the exchange and inflation rates. Regarding this, the legal nature and the function of the adaptation and conditions thereof, have been examined and explained within the context of conflicting approaches to the term of adaptation in comparison with the decisions of Turkish Court of Cassation.

CUSTOMARY LAW IN THE SYSTEM OF TRADITIONAL SOCIAL RELATIONS OF THE GAGAUZ

EKATERINA DERIVOLKOVA

In our work, we offer to understand what marriage and family are in the works of Gagauz historians and ethnographers.

It is very important here to consider the following questions: what the custom of inheritance was, who inherited and in which shares, who was deprived of the inheritance. Therefore, the following issues should be studied: what has been preserved and what is still followed from the point of view of the inheritance law?

Due to the development of society and the revision of evaluative concepts of inheritance, there will always be a need to study the history of legislative regulation of the changes that have appeared and their influence on the daily life of the Gagauz.

It is important to investigate legislation in historical dynamics. First of all, this is the legislation of the Russian Empire and those peculiarities that Danube settlers faced.

Significant socio-economic changes that took place in the late XIX - early XX century have had the greatest impact on the family, which is the main unit of society. The consequence of this process was a significant transformation of traditional attitudes, values and rituals relating to family and marriage relations.

Despite the legislation that existed in the 19th century in Bessarabia, many issues of family-relatives' relations were often governed by customary law. The status of women and men in the Gagauz village was defined in the rules of conduct, in the norms of etiquette, which enshrined and sanctified the subordinate position of women at the household level. The structure of the Gagauz family is purely patriarchal, with a strong predominance of paternal authority in it.